

ŚRĪMAD BHĀGAVATAM

Tenth Canto-Part Two



His Divine Grace
A.C.Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

ŚRĪMAD BHĀGAVATAM

Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing by Śrīla Vyāsadeva, the "literary incarnation of God." After compiling the *Vedas*, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. Known as "the ripened fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After writing the *Bhāgavatam*, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the *Bhāgavatam* to Mahārāja Parikṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parikṣit was a great *rājarsi* (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kingdom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parikṣit and Śukadeva Gosvāmī's illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of *Śrīmad-Bhāgavatam*.

This edition of *Bhāgavatam* is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English-reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic.

With its comprehensive system of providing the original Sanskrit text, Roman transliteration, precise word-for-word equivalents, a lucid English translation and a comprehensive commentary, it will appeal to scholars, students and laymen alike. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

ALL GLORY TO ŚRĪ GURU AND GAURĀNGA

ŚRĪMAD BHĀGAVATAM

of

KRŚNA-DVAIPĀYANA VYĀSA

श्रीराजोवाच

येन येनावतारेण भगवान् हरिरीश्वरः ।
करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो ॥
यच्छृण्वतोऽपैत्यरतिविरुद्धा
सत्त्वं च शुद्धयत्यचिरेण पुंसः ।
भक्तिर्हौ तत्पुरुषे च सख्यं
तदेव हारं वद मन्यसे चेत् ॥

śrī-rājovāca
yena yenāvatāreṇa
bhagavān harir iśvaraḥ
karoti karṇa-ramyāṇi
mano-jñāni ca nah prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvam ca śuddhyaty acireṇa puṁsaḥ
bhaktir harau tat-puruṣe ca sakhyam
tad eva hāram vada manyase cet (p. 40)

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ŚRĪMAD BHĀGAVATAM

Tenth Canto
“The Summum Bonum”

(Part Two—Chapters 6–12)

*With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports*

by

His Divine Grace
A.C.Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness



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Table of Contents

Preface	ix
Introduction	xiii

CHAPTER SIX

The Killing of the Demon Pūtanā	1
Chapter Summary	1
Taking Shelter of the Supreme Controller	3
Pūtanā Attempts to Poison Baby Kṛṣṇa	11
The Lord's Forms Are Always Omnipotent	16
Vedic <i>Mantras</i> : Practical Protection From Danger	21
Pūtanā Freed From Material Contamination	29
Transcendental Relationships With Lord Śrī Kṛṣṇa	34

CHAPTER SEVEN

The Killing of the Demon Trṇāvarta	39
Chapter Summary	39
The Root Cause of All Suffering	42
Pregnancy Never a Burden in Vedic Society	45
Kṛṣṇa's Pastime of Breaking the Cart	47
Human Society Requires an Ideal Class of Men	56
Trṇāvarta, Demon in the Form of a Whirlwind	62
Yogeśvara, the Source of All Mystic Power	67
Protection by the Supreme Personality of Godhead	73

CHAPTER EIGHT

Lord Kṛṣṇa Shows the Universal Form Within His Mouth	81
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Chapter Summary	81
The Science of the Soul's Transmigration	86
Kṛṣṇa's Name-giving Ceremony Performed Secretly	92
God Is One, Yet He Has Many Names and Forms	99
The Childhood Play of the Supreme Lord	105
Kṛṣṇa's Playmates Complain, "Kṛṣṇa Has Eaten Earth"	117
Kṛṣṇa's Mouth Reveals the Cosmic Manifestation	123
The Ultimate Proprietor of Everything	128
Nanda Mahārāja and Mother Yaśodā's Past Lives	136
Avoiding the Risky Life of Material Existence	139

CHAPTER NINE

Mother Yaśodā Binds Lord Kṛṣṇa	143
Chapter Summary	143
Advanced Devotees Cherish Kṛṣṇa's Mother's Description	147
The Supreme Lord Chased by Mother Yaśodā	153
The All-pervading Supreme Cause of all Causes	158
The Lord Can Be Controlled by Unalloyed Devotion	164

CHAPTER TEN

Deliverance of the Yamala-arjuna Trees	171
Chapter Summary	171
The Abominable Behavior of Nalakūvara and Manigrīva	173
Western Civilization: Wine, Women and Gambling	179
Punar Muṣiko Bhava: "Again Become a Mouse"	185
The Symptoms of a Saintly Person	192
Child Kṛṣṇa Uproots the Yamala-arjuna Trees	200
Kṛṣṇa Exists Before the Creation	205
God Consciousness Cannot Be Manufactured	212

CHAPTER ELEVEN

The Childhood Pastimes of Kṛṣṇa	219
Chapter Summary	219
Kṛṣṇa's Pastimes Bewilder Nanda and the Cowherd Men	221
The Supreme Personality of Godhead Late for Lunch	231
Kṛṣṇa Consciousness's Forward March, Past and Present	241
The Vedic System of Education	248
The Bakāsura Demon Swallows Lord Kṛṣṇa	255
Śrīmad-Bhāgavatam: Transcendental Happiness and Freedom From All Misery	264

CHAPTER TWELVE

The Killing of the Demon Aghāsura	267
Chapter Summary	267
Thousands of Cowherd Boys Go With Kṛṣṇa to the Forest	269
Spiritual Enjoyment in the Spiritual World	272
Śrīmad-Bhāgavatam Stops the Cycle of Birth and Death	276
Aghāsura Assumes the Form of a Python	281
Kṛṣṇa Kills Aghāsura From Within the Mouth	292
Spiritual Individuality and Liberation Demonstrated	295
Simply by Thinking of Kṛṣṇa, One Can Attain Him	302

Appendixes	309
The Author	311
References	313
Glossary of Personal Names	315
General Glossary	323
Sanskrit Pronunciation Guide	329
Index of Sanskrit Verses	333
General Index	343

Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy *janmādy asya yataḥ* to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

*kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabham mānuṣam janma
tad apy adhruvam arthatam
(Bhāg. 7.6.1)*

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything

is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrimad-Bhāgavatam*.

Śrimad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrimad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrila Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrimad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrimad-Bhāgavatam* (1.5.11):

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api*

*nāmāny anantasya yaśo 'nkitāni yac
chṛṇvanti gāyanti grṇanti sādhavaḥ*

“On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest.”

Om tat sat

A. C. Bhaktivedanta Swami

Introduction

“This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*.” (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva’s commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarshi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit’s sober inquiry to Śukadeva Gosvāmī: “You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”

Śukadeva Gosvāmī’s answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiśāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Saunaka Ṛsi, the spokesman for the sages gathered at Naimiśāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiśāraṇya between Sūta Gosvāmī and the sages at Naimiśāraṇya Forest, headed by Saunaka Ṛsi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

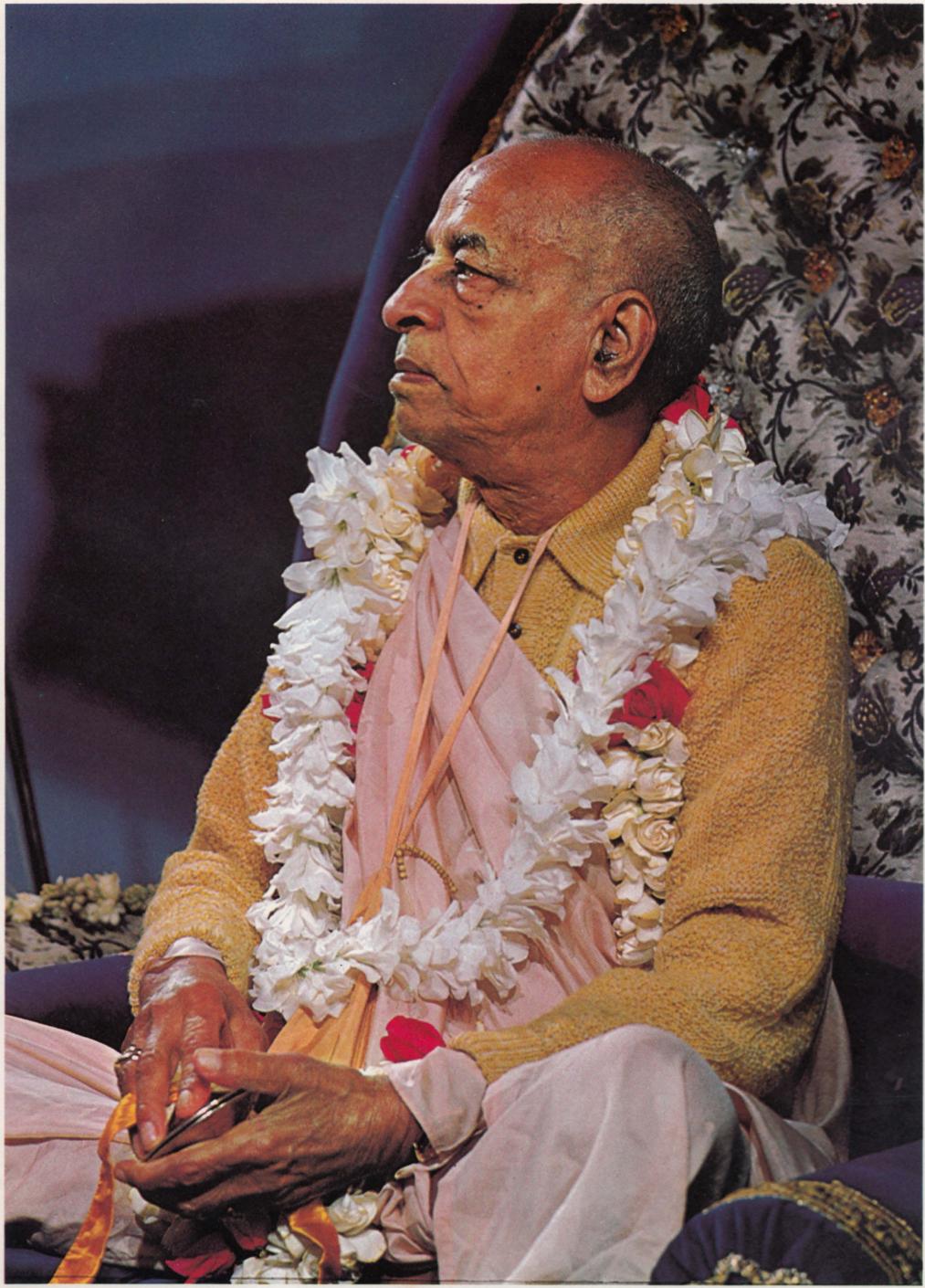
The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of

the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedānta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers



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Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

One day the demoness Pūtanā came down from outer space into Gokula, the home of Nanda Mahārāja. Having been sent by the cruel King Kāṁsa to kill all the babies in the Vṛndāvana area, Pūtanā displayed her mystic power and assumed the disguise of a very beautiful woman. Taking courage, she immediately entered Kṛṣṇa's bedroom without permission, but everyone was so overwhelmed by her beauty that they did not protest. The baby Kṛṣṇa, who resembled a fire covered by ashes, looked upon Pūtanā and thought that He would have to kill her. Pūtanā could understand the great potency of Kṛṣṇa, but, enchanted by the influence of Kṛṣṇa's internal energy, she took Kṛṣṇa upon her lap anyway and offered Him her poison-smeared breast to suck. Suddenly, baby Kṛṣṇa became very angry at Pūtanā, and taking hold of her breast, He squeezed it very hard with both hands and began to suck out both the poison and her life. In unbearable agony, Pūtanā perspired heavily, flailed her arms and legs wildly, and cried out, "Please leave me, leave me! Suck my breast no longer!" But Kṛṣṇa persisted, and as the demoness lost her life she assumed her original, huge form. Then, before the amazed *gopīs*, Kṛṣṇa began fearlessly playing on the breast of Pūtanā's twelve-mile-long corpse. (pp. 1-16)



PLATE TWO

Just after baby Krṣṇa turned three months old, mother Yaśodā saw that He was slanting His body in an attempt to rise and turn around. To celebrate this auspicious occasion, she arranged to observe the Vedic ceremony called *utthāna*, a bathing ceremony performed when a child is due to leave the house for the first time. So mother Yaśodā called together the other women of the neighborhood to assist her, and the *brāhmaṇas* joined by chanting Vedic hymns while professional musicians played their instruments and sang. (pp. 44–45)

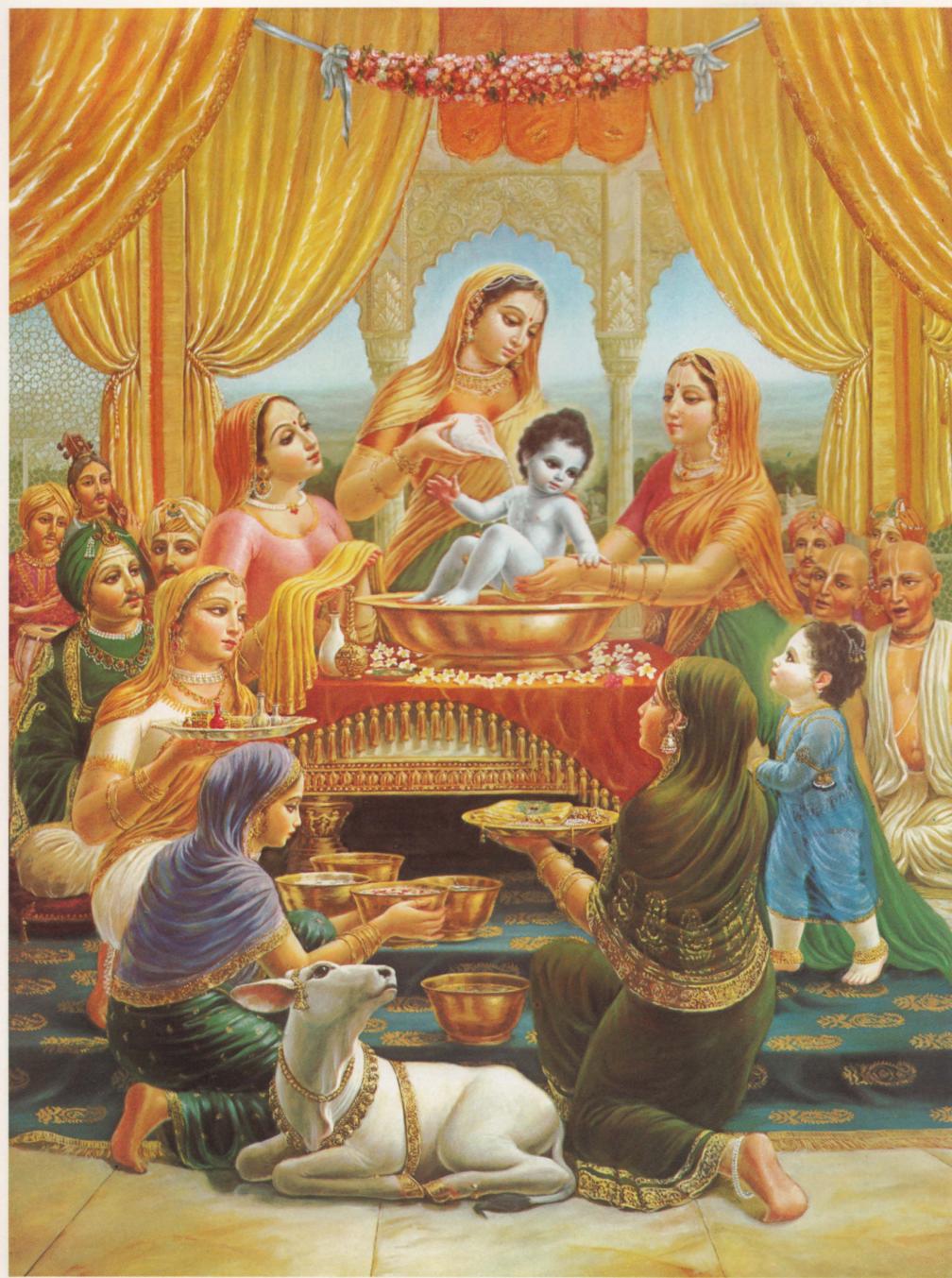


PLATE THREE

During baby Kṛṣṇa's *utthāna* ceremony, mother Yaśodā saw that He was falling asleep, and she placed the child in a cradle underneath a household cart. While the child slept, mother Yaśodā became absorbed in receiving guests. When Kṛṣṇa awoke, He began crying for His mother, wanting to drink the milk from her breast. But mother Yaśodā could not hear Him. All of a sudden Kṛṣṇa threw His legs upward and struck the cart, and although His legs were as soft as newly-grown leaves, the cart turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither. When mother Yaśodā, Nanda Mahārāja and their guests saw the situation, they began to wonder aloud: "Is it the work of some demon or evil planet?" Then the small children present said, "As soon as baby Kṛṣṇa kicked the cart's wheel, the cart collapsed. There is no doubt about it." But the adults could not believe that baby Kṛṣṇa had such inconceivable power. (pp. 46–52)



PLATE FOUR

One day, when mother Yaśodā was sitting with Kṛṣṇa on her lap, she suddenly observed that He had assumed the weight of the entire universe. Astonished, she had to put the child down. Then she left Kṛṣṇa sitting in the courtyard and she engaged in her household duties. All at once a demon named Trṇāvarta, who was a servant of King Kamsa's, came there in the form of a whirlwind and very easily carried the child up into the air. Covering the whole land of Gokula with particles of dust, Trṇāvarta began vibrating everywhere with a greatly fearful sound. For a moment, the whole pasturing ground became overcast with dense darkness from the dust storm, and mother Yaśodā, unable to find her son where she had placed Him, began to lament pitifully. Meanwhile, the whirlwind demon took Kṛṣṇa very high into the sky, but Kṛṣṇa suddenly became heavier than the demon and stopped him from going any farther. To Trṇāvarta, Kṛṣṇa felt as heavy as a mountain or a huge hunk of iron. But because Kṛṣṇa was tightly holding on to the demon's neck, the demon was unable to throw Him off. (pp. 60–68)



PLATE FIVE

One day Vasudeva inspired Gargamuni, the family priest of the Yadu dynasty, to go to Nanda Mahārāja's house in Vṛndāvana and perform the name-giving ceremony for Kṛṣṇa and Balarāma. To keep the ceremony hidden from King Kāṁsa, Nanda Mahārāja requested Gargamuni to perform it in Nanda's very secluded cowshed. As Gargamuni cradled baby Kṛṣṇa in his hands, he said to Nanda Mahārāja, "To increase the transcendental bliss of the cowherd men of Gokula, this child Kṛṣṇa will always act auspiciously for you. And by His grace only, you will surpass all difficulties. Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kāṁsa. O Nanda Mahārāja, in His transcendental qualities, opulence, name, fame and influence, this child of yours is exactly like Nārāyaṇa. You should therefore raise Him very carefully and cautiously." (pp. 82–103)



PLATE SIX

Kṛṣṇa would sometimes enter the house of a neighbor and steal curd, butter and milk from the pots in the storeroom. Then the cowherd men would find Him and angrily say, “Here is the butter thief! Better capture Him!” But Kṛṣṇa would simply go on eating the curd and butter, and when He smiled at the cowherd men they would forget everything. (pp. 113–14)

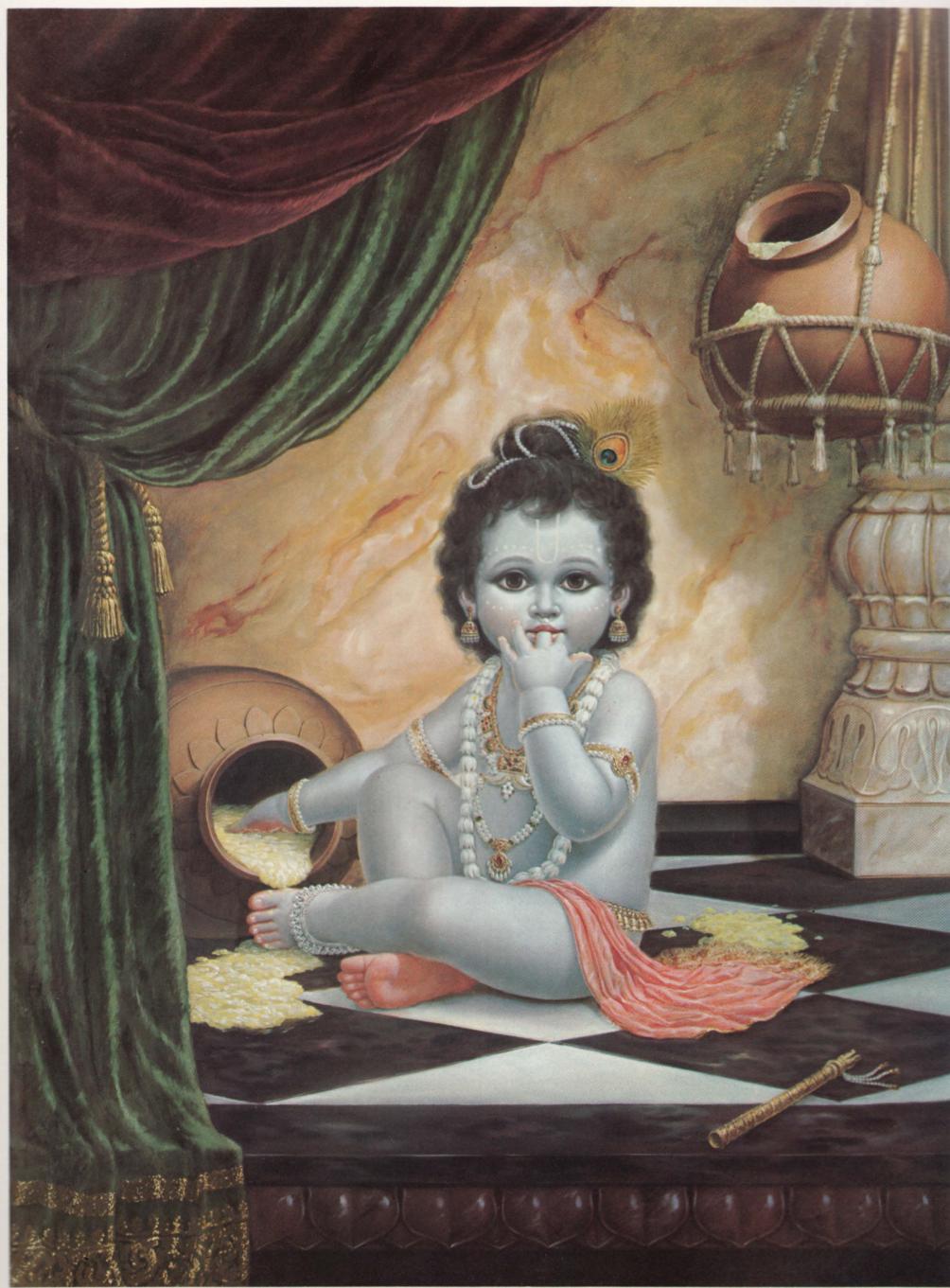


PLATE SEVEN

One day, while Kṛṣṇa was playing with His brother, Balarāma, and His other small playmates, all Kṛṣṇa's friends came together and complained to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten some earth." Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā picked Kṛṣṇa up and said, "Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? How is this?" Kṛṣṇa replied, "My dear mother, I have never eaten dirt. All my friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it." When Kṛṣṇa opened His mouth wide, mother Yaśodā saw within His mouth all moving and nonmoving entities, outer space and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of false ego. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities. she saw natural instinct and the reactions of *karma*, and she saw the varieties of bodies produced by different desires. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma. she became doubtful and fearful of her son's nature. (pp. 117-23)



PLATE EIGHT

Sometimes Kṛṣṇa and Balarāma would secretly enter the storeroom, steal yogurt and butter, and feed it to the monkeys. On one such occasion mother Yaśodā caught Kṛṣṇa and Balarāma in the act. Kṛṣṇa was standing on an upside-down wooden grinding mortar, distributing the yogurt and butter to the monkeys as He liked, and Balarāma was hiding behind a pillar. When the two boys saw the stick in mother Yaśodā's hand, They began to look at her with great anxiety, as if They were afraid she would chastise Them. (*pp. 152–53*)



PLATE NINE

One day Kṛṣṇa stole some butter and went to a secluded place to eat it. As He ate He looked all around with great anxiety, suspecting He might be chastised by His mother. Finally, mother Yaśodā found Him by tracing His butter-smeared footprints, but as she very cautiously approached Kṛṣṇa from behind, He suddenly noticed her and quickly began to flee as if very much afraid. While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Finally, because of her great love and devotion, Kṛṣṇa allowed mother Yaśodā to capture Him. (pp. 150–54)



PLATE TEN

The two brothers Nalakūvara and Maṇigrīva were great devotees of Lord Śiva, but because of material opulence they became so extravagant and senseless that one day they were enjoying with naked girls in a lake and shamelessly walking here and there. Suddenly the great saint Nārada Muni passed by, but the two brothers were so maddened by their wealth and false prestige that even though they saw Nārada, they remained naked and were not even ashamed. Just to show them mercy, Nārada Muni cursed them as follows: “These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Kṛṣṇa, face to face, and thus revive their real position as devotees.” (p. 195)



PLATE ELEVEN

After stealing butter one day, Kṛṣṇa had allowed mother Yaśodā to catch Him and bind Him to a grinding mortar. Thus, by His own arrangement, Kṛṣṇa was now ready to fulfill the words of His great devotee Nārada Muni. Nārada Muni had cursed the two brothers Nalakūvara and Maṇigrīva to become twin *arjuna* trees in Nanda Mahārāja's courtyard, but Nārada had also promised that one day they would see the Supreme Personality of Godhead, Kṛṣṇa, face to face. Seeing the two *arjuna* trees in front of Him, Kṛṣṇa thought, "These two trees were formerly Nalakūvara and Maṇigrīva. But although these two young men are the sons of the very rich Kuvera, I actually have nothing to do with them. Yet Nārada Muni is My very dear and affectionate devotee, and therefore, because he wanted Me to come face to face with them, I must do so for their deliverance." Having thus decided to deliver the two brothers, Kṛṣṇa dragged the big mortar between the two *arjuna* trees and caused it to become stuck between them. Then, with great force, Kṛṣṇa uprooted the two trees, which trembled severely and fell to the ground with a great crash. Thereafter, in that very place where the two *arjuna* trees had fallen, two great, perfect personalities appeared, their effulgent beauty illuminating all directions. (pp. 198–202)



PLATE TWELVE

In any situation, Kṛṣṇa is always the infinitely powerful Supreme Personality of Godhead. But just to increase the ecstatic emotion of His intimate, loving devotees like mother Yaśodā and Nanda Mahārāja, Kṛṣṇa agrees to come under their control. Sometimes Nanda Mahārāja would ask Kṛṣṇa to bring him his wooden slippers, and Kṛṣṇa, with great difficulty, would put the slippers on His head and take them to His father. At such times Nanda Mahārāja would exclaim, “My dear Yaśodā, just look at your offspring. Kṛṣṇa! See His blackish bodily luster, His eyes tinged with red color. His broad chest and His beautiful pearl ornaments. How wonderful He looks. and how He is increasing my transcendental bliss more and more!” (p. 226)



PLATE THIRTEEN

Once an aborigine woman, a fruit vendor, came into Vṛndāvana. “O inhabitants of Vrajabhūmi,” she called out, “if you want to purchase some fruits, come here!” Upon hearing this, Kṛṣṇa immediately took some grains in the palms of His hands and went to barter for some fruits. While Kṛṣṇa very hastily approached the fruit vendor, most of the grains He was holding fell out of His hands. Nonetheless, the fruit vendor filled Kṛṣṇa’s hands with fruits, and her fruit basket was immediately filled with jewels and gold. (pp. 227–28)



PLATE FOURTEEN

One day all the boys, including Kṛṣṇa and Balarāma, brought their respective groups of calves to a reservoir of water to drink. First the animals drank, and then the boys drank also. Right by the reservoir the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. The boys were afraid even to see such a huge living being. The great creature was actually a demon in the form of a duck with a very sharp beak. His name was Bakāsura, and having come to the reservoir, he immediately swallowed Kṛṣṇa. When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life. (pp. 254–56)



PLATE FIFTEEN

One day a great demon named Aghāsura appeared in Vṛndāvana. Having been sent by King Kārṇa to kill Kṛṣṇa, Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. He spread his mouth like a big mountain cave and laid down on the road, expecting to swallow Kṛṣṇa and His cowherd boy friends. Upon seeing this wonderful demon, the cowherd boys were unafraid. On the contrary, at first they thought that it was a statue made in the shape of a great python for their enjoyment. Then they began to discuss the demon among themselves. "Dear friends," said one boy, "is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt." At last they decided that the creature was indeed a huge python who intended to swallow them up. Then one boy began to point out the unusual features of the creature: "Dear friends, just see, this creature's upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of the cloud. On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth." Then all the boys said, "If this creature tries to swallow us, Kṛṣṇa will immediately kill him, just as He killed Bakāsura." Thus, looking at the beautiful face of Kṛṣṇa and laughing loudly and clapping their hands, the boys entered the mouth of Aghāsura. (pp. 278-86)



CHAPTER SIX

The Killing of the Demon Pūtanā

A summary of the Sixth Chapter is as follows: when Nanda Mahārāja, following the instructions of Vasudeva, was returning home, he saw a great demoniac woman lying on the road, and then he heard about her death.

While Nanda Mahārāja, the King of Vraja, was thinking about Vasudeva's words concerning disturbances in Gokula, he was a little afraid and sought shelter at the lotus feet of Śri Hari. Meanwhile, Kārīṣa sent to the village of Gokula a Rākṣasī named Pūtanā, who was wandering here and there killing small babies. Of course, wherever there is no Kṛṣṇa consciousness, there is the danger of such Rākṣasis, but since the Supreme Personality of Godhead Himself was in Gokula, Pūtanā could accept nothing there but her own death.

One day, Pūtanā arrived from outer space in Gokula, the home of Nanda Mahārāja, and by displaying her mystic power, she assumed the disguise of a very beautiful woman. Taking courage, she immediately entered Kṛṣṇa's bedroom without anyone's permission; by the grace of Kṛṣṇa, no one forbade her to enter the house or the room, because that was Kṛṣṇa's desire. The baby Kṛṣṇa, who resembled a fire covered by ashes, looked upon Pūtanā and thought that He would have to kill this demon, the beautiful woman. Enchanted by the influence of *yogamāyā* and the Personality of Godhead, Pūtanā took Kṛṣṇa upon her lap, and neither Rohinī nor Yaśodā objected. The demon Pūtanā offered her breast for Kṛṣṇa to suck, but her breast was smeared with poison. The child Kṛṣṇa, therefore, squeezed Pūtanā's breast so severely that in unbearable pain she had to assume her original body and fell to the ground. Then Kṛṣṇa began playing on her breast just like a small child. When Kṛṣṇa was playing, the *gopīs* were pacified and took the child away to their own laps. After this incident, the *gopīs* took precautions because of the attack of the Rākṣasī. Mother Yaśodā gave the child her breast to suck and then laid Him in bed.

Meanwhile, Nanda and his associates the cowherd men returned from Mathurā, and when they saw the great dead body of Pūtanā, they were struck with wonder. Everyone was astonished that Vasudeva had foretold this mishap, and they praised Vasudeva for his power of foresight. The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces, but because Kṛṣṇa had sucked her breast, she had been freed from all sins, and therefore when the cowherd men burned the pieces of her body in a fire, the smoke filled the air with a very pleasing fragrance. Ultimately, although Pūtanā had desired to kill Kṛṣṇa, she attained the Lord's abode. From this incident we gain the instruction that if one is attached to Kṛṣṇa somehow or other, even as an enemy, one ultimately attains success. What then is to be said of devotees who are naturally attached to Kṛṣṇa in love? When the inhabitants of Vraja heard about the killing of Pūtanā and the welfare of the child, they were very much satisfied. Nanda Mahārāja took the baby Kṛṣṇa on his lap and was filled with satisfaction.

TEXT 1

श्रीगुक उवाच

नन्दः पथि वचः शौरेर्न मृषेति विचिन्तयन् ।
हरिं जगाम शरणमुत्पातागमशङ्कितः ॥ १ ॥

*śrī-śuka uvāca
nandah pathi vacah śaureḥ
na mr̥ṣeti vicintayan
harim jagāma śaraṇam
utpātāgama-śaṅkitah*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *nandah*—Nanda Mahārāja; *pathi*—on his way back home; *vacah*—the words; *śaureḥ*—of Vasudeva; *na*—not; *mr̥ṣā*—without purpose or cause; *iti*—thus; *vicintayan*—while thinking about inauspiciousness for his little son, Kṛṣṇa; *harim*—unto the Supreme Lord, the controller; *jagāma*—took; *śaraṇam*—shelter; *utpāta*—of disturbances; *āgama*—with the expectation; *śaṅkitah*—thus being afraid.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, while Nanda Mahārāja was on the way home, he considered that what Vasudeva had said could not be false or useless. There must have been some danger of disturbances in Gokula. As Nanda Mahārāja thought about the danger for his beautiful son, Kṛṣṇa, he was afraid, and he took shelter at the lotus feet of the supreme controller.

PURPORT

Whenever there is danger, the pure devotee thinks of the protection and shelter of the Supreme Personality of Godhead. This is also advised in *Bhagavad-gītā* (9.33): *anityam asukham lokam imarī prāpya bhajasva mām*. In this material world there is danger at every step (*padam padam yad vipadām*). Therefore a devotee has no other course than to take shelter of the Lord at every step.

TEXT 2

कंसेन प्रहिता घोरा पूतना बालघातिनी ।
शिशुंश्चार निमन्ती पुरग्रामव्रजादिषु ॥ २ ॥

kamṣena prahitā ghorā
pūtanā bāla-ghātini
śiśūṁś cacāra nighnanti
pura-grāma-vrajādiṣu

karṇsena—by King Karṇsa; *prahitā*—engaged previously; *ghorā*—very fierce; *pūtanā*—by the name Pūtanā; *bāla-ghātini*—a Rākṣasī who killed; *śiśūn*—small babies; *cacāra*—wandered; *nighnanti*—killing; *pura-grāma-vraja-ādiṣu*—in towns, cities and villages here and there.

TRANSLATION

While Nanda Mahārāja was returning to Gokula, the same fierce Pūtanā whom Karṇsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.

TEXT 3

न यत्र श्रवणादीनि रक्षोग्नानि स्वकर्मसु ।
कुर्वन्ति सात्यतां भर्तुर्यातुधान्यथ तत्र हि ॥ ३ ॥

*na yatra śravaṇādīni
rakṣo-ghnāni sva-karmasu
kurvanti sātvatām bhartur
yātudhānyāś ca tatra hi*

na—not; *yatra*—wherever; *śravaṇā-ādīni*—the activities of *bhakti-yoga*, beginning with hearing and chanting; *rakṣah-ghnāni*—the sound vibration to kill all danger and bad elements; *sva-karmasu*—if one is engaged in his own occupational duty; *kurvanti*—such things are done; *sātvatām bhartuh*—of the protector of the devotees; *yātudhānyāḥ*—disturbing elements, bad elements; *ca*—also; *tatra hi*—there must be.

TRANSLATION

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇām kirtanām viṣṇoh], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

PURPORT

Śukadeva Gosvāmī spoke this verse to mitigate the anxiety of Mahārāja Parīkṣit. Mahārāja Parīkṣit was a devotee of Kṛṣṇa, and therefore when he understood that Pūtanā was causing disturbances in Gokula, he was somewhat perturbed. Śukadeva Gosvāmī therefore assured him that there was no danger in Gokula. Śrila Bhaktivinoda Ṭhākura has sung: *nāmāśraya kari' yatane tumi, thākaha āpana kāje*. Everyone is thus advised to seek shelter in the chanting of the Hare Kṛṣṇa *mahā-mantra* and remain engaged in his own occupational duty. There is no loss in this, and the gain is tremendous. Even from a material point of view, everyone should take to chanting the Hare Kṛṣṇa *mantra* to be saved from all kinds of danger. This world is full of danger (*padam padam yad vipadām*). Therefore we should be encouraged to chant the

Hare Kṛṣṇa *mahā-mantra* so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

TEXT 4

सा खेचर्येकदोत्पत्य पूतना नन्दगोकुलम् ।
योषित्वा माययात्मानं प्राविशत् कामचारिणी ॥४॥

*sā khe-cary ekadotpatya
pūtanā nanda-gokulam
yoṣitvā māyayātmānam
prāviśat kāma-cāriṇī*

sā—that (Pūtanā); *khe-cari*—who traveled in outer space; *ekadā*—once upon a time; *utpatya*—was flying; *pūtanā*—the demon Pūtanā; *nanda-gokulam*—at the place of Nanda Mahārāja, Gokula; *yoṣitvā*—converting into a very beautiful woman; *māyayā*—by mystic power; *atmānam*—herself; *prāviśat*—entered; *kāma-cāriṇī*—one who could move according to her own desire.

TRANSLATION

Once upon a time, Pūtanā Rākṣasi, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Mahārāja.

PURPORT

Rākṣasis learn mystic powers by which they can travel in outer space without machines. In some parts of India there are still such mystical witches, who can sit on a stick and use it to fly from one place to another in a very short time. This art was known to Pūtanā. Assuming the feature of a very beautiful woman, she entered Nanda Mahārāja's abode, Gokula.

TEXTS 5–6

तां केशबन्धव्यतिषक्तमस्त्रिकां
वृहन्नितम्बस्तनकृच्छ्रमध्यमाम् ।

सुवाससं कल्पितकर्णभूषण-
त्विषोङ्गसत्कुन्तलमण्डिताननाम् ॥ ५ ॥
वल्युस्मितापाङ्गविसर्गवीक्षितै-
र्मनो हरन्ति वनितां व्रजौकसाम् ।
अमंसताम्भोजकरेण रूपिणीं
गोप्यः श्रियं द्रष्टुमिवागतां पतिम् ॥ ६ ॥

*tām keśa-bandha-vyatiṣakta-mallikām
bṛhan-nitamba-stana-kṛcchra-madhyamām
suvāsasam kalpita-karṇa-bhūṣaṇa-
tviṣollasat-kuntala-maṇḍitānanām
valgu-smitāpāṅga-visarga-vīkṣitair
mano harantīm vanitām vrajaukasām
amaṁsatāmbhoja-kareṇa rūpiṇīm
gopyaḥ śriyam draṣṭum ivāgatām patim*

tām—her; *keśa-bandha-vyatiṣakta-mallikām*—whose arrangement of hair was decorated with a garland of *mallikā* flowers; *bṛhat*—very, very big; *nitamba-stana*—by her hips and firm breasts; *kṛcchra-madhyamām*—whose slim waist was overburdened; *su-vāsasam*—nicely painted or very attractively dressed; *kalpita-karṇa-bhūṣaṇa*—of the earrings arranged on her ears; *tviṣā*—by the brilliance; *ullasat*—very attractive; *kuntala-maṇḍita-ānanām*—whose beautiful face was surrounded by black hair; *valgu-smita-apāṅga-visarga-vīkṣitaiḥ*—by her casting her smiling glance on everyone very attractively; *manah harantīm*—everyone's attention was attracted (by her); *vanitām*—an especially attractive woman; *vraja-okaśām*—of the inhabitants of Gokula; *amaṁsata*—thought; *ambhoja*—holding a lotus flower; *kareṇa*—with her hand; *rūpiṇīm*—very beautiful; *gopyaḥ*—the *gopī* inhabitants of Gokula; *śriyam*—the goddess of fortune; *draṣṭum*—to see; *iva*—as if; *āgatām*—had come; *patim*—her husband.

TRANSLATION

Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her

hair, adorned with a garland of mallikā flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopis saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Krṣna.

TEXT 7

बालग्रहस्तत्र विचिन्वती शिशून्
 यदच्छया नन्दग्रुहेऽसदन्तकम् ।
 बालं प्रतिच्छन्ननिजोरुतेजसं
 ददर्श तल्पेऽग्निमिवाहितं भसि ॥ ७ ॥

*bāla-grahas tatra vicinvatī śiśūn
 yadrcchayā nanda-grhe 'sad-antakam
 bālam pratichanna-nijoru-tejasam
 dadarśa talpe 'gnim ivāhitam bhasi*

bāla-grahāḥ—the witch, whose business was to kill small babies; *tatra*—standing there; *vicinvatī*—thinking of, searching for; *śiśūn*—children; *yadrcchayā*—independently; *nanda-grhe*—in the house of Nanda Mahārāja; *asat-antakam*—who could kill all demons; *bālam*—the child; *pratichanna*—covered; *nija-uru-tejasam*—whose unlimited power; *dadarśa*—she saw; *talpe*—(lying) on the bed; *agnim*—fire; *iva*—just like; *āhitam*—covered; *bhasi*—within ashes.

TRANSLATION

While searching for small children, Pūtanā, whose business was to kill them, entered the house of Nanda Mahārāja unobstructed, having been sent by the superior potency of the Lord. Without asking anyone's permission, she entered Nanda Mahārāja's room, where she saw the child sleeping in bed, His unlimited power covered like a powerful fire covered by ashes. She could understand that this child was not ordinary, but was meant to kill all demons.

PURPORT

Demons are always busy creating disturbances and killing. But the child lying on the bed in the house of Nanda Mahārāja was meant to kill many demons.

TEXT 8

विबुध्य तां बालकमारिकाग्रहं
चराचरात्मा स निमीलितेक्षणः ।
अनन्तमारोपयदङ्कमन्तकं
यथोरगं सुपमबुद्धिरज्जुधीः ॥ ८ ॥

*vibudhya tām bālaka-mārikā-graham
carācarātmā sa nimīlītekṣaṇah
anantam āropayat an̄kam antakam
yathoragam suptam abuddhi-raju-dhīḥ*

vibudhya—understanding; *tām*—her (Pūtanā); *bālaka-mārikā-graham*—a witch very expert in killing small babies; *cara-acara-ātmā*—Kṛṣṇa, the all-pervading Supersoul; *sah*—He; *nimīlīta-ikṣaṇah*—closed His eyes; *anantam*—the Unlimited; *āropayat*—she placed; *an̄kam*—on her lap; *antakam*—for her own annihilation; *yathā*—as; *uragam*—a snake; *suptam*—while sleeping; *abuddhi*—a person who has no intelligence; *raju-dhīḥ*—one who thinks a snake to be a rope.

TRANSLATION

Lord Śri Kṛṣṇa, the all-pervading Supersoul, lying on the bed, understood that Pūtanā, a witch who was expert in killing small children, had come to kill Him. Therefore, as if afraid of her, Kṛṣṇa closed His eyes. Thus Pūtanā took upon her lap Him who was to be her own annihilation, just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope.

PURPORT

In this verse there are two perplexities. When Kṛṣṇa saw that Pūtanā had come to kill Him, He thought that since this woman was present with

motherly affection, although artificial, He had to offer her a benediction. Therefore He looked at her with a little perplexity and then closed His eyes again. Pūtanā Rākṣasī also was perplexed. She was not intelligent enough to understand that she was taking a sleeping snake on her lap; she thought the snake to be an ordinary rope. The two words *antakam* and *anantam* are contradictory. Because of not being intelligent, Pūtanā thought that she could kill her *antakam*, the source of her annihilation; but because He is *ananta*, unlimited, no one can kill Him.

TEXT 9

तां तीक्ष्णचित्तामतिवामचेष्टिं
वीक्ष्यान्तरा कोषपरिच्छदासिवत् ।
वरखियं तत्प्रभया च धर्षिते
निरीक्ष्यमाणे जननी ह्यतिष्ठताम् ॥ ९ ॥

*tām tīkṣṇa-cittām ativāma-ceṣṭitām
vīkṣya antarā koṣa-paricchadāsivat
vara-striyam tat-prabhayā ca dharṣite
nirikṣyamāṇe jananī hy atiṣṭhatām*

tām—that (Pūtanā Rākṣasī); *tīkṣṇa-cittām*—having a very fierce heart for killing the child; *ati-vāma-ceṣṭitām*—although she was trying to treat the child better than a mother; *vīkṣya antarā*—seeing her within the room; *koṣa-paricchada-asi-vat*—like a sharp sword within a soft sheath; *vara-striyam*—the very beautiful woman; *tat-prabhayā*—by her influence; *ca*—also; *dharṣite*—being overwhelmed; *nirikṣyamāṇe*—were seeing; *jananī*—the two mothers; *hi*—indeed; *atiṣṭhatām*—they remained silent, without prohibiting.

TRANSLATION

Pūtanā Rākṣasī's heart was fierce and cruel, but she looked like a very affectionate mother. Thus she resembled a sharp sword in a soft sheath. Although seeing her within the room, Yaśodā and Rohinī, overwhelmed by her beauty, did not stop her, but remained silent because she treated the child like a mother.

PURPORT

Although Pūtanā was an outsider and although she personified fierce death because the determination within her heart was to kill the child, when she directly came and placed the child on her lap to offer the child her breast to suck, the mothers were so captivated by her beauty that they did not prohibit her. Sometimes a beautiful woman is dangerous because everyone, being captivated by external beauty (*māyā-mohita*), is unable to understand what is in her mind. Those who are captivated by the beauty of the external energy are called *māyā-mohita*. *Mohitam nābhijānāti mām ebhyah param avyayam* (Bg. 7.13). *Na te viduḥ svārtha-gatim hi viṣṇum durāsayā ye bahir-artha-mānināḥ* (Bhāg. 7.5.31). Here, of course, the two mothers Rohinī and Yaśodā were not *māyā-mohita*, deluded by the external energy, but to develop the pastimes of the Lord, they were captivated by *yogamāyā*. Such *māyā-moha* is the action of *yogamāyā*.

TEXT 10

तस्मिन् स्तनं दुर्जरवीर्यमुल्बणं
 घोराङ्कमादाय शिशोर्ददावथ ।
 गाढं कराभ्यां भगवान् प्रपीड्य तत्-
 प्राणैः समं रोषसमन्वितोऽपिबत् ॥१०॥

*tasmin stanam durjara-viryam ulbaṇam
 ghorāṅkam ādāya śiśor dadāv atha
 gāḍham karābhyaṁ bhagavān prapiḍya tat-
 prāṇaiḥ samam roṣa-samanvito 'pibat*

tasmin—in that very spot; *stanam*—the breast; *durjara-viryam*—a very powerful weapon mixed with poison; *ulbaṇam*—which was fierce; *ghorā*—the most ferocious Pūtanā; *āṅkam*—on her lap; *ādāya*—placing; *śiśoh*—in the mouth of the child; *dadau*—pushed; *atha*—thereupon; *gāḍham*—very hard; *karābhyaṁ*—with both hands; *bhagavān*—the Supreme Personality of Godhead; *prapiḍya*—giving her great pain; *tat-prāṇaiḥ*—her life; *samam*—along with; *roṣa-samanvitah*—being very angry at her; *apibat*—sucked the breast.

TRANSLATION

On that very spot, the fiercely dangerous Rākṣasī took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.

PURPORT

Lord Kṛṣṇa was not angry at Pūtanā for His own sake. Rather, He was angry because the Rākṣasī had killed so many small children in Vrajabhūmi. Therefore He decided that she should be punished by having to forfeit her life.

TEXT 11

सा मुञ्च मुञ्चालभिति प्रभाषणी
 निष्पीड्यमानाखिलजीवर्मणि ।
 विवृत्य नेत्रे चरणौ भुजौ मुहुः
 प्रसिद्धगात्रा क्षिपति रुरोद ह ॥११॥

*sā muñca muñcālam iti prabhāṣinī
 niṣpīḍyamānākhila-jīva-marmaṇi
 vivṛtya netre caraṇau bhujau muhuḥ
 prasvinna-gātrā kṣipatī ruroda ha*

sā—she (Pūtanā Rākṣasī); *muñca*—give up; *muñca*—give up; *alam*—suck my breast no longer; *iti*—thus; *prabhāṣinī*—crying; *niṣpīḍyamānā*—being pressed severely; *akhila-jīva-marmaṇi*—in every center of her vitality; *vivṛtya*—opening wide; *netre*—her two eyes; *caraṇau*—two legs; *bhujau*—two hands; *muhuḥ*—again and again; *prasvinna-gātrā*—with her body perspiring; *kṣipatī*—throwing; *ruroda*—cried severely; *ha*—indeed.

TRANSLATION

Unbearably pressed in every vital point, the demon Pūtanā began to cry, “Please leave me, leave me! Suck my breast no

longer!" Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.

PURPORT

The Rākṣasī was severely punished by Kṛṣṇa. She threw her arms and legs about, and Kṛṣṇa also began to kick her with His legs to punish her properly for her mischievous activities.

TEXT 12

तस्याः स्वनेनातिगम्भीरंहसा
साद्रिम्ही द्यौश्च चचाल सग्रहा ।
रसा दिशश्च प्रतिनेदिरे जनाः
पेतुः क्षितौ वज्रनिपातशङ्कया ॥१२॥

*tasyāḥ svanenātigabhi-raṁhasā
sādrimhī dyauś ca cacāla sa-grahā
rasā dīśāḥ ca pratinedire janāḥ
petuh kṣitau vajra-nipāta-śaṅkayā*

tasyāḥ—of the great Rākṣasī Pūtanā; *svanena*—by the vibration of the sound; *ati*—very; *gabhi*—deep; *ramhasā*—forceful; *sa-adriḥ*—with the mountains; *mahi*—the surface of the world; *dyauḥ ca*—and outer space; *cacāla*—trembled; *sa-grahā*—with the stars; *rasā*—below the planet earth; *dīśāḥ ca*—and all directions; *pratinedire*—vibrated; *janāḥ*—people in general; *petuh*—fell down; *kṣitau*—on the surface of the world; *vajra-nipāta-śaṅkayā*—by suspecting that thunderbolts were falling.

TRANSLATION

As Pūtanā screamed loudly and forcefully, the earth with its mountains, and outer space with its planets, trembled. The lower planets and all directions vibrated, and people fell down, fearing that thunderbolts were falling upon them.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that in this verse the word *rasā* refers to the planetary systems below the earth, such as Rasātala, Atala, Vitala, Sutala and Talātala.

TEXT 13

निशाचरीत्यं व्यथितस्तना व्यसु-
 व्यदाय केशांश्चणौ भुजावपि ।
 प्रसार्य गोष्ठे निजरूपमास्थिता
 वज्राहतो वृत्र इवापतन्त्रृप ॥१३॥

*niśā-carīttham vyathita-stanā vyasur
 vyādāya keśānś caraṇau bhujāv api
 prasārya goṣṭhe nija-rūpam āsthitā
 vajrāhato vṛtra ivāpatantrūpa*

niśā-carī—the Rākṣasī; *ittham*—in this way; *vyathita-stanā*—being severely aggrieved because of pressure on her breast; *vyasuh*—lost her life; *vyādāya*—opening her mouth wide; *keśān*—bunch of hairs; *caraṇau*—her two legs; *bhujau*—her two hands; *api*—also; *prasārya*—expanding; *goṣṭhe*—in the pasturing ground; *nija-rūpam āsthitā*—remained in her original demoniac form; *vajra-āhataḥ*—killed by the thunderbolt of Indra; *vṛtrah*—Vṛtrāsura; *iva*—as if; *apataḥ*—fell down; *nṛpa*—O King.

TRANSLATION

In this way the demon Pūtanā, very much aggrieved because her breast was being attacked by Kṛṣṇa, lost her life. O King Parikṣit, opening her mouth wide and spreading her arms, legs and hair, she fell down in the pasturing ground in her original form as a Rākṣasī, as Vṛtrāsura had fallen when killed by the thunderbolt of Indra.

PURPORT

Pūtanā was a great Rākṣasī who knew the art of covering her original form by mystic power, but when she was killed her mystic power could not hide her, and she appeared in her original form.

TEXT 14

पतमानोऽपि तदेहस्त्रिगव्यूत्यन्तरद्धुमान् ।
चूर्ण्यामास राजेन्द्र महदासीत्तद्धुतम् ॥१४॥

*patamāno 'pi tad-dehas
tri-gavyūty-antara-drumān
cūrnayām āsa rājendra
mahat āśit tad adbhitam*

patamānah api—even while falling down; *tat-dehaḥ*—her gigantic body; *tri-gavyūti-antara*—within a limit of twelve miles; *drumān*—all kinds of trees; *cūrnayām āsa*—smashed; *rājendra*—O King Parīkṣit; *mahat āśit*—was quite gigantic; *tat*—that body; *adbhitam*—and very, very wonderful.

TRANSLATION

O King Parīkṣit, when the gigantic body of Pūtanā fell to the ground, it smashed all the trees within a limit of twelve miles. Appearing in a gigantic body, she was certainly extraordinary.

PURPORT

Because of the grievous hurt imposed upon her by Kṛṣṇa's sucking her breast, Pūtanā, while dying, not only left the room but abandoned the village and fell down in the pasturing ground in her gigantic body.

TEXTS 15–17

ईषामात्रोग्रदंष्ट्रास्यं गिरिकन्दरनासिकम् ।
गण्डशैलस्तनं रौद्रं प्रकीर्णारुणमूर्धजम् ॥१५॥
अन्धकूपगभीराक्षं पुलिनारोहभीषणम् ।
बद्धसेतुभुजोर्बङ्ग्रि शून्यतोयहदोदरम् ॥१६॥
सन्तत्रसुः स तद् वीक्ष्य गोपा गोप्यः कलेवरम् ।
पूर्वं तु तन्निःस्वनितभिन्नहृत्कर्णमस्तकाः ॥१७॥

*iṣā-mātrogā-damṣṭrāsyam
giri-kandara-nāsikam
gaṇḍa-śaila-stanam raudram
prakīrṇāruṇa-mūrdhajam*

*andha-kūpa-gabhirākṣam
pulināroha-bhīṣaṇam
baddha-setu-bhujorv-aṅghri
śūnya-toya-hradodaram*

*santatrasuh sma tad vikṣya
gopā gopyah kalevaram
pūrvam tu tan-niḥsvanita-
bhinna-hṛt-karṇa-mastakāḥ*

iṣā-mātra—like the front of a plow; *ugra*—fierce; *damṣṭra*—the teeth; *āsyam*—having a mouth in which; *giri-kandara*—like mountain caves; *nāsikam*—the nostrils of whom; *gaṇḍa-śaila*—like big slabs of stone; *stanam*—the breasts of whom; *raudram*—very fierce; *prakīrṇa*—scattered; *aruna-mūrdha-jam*—whose hair was the color of copper; *andha-kūpa*—like blind wells; *gabhirā*—deep; *akṣam*—eye sockets; *pulina-āroha-bhīṣaṇam*—whose thighs were fearful like the banks of a river; *baddha-setu-bhujorv-aṅghri*—whose arms, thighs and feet were strongly built bridges; *śūnya-toya-hrada-udaram*—whose abdomen was like a lake without water; *santatrasuh sma*—became frightened; *tat*—that; *vikṣya*—seeing; *gopāḥ*—the cowherd men; *gopyah*—and the cowherd women; *kalevaram*—such a gigantic body; *pūrvam tu*—before that; *tat-niḥsvanita*—because of her loud vibration; *bhinna*—were shocked; *hṛt*—whose hearts; *karṇa*—ears; *mastakāḥ*—and heads.

TRANSLATION

The Rākṣasi's mouth was full of teeth, each resembling the front of a plow, her nostrils were deep like mountain caves, and her breasts resembled big slabs of stone fallen from a hill. Her scattered hair was the color of copper. The sockets of her eyes

appeared like deep blind wells, her fearful thighs resembled the banks of a river, her arms, legs and feet seemed like big bridges, and her abdomen appeared like a dried-up lake. The hearts, ears and heads of the cowherd men and women were already shocked by the Rākṣasi's screaming, and when they saw the fierce wonder of her body, they were even more frightened.

TEXT 18

बालं च तस्या उरसि क्रीडन्तमदुतोभयम् ।
गोप्यस्तूर्णं समध्येत्य जगृहुर्जातसम्भ्रमाः ॥१८॥

*bālam ca tasyā urasi
krīḍantam akutobhayam
gopyas tūrṇam samabhyetya
jagr̥hur jāta-sambhramāḥ*

bālam ca—the child also; *tasyāḥ*—of that (Rākṣasi Pūtanā); *urasi*—on the upper portion of the breast; *krīḍantam*—engaged in playing; *akutobhayam*—without fear; *gopyaḥ*—all the cowherd women; *tūrṇam*—immediately; *samabhyetya*—coming near; *jagr̥huḥ*—picked up; *jāta-sambhramāḥ*—with the same affection and respect they always maintained.

TRANSLATION

Without fear, the child Kṛṣṇa was playing on the upper portion of Pūtanā Rākṣasi's breast, and when the gopis saw the child's wonderful activities, they immediately came forward with great jubilation and picked Him up.

PURPORT

Here is the Supreme Personality of Godhead—Kṛṣṇa. Although the Rākṣasi Pūtanā could increase or decrease her bodily size by her mystic abilities and thus gain proportionate power, the Supreme Personality of Godhead is equally powerful in any transcendental form. Kṛṣṇa is the real Personality of Godhead because whether as a child or as a grown-up

young man, He is the same person. He does not need to become powerful by meditation or any other external endeavor. Therefore when the greatly powerful Pūtanā expanded her body, Kṛṣṇa remained the same small child and fearlessly played on the upper portion of her breast. *Sadaiśvarya-pūrṇa*. Bhagavān, the Supreme Personality of Godhead, is always full in all potencies, regardless of whether He is present in this form or that. His potencies are always full. *Parāsyā śaktir vividhaiva srūyate*. He can display all potencies under any circumstances.

TEXT 19

यशोदारोहिणीभ्यां ताः समं बालस्य सर्वतः ।
रक्षां विदधिरे सम्यग्गोपुच्छभ्रमणादिभिः ॥१९॥

*yaśodā-rohiṇībh्याम् tāḥ
samam bālasya sarvataḥ
rakṣām vidadhire samyag
go-puccha-bhramana-ādibhiḥ*

yaśodā-rohiṇībh्याम्—with mother Yaśodā and mother Rohinī, who principally took charge of the child; *tāḥ*—the other *gopīs*; *samam*—equally as important as Yaśodā and Rohinī; *bālasya*—of the child; *sarvataḥ*—from all dangers; *rakṣām*—protection; *vidadhire*—executed; *samyak*—completely; *go-puccha-bhramana-ādibhiḥ*—by waving around the switch of a cow.

TRANSLATION

Thereafter, mother Yaśodā and Rohinī, along with the other elderly *gopīs*, waved about the switch of a cow to give full protection to the child Śri Kṛṣṇa.

PURPORT

When Kṛṣṇa was saved from such a great danger, mother Yaśodā and Rohinī were principally concerned, and the other elderly *gopīs*, who were almost equally concerned, followed the activities of mother Yaśodā and Rohinī. Here we find that in household affairs, ladies could take charge

of protecting a child simply by taking help from the cow. As described here, they knew how to wave about the switch of a cow so as to protect the child from all types of danger. There are so many facilities afforded by cow protection, but people have forgotten these arts. The importance of protecting cows is therefore stressed by Kṛṣṇa in *Bhagavad-gītā* (*kṛṣi-go-rakṣya-vāṇijyam vaiśya-karma svabhāvajam*). Even now in the Indian villages surrounding Vṛndāvana, the villagers live happily simply by giving protection to the cow. They keep cow dung very carefully and dry it to use as fuel. They keep a sufficient stock of grains, and because of giving protection to the cows, they have sufficient milk and milk products to solve all economic problems. Simply by giving protection to the cow, the villagers live so peacefully. Even the urine and stool of cows have medicinal value.

TEXT 20

गोमूत्रेण स्नापयित्वा पुनर्गोरजसार्भकम् ।
रक्षां चक्रुश शक्ता द्वादशाङ्गेषु नामभिः ॥२०॥

*go-mūtreṇa snāpayitvā
punar go-rajasārbhakam
rakṣāṁ cakruś ca śakṛtā
dvādaśāṅgeṣu nāmabhiḥ*

go-mūtreṇa—with the urine of the cows; *snāpayitvā*—after thoroughly washing; *punah*—again; *go-rajasā*—with the dust floating because of the movements of the cows; *arbhakam*—unto the child; *rakṣām*—protection; *cakruḥ*—executed; *ca*—also; *śakṛtā*—with the cow dung; *dvādaśa-aṅgeṣu*—in twelve places (*dvādaśa-tilaka*); *nāmabhiḥ*—by imprinting the holy names of the Lord.

TRANSLATION

The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.

TEXT 21

गोप्यः संस्पृष्टसलिला अङ्गेषु करयोः पृथक् ।
न्यस्यात्मन्यथ बालस्य बीजन्यासमर्कुर्वत ॥२१॥

*gopyah samspṛṣṭa-salilā
aṅgeṣu karayoh pṛthak
nyasyātmany atha bālasya
bijā-nyāsam akurvata*

gopyah—the *gopīs*; *samspṛṣṭa-salilāḥ*—touching a cup of water and drinking; *aṅgeṣu*—on their bodies; *karayoh*—on their two hands; *pṛthak*—separately; *nyasya*—after placing the letters of the *mantra*; *ātmani*—on their own; *atha*—then; *bālasya*—of the child; *bijā-nyāsam*—the process of *mantra-nyāsa*; *akurvata*—executed.

TRANSLATION

The *gopīs* first executed the process of *ācamana*, drinking a sip of water from the right hand. They purified their bodies and hands with the *nyāsa-mantra* and then applied the same mantra upon the body of the child.

PURPORT

Nyāsa-mantra includes *ācamana*, or first drinking a sip of water kept in the right hand. There are different *viṣṇu-mantras* to purify the body. The *gopīs*, and in fact any householders, knew the process for being purified by chanting Vedic hymns. The *gopīs* executed this process first to purify themselves and then to purify the child Kṛṣṇa. One executes the process of *aṅga-nyāsa* and *kara-nyāsa* simply by drinking a little sip of water and chanting the *mantra*. The *mantra* is preceded with the first letter of the name, followed by *anusvāra* and the word *namah*: *am namo jas tavāṅghri avyāt, marī mano maṇimāṁs tava jānunī avyāt*, and so on. By losing Indian culture, Indian householders have forgotten how to execute the *aṅga-nyāsa* and are simply busy in sense gratification, without any advanced knowledge of human civilization.

TEXTS 22-23

अव्यादजोऽङ्गि मणिमांस्तव जान्वथोरु
 यज्ञोऽच्युतः कटितं जठरं हयास्यः ।
 हृत केशवस्त्वदुर ईश इनस्तु कण्ठं
 विष्णुभूजं मुखमुरुक्रम ईश्वरः कम् ॥२२॥
 चक्रयग्रतः सहगदो हरिरस्तु पश्चात्
 त्वत्पार्श्वयोर्धनुरसी मधुहाजनश्च ।
 कोणेषु शङ्खे उरुगाय उपर्युपेन्द्र-
 स्ताक्ष्यः क्षितौ हलधरः पुरुषः समन्तात् ॥२३॥

*avyād ajo 'ṅghri maṇimāṁs tava jānv athorū
 yajñō 'cyutah kaṭi-taṭam jaṭharam hayāsyah
 hṛt keśavas tvad-ura īśa inas tu kaṇṭham
 viṣṇur bhujam mukham urukrama īśvaraḥ kam*

*cakry agrataḥ saha-gado harir astu paścāt
 twat-pārśvayor dhanur-asī madhu-hājanaś ca
 koneṣu śaṅkha urugāya upary upendras
 tārkṣyah kṣitau haladharaḥ puruṣaḥ samantāt*

avyāt—may protect; ajah—Lord Aja; aṅghri—legs; maṇimān—Lord Maṇimān; tava—Your; jānu—knees; atha—thereafter; urū—thighs; yajñah—Lord Yajña; acyutah—Lord Acyuta; kaṭi-taṭam—the upper part of the waist; jaṭharam—abdomen; hayāsyah—Lord Hayagrīva; hṛt—the heart; keśavah—Lord Kēśava; tvat—Your; uraḥ—chest; īśah—the supreme controller, Lord Īśa; inaḥ—Sūrya, the sun-god; tu—but; kaṇṭham—neck; viṣṇuh—Lord Viṣṇu; bhujam—arms; mukham—the mouth; urukramah—Lord Urukrama; īśvaraḥ—Lord Īśvara; kam—head; cakri—the carrier of the disc; agrataḥ—in front; saha-gadah—the carrier of the club; hariḥ—Lord Hari; astu—may He remain; paścāt—on the back; twat-pārśvayoh—on both sides; dhanuh-asī—the carrier of the bow and the sword; madhu-hā—the killer of the demon Madhu; ajanah—Lord Viṣṇu; ca—and; koneṣu—in the corners;

sāṅkhah—the carrier of the conchshell; *urugāyah*—who is well worshiped; *upari*—above; *upendrah*—Lord Upendra; *tārkṣyah*—Garuda; *kṣitau*—on the surface; *haladharaḥ*—Lord Haladhara; *puruṣah*—the Supreme Person; *samantāt*—on all sides.

TRANSLATION

[Śukadeva Gosvāmī informed Mahārāja Parīksit that the gopis, following the proper system, protected Kṛṣṇa, their child, with this mantra.] May Aja protect Your legs, may Maṇimān protect Your knees, Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādhari, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuda protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.

PURPORT

Even in the houses of the cultivators, who were not very advanced in the modern ways of civilization, the ladies used to know how to chant *mantras* to give protection to children with the help of cow dung and cow urine. This was a simple and practical way to give the greatest protection from the greatest dangers. People should know how to do this, for this is a part of Vedic civilization.

TEXT 24

इन्द्रियाणि हृषीकेशः प्राणान् नारायणोऽवतु ।
श्वेतद्वीपपतिश्चितं मनो योगेश्वरोऽवतु ॥२४॥

*indriyāṇi hṛṣikeśah
prāṇān nārāyaṇo 'vatu*

*śvetadvīpa-patiḥ cittam
mano yogeśvaraḥ ṣṭu*

indriyāṇi—all the senses; *hṛṣikeśaḥ*—Lord Hṛṣikeśa, the proprietor of all the senses; *prāṇān*—all kinds of life air; *nārāyaṇaḥ*—Lord Nārāyaṇa; *avatu*—may He give protection; *śvetadvīpa-patiḥ*—the master of Śvetadvīpa, Viṣṇu; *cittam*—the core of the heart; *manah*—the mind; *yogeśvaraḥ*—Lord Yogeśvara; *avatu*—may He give protection.

TRANSLATION

May Hṛṣikeśa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvīpa protect the core of Your heart, and may Lord Yogeśvara protect Your mind.

TEXTS 25–26

पृश्निगर्भस्तु ते बुद्धिमात्मानं भगवान् परः ।
क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः ॥२५॥
व्रजन्तमव्याद् वैकुण्ठ आसीनं त्वां श्रियः पतिः।
भुज्ञानं यज्ञभुक् पातु सर्वग्रहभयङ्करः ॥२६॥

*prśnigarbhas tu te buddhim
ātmānam bhagavān paraḥ
kriḍantam pātu govindaḥ
śayānam pātu mādhavaḥ*

*vrajantam avyād vaikuṇṭha
āśinam tvāṁ śriyah patih
bhuñjānam yajñabhuk pātu
sarva-graha-bhayaṅkaraḥ*

prśnigarbhāḥ—Lord Prśnigarbha; *tu*—indeed; *te*—Your; *buddhim*—intelligence; *ātmānam*—Your soul; *bhagavān*—the Supreme Personality of Godhead; *paraḥ*—transcendental; *kriḍantam*—while playing; *pātu*—may He protect; *govindaḥ*—Lord Govinda; *śayānam*—while sleeping; *pātu*—may He protect; *mādhavaḥ*—Lord Mādhava;

vrajantam—while walking; *avyāt*—may He protect; *vaikuṇṭhaḥ*—Lord Vaikuṇṭha; *āśinam*—while sitting down; *tvām*—unto You; *śriyāḥ patiḥ*—Nārāyaṇa, the husband of the goddess of fortune (may protect); *bhuñjānam*—while enjoying life; *yajñabhuk*—Yajñabhuk; *pātu*—may He protect; *sarva-graha-bhayam-karaḥ*—who is fearful to all evil planets.

TRANSLATION

May Lord Pr̄śnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikuṇṭha protect You while You are walking, and may Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

TEXTS 27–29

डाकिन्यो यातुधान्यश्च कुष्माण्डा ये र्भक्ग्रहाः ।
भूतप्रेतपिशाचाश्च यश्चरक्षोविनायकाः ॥२७॥
कोटरा रेवती ज्येष्ठा पूतना मातृकादयः ।
उन्मादा ये ह्यपस्मारा देहप्राणेन्द्रियद्रुहः ॥२८॥
स्वप्रदृष्टा महोत्पाता वृद्धा बालग्रहाश्च ये ।
सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीरवः ॥२९॥

*dākinyo yātudhānyaś ca
kuṣmāṇḍā ye 'rbhaka-grahāḥ
bhūta-preta-piśācāś ca
yakṣa-rakṣo-vināyakāḥ*

*koṭarā revatī jyeṣṭhā
pūtanā mātṛkādayaḥ
unmādā ye hy apasmārā
deha-prāṇendriya-druhāḥ*

*svapna-dṛṣṭā mahotpātā
vṛddhā bāla-grahāś ca ye
sarve naśyantu te viṣṇor
nāma-grahaṇa-bhīravah*

dākinyah yātudhānyah ca kuṣmāṇḍāḥ—witches and devils, enemies of children; ye—those who are; arbhaka-grahāḥ—like evil stars for children; bhūta—evil spirits; preta—evil hobgoblins; piśācāḥ—similar bad spirits; ca—also; yakṣa—the living entities known as Yakṣas; rakṣāḥ—those known as Rākṣasas; vināyakāḥ—those by the name Vināyaka; koṭarā—by the name Koṭarā; revatī—by the name Revati; jyeṣṭhā—by the name Jyeṣṭhā; pūtanā—by the name Pūtanā; māṭrkā—ādayāḥ—and evil women like Māṭrkā; unmādāḥ—those who cause madness; ye—which others; hi—indeed; apasmārāḥ—causing loss of memory; deha-prāṇa-indriya—to the body, life air and senses; druhaḥ—give trouble; svapna-dṛṣṭāḥ—the evil spirits that cause bad dreams; mahā-utpātāḥ—those causing great disturbances; vṛddhāḥ—the most experienced; bāla-grahāḥ ca—and those attacking children; ye—who; sarve—all of them; naśyantu—let be vanquished; te—those; viṣṇoh—of Lord Viṣṇu; nāma-grahaṇa—by the chanting of the name; bhīravah—become afraid.

TRANSLATION

The evil witches known as Dākinis, Yātudhānis and Kuṣmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rākṣasas and Vināyakas, as well as witches like Koṭarā, Revati, Jyeṣṭhā, Pūtanā and Māṭrkā, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away.

PURPORT

As stated in the *Brahma-saṁhitā* (5.33):

*advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca*

*vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam ahaṁ bhajāmi*

“I worship the Supreme Personality of Godhead, Govinda, who is the original person—nondual, infallible, and without beginning. Although He expands into unlimited forms, He is still the original, and although He is the oldest person, He always appears as a fresh youth. Such eternal, blissful and all-knowing forms of the Lord cannot be understood by the academic wisdom of the *Vedas*, but they are always manifest to pure, unalloyed devotees.”

While decorating the body with *tilaka*, we give protection to the body by chanting twelve names of Viṣṇu. Although Govinda, or Lord Viṣṇu, is one, He has different names and forms with which to act differently. But if one cannot remember all the names at one time, one may simply chant, “Lord Viṣṇu, Lord Viṣṇu, Lord Viṣṇu,” and always think of Lord Viṣṇu. *Viṣṇor ārādhanam param*: this is the highest form of worship. If one remembers Viṣṇu always, even though one is disturbed by many bad elements, one can be protected without a doubt. The *Āyurveda-śāstra* recommends, *auṣadhi cintayet viṣnum*: even while taking medicine, one should remember Viṣṇu, because the medicine is not all and all and Lord Viṣṇu is the real protector. The material world is full of danger (*padam padam yad vipadām*). Therefore one must become a Vaiṣṇava and think of Viṣṇu constantly. This is made easier by the chanting of the Hare Kṛṣṇa *mahā-mantra*. Therefore Śrī Caitanya Mahāprabhu has recommended, *kirtaniyah sadā hariḥ, param vijayate śrī-kṛṣṇa-saṅkīrtanam*, and *kirtanād eva kṛṣṇasya mukta-saṅgah param vrajet*.

TEXT 30

श्रीशुक उवाच

इति प्रणयबद्धभिर्गोपीभिः कृतरक्षणम् ।
पायथित्वा स्तनं माता सन्न्यवेशयदात्मजम् ॥३०॥

*śrī-śuka uvāca
iti praṇaya-baddhābhīr
gopibhiḥ krta-rakṣaṇam
pāyayitvā stanam mātā
sannyaveśayad ātmajam*

*śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti—in this way; pranaya-baddhābhīḥ—who were bound with maternal affection; gopībhīḥ—by the elderly *gopīs*, headed by mother Yaśodā; kṛtarakṣaṇam—all measures were taken to protect the child; pāyayitvā—and after that, feeding the child; stanam—the nipple; mātā—mother Yaśodā; sannyaveśyat—made to lie down on the bed; ātmajam—her son.*

TRANSLATION

Śrila Śukadeva Gosvāmī continued: All the *gopīs*, headed by mother Yaśodā, were bound by maternal affection. After they thus chanted mantras to protect the child, mother Yaśodā gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

PURPORT

When a baby drinks milk from the breast of his mother, this is a good sign of health. So the elderly *gopīs* were not satisfied with chanting *mantras* to give protection to Kṛṣṇa; they also tested whether their child's health was in order. When the child sucked the breast, this confirmed that He was healthy, and when the *gopīs* were fully satisfied, they had the child lie down on His bed.

TEXT 31

तावन्दादयो गोपा मथुराया व्रजं गताः ।
विलोक्य पूतनादेहं बभूवुरतिविस्मिताः ॥३१॥

*tāvan nandādayo gopā
mathurāyā vrajam̄ gatāḥ
vilokya pūtanā-deham̄
babhūvur ativismitāḥ*

tāvat—in the meantime; nanda-ādayaḥ—heeded by Nanda Mahā-rāja; gopāḥ—all the cowherd men; mathurāyāḥ—from Mathurā; vrajam—unto Vṛndāvana; gatāḥ—came back; vilokya—when they saw; pūtanā-deham—the gigantic body of Pūtanā lying dead; babhūvuh—became; ati—very much; vismitāḥ—struck with wonder.

TRANSLATION

Meanwhile, all the cowherd men, headed by Nanda Mahārāja, returned from Mathurā, and when they saw on the way the gigantic body of Pūtanā lying dead, they were struck with great wonder.

PURPORT

Nanda Mahārāja's wonder may be understood in various ways. First of all, the cowherd men had never before seen such a gigantic body in Vṛndāvana, and therefore they were struck with wonder. Then they began to consider where such a body had come from, whether it had dropped from the sky, or whether, by some mistake or by the power of some mystic *yoginī*, they had come to some place other than Vṛndāvana. They could not actually guess what had happened, and therefore they were struck with wonder.

TEXT 32

नूनं बतर्षिः संजातो योगेशो वा समास सः ।
स एव दृष्टो ह्युत्पातो यदाहानकदुन्दुभिः ॥३२॥

nūnam batarṣih sañjāto
yogeśo vā samāsa saḥ
sa eva dṛṣṭo hy utpāto
yad āhānakadundubhiḥ

nūnam—certainly; *bata*—O my friends; *rṣih*—a great saintly person; *sañjātaḥ*—has become; *yoga-iśah*—a master of mystic power; *vā*—or; *saṁāsa*—has become; *saḥ*—he (Vasudeva); *saḥ*—that; *eva*—indeed; *dṛṣṭah*—has been seen (by us); *hi*—because; *utpātah*—kind of disturbance; *yat*—that which; *āha*—predicted; *ānakadundubhiḥ*—Ānaka-dundubhi (another name of Vasudeva).

TRANSLATION

Nanda Mahārāja and the other gopas exclaimed: My dear friends, you must know that Ānakadundubhi, Vasudeva, has become a great saint or a master of mystic power. Otherwise how could he have foreseen this calamity and predicted it to us?

PURPORT

This verse illustrates the difference between *kṣatriyas* and innocent *vaiśyas*. By studying the political situation, Vasudeva could see what would happen, whereas Nanda Mahārāja, the king of the agriculturalists, could only guess that Vasudeva was a great saintly person and had developed mystic powers. Vasudeva actually had all mystic powers under his control; otherwise he could not have become the father of Kṛṣṇa. But in fact he foresaw the calamities in Vraja by studying Karīsa's political activities and thus warned Nanda Mahārāja to take precautions, although Nanda Mahārāja thought that Vasudeva had predicted this incident through wonderful mystic powers. By mystic powers gained through the practice of *haṭha-yoga*, one can study and understand the future.

TEXT 33

कलेवरं परशुभिश्चित्वा तत्ते व्रजौकसः ।
दूरे क्षिप्त्वावयवशो न्यदहन् काष्ठवेष्टितम् ॥३३॥

*kalevaram paraśubhiś
chittvā tat te vrajaukasah
dūre kṣiptvāvayavaśo
nyadahan kāṣṭha-veṣṭitam*

kalevaram—the gigantic body of Pūtanā; *paraśubhiḥ*—with the aid of axes; *chittvā*—after cutting to pieces; *tat*—that (body); *te*—all of those; *vraja-okasah*—inhabitants of Vraja; *dūre*—far, far away; *kṣiptvā*—after throwing; *avayavaśah*—different parts of the body, piece by piece; *nyadahan*—burned to ashes; *kāṣṭha-veṣṭitam*—covered by wood.

TRANSLATION

The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces with the help of axes. Then they threw the pieces far away, covered them with wood and burned them to ashes.

PURPORT

It is the practice that after a snake has been killed, its body is cut into various pieces for fear that it may come to life again simply by interact-

ing with air. Merely killing a serpent is not sufficient; after it is killed, it must be cut to pieces and burned, and then the danger will be over. Pūtanā resembled a great serpent, and therefore the cowherd men took the same precautions by burning her body to ashes.

TEXT 34

दह्यमानस्य देहस्य धूमथागुरुसौरभः ।
उत्थितः कृष्णनिर्भुक्तसपद्याहतपाप्मनः ॥३४॥

*dahyamānasya dehasya
dhūmaś cāguru-saurabhaḥ
utthitah kṛṣṇa-nirbhukta-
sapady āhata-pāpmah*

dahyamānasya—while being burnt to ashes; *dehasya*—of the body of Pūtanā; *dhūmaḥ*—the smoke; *ca*—and; *aguru-saurabhaḥ*—turned into saintly scented smoke of the *aguru* herb; *utthitah*—emanating from her body; *kṛṣṇa-nirbhukta*—because of Kṛṣṇa's having sucked her breast; *sapadi*—immediately; *āhata-pāpmah*—her material body became spiritualized or relieved of all material conditions.

TRANSLATION

Because of Kṛṣṇa's having sucked the breast of the Rākṣasi Pūtanā, when Kṛṣṇa killed her she was immediately freed of all material contamination. Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt, the smoke emanating from her body was fragrant like *aguru* incense.

PURPORT

Such are the effects of Kṛṣṇa consciousness. If one somehow or other becomes Kṛṣṇa conscious by applying his senses in the service of the Lord, one is immediately freed from material contamination. *Śrīvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanāḥ* (*Bhāg. 1.2.17*). Hearing about the activities of Kṛṣṇa is the beginning of purified life. *Puṇya-śravaṇa-kīrtanāḥ*: simply by hearing and chanting, one becomes

purified. Therefore, in discharging devotional service, *śravaṇa-kīrtana* (hearing and chanting) is most important. Then, with purified senses, one begins to render service to the Lord (*hrṣikena hrṣikeśa-sevanam*). *Bhaktir ucyate*: this is called *bhakti*. When Pūtanā was somehow or other, directly or indirectly, induced to render some service to the Lord by feeding Him with her breast, she was immediately purified, so much so that when her nasty material body was burnt to ashes, it gave off the fragrance of *aguru*, the most agreeably scented herb.

TEXTS 35–36

पूतना लोकबालघी राक्षसी रुधिराशना ।
 जिघांसयापि हरये स्तनं दत्त्वाप सद्गतिम् ॥३५॥
 किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने ।
 यच्छन् प्रियतमं किं नु रक्तास्तन्मातरो यथा ॥३६॥

pūtanā loka-bāla-ghnī
rākṣasi rudhirāśanā
jīghāṁsayāpi haraye
stanam dattvāpa sad-gatim

kim punah śraddhayā bhaktyā
kṛṣṇāya paramātmane
yacchan priyatamam kim nu
raktas tan-mātaro yathā

pūtanā—Pūtanā, the professional Rākṣasi; *loka-bāla-ghnī*—who used to kill human children; *rākṣasi*—the she-demon; *rudhira-aśanā*—simply hankering for blood; *jīghāṁsayā*—with the desire to kill Kṛṣṇa (being envious of Kṛṣṇa and having been instructed by Kaṁsa); *api*—still; *haraye*—unto the Supreme Personality of Godhead; *stanam*—her breast; *dattvā*—after offering; *āpa*—obtained; *sat-gatim*—the most elevated position of spiritual existence; *kim*—what to speak of; *punah*—again; *śraddhayā*—with faith; *bhaktyā*—by devotion; *kṛṣṇāya*—unto Lord Kṛṣṇa; *paramātmane*—who is the Supreme Person; *yacchan*—offering; *priya-tamam*—the dearmost; *kim*—something; *nu*—indeed;

raktāḥ—those who have an affinity; *tat-mātarah*—Kṛṣṇa's affectionate mothers (offering the beloved child their breasts); *yathā*—exactly like.

TRANSLATION

Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Kṛṣṇa as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?

PURPORT

Pūtanā had no affection for Kṛṣṇa; rather, she was envious and wanted to kill Him. Nonetheless, because with or without knowledge she offered her breast, she attained the highest achievement in life. But the offerings of devotees attracted to Kṛṣṇa in parental love are always sincere. A mother likes to offer something to her child with affection and love; there is no question of envy. So here we can make a comparative study. If Pūtanā could attain such an exalted position in spiritual life by neglectfully, enviously making an offering to Kṛṣṇa, what is to be said of mother Yaśodā and the other *gopīs*, who served Kṛṣṇa with such great affection and love, offering everything for Kṛṣṇa's satisfaction? The *gopīs* automatically achieved the highest perfection. Therefore Śrī Caitanya Mahāprabhu recommended the affection of the *gopīs*, either in maternal affection or in conjugal love, as the highest perfection in life (*ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā*).

TEXTS 37–38

पद्म्यां भक्तहृदिस्थाभ्यां वन्द्याभ्यां लोकवन्दितैः ।
 अङ्गं यस्याः समाकम्य भगवानपितत् स्तनम् ॥३७॥
 यातुधान्यपि सा खर्गमवाप जननीगतिम् ।
 कृष्णभुक्तस्तनक्षीराः किमु गावोऽनुमातरः ॥३८॥

*padbhyaṁ bhakta-hṛdi-sthābhyaṁ
vandyābhyaṁ loka-vanditaiḥ
aṅgam yasyāḥ samākramya
bhagavān api tat-stanam*

*yātudhāny api sā svargam
avāpa jananī-gatim
krṣṇa-bhukta-stana-kṣirāḥ
kim u gāvō 'numātarāḥ*

padbhyaṁ—by the two lotus feet; *bhakta-hṛdi-sthābhyaṁ*—which are always thought of by pure devotees, in whose heart the Lord is therefore situated constantly; *vandyābhyaṁ*—which are always to be praised; *loka-vanditaiḥ*—by Lord Brahmā and Lord Śiva, who are praised by all the inhabitants of the three worlds; *aṅgam*—the body; *yasyāḥ*—of whom (Pūtanā); *samākramya*—embracing; *bhagavān*—the Supreme Personality of Godhead; *api*—also; *tat-stanam*—that breast; *yātudhāni api*—although she was a witch (whose only business was to kill small children and who had tried to kill Kṛṣṇa also); *sā*—she; *svargam*—the transcendental abode; *avāpa*—achieved; *jananī-gatim*—the position of a mother; *krṣṇa-bhukta-stana-kṣirāḥ*—therefore, because their breasts were sucked by Kṛṣṇa, who drank the milk flowing from their bodies; *kim u*—what to speak of; *gāvah*—the cows; *anumātarāḥ*—exactly like mothers (who allowed their nipples to be sucked by Kṛṣṇa).

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahmā and Lord Śiva. Because Kṛṣṇa embraced Pūtanā's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?

PURPORT

These verses explain how devotional service rendered to the Supreme Personality of Godhead, whether directly or indirectly, knowingly or unknowingly, becomes successful. Pūtanā was neither a devotee nor a nondevotee; she was actually a demoniac witch instructed by Kaṁsa to kill Kṛṣṇa. Nonetheless, in the beginning she assumed the form of a very beautiful woman and approached Kṛṣṇa exactly like an affectionate mother, so that mother Yaśodā and Rohinī did not doubt her sincerity. The Lord took all this into consideration, and thus she was automatically promoted to a position like that of mother Yaśodā. As explained by Viśvanātha Cakravartī Ṭhākura, there are various roles one may play in such a position. Pūtanā was immediately promoted to Vaikuṇṭhaloka, which is also sometimes described as Svarga. The Svarga mentioned in this verse is not the material heavenly planet, but the transcendental world. In Vaikuṇṭhaloka, Pūtanā attained the position of a nurse (*dhātry-ucitām*), as described by Uddhava. Pūtanā was elevated to the position of a nurse and maidservant in Goloka Vṛndāvana to assist mother Yaśodā.

TEXTS 39–40

पर्यांसि यासामपिबत् पुत्रस्नेहसुतान्यलम् ।
 भगवान् देवकीपुत्रः कैवल्याद्यखिलप्रदः ॥३९॥
 तासामविरतं कृष्णे कुर्वतीनां सुतेक्षणम् ।
 न पुनः कल्पते राजन् संसारोऽज्ञानसम्भवः ॥४०॥

*payāṁsi yāsām apibat
 putra-sneha-snutañy alam
 bhagavān devakī-putraḥ
 kaivalyādy-akhila-pradaḥ*

*tāsām avirataṁ kṛṣṇe
 kurvatīnāṁ sutekṣanam
 na punaḥ kalpate rājan
 saṁsāro 'jñāna-sambhavaḥ*

payāṁsi—milk (coming from the body); *yāsām*—of all of whom; *apibat*—Lord Kṛṣṇa drank; *putra-sneha-snūtāni*—that milk coming from the bodies of the *gopīs*, not artificially but because of maternal affection; *alam*—sufficiently; *bhagavān*—the Supreme Personality of Godhead; *devakī-putraḥ*—who appeared as the son of Devakī; *kaivalya-ādi*—like liberation or merging into the Brahman effulgence; *akhila-pradah*—the bestower of all similar blessings; *tāsām*—of all of them (of all the *gopīs*); *aviratam*—constantly; *kṛṣṇe*—unto Lord Kṛṣṇa; *kur-vatinām*—making; *suta-ikṣayām*—as a mother looks upon her child; *na*—never; *punah*—again; *kalpate*—can be imagined; *rājan*—O King Parīkṣit; *samsārah*—the material bondage of birth and death; *ajñāna-sambhavaḥ*—which is to be accepted by foolish persons ignorantly trying to become happy.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the *gopīs* always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the *gopīs* were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

PURPORT

The advantage of Kṛṣṇa consciousness is described herein. Kṛṣṇa consciousness gradually develops on the transcendental platform. One may think of Kṛṣṇa as the supreme personality, one may think of Kṛṣṇa as the supreme master, one may think of Kṛṣṇa as the supreme friend, one may think of Kṛṣṇa as the supreme son, or one may think of Kṛṣṇa as the supreme conjugal lover. If one is connected with Kṛṣṇa in any of these transcendental relationships, the course of one's material life is understood to have already ended. As confirmed in *Bhagavad-gītā* (4.9), *tyaktvā deham punar janma naiti mām eti*: for such devotees, going back home, back to Godhead, is guaranteed. *Na punah kalpate rājan samsāro jñāna-sambhavaḥ*. This verse also guarantees that devotees

who constantly think of Kṛṣṇa in a particular relationship will never return to this material world. In this material world of *saṁsāra*, there are the same relationships. One thinks, “Here is my son,” “Here is my wife,” “Here is my lover,” or “Here is my friend.” But these relationships are temporary illusions. *Ajñāna-sambhavaḥ*: such a consciousness awakens in ignorance. But when the same relationships awaken in Kṛṣṇa consciousness, one’s spiritual life is revived, and one is guaranteed to return home, back to Godhead. Even though the *gopīs* who were friends of Rohinī and mother Yaśodā and who allowed their breasts to be sucked by Kṛṣṇa were not directly Kṛṣṇa’s mothers, they all had the same chance as Rohinī and Yaśodā to go back to Godhead and act as Kṛṣṇa’s mothers-in-law, servants and so on. The word *saṁsāra* refers to attachment for one’s body, home, husband or wife, and children, but although the *gopīs* and all the other inhabitants of Vṛndāvana had the same affection and attachment for husband and home, their central affection was for Kṛṣṇa in some transcendental relationship, and therefore they were guaranteed to be promoted to Goloka Vṛndāvana in the next life, to live with Kṛṣṇa eternally in spiritual happiness. The easiest way to attain spiritual elevation, to be liberated from this material world, and to go back home, back to Godhead, is recommended by Bhaktivinoda Ṭhākura: *kṛṣṇera saṁsāra kara chādi’ anācāra*. One should give up all sinful activities and remain in the family of Kṛṣṇa. Then one’s liberation is guaranteed.

TEXT 41

कटधूमस्य सौरभ्यमवघ्राय व्रजौकसः ।
किमिदं कुत एवेति वदन्तो व्रजमाययुः ॥४१॥

*kaṭa-dhūmasya saurabhyam
avaghrāya vrajaukasah
kim idam kuta eveti
vadanto vrajam āyayuh*

kaṭa-dhūmasya—of the smoke emanating from the fire burning the different parts of Pūtanā’s body; *saurabhyam*—the fragrance; *avaghrāya*—when they smelled through their nostrils; *vraja-okasah*—the inhabitants of Vrajabhūmi in distant places; *kim idam*—what is this

fragrance; *kutah*—where does it come from; *eva*—indeed; *iti*—in this way; *vadantah*—speaking; *vrajam*—the place of Nanda Mahārāja, Vrajabhūmi; *āyayuh*—reached.

TRANSLATION

Upon smelling the fragrance of the smoke emanating from Pūtanā's burning body, many inhabitants of Vrajabhūmi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Pūtanā's body was being burnt.

PURPORT

The aroma of the smoke emanating from a burning fire is not always very favorable. Therefore upon smelling such a wonderful fragrance, the inhabitants of Vraja were astonished.

TEXT 42

ते तत्र वर्णितं गोपैः पूतनागमनादिकम् ।
श्रुत्वा तन्निधनं स्वस्ति शिशोश्चासन् सुविस्मिताः॥४२॥

*te tatra varṇitam gopaiḥ
pūtanāgamanādikam
śrutvā tan-nidhanam svasti
śiśoś cāsan suvismitāḥ*

te—all those persons who arrived; *tatra*—there (in the vicinity of Nanda Mahārāja's estate); *varṇitam*—described; *gopaiḥ*—by the cowherd men; *pūtanā-āgamana-ādikam*—everything about how Pūtanā the witch had come there and played havoc; *śrutvā*—after hearing; *tan-nidhanam*—and about how Pūtanā had died; *svasti*—all auspiciousness; *śiśoh*—for the baby; *ca*—and; *āsan*—offered; *su-vismitāḥ*—being struck with great wonder because of what had happened.

TRANSLATION

When the inhabitants of Vraja who had come from distant places heard the whole story of how Pūtanā had come and then been

killed by Kṛṣṇa, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Pūtanā. Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

TEXT 43

नन्दः स्वपुत्रमादाय प्रेत्यागतमुदारधीः ।
मूर्धन्युपाघ्राय परमां मुदं लेभे कुरुद्वह ॥४३॥

*nandaḥ sva-putram ādāya
pretyāgatam udāra-dhīḥ
mūrdhny upāghrāya paramām
mudam lebhe kurudvaha*

nandah—Mahārāja Nanda; sva-putram ādāya—taking his son Kṛṣṇa on his lap; pretya-āgatam—as if Kṛṣṇa had returned from death (no one could even imagine that from such danger a child could be saved); udāra-dhīḥ—because he was always liberal and simple; mūrdhni—on the head of Kṛṣṇa; upāghrāya—formally smelling; paramām—highest; mudam—peace; lebhe—achieved; kuru-udvaha—O Mahārāja Parikṣit.

TRANSLATION

O Mahārāja Parikṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.

PURPORT

Nanda Mahārāja could not understand how the inhabitants of his house had allowed Pūtanā to enter the house, nor could he imagine the gravity of the situation. He did not understand that Kṛṣṇa had wanted to kill Pūtanā and that His pastimes were performed by *yogamāyā*. Nanda Mahārāja simply thought that someone had entered his house and created havoc. This was Nanda Mahārāja's simplicity.

TEXT 44

य एतत् पूतनामोक्षं कृष्णस्यार्भकमद्वृतम् ।
श्रृण्याच्छ्रद्धया मर्त्यो गोविन्दे लभते रतिम् ॥४४॥

*ya etat pūtanā-mokṣam
kṛṣṇasyārbhakam abhutam
śṛṇuyāc chraddhayā martyo
govinde labhate ratim*

yah—anyone who; *etat*—this; *pūtanā-mokṣam*—salvation of Pūtanā; *kṛṣṇasya*—of Kṛṣṇa; *ārbhakam*—the childhood pastimes; *abhutam*—wonderful; *śṛṇuyāt*—should hear; *śraddhayā*—with faith and devotion; *martyah*—any person within this material world; *govinde*—for the Supreme Person, Govinda, Ādi-puruṣa; *labhate*—gains; *ratim*—attachment.

TRANSLATION

Any person who hears with faith and devotion about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā, and who thus invests his hearing in such childhood pastimes of Kṛṣṇa, certainly attains attachment for Govinda, the supreme, original person.

PURPORT

The incident in which the great witch attempted to kill the child but was killed herself is certainly wonderful. Therefore this verse uses the word *abhutam*, meaning “specifically wonderful.” Kṛṣṇa has left us many wonderful narrations about Him. Simply by reading these narrations, as they are described in *Kṛṣṇa, the Supreme Personality of Godhead*, one gains salvation from this material world and gradually develops attachment to and devotion for Govinda, Ādi-puruṣa.

Thus end the Bhaktivedanta purports of the Tenth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Killing of the Demon Pūtanā.”

CHAPTER SEVEN

The Killing of the Demon Trṇāvarta

In this chapter, Śrī Kṛṣṇa's pastimes of breaking the cart (*śakaṭa-bhañjana*), killing the *asura* known as Trṇāvarta, and demonstrating the entire universe within His mouth are especially described.

When Śukadeva Gosvāmī saw that Mahārāja Parikṣit was eagerly waiting to hear about Lord Kṛṣṇa's pastimes as a child, he was very much pleased, and he continued to speak. When Śrī Kṛṣṇa was only three months old and was just trying to turn backside up, before He even attempted to crawl, mother Yaśodā wanted to observe a ritualistic ceremony with her friends for the good fortune of the child. Such a ritualistic ceremony is generally performed with ladies who also have small children. When mother Yaśodā saw that Kṛṣṇa was falling asleep, because of other engagements she put the child underneath a household cart, called *śakaṭa*, and while the child was sleeping, she engaged herself in other business pertaining to the auspicious ritualistic ceremony. Underneath the cart was a cradle, and mother Yaśodā placed the child in that cradle. The child was sleeping, but suddenly He awakened and, as usual for a child, began to kick His small legs. This kicking shook the cart, which collapsed with a great sound, breaking completely and spilling all its contents. Children who were playing nearby immediately informed mother Yaśodā that the cart had broken, and therefore she hastily arrived there in great anxiety with the other *gopīs*. Mother Yaśodā immediately took the child on her lap and allowed Him to suck her breast. Then various types of Vedic ritualistic ceremonies were performed with the help of the *brāhmaṇas*. Not knowing the real identity of the child, the *brāhmaṇas* showered the child with blessings.

Another day, when mother Yaśodā was sitting with her child on her lap, she suddenly observed that he had assumed the weight of the entire universe. She was so astonished that she had to put the child down, and in the meantime Trṇāvarta, one of the servants of Kāṁsa, appeared there as a whirlwind and took the child away. The whole tract of land known as Gokula became surcharged with dust, no one could see where the child

had been taken, and all the *gopīs* were overwhelmed because He had been taken away in the dust storm. But up in the sky, the *asura*, being overburdened by the child, could not carry the child far away, although he also could not drop the child because the child had caught him so tightly that it was difficult for him to separate the child from his body. Thus Tṛṇāvarta himself fell down from a very great height, the child grasping him tightly by the shoulder, and immediately died. The demon having fallen, the *gopīs* picked the child up and delivered Him to the lap of mother Yaśodā. Thus mother Yaśodā was struck with wonder, but because of *yogamāyā*'s influence, no one could understand who Kṛṣṇa was and what had actually happened. Rather, everyone began to praise fortune for the child's having been saved from such a calamity. Nanda Mahārāja, of course, was thinking of the wonderful foretelling of Vasudeva and began to praise him as a great *yogi*. Later, when the child was on the lap of mother Yaśodā, the child yawned, and mother Yaśodā could see within His mouth the entire universal manifestation.

TEXTS 1-2

श्रीराजोवाच

येन येनावतारेण भगवान् हरिरीश्वरः ।
 करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो ॥ १ ॥
 यच्छृण्वतोऽपैत्यरतिर्वित्स्मा
 सत्यं च शुद्धयत्यचिरेण पुंसः ।
 भक्तिर्हरौ तत्पुरुषे च सत्यं
 तदेव हरं वद मन्यसे चेत् ॥ २ ॥

śrī-rājovāca
yena yenāvatāreṇa
bhagavān harir iśvaraḥ
karoti karṇa-ramyāṇi
mano-jñāni ca naḥ prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvam ca śuddhyaty acireṇa purṁsaḥ

*bhaktir harau tat-puruse ca sakhyam
tad eva hāram vada manyase cet*

sri-rājā uvāca—the King inquired (from Śukadeva Gosvāmī); *yena yena avatāreṇa*—the pastimes exhibited by different varieties of incarnations; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Lord; *īśvaraḥ*—the controller; *karoti*—presents; *karṇa-ramyāṇi*—were all very pleasing to the ear; *manah-jñāni*—very attractive to the mind; *ca*—also; *nah*—of us; *prabho*—my lord, Śukadeva Gosvāmī; *yat-śṛṅvataḥ*—of anyone who simply hears these narrations; *apaiti*—vanishes; *aratih*—unattractiveness; *vitṛṣṇā*—dirty things within the mind that make us uninterested in Kṛṣṇa consciousness; *sattvam ca*—the existential position in the core of the heart; *śuddhyati*—becomes purified; *acireṇa*—very soon; *puriṣaḥ*—of any person; *bhaktih harau*—devotional attachment and service to the Lord; *tat-puruṣe*—with Vaiṣṇavas; *ca*—also; *sakhyam*—attraction to association; *tat eva*—that only; *hāram*—the activities of the Lord, which should be heard and kept on the neck as a garland; *vada*—kindly speak; *manyase*—you think it fit; *cet*—if.

TRANSLATION

King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. 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, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord.

PURPORT

As stated in the *Prema-vivarta*:

*kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare
nikāṭa-stha māyā tāre jāpaṭiyā dhare*

Our material existence is *māyā*, or illusion, in which we desire different varieties of material enjoyment and therefore change to different varieties of bodies (*bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*). *Asann api kleśada ḍasa dehaḥ*: as long as we have these temporary bodies, they give us many varieties of tribulation—*ādhyātmika*, *ādhibhautika* and *ādhidaivika*. This is the root cause of all suffering, but this root cause of suffering can be removed by revival of our Kṛṣṇa consciousness. All the Vedic literatures presented by Vyāsadeva and other great sages are therefore intended to revive our Kṛṣṇa consciousness, which begins to revive with *śravana-kīrtanam*. Śrīvatāṁ *sva-kathāḥ krṣṇah* (*Bhāg.* 1.2.17). Śrīmad-Bhāgavatam and other Vedic literatures exist simply to give us a chance to hear about Kṛṣṇa. Kṛṣṇa has different *avatāras*, or incarnations, all of which are wonderful and which arouse one's inquisitiveness, but generally such *avatāras* as Matsya, Kūrma and Varāha are not as attractive as Kṛṣṇa. First of all, however, we have no attraction for hearing about Kṛṣṇa, and this is the root cause of our suffering.

But Parikṣit Mahārāja specifically mentions that the wonderful activities of baby Kṛṣṇa, which amazed mother Yaśodā and the other inhabitants of Vraja, are especially attractive. From the very beginning of His childhood, Kṛṣṇa killed Pūtanā, Trṇavarta and Śakaṭasura and showed the entire universe within His mouth. Thus the pastimes of Kṛṣṇa, one after another, kept mother Yaśodā and all the inhabitants of Vraja in great astonishment. The process to revive one's Kṛṣṇa consciousness is *ādau śraddhā tataḥ sādhu-saṅgah* (*Bhakti-rasāmṛta-sindhu* 1.4.15). The pastimes of Kṛṣṇa can be properly received from devotees. If one has developed a little bit of Kṛṣṇa consciousness by hearing from Vaiṣṇavas about the activities of Kṛṣṇa, one becomes attached to Vaiṣṇavas who are interested only in Kṛṣṇa consciousness. Therefore Parikṣit Mahārāja recommends that one hear about Kṛṣṇa's childhood activities, which are more attractive than the activities of other incarnations, such as Matsya, Kūrma and Varāha. Wanting to hear more and more from Śukadeva Gosvāmi, Mahārāja Parikṣit requested him to con-

tinue describing Kṛṣṇa's childhood activities, which are especially easy to hear and which create more and more inquisitiveness.

TEXT 3

अथान्यदपि कृष्णस्य तोकाचरितमद्भुतम् ।
मानुषं लोकमासाद्य तज्जातिमनुरूप्तः ॥ ३ ॥

*athānyad api kṛṣṇasya
tokācaritam abhutam
mānuṣam lokam āsādya
taj-jātim anurundhataḥ*

aīha—also; *anyat api*—other pastimes also; *kṛṣṇasya*—of child Kṛṣṇa; *toka-ācaritam abhutam*—they are also wonderful childhood pastimes; *mānuṣam*—as if playing as a human child; *lokam āsādya*—appearing on this planet earth in human society; *tat-jātim*—exactly like a human child; *anurundhataḥ*—who was imitating.

TRANSLATION

Please describe other pastimes of Kṛṣṇa, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Pūtanā.

PURPORT

Mahārāja Parīkṣit requested Śukadeva Gosvāmī to narrate other childhood pastimes exhibited by Kṛṣṇa while playing as a human child. The Supreme Personality of Godhead incarnates at different times in different planets and universes, and according to the nature of those places, He exhibits His unlimited potency. That a child sitting on the lap of his mother was able to kill the gigantic Pūtanā is extremely wonderful for the inhabitants of this planet, but on other planets the inhabitants are more advanced, and therefore the pastimes the Lord performs there are still more wonderful. Kṛṣṇa's appearance on this planet like a human being makes us more fortunate than the demigods in the higher planets,

and therefore Mahārāja Parīkṣit was very much interested in hearing about Him.

TEXT 4

श्रीशुक उच्चाच

कदाचिदौथानिककौतुकाप्लवे
जन्मर्क्षयोगे समवेत्योषिताम् ।
वादित्रगीतद्विजमन्त्रवाचकै-
शकार सूनोरभिषेचनं सती ॥ ४ ॥

*śrī-śuka uvāca
kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yositām
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanam satī*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī continued to speak (at the request of Mahārāja Parīkṣit); *kadācit*—at that time (when Kṛṣṇa was three months old); *autthānika-kautuka-āplave*—when Kṛṣṇa was three or four months old and His body was developing, He attempted to turn around, and this pleasing occasion was observed with a festival and bathing ceremony; *janma-rkṣa-yoge*—at that time, there was also a conjunction of the moon with the auspicious constellation Rohini; *samaveta-yositām*—(the ceremony was observed) among the assembled women, a ceremony of mothers; *vāditra-gīta*—different varieties of music and singing; *dvija-mantra-vācakaiḥ*—with chanting of Vedic hymns by qualified *brāhmaṇas*; *cakāra*—executed; *sūnoḥ*—of her son; *abhiṣecanam*—the bathing ceremony; *satī*—mother Yaśodā.

TRANSLATION

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. 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. On that day, there was a conjunction of the moon with the constellation Rohini. As the brähmaṇas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā.

PURPORT

There is no question of overpopulation or of children's being a burden for their parents in a Vedic society. Such a society is so well organized and people are so advanced in spiritual consciousness that childbirth is never regarded as a burden or a botheration. The more a child grows, the more his parents become jubilant, and the child's attempts to turn over are also a source of jubilation. Even before the child is born, when the mother is pregnant, many recommended ritualistic ceremonies are performed. For example, when the child has been within the womb for three months and for seven months, there is a ceremony the mother observes by eating with neighboring children. This ceremony is called *svādabhakṣaya*. Similarly, before the birth of the child there is the *garbhādhāna* ceremony. In Vedic civilization, childbirth or pregnancy is never regarded as a burden; rather, it is a cause for jubilation. In contrast, people in modern civilization do not like pregnancy or childbirth, and when there is a child, they sometimes kill it. We can just consider how human society has fallen since the inauguration of Kali-yuga. Although people still claim to be civilized, at the present moment there is actually no human civilization, but only an assembly of two-legged animals.

TEXT 5

नन्दस्य पत्नी कृतमज्जनादिकं
विप्रैः कृतस्वस्त्ययनं सुपूजितैः ।
अन्नाद्यवासःस्त्रगमीष्ठेनुभिः
संजातनिद्राक्षमशीशयच्छनैः ॥ ५ ॥

*nandasya patnī kṛta-majjanādikam
vipraiḥ kṛta-svastyayanam supūjitaḥ
annādya-vāsaḥ-srag-abhiṣṭa-dhenubhiḥ
sañjāta-nidrākṣam aśīsayac chanaiḥ*

nandasya—of Mahārāja Nanda; *patnī*—the wife (mother Yaśodā); *kṛta-majjana-ādikam*—after she and the other members of the house had bathed and the child had been bathed also; *vipraiḥ*—by the brāhmaṇas; *kṛta-svastyayanam*—engaging them in chanting auspicious Vedic hymns; *su-pūjitaih*—who were all received and worshiped with proper respect; *anna-ādya*—by offering them sufficient grains and other eatables; *vāsah*—garments; *sraṅ-abhiṣṭa-dhenubhīḥ*—by offering flower garlands and very desirable cows; *sañjāta-nidrā*—had become sleepy; *akṣam*—whose eyes; *aśayat*—laid the child down; *śanaiḥ*—for the time being.

TRANSLATION

After completing the bathing ceremony for the child, mother Yaśodā received the brāhmaṇas by worshiping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yaśodā saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.

PURPORT

An affectionate mother takes great care of her child and is always anxious to see that the child is not disturbed even for a moment. As long as the child wants to remain with the mother, the mother stays with the child, and the child feels very comfortable. Mother Yaśodā saw that her child felt sleepy, and to give Him all facilities for sleep, she lay down with the child, and when He was peaceful, she got up to attend to her other household affairs.

TEXT 6

ॐ त्थानिकौत्सुक्यमना मनस्त्रिनी
समागतान् पूजयती त्रजैकसः ।
नैवाभृणोद् वै रुदितं सुतस्य सा
रुदन् स्तनार्थी चरणावृदधिष्ठ ॥ ६ ॥

*autthānikautsukya-manā manasvinī
 samāgatān pūjayati vrajaukasah
 naivāśrṇod vai ruditam sutasya sā
 rudan stanārthī caraṇāv udakṣipat*

autthānika-autsukya-manāḥ—mother Yaśodā was very busy celebrating the *utthāna* ceremony of her child; *manasvinī*—very liberal in distributing food, clothing, ornaments and cows, according to necessity; *samāgatān*—to the assembled guests; *pūjayatī*—just to satisfy them; *vraja-okasah*—to the inhabitants of Vraja; *na*—not; *eva*—certainly; *āśrṇot*—did hear; *vai*—indeed; *ruditam*—the crying; *sutasya*—of her child; *sā*—mother Yaśodā; *rudan*—crying; *stana-arthī*—Kṛṣṇa, who was hankering to drink His mother's milk by sucking her breast; *caraṇau udakṣipat*—out of anger, threw His two legs hither and thither.

TRANSLATION

The liberal mother Yaśodā, absorbed in celebrating the *utthāna* ceremony, was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward.

PURPORT

Kṛṣṇa had been placed underneath a household handcart, but this handcart was actually another form of the Śakaṭāsura, a demon who had come there to kill the child. Now, on the plea of demanding to suck His mother's breast, Kṛṣṇa took this opportunity to kill the demon. Thus He kicked Śakaṭāsura just to expose him. Although Kṛṣṇa's mother was engaged in receiving guests, Lord Kṛṣṇa wanted to draw her attention by killing the Śakaṭāsura, and therefore he kicked that cart-shaped demon. Such are the pastimes of Kṛṣṇa. Kṛṣṇa wanted to draw the attention of His mother, but while doing so He created a great havoc not understandable by ordinary persons. These narrations are wonderfully enjoyable, and those who are fortunate are struck with wonder upon hearing of these extraordinary activities of the Lord. Although the less intelligent

regard them as mythological because a dull brain cannot understand them, they are real facts. These narrations are actually so enjoyable and enlightening that Mahārāja Parikṣit and Śukadeva Gosvāmī took pleasure in them, and other liberated persons, following in their footsteps, become fully jubilant by hearing about the wonderful activities of the Lord.

TEXT 7

अधःशयानस्य शिशोरनोऽल्पक-
 प्रवालमृद्गङ्घिहतं व्यवर्तत ।
 विध्वस्तनानारसकुप्यभाजनं
 व्यत्यस्तचक्राक्षविभिन्नकूबरम् ॥ ७ ॥

*adhaḥ-sayānasya śiśor ano 'lpaka-
 pravāla-mṛdu-aṅghri-hatam vyavartata
 vidhvasta-nānā-rasa-kupya-bhājanam
 vyatyasta-cakrākṣa-vibhinna-kūbaram*

adhah-sayānasya—who was put underneath the handcart; *śiśoh*—of the child; *anah*—the cart; *alpaka*—not very much grown; *pravāla*—just like a new leaf; *mṛdu-aṅghri-hatam*—struck by His beautiful, delicate legs; *vyavartata*—turned over and fell down; *vidhvasta*—scattered; *nānā-rasa-kupya-bhājanam*—utensils made of various metals; *vyatyasta*—dislocated; *cakra-akṣa*—the two wheels and the axle; *vibhinna*—broken; *kūbaram*—the pole of the handcart.

TRANSLATION

Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has commented on this verse as follows. When Lord Kṛṣṇa was of a very tender age, His hands and legs resembled soft new leaves, yet simply by touching the handcart with His legs, He made the cart fall to pieces. It was quite possible for Him to act in this way and yet not exert Himself very much. The Lord in His Vāmana avatāra had to extend His foot to the greatest height to penetrate the covering of the universe, and when the Lord killed the gigantic demon Hiranyakaśipu, He had to assume the special bodily feature of Nṛsiṁhadeva. But in His Kṛṣṇa avatāra, the Lord did not need to exert such energy. Therefore, *kṛṣṇas tu bhagavān svayam*: Kṛṣṇa is the Supreme Personality of Godhead Himself. In other incarnations, the Lord had to exert some energy according to the time and circumstances, but in this form He exhibited unlimited potency. Thus the handcart collapsed, its joints broken, and all the metal pots and utensils scattered.

The *Vaiṣṇava-tosaṇī* remarks that although the handcart was higher than the child, the child could easily touch the wheel of the cart, and this was sufficient to send the demon down to the earth. The Lord simultaneously pushed the demon to the earth and superficially broke the handcart.

TEXT 8

दृश्वा यशोदाप्रमुखा व्रजत्रिय
 औथानिके कर्मणि याः समागताः ।
 नन्दादयश्चाद्भुतदर्शनाकुलाः
 कथं स्यं वै शकटं विपर्यगात् ॥ ८ ॥

*dṛṣṭvā yaśodā-pramukhā vraja-striya
 autthānike karmaṇi yāḥ samāgataḥ
 nandādayaś cādbhuta-darśanākulāḥ
 kathāṁ svayam̄ vai śakaṭam̄ viparyagāt*

dṛṣṭvā—after seeing; *yaśodā-pramukhāḥ*—headed by mother Yaśodā; *vraja-striyah*—all the ladies of Vraja; *autthānike karmaṇi*—in the celebration of the *utthāna* ceremony; *yāḥ*—those who; *samāgataḥ*—

assembled there; *nanda-ādayah ca*—and the men, headed by Nanda Mahārāja; *adbhuta-darśana*—by seeing the wonderful calamity (that the heavily loaded cart had broken upon the small baby, who still lay there unhurt); *ākulāḥ*—and thus they were very much perturbed as to how it had happened; *katham*—how; *svayam*—by itself; *vai*—indeed; *śakaṭam*—the handcart; *viparyagāt*—became so heavily damaged, dismantled.

TRANSLATION

When mother Yaśodā and the other ladies who had assembled for the utthāna festival, and all the men, headed by Nanda Mahārāja, saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.

TEXT 9

ऊचुरव्यवसितमतीन् गोपान् गोपीश्च बालकाः।
रुदतानेन पादेन क्षिप्तमेतत्र संशयः ॥ ९ ॥

*ūcur avyavasita-matīn
gopān gopīś ca bālakāḥ
rudatānena pādena
kṣiptam etan na saṁśayah*

ūcuḥ—said; *avyavasita-matīn*—who had lost all intelligence in the present situation; *gopān*—to the cowherd men; *gopīḥ ca*—and to the ladies; *bālakāḥ*—the children; *rudatā anena*—as soon as the child cried; *pādena*—with one leg; *kṣiptam etat*—this cart was dashed apart and immediately fell dismantled; *na saṁśayah*—there is no doubt about it.

TRANSLATION

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. At that time, the small children present asserted that the cart had been kicked apart by the baby Kṛṣṇa. As

soon as the crying baby had kicked the cart's wheel, the cart had collapsed. There was no doubt about it.

PURPORT

We have heard of people's being haunted by ghosts. Having no gross material body, a ghost seeks shelter of a gross body to stay in and haunt. The Śakaṭāsura was a ghost who had taken shelter of the handcart and was looking for the opportunity to do mischief to Kṛṣṇa. When Kṛṣṇa kicked the cart with His small and very delicate legs, the ghost was immediately pushed down to the earth and his shelter dismantled, as already described. This was possible for Kṛṣṇa because He has full potency, as confirmed in the *Brahma-saṁhitā* (5.32):

*aṅgāni yasya sakalendriya-vṛttimanti
 paśyanti pānti kalayanti ciram jaganti
 ānanda-cinmaya-sad-ujjvala-vigrahasya
 govindam ādi-puruṣān tam aham bhajāmi*

Kṛṣṇa's body is *sac-cid-ānanda-vigraha*, or *ānanda-cinmaya-rasa-vigraha*. That is, any of the parts of His *ānanda-cinmaya* body can act for any other part. Such are the inconceivable potencies of the Supreme Personality of Godhead. The Supreme Lord does not need to acquire these potencies; He already has them. Thus Kṛṣṇa kicked His little legs, and His whole purpose was fulfilled. Also, when the handcart broke, an ordinary child could have been injured in many ways, but because Kṛṣṇa is the Supreme Personality of Godhead, He enjoyed the dismantling of the cart, and nothing injured Him. Everything done by Him is *ānanda-cinmaya-rasa*, full transcendental bliss. Thus Kṛṣṇa factually enjoyed.

The nearby children saw that actually Kṛṣṇa had kicked the wheel of the cart and this was how the accident happened. By the arrangement of *yogamāyā*, all the *gopīs* and *gopas* thought that the accident had taken place because of some bad planet or some ghost, but in fact everything was done by Kṛṣṇa and enjoyed by Him. Those who enjoy the activities of Kṛṣṇa are also on the platform of *ānanda-cinmaya-rasa*; they are liberated from the material platform. When one develops the practice of hearing *kṛṣṇa-kathā*, he is certainly transcendental to material existence, as confirmed in *Bhagavad-gītā* (*sa gunān samatītyaitān brahma-bhūyāya*

kalpate). Unless one is on the spiritual platform, one cannot enjoy the transcendental activities of Kṛṣṇa; or in other words, whoever engages in hearing the transcendental activities of Kṛṣṇa is not on the material platform, but on the transcendental, spiritual platform.

TEXT 10

न ते श्रद्धिरे गोपा बालभाषितमित्युत ।
अप्रमेयं बलं तस्य बालकस्य न ते विदुः ॥१०॥

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

na—not; *te*—the cowherd men and ladies; *śraddadhire*—put their faith (in such statements); *gopāḥ*—the cowherd men and women; *bāla-bhāṣitam*—childish talk from the assembled children; *iti uta*—thus spoken; *aprameyam*—unlimited, inconceivable; *balaṁ*—the power; *tasya bālakasya*—of the small baby Kṛṣṇa; *na*—not; *te*—the *gopīs* and *gopas*; *viduḥ*—were aware of.

TRANSLATION

The assembled *gopīs* and *gopas*, unaware that Kṛṣṇa is always unlimited, could not believe that baby Kṛṣṇa had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.

TEXT 11

रुदन्तं सुतमादाय यशोदा ग्रहशङ्किता ।
कृतस्वस्त्ययनं विप्रैः सूक्तैः स्तनमपाययत् ॥११॥

*rudantarām sutam ādāya
yaśodā graha-śāṅkitā
kṛta-svastyayanam vipraiḥ
sūktaiḥ stanam apāyayat*

rudantam—crying; *sutam*—son; *ādāya*—picking up; *yaśodā*—mother Yaśodā; *graha-śāṅkitā*—fearing some bad planet; *kṛta-svastyayanam*—immediately performed a ritualistic ceremony for good fortune; *vipraih*—by calling all the *brāhmaṇas*; *sūktaiḥ*—by Vedic hymns; *stanam*—her breast; *apāyayat*—made the child suck.

TRANSLATION

Thinking that some bad planet had attacked Kṛṣṇa, mother Yaśodā picked up the crying child and allowed Him to suck her breast. Then she called for experienced brāhmaṇas to chant Vedic hymns and perform an auspicious ritualistic ceremony.

PURPORT

Whenever there is some danger or some inauspicious occurrence, it is the custom of Vedic civilization to have qualified *brāhmaṇas* immediately chant Vedic hymns to counteract it. Mother Yaśodā did this properly and allowed the baby to suck her breast.

TEXT 12

पूर्ववत् स्थापितं गोपैर्बलिभिः सपरिच्छदम् ।
विप्रा हुत्वार्चयाच्चक्रुद्ध्यक्षतकुशाम्बुभिः ॥१२॥

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

pūrva-vat—as the handcart had been situated before; *sthāpitam*—again assembled with the pots situated properly; *gopaiḥ*—by the cowherd men; *balibhiḥ*—all of whom were very strong and stout and who could therefore assemble the parts without difficulty; *sa-paricchadam*—with all the paraphernalia kept on it; *viprāḥ*—the brāhmaṇas; *hutvā*—after performing a fire ceremony; *arcayāṁ cakruḥ*—performed ritualistic ceremonies; *dadhi*—with curd; *akṣata*—grains of rice; *kuśa*—and *kuśa* grass; *ambubhiḥ*—with water.

TRANSLATION

After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kuśa, water and curd, they worshiped the Supreme Lord.

PURPORT

The handcart was loaded with heavy utensils and other paraphernalia. To set the cart back in its original position required much strength, but this was easily done by the cowherd men. Then, according to the system of the *gopa-jāti*, various Vedic ceremonies were performed to appease the calamitous situation.

TEXTS 13-15

येऽसूयानृतदम्भेर्षाहिंसामानविवर्जिताः ।
 न तेषां सत्यशीलानामाशिषो विफलाः कृताः ॥१३॥
 इति बालकमादाय सामर्ग्यजुरुपाकृतैः ।
 जलैः पवित्रौषधिभिरभिषिच्य द्विजोत्तमैः ॥१४॥
 वाचयित्वा स्वस्त्ययनं नन्दगोपः समाहितः ।
 हुत्वा चापि द्विजातिभ्यः प्रादादनं महागुणम् ॥१५॥

*ye 'sūyānṛta-dambherṣā-
 hīṁsā-māna-vivarjītāḥ
 na teṣām satya-śilānām
 āśīṣo viphalāḥ kṛtāḥ*

*iti bālakam ādāya
 sāmarg-yajur-upākṛtaiḥ
 jalaiḥ pavitrauṣadhibhir
 abhiṣicya dvijottamaiḥ*

*vāciyitvā svastyayanam
 nanda-gopah samāhitah*

*hutvā cāgnim dvijātibhyah
prādād annam mahā-guṇam*

ye—those brāhmaṇas who; asūya—envy; anṛta—untruthfulness; dambha—false pride; iṛṣā—grudges; himsā—being disturbed by the opulence of others; māna—false prestige; vivarjitāḥ—completely devoid of; na—not; tesām—of such brāhmaṇas; satya-śilānām—who are endowed with perfect brahminical qualifications (satya, śama, dama, etc.); āśiṣāḥ—the blessings; viphalaḥ—useless; kṛtāḥ—have become; iti—considering all these things; bālakam—the child; ādāya—taking care of; sāma—according to the Sāma Veda; ṛk—according to the Rg Veda; yajuh—and according to the Yajur Veda; upākṛtaiḥ—purified by such means; jalaiḥ—with water; pavitra-auṣadhibhiḥ—mixed with pure herbs; abhiṣicya—after bathing (the child); dvija-uttamaiḥ—with ceremonies performed by first-class brāhmaṇas with the above qualifications; vācayitvā—requested to be chanted; svasti-ayanam—auspicious hymns; nanda-gopāḥ—Mahārāja Nanda, the head of the cowherd men; samāhitāḥ—liberal and good; hutvā—after offering oblations; ca—also; agnim—unto the sacred fire; dvijātibhyāḥ—unto those first-class brāhmaṇas; prādāt—gave in charity; annam—food grains; mahā-guṇam—excellent.

TRANSLATION

When brāhmaṇas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Mahārāja soberly took Kṛṣṇa on his lap and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Rg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water mixed with pure herbs, and after performing a fire ceremony, he sumptuously fed all the brāhmaṇas with first-class grains and other food.

PURPORT

Nanda Mahārāja was very confident about the qualifications of the brāhmaṇas and their blessings. He was fully confident that simply if the

good *brāhmaṇas* showered their blessings, the child Kṛṣṇa would be happy. The blessings of qualified *brāhmaṇas* can bring happiness not only to Kṛṣṇa, the Supreme Personality of Godhead, but to everyone. Because Kṛṣṇa is self-sufficient, He does not require anyone's blessings, yet Nanda Mahārāja thought that Kṛṣṇa required the blessings of the *brāhmaṇas*. What then is to be said of others? In human society, therefore, there must be an ideal class of men, *brāhmaṇas*, who can bestow blessings upon others, namely, upon the *kṣatriyas*, *vaiśyas* and *sūdras*, so that everyone will be happy. Kṛṣṇa therefore says in *Bhagavad-gītā* (4.13) that human society must have four social orders (*cātur-varnyam mayā sr̥ṣṭam guna-karma-vibhāgaśāḥ*); it is not that everyone should become a *sūdra* or a *vaiśya* and human society will prosper. As enunciated in *Bhagavad-gītā*, there must be a class of *brāhmaṇas* with qualities like *satya* (truthfulness), *śama* (peacefulness), *dama* (self-control) and *titikṣā* (tolerance).

Here also, in the *Bhāgavatam*, Nanda Mahārāja invites qualified *brāhmaṇas*. There may be caste *brāhmaṇas*, and we have all respect for them, but their birth in *brāhmaṇa* families does not mean that they are qualified to bestow blessings upon the other members of human society. This is the verdict of the *sāstras*. In Kali-yuga, caste *brāhmaṇas* are accepted as *brāhmaṇas*. *Vipravite sūtram eva hi* (*Bhāg.* 12.2.3): in Kali-yuga, simply by putting on a thread worth two paise, one becomes a *brāhmaṇa*. Such *brāhmaṇas* were not called for by Nanda Mahārāja. As stated by Nārada Muni (*Bhāg.* 7.11.35), *yasya yal lakṣaṇam proktam*. The symptoms of a *brāhmaṇa* are stated in *sāstra*, and one must be qualified with these symptoms.

The blessings of *brāhmaṇas* who are not envious, disturbed or puffed up with pride and false prestige and who are fully qualified with truthfulness will be useful. Therefore a class of men must be trained as *brāhmaṇas* from the very beginning. *Brahmacāri guru-kule vasan dānto guror hitam* (*Bhāg.* 7.12.1). The word *dāntah* is very important. *Dāntah* refers to one who is not envious, disturbing or puffed up with false prestige. With the Kṛṣṇa consciousness movement, we are trying to introduce such *brāhmaṇas* in society. *Brāhmaṇas* must ultimately be Vaiṣṇavas, and if one is a Vaiṣṇava, he has already acquired the qualifications of a *brāhmaṇa*. *Brahma-bhūtaḥ prasannātmā* (*Bg.* 18.54). The word *brahma-bhūta* refers to becoming a *brāhmaṇa*, or understand-

ing what is Brahman (*brahma jānātīti brāhmaṇaḥ*). One who is *brahma-bhūta* is always happy (*prasannātmā*). *Na śocati na kāṅkṣati*: he is never disturbed about material necessities. *Samāḥ sarveṣu bhūteṣu*: he is ready to bestow blessings upon everyone equally. *Mad-bhaktim labhate parām*: then he becomes a Vaiṣṇava. In this age, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the sacred thread ceremony for his Vaiṣṇava disciples, with the idea that people should understand that when one becomes a Vaiṣṇava he has already acquired the qualifications of a *brāhmaṇa*. Therefore in the International Society for Krishna Consciousness, those who are twice initiated so as to become *brāhmaṇas* must bear in mind their great responsibility to be truthful, control the mind and senses, be tolerant, and so on. Then their life will be successful. It was such *brāhmaṇas* that Nanda Mahārāja invited to chant the Vedic hymns, not ordinary *brāhmaṇas*. Verse thirteen distinctly mentions *hirīṣā-māna*. The word *māna* refers to false prestige or false pride. Those who were falsely proud, thinking that they were *brāhmaṇas* because they were born in *brāhmaṇa* families, were never invited by Nanda Mahārāja on such occasions.

Verse fourteen mentions *pavitrauṣadhi*. In any ritualistic ceremony, many herbs and leaves were required. These were known as *pavitrapatra*. Sometimes there were *nimba* leaves, sometimes bael leaves, mango leaves, *aśvathha* leaves or *āmalakī* leaves. Similarly, there were *pañca-gavya*, *pañca-śasya* and *pañca-ratna*. Although Nanda Mahārāja belonged to the *vaiṣya* community, everything was known to him.

The most important word in these verses is *mahā-guṇam*, indicating that the *brāhmaṇas* were offered very palatable food of exalted quality. Such palatable dishes were generally prepared with two things, namely food grains and milk products. *Bhagavad-gītā* (18.44) therefore enjoins that human society must give protection to the cows and encourage agriculture (*kṛṣi-go-rakṣya-vāñijyam vaiṣya-karma svabhāvajam*). Simply by expert cooking, hundreds and thousands of palatable dishes can be prepared from agricultural produce and milk products. This is indicated here by the words *annam mahā-guṇam*. Still today in India, from these two things, namely food grains and milk, hundreds and thousands of varieties of food are prepared, and then they are offered to the Supreme Personality of Godhead. (*Catur-vidha-śrī-bhagavat-prasāda. Patram puṣpam phalam toyam yo me bhaktyā prayacchati.*) Then the *prasāda* is

distributed. Even today in Jagannātha-kṣetra and other big temples, very palatable dishes are offered to the Deity, and *prasāda* is distributed profusely. Cooked by first-class *brāhmaṇas* with expert knowledge and then distributed to the public, this *prasāda* is also a blessing from the *brāhmaṇas* or Vaiṣṇavas. There are four kinds of *prasāda* (*catur-vidha*). Salty, sweet, sour and pungent tastes are made with different types of spices, and the food is prepared in four divisions, called *carvya*, *cūṣya*, *lehya* and *pehya*—*prasāda* that is chewed, *prasāda* that is licked, *prasāda* tasted with the tongue, and *prasāda* that is drunk. Thus there are many varieties of *prasāda*, prepared very nicely with grains and ghee, offered to the Deity and distributed to the *brāhmaṇas* and Vaiṣṇavas and then to the general public. This is the way of human society. Killing the cows and spoiling the land will not solve the problem of food. This is not civilization. Uncivilized men living in the jungle and being unqualified to produce food by agriculture and cow protection may eat animals, but a perfect human society advanced in knowledge must learn how to produce first-class food simply by agriculture and protection of cows.

TEXT 16

गावः सर्वगुणोपेता वासःस्वयुक्तमालिनीः ।
आत्मजाभ्युदयार्थाय प्रादाते चान्वयुज्जत ॥१६॥

*gāvah sarva-guṇopetā
vāsaḥ-srag-rukma-mālinīḥ
ātmajābhuyudayārthāya
prādāt te cānvayuñjata*

gāvah—cows; *sarva-guṇa-upetāḥ*—being fully qualified by giving sufficient milk, etc.; *vāsaḥ*—well dressed; *srag*—with flower garlands; *rukma-mālinīḥ*—and with garlands of gold; *ātmaja-abhyudaya-arthāya*—for the purpose of his son's affluence; *prādāt*—gave in charity; *te*—those *brāhmaṇas*; *ca*—also; *anvayuñjata*—accepted them.

TRANSLATION

Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa, gave the *brāhmaṇas* cows fully decorated with garments,

flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brähmaṇas in charity, and the brähmaṇas accepted them and bestowed blessings upon the whole family, and especially upon Kṛṣṇa.

PURPORT

Nanda Mahārāja first fed the *brähmaṇas* sumptuously and then gave them in charity first-class cows fully decorated with golden necklaces, garments and flower garlands.

TEXT 17

विप्रा मन्त्रविदो युक्तास्त्वर्याः प्रोक्तास्तथाशिषः ।
ता निष्फला भविष्यन्ति न कदाचिदपि स्फुटम् ॥१७॥

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

viprāḥ—the *brähmaṇas*; *mantra-vidah*—completely expert in chanting the Vedic hymns; *yuktāḥ*—perfect mystic yogīs; *taiḥ*—by them; *yāḥ*—whatsoever; *proktāḥ*—was spoken; *tathā*—becomes just so; *āśiṣah*—all blessings; *tāḥ*—such words; *niṣphalāḥ*—useless, without fruit; *bhaviṣyanti na*—never will become; *kadācit*—at any time; *api*—indeed; *sphuṭam*—always factual, as it is.

TRANSLATION

The brähmaṇas, who were completely expert in chanting the Vedic hymns, were all yogīs fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.

PURPORT

Brähmaṇas fully equipped with the brahminical qualifications are always yogīs fully powerful in mystic *yoga*. Their words never fail. In every transaction with other members of society, *brähmaṇas* are certainly dependable. In this age, however, one must take into account that

the *brāhmaṇas* are uncertain in their qualifications. Because there are no *yajñic brāhmaṇas*, all *yajñas* are forbidden. The only *yajña* recommended in this age is *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). *Yajña* is meant to satisfy Viṣṇu (*yajñārthat̄ karmano 'nyatra loko 'yam karma-bandhanah*). Because in this age there are no qualified *brāhmaṇas*, people should perform *yajña* by chanting the Hare Kṛṣṇa *mantra* (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). Life is meant for *yajña*, and *yajña* is performed by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 18

एकदारोहमारुढं लालयन्ती सुतं सती ।
गरिमाणं शिशोर्वेदुं न से हे गिरिकृत्यवत् ॥१८॥

*ekadāroham ārūḍham
lālayantī sutam satī
garimāṇam śiśor vodhum
na sehe giri-kūṭavat*

ekadā—one time (estimated to have been when Kṛṣṇa was one year old); *āroham*—on His mother's lap; *ārūḍham*—who was sitting; *lālayantī*—was patting; *sutam*—her son; *satī*—mother Yaśodā; *garimāṇam*—because of an increase in heaviness; *śiśoh*—of the child; *vodhum*—to bear Him; *na*—not; *sehe*—was able; *giri-kūṭa-vat*—appearing like the weight of a mountain peak.

TRANSLATION

One day, a year after Kṛṣṇa's appearance, mother Yaśodā was patting her son on her lap. But suddenly she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.

PURPORT

Lālayantī. Sometimes a mother lifts her child, and when the child falls in her hands, the child laughs, and the mother also enjoys pleasure. Yaśodā used to do this, but this time Kṛṣṇa became very heavy, and she could not bear His weight. Under the circumstances, it is to be under-

stood that Kṛṣṇa was aware of the coming of Trṇāvartāsura, who would take Him far away from His mother. Kṛṣṇa knew that when Trṇāvarta came and took Him away from His mother's lap, mother Yaśodā would be greatly bereaved. He did not want His mother to suffer any difficulty from the demon. Therefore, because He is the source of everything (*janmādy asya yataḥ*), He assumed the heaviness of the entire universe. The child was on the lap of Yaśodā, who was therefore in possession of everything in the world, but when the child assumed such heaviness, she had to put Him down in order to give Trṇāvartāsura an opportunity to take Him away and play with Him for some time before the child returned to the lap of His mother.

TEXT 19

भूमौ निधाय तं गोपी विस्मिता भारपीडिता ।
महापुरुषमादध्यौ जगतामास कर्मसु ॥१९॥

*bhūmau nidhāya tam gopī
vismitā bhāra-pīditā
mahā-puruṣam ādadhyau
jagatām āsa karmasu*

bhūmau—on the ground; *nidhāya*—placing; *tam*—the child; *gopī*—mother Yaśodā; *vismitā*—being astonished; *bhāra-pīditā*—being aggrieved by the weight of the child; *mahā-puruṣam*—Lord Viṣṇu, Nārāyaṇa; *ādadhyau*—took shelter of; *jagatām*—as if the weight of the whole world; *āsa*—engaged herself; *karmasu*—in other household affairs.

TRANSLATION

Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yaśodā put the child down on the ground and began to think of Nārāyaṇa. Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness, and then she engaged in her other household affairs. 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.

PURPORT

Mother Yaśodā did not understand that Kṛṣṇa is the heaviest of all heavy things and that Kṛṣṇa rests within everything (*mat-sthāni sarva-bhūtāni*). As confirmed in *Bhagavad-gītā* (9.4), *mayā tatam idam sarvam jagad avyakta-mūrtinā*: Kṛṣṇa is everywhere in His impersonal form, and everything rests upon Him. Nonetheless, *na cāhaṁ teṣv avasthitah*: Kṛṣṇa is not everywhere. Mother Yaśodā was unable to understand this philosophy because she was dealing with Kṛṣṇa as His real mother by the arrangement of *yogamāyā*. Not understanding the importance of Kṛṣṇa, she could only seek shelter of Nārāyaṇa for Kṛṣṇa's safety and call the *brāhmaṇas* to counteract the situation.

TEXT 20

दैत्यो नाम्ना त्रणावर्तः कंसभृत्यः प्रणोदितः ।
चक्रवातस्वरूपेण जहारासीनमर्भकम् ॥२०॥

*daityo nāmnā ṭṛṇāvartah
kamṣa-bhṛtyah pranoditah
cakravāta-svarūpeṇa
jahāraśinam arbhakam*

daityah—another demon; *nāmnā*—by the name; *ṭṛṇāvartah*—Trṇāvartāsura; *kamṣa-bhṛtyah*—a servant of Kamṣa; *pranoditah*—having been induced by him; *cakravāta-svarūpeṇa*—in the form of a whirlwind; *jahāra*—swept away; *śinam*—the sitting; *arbhakam*—child.

TRANSLATION

While the child was sitting on the ground, a demon named Trṇāvarta, who was a servant of Kamṣa's, came there as a whirlwind, at Kamṣa's instigation, and very easily carried the child away into the air.

PURPORT

Kṛṣṇa's heaviness was unbearable for the child's mother, but when Trṇāvartāsura came, he immediately carried the child away. This was

another demonstration of Kṛṣṇa's inconceivable energy. When the Trṇāvarta demon came, Kṛṣṇa became lighter than the grass so that the demon could carry Him away. This was *ānanda-cinmaya-rasa*, Kṛṣṇa's blissful, transcendental pleasure.

TEXT 21

गोकुलं सर्वमावृणन् मुष्णंशक्षुंषि रेणुभिः ।
ईरयन् सुमहाघोरशब्देन प्रदिशो दिशः ॥२१॥

*gokulam sarvam āvṛṇvan
muṣṇāṁś cakṣūṁṣi reṇubhiḥ
īrayan sumahā-ghora-
śabdena pradiśo diśah*

gokulam—the whole tract of land known as Gokula; *sarvam*—everywhere; *āvṛṇvan*—covering; *muṣṇan*—taking away; *cakṣūṁṣi*—the power of vision; *reṇubhiḥ*—by particles of dust; *īrayan*—was vibrating; *su-mahā-ghora*—very fierce and heavy; *śabdena*—with a sound; *pradiśah* *diśah*—entered everywhere, in all directions.

TRANSLATION

Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.

PURPORT

Trṇāvartāsura assumed the form of a whirlwind and covered with a dust storm the whole tract of land known as Gokula, so that no one could see even the nearest thing.

TEXT 22

मुहूर्तमभवद् गोष्ठं रजसा तमसावृतम् ।
सुतं यशोदा नापश्यतस्मिन् न्यस्तवती यतः ॥२२॥

*muhūrtam abhavad goṣṭham
rajasā tamasāvṛtam
sutam yaśodā nāpaśyat
tasmin nyastavatī yataḥ*

muhūrtam—for a moment; *abhavad*—there was; *goṣṭham*—throughout the whole pasturing ground; *rajasā*—by big particles of dust; *tamasā āvṛtam*—covered with darkness; *sutam*—her son; *yaśodā*—mother Yaśodā; *na apaśyat*—could not find; *tasmin*—in that very spot; *nyastavatī*—she had placed Him; *yataḥ*—where.

TRANSLATION

For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yaśodā was unable to find her son where she had placed Him.

TEXT 23

नापश्यत् कश्चनात्मानं परं चापि विमोहितः ।
त्रृणावर्तनिसृष्टाभिः शर्कराभिरुपद्रुतः ॥२३॥

*nāpaśyat kaścanātmanam
param cāpi vimohitah
tṛṇāvarta-nisṛṣṭābhīḥ
śarkarābhir upadrutah*

na—not; *apaśyat*—saw; *kaścana*—anyone; *ātmānam*—himself; *param ca api*—or another; *vimohitah*—being illusioned; *tṛṇāvarta-nisṛṣṭābhīḥ*—thrown by Trṇāvartāsura; *śarkarābhīḥ*—by the sands; *upadrutah*—and thus being disturbed.

TRANSLATION

Because of the bits of sand thrown about by Trṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.

TEXT 24

इति खरपवनचक्रपांशुवर्षे
 सुतपदवीमबलाविलक्ष्य माता ।
 अतिकरुणमनुस्मरन्त्यशोचद्
 भुवि पतितामृतवत्सकायथा गौः ॥२४॥

*iti khara-pavana-cakra-pāñśu-varṣe
 sutapadavīm abalāvilakṣya mātā
 atikaruṇam anusmaranty aśocad
 bhuvi patitā mṛta-vatsakā yathā gauḥ*

iti—thus; *khara*—very strong; *pavana-cakra*—by a whirlwind; *pāñśu-varṣe*—when there were showers of dust and small dust particles; *suta-padavīm*—the place of her son; *abalā*—the innocent woman; *avilakṣya*—not seeing; *mātā*—because of being His mother; *atikaruṇam*—very pitifully; *anusmarantī*—she was thinking of her son; *aśocat*—lamented extraordinarily; *bhuvi*—on the ground; *patitā*—fell down; *mṛta-vatsakā*—who has lost her calf; *yathā*—like; *gauḥ*—a cow.

TRANSLATION

Because of the dust storm stirred up by the strong whirlwind, mother Yaśodā could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.

TEXT 25

रुदितमनुनिशम्य तत्र गोप्यो
 भृशमनुतसधियोऽश्रुपूर्णमुख्यः ।
 रुदुरनुपलभ्य नन्दस्तनुं
 पवन उपारतपांशुवर्षवेगे ॥२५॥

*ruditam anuniśamya tatra gopyo
 bhṛśam anutapta-dhiyo 'śru-pūrṇa-mukhyah*

*rurudur anupalabhyā nanda-sūnum
pavana upārata-pāṁśu-varṣa-vege*

ruditam—mother Yaśodā, crying pitifully; *anuniśamya*—after hearing; *tatra*—there; *gopyah*—the other ladies, the *gopīs*; *bhr̄sam*—highly; *anutapta*—lamenting sympathetically after mother Yaśodā; *dhiyah*—with such feelings; *aśru-pūrṇa-mukhyah*—and the other *gopīs*, their faces full of tears; *ruruduḥ*—they were crying; *anupalabhyā*—without finding; *nanda-sūnum*—the son of Nanda Mahārāja, Kṛṣṇa; *pavane*—when the whirlwind; *upārata*—had ceased; *pāṁśu-varṣa-vege*—its force of showering dust.

TRANSLATION

When the force of the dust storm and the winds subsided, Yaśodā's friends, the other *gopīs*, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.

PURPORT

This attachment of the *gopīs* to Kṛṣṇa is wonderful and transcendental. The center of all the activities of the *gopīs* was Kṛṣṇa. When Kṛṣṇa was there they were happy, and when Kṛṣṇa was not there, they were unhappy. Thus when mother Yaśodā was lamenting Kṛṣṇa's absence, the other ladies also began to cry.

TEXT 26

तृणावर्तः शान्तरयो वात्यारुपधरो हरन् ।
कृष्णं नभोगतो गन्तुं नाशक्रोद्भूरिभारभृत् ॥२६॥

*trnāvartah śānta-rayo
vātyā-rūpa-dharo haran
kr̄ṣnam nabho-gato gantum
nāśaknod bhūri-bhāra-bhṛt*

trnāvartah—the demon Trṇāvarta; *śānta-rayah*—the force of the blast reduced; *vātyā-rūpa-dharah*—who had assumed the form of a

forceful whirlwind; *haran*—and had thus taken away; *kṛṣṇam*—Kṛṣṇa, the Supreme Personality of Godhead; *nabhaḥ-gataḥ*—went up to the top of the sky; *gantum*—to go further; *na aśaknot*—was not able; *bhūri-bhāra-bhṛt*—because Kṛṣṇa then became more powerful and heavy than the demon.

TRANSLATION

Having assumed the form of a forceful whirlwind, the demon Trṇāvarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further.

PURPORT

Here is a competition in yogic power between Kṛṣṇa and Trṇāvara-tāsura. By practicing mystic *yoga*, *asuras* generally attain some perfection in the eight *siddhis*, or perfections, namely *aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmya*, *īśitva*, *vaśitva* and *kāmāvasāyitā*. But although a demon may acquire such powers to a very limited extent, he cannot compete with the mystic power of Kṛṣṇa, for Kṛṣṇa is Yogeśvara, the source of all mystic power (*yatra yogeśvaro hariḥ*). No one can compete with Kṛṣṇa. Sometimes, of course, having acquired a fragmental portion of Kṛṣṇa's mystic power, *asuras* demonstrate their power to the foolish public and assert themselves to be God, not knowing that God is the supreme Yogeśvara. Here also we see that Trṇāvarta assumed the *mahimā-siddhi* and took Kṛṣṇa away as if Kṛṣṇa were an ordinary child. But Kṛṣṇa also became a mystic *mahimā-siddha*. When mother Yaśodā was carrying Him, He became so heavy that His mother, who was usually accustomed to carrying Him, could not bear Him and had to place Him down on the ground. Thus Trṇāvarta had been able to take Kṛṣṇa away in the presence of mother Yaśodā. But when Kṛṣṇa, high in the sky, assumed the *mahimā-siddhi*, the demon, unable to go further, was obliged to stop his force and come down according to Kṛṣṇa's desire. One should not, therefore, compete with Kṛṣṇa's mystic power.

Devotees automatically have all mystic power, but they do not like to compete with Kṛṣṇa. Instead, they fully surrender to Kṛṣṇa, and their yogic power is demonstrated by Kṛṣṇa's mercy. Devotees can show mystic *yoga* so powerful that a demon could not even dream of it, but they never try to demonstrate it for their personal sense gratification.

Whatever they do is for the service of the Lord, and therefore they are always in a position superior to that of the demons. There are many *karmīs*, *yogīs* and *jñānīs* who artificially try to compete with Kṛṣṇa, and thus ordinary, foolish people who do not care to hear Śrīmad-Bhāgavatam from authorities consider some rascal *yogī* to be Bhagavān, the Supreme Personality of Godhead. At the present moment there are many so-called *bābās* who present themselves as incarnations of God by showing some insignificant mystic wonder, and foolish people regard them as God because of lacking knowledge of Kṛṣṇa.

TEXT 27

तमश्मानं मन्यमान आत्मनो गुरुमत्तया ।
गले गृहीत उत्सर्जु नाशकोदद्वतार्भकम् ॥२७॥

*tam aśmānam manyamāna
ātmano guru-mattayā
gale gr̥hīta utsraṣṭum
nāśaknod adbhitārbhakam*

tam—Kṛṣṇa; aśmānam—very heavy stone like a lump of iron; manyamānah—thinking like that; ātmanah guru-mattayā—because of being heavier than he could personally perceive; gale—his neck; gr̥hīte—being embraced or encircled by His arms; utsraṣṭum—to give up; na aśaknot—was not able; adbhitārbhakam—this wonderful child who was different from an ordinary child.

TRANSLATION

Because of Kṛṣṇa's weight, Tṛṇāvarta considered Him to be like a great mountain or a hunk of iron. But because Kṛṣṇa had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden.

PURPORT

Tṛṇāvarta intended to take Kṛṣṇa up in the sky and kill Him, but Kṛṣṇa enjoyed the pastime of riding on Tṛṇāvarta's body and traveling

for a while in the sky. Thus Trñāvarta's attempt to kill Kṛṣṇa failed, while Kṛṣṇa, ānanda-cinmaya-rasa-vigraha, enjoyed this pastime. Now, since Trñāvarta was falling because of Kṛṣṇa's heaviness, he wanted to save himself by throwing Kṛṣṇa off from his neck, but was unable to do so because Kṛṣṇa held him very tightly. Consequently, this would be the last time for Trñāvarta's yogic power. Now he was going to die by the arrangement of Kṛṣṇa.

TEXT 28

गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः ।
अव्यक्तरावो न्यपतत् सहबालो व्यसुव्रजे ॥२८॥

*gala-grahaṇa-niśceṣṭo
daityo nirgata-locaṇaḥ
avyakta-rāvah nyapatat
saha-bālō vyasur vraje*

gala-grahaṇa-niśceṣṭaḥ—because of Kṛṣṇa's grasping the neck of the demon Trñāvarta, the demon choked and could not do anything; *daityaḥ*—the demon; *nirgata-locaṇaḥ*—his eyes popped out because of pressure; *avyakta-rāvah*—because of choking, he could not even make a sound; *nyapatat*—fell down; *saha-bālah*—with the child; *vyasuḥ vraje*—lifeless on the ground of Vraja.

TRANSLATION

With Kṛṣṇa grasping him by the throat, Trñāvarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.

TEXT 29

तमन्तरिक्षात् पतितं शिलायां
विशीर्णसर्वावयवं करालम् ।
पुरं यथा रुद्रशरेण विद्धं
खियो रुदत्यो दद्दशुः समेताः ॥२९॥

*tam antarikṣāt patitam śilāyām
viśīrṇa-sarvāvayavāṁ karālam
puram yathā rudra-śareṇa viddham
striyo rudatyo dadṛṣuḥ sametāḥ*

tam—unto the demon Trṇāvarta; *antarikṣāt*—from outer space; *patitam*—fallen; *śilāyām*—on a slab of stone; *viśīrṇa*—scattered, separated; *sarva-avayavam*—all the parts of his body; *karālam*—very fierce hands and legs; *puram*—the place of Tripurāsura; *yathā*—as; *rudra-śareṇa*—by the arrow of Lord Śiva; *viddham*—pierced; *striyah*—all the women, the *gopīs*; *rudatyaḥ*—although crying because Kṛṣṇa was separated from them; *dadṛṣuḥ*—they saw in front of them; *sametāḥ*—all together.

TRANSLATION

While the *gopīs* who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Śiva like Tripurāsura.

PURPORT

In transcendental life, as soon as devotees of the Lord merge in lamentation, they immediately experience the Lord's transcendental activities and merge in transcendental bliss. Actually such devotees are always in transcendental bliss, and such apparent calamities provide a further impetus for that bliss.

TEXT 30

ग्रादाय मात्रे प्रतिहृत्य विस्मिताः
कृष्णं च तस्योरसि लम्बमानम् ।
तं स्वस्तिमन्तं पुरुषादनीतं
विहायसा मृत्युमुखात् प्रमुक्तम् ।
गोप्यश्च गोपाः किल नन्दमुख्या
लब्ध्वा पुनः प्रापुरतीव मोदम् ॥३०॥

*prādāya mātre pratihṛtya vismitāḥ
 kṛṣṇam ca tasyorasi lambamānam
 tam svastimantam puruṣāda-nītam
 vihāyasā mṛtyu-mukhāt pramuktam
 gopyāś ca gopāḥ kila nanda-mukhyā
 labdhvā punaḥ prāpur atīva modam*

prādāya—after picking up; *mātre*—unto His mother (Yaśodā); *pratihṛtya*—delivered; *vismitāḥ*—all surprised; *kṛṣṇam ca*—and Kṛṣṇa; *tasya*—of the demon; *urasi*—on the chest; *lambamānam*—situated; *tam*—Kṛṣṇa; *svastimantam*—endowed with all auspiciousness; *puruṣāda-nītam*—who was taken by the man-eating demon; *vihāyasā*—into the sky; *mṛtyu-mukhāt*—from the mouth of death; *pramuktam*—now liberated; *gopyāḥ*—the *gopīs*; *ca*—and; *gopāḥ*—the cowherd men; *kila*—indeed; *nanda-mukhyāḥ*—headed by Nanda Mahārāja; *labdhvā*—after getting; *punaḥ*—again (their son); *prāpuḥ*—enjoyed; *atīva*—very much; *modam*—bliss.

TRANSLATION

The *gopīs* immediately picked Kṛṣṇa up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yaśodā. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the *gopīs* and cowherd men, headed by Nanda Mahārāja, were extremely happy.

PURPORT

The demon fell flat from the sky, and Kṛṣṇa was playing on his chest very happily, uninjured and free from misfortune. Not at all disturbed because of being taken high in the sky by the demon, Kṛṣṇa was playing and enjoying. This is *ānanda-cinmaya-rasa-vigraha*. In any condition, Kṛṣṇa is *sac-cid-ānanda-vigraha*. He has no unhappiness. Others might have thought that He was in difficulty, but because the demon's chest was sufficiently broad to play on, the baby was happy in all respects. It was most astonishing that although the demon went so high in the sky, the child did not fall down. Therefore, the child had been saved virtually

from the mouth of death. Now that He was saved, all the inhabitants of Vṛndāvana were happy.

TEXT 31

अहो बतात्यद्भुतमेष रक्षसा
 बालो निवृत्तिं गमितोऽभ्यगात् पुनः ।
 हिंसः स्वपापेन विहिंसितः खलः
 साधुः समत्वेन भयाद् विमुच्यते ॥३१॥

*aho batāty-adbhutam eṣa rakṣasā
 bālo nivṛttim gamito 'bhyagāt punah
 hiṁsrah sva-pāpena vihiṁsitaḥ khalaḥ
 sādhuḥ samatvena bhayād vimucyate*

aho—alas; *bata*—indeed; *ati*—very much; *adbhutam*—this incident is wonderfully astonishing; *eṣah*—this (child); *rakṣasā*—by the man-eating demon; *bālah*—the innocent child Kṛṣṇa; *nivṛtim*—taken away just to be killed and eaten; *gamitah*—went away; *abhyagāt punah*—but He has come back again unhurt; *hiṁsrah*—one who is envious; *sva-pāpena*—because of his own sinful activities; *vihiṁsitaḥ*—now (that demon) has been killed; *khalaḥ*—because he was envious and polluted; *sādhuḥ*—any person who is innocent and free from sinful life; *samatvena*—being equal to everyone; *bhayāt*—from all kinds of fear; *vimucyate*—becomes relieved.

TRANSLATION

It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.

PURPORT

Kṛṣṇa conscious life means innocent devotional life, and a *sādhu* is one who is fully devoted to Kṛṣṇa. As confirmed by Kṛṣṇa in *Bhagavad-gītā*

(9.30), *bhajate māṁ ananya-bhāk sādhur eva sa mantavyaḥ*: anyone fully attached to Kṛṣṇa is a *sādhu*. Nanda Mahārāja and the *gopīs* and other cowherd men could not understand that Kṛṣṇa was the Supreme Personality of Godhead playing as a human child and that His life was not in danger under any circumstances. Rather, because of their intense parental love for Kṛṣṇa, they thought that Kṛṣṇa was an innocent child and had been saved by the Supreme Lord.

In the material world, because of intense lust and desire for enjoyment, one becomes implicated in sinful life more and more (*kāma eṣa krodha eṣa rajo-guṇa-samudbhavah*). Therefore the quality of fear is one of the aspects of material life (*āhāra-nidrā-bhaya-maithunam ca*). But if one becomes Kṛṣṇa conscious, the process of devotional service, *śravaṇam kīrtanam*, diminishes one's polluted life of material existence, and one is purified and protected by the Supreme Personality of Godhead. *Śrīvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanah*. In devotional life, one has faith in this process. Such faith is one of the six kinds of surrender. *Rakṣiṣyatīti viśvāsaḥ* (*Hari-bhakti-vilāsa* 11.676). One of the processes of surrender is that one should simply depend on Kṛṣṇa, convinced that He will give one all protection. That Kṛṣṇa will protect His devotee is a fact, and Nanda Mahārāja and the other inhabitants of Vṛndāvana accepted this very simply, although they did not know that the Supreme Lord Himself was present before them. There have been many instances in which a devotee like Prahlāda Mahārāja or Dhruva Mahārāja has been put in difficulty even by his father but has been saved under all circumstances. Therefore our only business is to become Kṛṣṇa conscious and depend fully on Kṛṣṇa for all protection.

TEXT 32

किं नस्तपश्चीर्णमधोक्षजार्चनं
 पूर्तेष्टदत्तमुत् भूतसौहृदम् ।
 यत्संपरेतः पुनरेव बालको
 दिष्टया स्ववन्धून् प्रणयन्तुपस्थितः ॥३२॥

*kim nas tapaś cīrṇam adhokṣajārcanam
 pūrteṣṭa-dattam uta bhūta-sauhṛdam*

*yat samparetaḥ punar eva bālako
diṣṭyā sva-bandhūn pranayann upasthitah*

kim—what kind of; *nah*—by us; *tapah*—austerity; *cīrṇam*—has been done for a very long time; *adhokṣaja*—of the Supreme Personality of Godhead; *arcanam*—worshiping; *pūrta*—constructing public roads, etc.; *iṣṭa*—activities for public benefit; *dattam*—giving charity; *uta*—or else; *bhūta-sauhṛdam*—because of love for the general public; *yat*—by the result of which; *samparetaḥ*—even though the child was practically lost in death; *punah eva*—even again because of pious activities; *bālakah*—the child; *diṣṭyā*—by fortune; *sva-bandhūn*—all His relatives; *pranayan*—to please; *upasthitah*—is present here.

TRANSLATION

Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced with death, has returned to give happiness to His relatives.

PURPORT

Nanda Mahārāja confirmed that by pious activities one can become a *sādhu* so that one will be happy at home and one's children will be protected. In *sāstra* there are many injunctions for *karmīs* and *jñānīs*, especially for *karmīs*, by which they can become pious and happy even in material life. According to Vedic civilization, one should perform activities for the benefit of the public, such as constructing public roads, planting trees on both sides of the road so that people can walk in the shade, and constructing public wells so that everyone can take water without difficulty. One should perform austerity to control one's desires, and one must simultaneously worship the Supreme Personality of Godhead. Thus one becomes pious, and as a result one is happy even in material conditions of life.

TEXT 33

दृश्यद्वृतानि बहुशो नन्दगोपो वृहद्वने ।
वसुदेववचो भ्रयो मानयामास विस्मितः ॥३३॥

*dṛṣṭvādbhutāni bahuśo
nanda-gopo brhadvane
vasudeva-vaco bhūyo
mānayām āsa vismitaḥ*

dṛṣṭvā—after seeing; *adbhutāni*—the very wonderful and astonishing incidents; *bahuśaḥ*—many times; *nanda-gopāḥ*—Nanda Mahārāja, the head of the cowherd men; *brhadvane*—in Brhadvana; *vasudeva-vacaḥ*—the words spoken by Vasudeva when Nanda Mahārāja was in Mathurā; *bhūyah*—again and again; *mānayām āsa*—accepted how true they were; *vismitaḥ*—in great astonishment.

TRANSLATION

Having seen all these incidents in Brhadvana, Nanda Mahārāja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathurā.

TEXT 34

एकदर्भकमादाय स्वाङ्कमारोप्य भासिनी ।
प्रसन्नुतं पाययामास स्तनं स्नेहपरिप्लुता ॥३४॥

*ekadārbhakam ādāya
svāṅkam āropya bhāsini
prasnutam pāyayām āsa
stanaṁ sneha-pariplutā*

ekadā—once upon a time; *arbhakam*—the child; *ādāya*—taking; *sva-aṅkam*—on her own lap; *āropya*—and placing Him; *bhāsini*—mother Yaśodā; *prasnutam*—breast milk oozing out; *pāyayām āsa*—fed the child; *stanam*—her breast; *sneha-pariplutā*—with great affection and love.

TRANSLATION

One day mother Yaśodā, having taken Kṛṣṇa up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.

TEXTS 35–36

पीतप्रायस्य जननी सुतस्य रुचिरस्मितम् ।
 मुखं लालयती राजञ्जृम्भतो ददशे इदम् ॥३५॥
 खं रोदसी ज्योतिरनीकमाशाः
 सूर्येन्दुवह्निश्वसनाम्बुधींश्च
 द्वीपान् नगांस्तदुहितृवनानि
 भूतानि यानि स्थिरजङ्गमानि ॥३६॥

*pīta-prāyasya jananī
 sutasya rucira-smitam
 mukham lālayatī rājan
 jṛmbhataḥ dadṛṣe idam*

*khaṁ rodasī jyotiḥ-anīkam āśāḥ
 sūryendu-vahni-śvasanāmbudhīmś ca
 dvīpān nagāṁś tad-duhitīr vanāni
 bhūtāni yāni sthira-jaṅgamāni*

pīta-prāyasya—of child Kṛṣṇa, who was being offered breast milk and was almost satisfied; *jananī*—mother Yaśodā; *sutasya*—of her son; *rucira-smitam*—seeing the child fully satisfied and smiling; *mukham*—the face; *lālayatī*—patting and softly rubbing with her hand; *rājan*—O King; *jṛmbhataḥ*—while the child was yawning; *dadṛṣe*—she saw; *idam*—the following; *khaṁ*—the sky; *rodasī*—both the higher planetary system and the earth; *jyotiḥ-anīkam*—the luminaries; *āśāḥ*—the directions; *sūrya*—the sun; *indu*—the moon; *vahni*—fire; *śvasana*—the air; *ambudhīn*—the seas; *ca*—and; *dvīpān*—the islands; *nagān*—the mountains; *tat-duhitīḥ*—the daughters of the mountains (the

rivers); *vanāni*—forests; *bhūtāni*—all kinds of living entities; *yāni*—which are; *sthira-jāngamāni*—nonmoving and moving.

TRANSLATION

O King Parikṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yaśodā was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.

PURPORT

By the arrangement of *yogamāyā*, Kṛṣṇa's pastimes with mother Yaśodā were all regarded as ordinary. So here was an opportunity for Kṛṣṇa to show His mother that the whole universe is situated within Him. In His small form, Kṛṣṇa was kind enough to show His mother the *virāṭ-rūpa*, the universal form, so that she could enjoy seeing what kind of child she had on her lap. The rivers have been mentioned here as the daughters of the mountains (*nagāns tad-duhitṛḥ*). It is the flowing of the rivers that makes big forests possible. There are living entities everywhere, some of them moving and some of them not moving. No place is vacant. This is a special feature of God's creation.

TEXT 37

सा वीक्ष्य विश्वं सहसा राजन् सञ्जातवेपथुः ।
सम्मील्य मृगशावाक्षी नेत्रे आसीत् सुविसिता ॥३७॥

*sā vīkṣya viśvam sahasā
rājan sañjāta-vepathuh
sammīlya mṛgasāvākṣī
netre āsīt suvismitā*

sā—mother Yaśodā; *vīkṣya*—by seeing; *viśvam*—the whole universe; *sahasā*—suddenly within the mouth of her son; *rājan*—O King

(Mahārāja Parikṣit); *sañjāta-vepathuh*—whose heart was beating; *sammilya*—opening; *mṛgaśāva-akṣi*—like the eyes of a deer cub; *netre*—her two eyes; *āsit*—became; *su-vismitā*—astonished.

TRANSLATION

When mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.

PURPORT

Because of her pure maternal love, mother Yaśodā thought that this wonderful child playing so many tricks must have had some disease. She did not appreciate the wonders shown by her child; rather, she wanted to close her eyes. She was expecting another danger, and therefore her eyes became restless like those of a deer cub. This was all the arrangement of *yogamāyā*. The relationship between mother Yaśodā and Kṛṣṇa is one of pure maternal love. In that love, mother Yaśodā did not very much appreciate the display of the Supreme Personality of Godhead's opulences.

At the beginning of this chapter, two extra verses sometimes appear:

*evāṁ bahūni karmāṇi
gopānāṁ śāṁ sa-yośitām
nandasya gehe vavṛdhe
kurvan viṣṇu-janārdanāḥ*

“In this way, to chastise and kill the demons, the child Kṛṣṇa demonstrated many activities in the house of Nanda Mahārāja, and the inhabitants of Vraja enjoyed these incidents.”

*evāṁ sa vavṛdhe viṣṇur
nanda-gehe janārdanāḥ
kurvann aniśām ānandāṁ
gopālānāṁ sa-yośitām*

“To increase the transcendental pleasure of the *gopas* and the *gopīs*, Kṛṣṇa, the killer of all demons, was thus raised by His father and mother, Nanda and Yaśodā.”

Śripāda Vijayadhvaja Tīrtha also adds another verse after the third verse in this chapter:

*vistareñeha kāruṇyāt
sarva-pāpa-praṇāśanam
vaktum arhasi dharma-jñā
dayālus tvam iti prabho*

“Parīkṣit Mahārāja then requested Śukadeva Gosvāmī to continue speaking such narrations about the pastimes of Kṛṣṇa, so that the King could enjoy from them transcendental bliss.”

Thus end the Bhaktivedanta purports of the Tenth Canto, Seventh Chapter, of the Śrimad-Bhāgavatam, entitled “The Killing of the Demon Tr̄ṇāvarta.”

CHAPTER EIGHT

Lord Kṛṣṇa Shows the Universal Form Within His Mouth

The summary of the Eighth Chapter is as follows. This chapter describes the ceremony of giving a name to Kṛṣṇa. It also describes His crawling, His playing with the cows, and His eating earth and again showing the universal form to His mother.

One day, Vasudeva sent for Gargamuni, the family priest of the *yadu-varṇa*, and thus Gargamuni went to the house of Nanda Mahārāja, who received him very well and requested him to give names to Kṛṣṇa and Balarāma. Gargamuni, of course, reminded Nanda Mahārāja that Kāṁsa was looking for the son of Devakī and said that if he performed the ceremony very gorgeously, the ceremony would come to the notice of Kāṁsa, who would then suspect that Kṛṣṇa was the son of Devakī. Nanda Mahārāja therefore requested Gargamuni to perform this ceremony without anyone's knowledge, and Gargamuni did so. Because Balarāma, the son of Rohinī, increases the transcendental bliss of others, His name is Rāma, and because of His extraordinary strength, He is called Baladeva. He attracts the Yadus to follow His instructions, and therefore His name is Sainkarṣaṇa. Kṛṣṇa, the son of Yaśodā, previously appeared in many other colors, such as white, red and yellow, and He had now assumed the color black. Because He was sometimes the son of Vasudeva, His name is Vāsudeva. According to His various activities and qualities, He has many other names. After thus informing Nanda Mahārāja and completing the name-giving ceremony, Gargamuni advised Nanda Mahārāja to protect his son very carefully and then departed.

Śukadeva Gosvāmī next described how the two children crawled, walked on Their small legs, played with the cows and calves, stole butter and other milk products and broke the butter pots. In this way, he described many naughty activities of Kṛṣṇa and Balarāma. The most wonderful of these occurred when Kṛṣṇa's playmates complained to mother Yaśodā that Kṛṣṇa was eating earth. Mother Yaśodā wanted to open

Kṛṣṇa's mouth to see the evidence so that she could chastise Him. Sometimes she assumed the position of a chastising mother, and at the next moment she was overwhelmed with maternal love. After describing all this to Mahārāja Parīkṣit, Śukadeva Gosvāmī, at Mahārāja Parīkṣit's request, praised the fortune of mother Yaśodā and Nanda. Nanda and Yaśodā were formerly Drona and Dharā, and by the order of Brahmā they came to this earth and had the Supreme Personality of Godhead as their son.

TEXT 1

श्रीशुक उवाच

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः ।
व्रजं जगाम नन्दस्य वसुदेवप्रनोदितः ॥ १ ॥

*śrī-śuka uvāca
gargah purohito rājan
yadūnām sumahā-tapāḥ
vrajam jagāma nandasya
vasudeva-pracoditaḥ*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *gargah*—Gargamuni; *purohitah*—the priest; *rājan*—O King Parīkṣit; *yadūnām*—of the Yadu dynasty; *su-mahā-tapāḥ*—highly elevated in austerity and penance; *vrajam*—to the village known as Vrajabhūmi; *jagāma*—went; *nandasya*—of Mahārāja Nanda; *vasudeva-pracoditaḥ*—being inspired by Vasudeva.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.

TEXT 2

तं दृष्टा परमप्रीतः प्रत्युत्थाय कृताञ्जलिः ।
आनर्चाधोक्षजधिया प्रणिपातपुरःसरम् ॥ २ ॥

*taṁ dṛṣṭvā parama-prītaḥ
pratyutthāya kṛtāñjalih
ānarcādhokṣaja-dhiyā
pranipāta-puraḥsaram*

taṁ—him (Gargamuni); *dṛṣṭvā*—after seeing; *parama-prītaḥ*—Nanda Mahārāja was very much pleased; *pratyutthāya*—standing up to receive him; *kṛta-añjalih*—with folded hands; *ānarma*—worshiped; *adhokṣaja-dhiyā*—although Gargamuni was visible to the senses, Nanda Mahārāja maintained a very high respect for him; *pranipāta-puraḥsaram*—Nanda Mahārāja fell down before him and offered obeisances.

TRANSLATION

When Nanda Mahārāja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja; that is, he was not an ordinary person seen by material senses.

TEXT 3

सुपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम् ।
नन्दयित्वान्नवीद् ब्रह्मन् पूर्णस्य करवाम किम् ॥ ३ ॥

*sūpaviṣṭam kṛtātithyam
girā sūnṛtayā munim
nandayitvābravīd brahman
pūrnasya karavāma kim*

su-upaviṣṭam—when Gargamuni was seated very comfortably; *kṛta-atithyam*—and he had been properly received as a guest; *girā*—by words; *sūnṛtayā*—very sweet; *munim*—Gargamuni; *nandayitvā*—pleasing him in this way; *abrvīd*—said; *brahman*—O brāhmaṇa; *pūrnasya*—of one who is full in everything; *karavāma kim*—what can I do for you (kindly order me).

TRANSLATION

When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

TEXT 4

महद्विचलनं नृणां गृहिणां दीनचेतसाम् ।
निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित् ॥ ४ ॥

*mahad-vicalanam nṛṇām
gr̥hinām dīna-cetasām
nihśreyasāya bhagavan
kalpate nānyathā kvacit*

mahat-vicalanam—the movement of great personalities; *nṛṇām*—in the houses of ordinary persons; *gr̥hinām*—especially householders; *dīna-cetasām*—who are very simple-minded, being engaged in family maintenance and nothing more; *nihśreyasāya*—a great personality has no reason to go to the *gr̥astha* but to benefit him; *bhagavan*—O most powerful devotee; *kalpate*—is to be taken that way; *na anyathā*—not for any other purpose; *kvacit*—at any time.

TRANSLATION

O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted *gr̥asthas* [householders]. Otherwise they have no interest in going from one place to another.

PURPORT

As factually stated by Nanda Mahārāja, Gargamuni, being a devotee, had no needs. Similarly, when Kṛṣṇa comes He has no needs, for He is *pūrṇa, ātmārāma*. Nonetheless, He descends to this material world to protect the devotees and vanquish miscreants (*paritrāṇāya sādhūnām vināśāya ca duṣkṛtām*). This is the mission of the Supreme Personality of Godhead, and devotees also have the same mission. One who executes

this mission of *para-upakāra*, performing welfare activities for people in general, is recognized by Kṛṣṇa, the Supreme Personality of Godhead, as being very, very dear to Him (*na ca tasman manusyeṣu kaścin me priya-kṛttamah*). Similarly, Caitanya Mahāprabhu has advised this *para-upakāra*, and He has especially advised the inhabitants of India:

*bhārata-bhūmite haila manusya-janma yāra
janma sārthaka kari' kara para-upakāra*

“One who has taken his birth as a human being in the land of India [Bhāratavarsa] should make his life successful and work for the benefit of all other people.” (Cc. Ādi. 9.41) On the whole, the duty of a pure Vaiṣṇava devotee is to act for the welfare of others.

Nanda Mahārāja could understand that Gargamuni had come for this purpose and that his own duty now was to act according to Gargamuni’s advice. Thus he said, “Please tell me what is my duty.” This should be the attitude of everyone, especially the householder. The *varṇāśrama* society is organized into eight divisions: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacarya*, *grhastha*, *vānaprastha* and *sannyāsa*. Nanda Mahārāja represented himself as *grhiṇīm*, a householder. A *brahmacārī* factually has no needs, but *grhī*, householders, are engaged in sense gratification. As stated in *Bhagavad-gītā* (2.44), *bhogaiśvarya-prasaktānām tayāpahṛta-cetasām*. Everyone has come to this material world for sense gratification, and the position of those who are too attached to sense gratification and who therefore accept the *grhastha-āśrama* is very precarious. Since everyone in this material world is searching for sense gratification, *grhasthas* are required to be trained as *mahat*, great *mahātmās*. Therefore Nanda Mahārāja specifically used the word *mahad-vicalanam*. Gargamuni had no interest to serve by going to Nanda Mahārāja, but Nanda Mahārāja, as a *grhastha*, was always perfectly ready to receive instructions from a *mahātmā* to gain the real benefit in life. Thus he was ready to execute Gargamuni’s order.

TEXT 5

**ज्योतिषामयनं साक्षाद् यत्तज्ज्ञानमतीन्द्रियम् ।
प्रणीतं भवता येन पुमान् वेद परावरम् ॥ ५ ॥**

*jyotiṣām ayanam sākṣād
yat taj jñānam atīndriyam
praṇītam bhavatā yena
pumān veda para-varam*

jyotiṣām—knowledge of astrology (along with other aspects of culture in human society, and specifically in civilized society, there must be knowledge of astrology); *ayanam*—the movements of the stars and planets in relationship to human society; *sākṣāt*—directly; *yat tat jñānam*—such knowledge; *ati-indriyam*—which an ordinary person cannot understand because it is beyond his vision; *praṇītam bhavatā*—you have prepared a perfect book of knowledge; *yena*—by which; *pumān*—any person; *veda*—can understand; *para-avaram*—the cause and effect of destiny.

TRANSLATION

O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.

PURPORT

The word “destiny” is now defined. Unintelligent persons who do not understand the meaning of life are just like animals. Animals do not know the past, present and future of life, nor are they able to understand it. But a human being can understand this, if he is sober. Therefore, as stated in *Bhagavad-gītā* (2.13), *dhīras tatra na muhyati*: a sober person is not bewildered. The simple truth is that although life is eternal, in this material world one changes from one body to another. Foolish people, especially in this age, do not understand this simple truth. Kṛṣṇa says:

*dehino 'smiν yathā dehe
kaumāram yauvanam jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) Kṛṣṇa, the greatest authority, says that the body will change. And as soon as the body changes, one’s whole program of work changes also. Today I am a human being or a great personality, but with a little deviation from nature’s law, I shall have to accept a different type of body. Today I am a human being, but tomorrow I may become a dog, and then whatever activities I have performed in this life will be a failure. This simple truth is now rarely understood, but one who is a *dhīra* can understand this. Those in this material world for material enjoyment should know that because their present position will cease to exist, they must be careful in how they act. This is also stated by Rṣabhadeva. *Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehah* (Bhāg. 5.5.4). Although this body is temporary, as long as we have to live in this body we must suffer. Whether one has a short life or a long life, one must suffer the threefold miseries of material life. Therefore any gentleman, *dhīra*, must be interested in *jyotiṣa*, astrology.

Nanda Mahārāja was trying to take advantage of the opportunity afforded by Gargamuni’s presence, for Gargamuni was a great authority in this knowledge of astrology, by which one can see the unseen events of past, present and future. It is the duty of a father to understand the astrological position of his children and do what is needed for their happiness. Now, taking advantage of the opportunity afforded by the presence of Gargamuni, Nanda Mahārāja suggested that Gargamuni prepare a horoscope for Nanda’s two sons, Kṛṣṇa and Balarāma.

TEXT 6

त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि ।
बालयोरनयोर्नृणां जन्मना ब्राह्मणो गुरुः ॥ ६ ॥

*tvam hi brahma-vidām śreṣṭhah
saṁskārān kartum arhasi
bālayor anayor nṛṇām
janmanā brāhmaṇo guruḥ*

tvam—Your Holiness; *hi*—indeed; *brahma-vidām*—of all *brāhmaṇas*, or persons who understand what is Brahman (*brahma jānātīti brāhmaṇah*); *śreṣṭhaḥ*—you are the best; *saṁskārān*—ceremonies performed for reformation (because by these reformatory activities one takes one's second birth: *saṁskārād bhaved dvijah*); *kartum arhasi*—because you have kindly come here, kindly execute; *bālayoḥ*—of these two sons (Kṛṣṇa and Balarāma); *anayoh*—of both of Them; *nṛnām*—not only of Them, but of all human society; *janmanā*—as soon as he takes birth; *brāhmaṇah*—immediately the *brāhmaṇa* becomes; *guruḥ*—the guide.*

TRANSLATION

My lord, you are the best of the *brāhmaṇas*, especially because you are fully aware of the *jyotiḥ-sāstra*, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, says in *Bhagavad-gītā* (4.13), *catur-varṇyam mayā srṣṭam guṇa-karma-vibhāgaśah*: the four *varṇas*—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*—must be present in society. The *brāhmaṇas* are required for the guidance of the whole society. If there is no such institution as *varṇāśrama-dharma* and if human society has no such guide as the *brāhmaṇa*, human society will be hellish. In Kali-yuga, especially at the present moment, there is no such thing as a real *brāhmaṇa*, and therefore society is in a chaotic condition. Formerly there were qualified *brāhmaṇas*, but at present, although there are certainly persons who think themselves *brāhmaṇas*, they actually have no ability to guide society. The Kṛṣṇa consciousness movement is therefore very much eager to reintroduce the *varṇāśrama* system into human society so that those who are bewildered or less intelligent will be able to take guidance from qualified *brāhmaṇas*.

Brāhmaṇa means Vaiṣṇava. After one becomes a *brāhmaṇa*, the next stage of development in human society is to become a Vaiṣṇava. People

*The *sāstras* enjoin, *tad-vijñānārthaṁ sa gurum evābhigacchet* (*Mundaka Upaniṣad* 1.2.12). It is the duty of everyone to approach a *brāhmaṇa* as the *guru*.

in general must be guided to the destination or goal of life, and therefore they must understand Viṣṇu, the Supreme Personality of Godhead. The whole system of Vedic knowledge is based on this principle, but people have lost the clue (*na te viduh svārtha-gatim hi viṣṇum*), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (*mṛtyu-saṁsāra-vartmani*). It doesn't matter whether one is born a *brāhmaṇa* or not. No one is born a *brāhmaṇa*; everyone is born a *sūdra*. But by the guidance of a *brāhmaṇa* and by *saṁskāra*, one can become *dvija*, twice-born, and then gradually become a *brāhmaṇa*. Brahmanism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a *brāhmaṇa*. At least there must be an opportunity to allow everyone to attain the destination of life. Regardless of whether one is born in a *brāhmaṇa* family, a *kṣatriya* family or a *sūdra* family, one may be guided by a proper *brāhmaṇa* and be promoted to the highest platform of being a Vaiṣṇava. Thus the Kṛṣṇa consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Mahārāja took advantage of the opportunity of Gargamuni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life.

TEXT 7

श्रीगर्ग उवाच

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वदा ।
सुतं मया संस्कृतं ते मन्यते देवकीसुतम् ॥ ७ ॥

*śrī-garga uvāca
yadūnām aham ācāryah
khyātaś ca bhuvi sarvadā
sutam mayā saṁskṛtam te
manyate devakī-sutam*

śrī-gargaḥ uvāca—Gargamuni said; *yadūnām*—of the Yadu dynasty; *aham*—I am; *ācāryah*—the priestly guide, or *purohita*; *khyātaḥ ca*—this is already known; *bhuvi*—everywhere; *sarvadā*—always; *sutam*—the son; *mayā*—by me; *saṁskṛtam*—having undergone the purificatory

process; *te*—of you; *manyate*—would be considered; *devakī-sutam*—the son of Devakī.

TRANSLATION

Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Karīsa will consider Them the sons of Devakī.

PURPORT

Gargamuni indirectly disclosed that Kṛṣṇa was the son of Devakī, not of Yaśodā. Since Karīsa was already searching for Kṛṣṇa, if the purificatory process were undertaken by Gargamuni, Karīsa might be informed, and that would create a catastrophe. It may be argued that although Gargamuni was the priest of the Yadu dynasty, Nanda Mahārāja also belonged to that dynasty. Nanda Mahārāja, however, was not acting as a *kṣatriya*. Therefore Gargamuni said, “If I act as your priest, this will confirm that Kṛṣṇa is the son of Devakī.”

TEXTS 8–9

कंसः पापमतिः सख्यं तव चानकदुन्दुभेः ।
 देवक्या अष्टमो गर्भो न स्त्री भवितुमहति ॥८॥
 इति सञ्चिन्तयच्छ्रुत्वा देवक्या दारिकावचः ।
 अपि हन्ता गताशङ्कस्तर्हि तन्नोऽनयो भवेत् ॥९॥

*karīsaḥ pāpa-matiḥ sakhyam
 tava cānakadundubheḥ
 devakyā aṣṭamo garbho
 na strī bhavitum arhati*

*iti sañcintayañ chrutvā
 devakyā dārikā-vacah
 api hantā gatāśaṅkas
 tarhi tan no 'nayo bhavet*

karīṣaḥ—King Karīṣa; *pāpa-matiḥ*—very, very sinful, having a polluted mind; *sakhyam*—friendship; *tava*—your; *ca*—also; *ānaka-dundubheḥ*—of Vasudeva; *devakyāḥ*—of Devakī; *aṣṭamaḥ garbhāḥ*—the eighth pregnancy; *na*—not; *stri*—a woman; *bhavitum arhati*—is possible to be; *iti*—in this way; *sañcintayan*—considering; *śrutvā*—and hearing (this news); *devakyāḥ*—of Devakī; *dārikā-vacah*—the message from the daughter; *api*—although there was; *hantā gata-āśaṅkah*—there is a possibility that Karīṣa would take steps to kill this child; *tarhi*—therefore; *tat*—that incident; *nah*—for us; *anayah bhavet*—may not be very good.

TRANSLATION

Karīṣa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamāyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Karīṣa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.

PURPORT

Karīṣa knew very well that Yogamāyā was, after all, the maid-servant of Kṛṣṇa and Viṣṇu and that although Yogamāyā had appeared as the daughter of Devakī, she might have been forbidden to disclose this fact. Actually this was what had happened. Gargamuni argued very soberly that his taking part in performing the reformatory process for Kṛṣṇa would give rise to many doubts, so that Karīṣa might take very severe steps to kill the child. Karīṣa had already sent many demons to attempt to kill this child, but none of them had survived. If Gargamuni were to perform the purificatory process, Karīṣa's suspicions would be fully confirmed, and he would take very severe steps. Gargamuni gave this warning to Nanda Mahārāja.

TEXT 10

श्रीनन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे ।
कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् ॥१०॥

*śrī-nanda uvāca
alakṣito 'smiṇ rāhasi
māmakaiḥ api go-vraje
kuru dvijāti-saṁskāram
svasti-vācana-pūrvakam*

śrī-nandah uvāca—Nanda Mahārāja said (to Gargamuni); *alakṣitah*—without Kāṁsa's knowledge; *asmin*—in this cow shed; *rāhasi*—in a very solitary place; *māmakaiḥ*—even by my relatives; *api*—a still more secluded place; *go-vraje*—in the cow shed; *kuru*—just execute; *dvijāti-saṁskāram*—the purificatory process of second birth (*saṁskārād bhaved dvijah*); *svasti-vācana-pūrvakam*—by chanting the Vedic hymns to perform the purificatory process.

TRANSLATION

Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kāṁsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

PURPORT

Nanda Mahārāja did not like the idea of avoiding the purificatory process. Despite the many obstacles, he wanted to take advantage of Gargamuni's presence and do what was needed. The purificatory process is essential specifically for *brāhmaṇas*, *kṣatriyas* and *vaiśyas*. Therefore, since Nanda Mahārāja presented himself as a *vaiśya*, this process of purification was essential. Formerly, such institutional activities were compulsory. *Cātur-varṇyam mayā sr̥ṣṭam guṇa-karma-vibhāgaśah*

(Bg. 4.13). Without these activities of purification, the society would be considered a society of animals. To take advantage of Gargamuni's presence, Nanda Mahārāja wanted to perform the *nāma-karāṇa* ceremonies, even secretly, without any gorgeous arrangements. Therefore, the opportunity for purification should be regarded as the essential duty of human society. In Kali-yuga, however, people have forgotten the essence. *Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* (Bhāg. 1.1.10). In this age, people are all bad and unfortunate, and they do not accept Vedic instructions to make their life successful. Nanda Mahārāja, however, did not want to neglect anything. To keep intact a happy society advanced in spiritual knowledge, he took full advantage of Gargamuni's presence to do what was necessary. How degraded society has become within five thousand years. *Mandāḥ sumanda-matayo manda-bhāgyāḥ*. The human life is obtained after many, many millions of births, and it is intended for purification. Previously, a father was eager to give all kinds of help to elevate his children, but at present, because of being misguided, people are prepared even to kill to avoid the responsibility of raising children.

TEXT 11

श्रीशुक उवाच

एवं सम्प्रार्थितो विप्रः स्वचिकीर्षितमेव तत् ।
चकार नामकरणं गृदो रहसि बालयोः ॥११॥

*śri-śuka uvāca
evaṁ samprārthito viprah
sva-cikīrṣitam eva tat
cakāra nāma-karaṇam
gūḍho rahasi bālayoh*

śri-śukah uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; samprārthitah—being eagerly requested; viprah—the brāhmaṇa Gargamuni; sva-cikīrṣitam eva—which he already desired to do and for which he had gone there; tat—that; cakāra—performed; nāma-karaṇam—the name-giving ceremony; gūḍhaḥ—confidentially; rahasi—in a secluded place; bālayoh—of the two boys (Kṛṣṇa and Balarāma).

TRANSLATION

Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that which he already desired to do, Gargamuni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.

TEXT 12

श्रीगर्ग उवाच

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः ।
आख्यास्यते राम इति बलाधिक्याद् बलं विदुः ।
यदूनामपृथग्भावात् सङ्कर्षणमुशन्त्यपि ॥१२॥

*śrī-garga uvāca
ayam hi rohiṇī-putro
ramayan suhṛdo guṇaiḥ
ākhyāsyate rāma iti
balādhikyād balam viduh
yadūnām aprthag-bhāvāt
saṅkarṣaṇam uśanty api*

śrī-gargaḥ uvāca—Gargamuni said; ayam—this; hi—indeed; rohiṇī-putraḥ—the son of Rohinī; ramayan—pleasing; suhṛdaḥ—all His friends and relatives; guṇaiḥ—by transcendental qualities; ākhyāsyate—will be called; rāmaḥ—by the name Rāma, the supreme enjoyer; iti—in this way; bala-ādhikyāt—because of extraordinary strength; balam viduh—will be known as Balarāma; yadūnām—of the Yadu dynasty; aprthag-bhāvāt—because of not being separated from you; saṅkarṣaṇam—by the name Saṅkarṣaṇa, or uniting two families; uśanti—attracts; api—also.

TRANSLATION

Gargamuni said: This child, the son of Rohinī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as

Bala. Moreover, because He unites two families—Vasudeva's family and the family of Nanda Mahārāja—He will be known as Saṅkarṣaṇa.

PURPORT

Baladeva was actually the son of Devakī, but He was transferred from Devaki's womb to that of Rohinī. This fact was not disclosed. According to a statement in the *Hari-varṇśa*:

*pratyuvāca tato rāmaḥ
sarvāṁś tān abhitāḥ sthitān
yādaveṣv api sarveṣu
bhavanto mama vallabhāḥ*

Gargamuni did disclose to Nanda Mahārāja that Balarāma would be known as Saṅkarṣaṇa because of uniting two families—the *yadu-varṇśa* and the *varṇśa* of Nanda Mahārāja—one of which was known as *kṣatriya* and the other as *vaiśya*. Both families had the same original forefather, the only difference being that Nanda Mahārāja was born of a *vaiśya* wife whereas Vasudeva was born of a *kṣatriya* wife. Later, Nanda Mahārāja married a *vaiśya* wife, and Vasudeva married a *kṣatriya* wife. So although the families of Nanda Mahārāja and Vasudeva both came from the same father, they were divided as *kṣatriya* and *vaiśya*. Now Baladeva united them, and therefore He was known as Saṅkarṣaṇa.

TEXT 13

आसन् वर्णस्त्रयो ह्यस्य गृहतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥१३॥

*āsan varṇāḥ trayo hy asya
gṛhṇataḥ 'nuyugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣnatām gataḥ*

āsan—were assumed; *varṇāḥ trayah*—three colors; *hi*—indeed; *asya*—of your son Kṛṣṇa; *gṛhṇataḥ*—accepting; *anuyugam tanūḥ*—

transcendental bodies according to the different *yugas*; *śuklaḥ*—sometimes white; *raktaḥ*—sometimes red; *tathā*—as well as; *pītaḥ*—sometimes yellow; *idānīm kṛṣnatām gataḥ*—at the present moment He has assumed a blackish color.

TRANSLATION

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]

PURPORT

Partially explaining the position of Lord Kṛṣṇa and partially covering the facts, Gargamuni indicated, "Your son is a great personality, and He can change the color of His body in different ages." The word *grhnataḥ* indicates that Kṛṣṇa is free to make His choice. In other words, He is the Supreme Personality of Godhead and may therefore do whatever He desires. In Vedic literature the different colors assumed by the Personality of Godhead in different millenniums are stated, and therefore when Gargamuni said, "Your son has assumed these colors," he indirectly said, "He is the Supreme Personality of Godhead." Because of Karīsa's atrocities, Gargamuni tried to avoid disclosing this fact, but he indirectly informed Nanda Mahārāja that Kṛṣṇa, his son, was the Supreme Personality of Godhead.

It may be noted that Śrīla Jīva Gosvāmī, in his book *Krama-sandarbha*, has enunciated the purport of this verse. In every millennium, Kṛṣṇa appears in a different form, either as white, red or yellow, but this time He personally appeared in His original, blackish form and, as predicted by Gargamuni, exhibited the power of Nārāyaṇa. Because in this form the Supreme Personality of Godhead exhibits Himself fully, His name is Śrī Kṛṣṇa, the all-attractive.

Factually, Kṛṣṇa is the source of all *avatāras*, and therefore all the different features of the different *avatāras* are present in Kṛṣṇa. When Kṛṣṇa incarnates, all the features of other incarnations are already pres-

ent within Him. Other incarnations are partial representations of Kṛṣṇa, who is the full-fledged incarnation of the Supreme Being. It is to be understood that the Supreme Being, whether appearing as *sukla*, *rakta* or *pīta* (white, red or yellow), is the same person. When He appears in different incarnations, He appears in different colors, just like the sunshine, which contains seven colors. Sometimes the colors of sunshine are represented separately; otherwise the sunshine is observed mainly as bright light. The different *avatāras*, such as the *manvantara-avatāras*, *līlā-avatāras* and *daśa-avatāras*, are all included in the *kṛṣṇa-avatāra*. When Kṛṣṇa appears, all the *avatāras* appear with Him. As described in *Śrīmad-Bhāgavatam* (1.3.26):

*avatārā hy asaṅkhyeyā
 hareḥ sattva-nidher dvijāḥ
 yathāvidāśināḥ kulyāḥ
 sarasāḥ syuḥ sahasraśāḥ*

The *avatāras* incessantly appear, like incessantly flowing water. No one can count how many waves there are in flowing water, and similarly there is no limitation of the *avatāras*. And Kṛṣṇa is the full representation of all *avatāras* because He is the source of all *avatāras*. Kṛṣṇa is *anīśī*, whereas others are *anīśā*, part of Kṛṣṇa. All living entities, including us, are *anīśas* (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). These *anīśas* are of different magnitude. Human beings (who are minute *anīśas*) and the demigods, *viṣṇu-tattva* and all other living beings are all part of the Supreme. *Nityo nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). Kṛṣṇa is the full representation of all living entities, and when Kṛṣṇa is present, all *avatāras* are included in Him.

The Eleventh Canto of *Śrīmad-Bhāgavatam* describes the incarnations for each *yuga* in chronological order. The *Bhāgavatam* says, *kṛte śuklaś catur-bāhuḥ, tretāyāṁ rakta-varṇo ’sau, dvāpare bhagavān śyāmaḥ* and *kṛṣṇa-varṇāṁ tviṣākṛṣṇam*. We actually see that in Kali-yuga, Bhagavān has appeared in *pīta-varṇa*, or a yellow color, as Gaurasundara, although the *Bhāgavatam* speaks of *kṛṣṇa-varṇam*. To adjust all these statements, one should understand that although in some *yugas* some of the colors are prominent, in every *yuga*, whenever Kṛṣṇa appears, all the colors are

present. *Kṛṣṇa-varṇam tviśākṛṣṇam*: although Caitanya Mahāprabhu appears without *kṛṣṇa*, or a blackish color, He is understood to be Kṛṣṇa Himself. *Idānīm kṛṣṇatām gataḥ*. The same original Kṛṣṇa who appears in different *varṇas* has now appeared. The word *āsan* indicates that He is always present. Whenever the Supreme Personality of Godhead appears in His full feature, He is understood to be *kṛṣṇa-varṇam*, although He appears in different colors. Prahlāda Mahārāja states that Caitanya Mahāprabhu is *channa*; that is, although He is Kṛṣṇa, He is covered by a yellow color. Thus the Gauḍīya Vaiṣṇavas accept the conclusion that although Caitanya Mahāprabhu appeared in *pīta* color, He is Kṛṣṇa.

*kṛṣṇa-varṇam tviśākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ*
(*Bhāg.* 11.5.32)

TEXT 14

प्रागयं वसुदेवस्य क्वचिज्ञातस्तवात्मजः ।
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥१४॥

*prāg ayam vasudevasya
kvacij jātas tavaātmajah
vāsudeva iti śrimān
abhijñāḥ sampracakṣate*

prāk—before; *ayam*—this child; *vasudevasya*—of Vasudeva; *kvacit*—sometimes; *jātah*—was born; *tava*—your; *ātmajah*—Kṛṣṇa, who has taken birth as your child; *vāsudevah*—therefore He may be given the name Vāsudeva; *iti*—thus; *śrimān*—very beautiful; *abhijñāḥ*—those who are learned; *sampracakṣate*—also say that Kṛṣṇa is Vāsudeva.

TRANSLATION

For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

PURPORT

Gargamuni indirectly disclosed, “This child was originally born as the son of Vasudeva, although He is acting as your child. Generally He is your child, but sometimes He is the son of Vasudeva.”

TEXT 15

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥१५॥

*bahūni santi nāmāni
rūpāni ca sutasya te
guṇa-karmānurūpāni
tāny aham veda no janāḥ*

bahūni—various; *santi*—there are; *nāmāni*—names; *rūpāni*—forms; *ca*—also; *sutasya*—of the son; *te*—your; *guṇa-karma-anu-rūpāni*—according to His attributes and activities; *tāni*—them; *aham*—I; *veda*—know; *no janāḥ*—not ordinary persons.

TRANSLATION

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

PURPORT

Bahūni: the Lord has many names. *Advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam nava-yauvanam ca*. As stated in the *Brahma-saṁhitā* (5.33), the Lord is one, but He has many forms and many names. It was not that because Gargamuni gave the child the name Kṛṣṇa, that was His only name. He has other names, such as Bhaktavatsala, Giridhārī, Govinda and Gopāla. If we analyze the *nirukti*, or semantic derivation, of the word “Kṛṣṇa,” we find that *na* signifies that He stops the repetition of birth and death, and *kṛṣ* means *sattārtha*, or “existence.” (Kṛṣṇa is the whole of existence.) Also, *kṛṣ* means “attraction,” and *na* means *ānanda*, or “bliss.” Kṛṣṇa is known as Mukunda because He wants to give everyone spiritual, eternal, blissful

life. Unfortunately, because of the living entity's little independence, the living entity wants to "deprogram" the program of Kṛṣṇa. This is the material disease. Nonetheless, because Kṛṣṇa wants to give transcendental bliss to the living entities, He appears in various forms. Therefore He is called Kṛṣṇa. Because Gargamuni was an astrologer, he knew what others did not know. Yet Kṛṣṇa has so many names that even Gargamuni did not know them all. It is to be concluded that Kṛṣṇa, according to His transcendental activities, has many names and many forms.

TEXT 16

एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः ।
अनेन सर्वदुर्गाणि यूयमज्जस्तरिष्यथ ॥१६॥

*eṣa vah śreya ādhāsyad
gopa-gokula-nandanaḥ
anena sarva-durgāṇi
yūyam añjas tarisyatha*

eṣaḥ—this child; *vah*—for all of you people; *śreyah*—the most auspicious; *ādhāsyat*—will act all-auspiciously; *gopa-gokula-nandanaḥ*—just like a cowherd boy, born in a family of cowherd men as the son of the estate of Gokula; *anena*—by Him; *sarva-durgāṇi*—all kinds of miserable conditions; *yūyam*—all of you; *añjah*—easily; *tariṣyatha*—will overcome.

TRANSLATION

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

PURPORT

For the cowherd men and the cows, Kṛṣṇa is the supreme friend. Therefore He is worshiped by the prayer *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. His pastimes in Gokula, His *dhāma*, are always favorable to the *brāhmaṇas* and the cows. His first business is to give all comfort to the cows and the *brāhmaṇas*. In fact, comfort for the

brāhmaṇas is secondary, and comfort for the cows is His first concern. Because of His presence, all people would overcome all difficulties and always be situated in transcendental bliss.

TEXT 17

पुरानेन व्रजपते साधवो दस्युपीडिताः ।
अराजके रक्ष्यमाणा जिग्युदस्यून् समेधिताः ॥१७॥

*purānenā vṛaja-pate
sādhavō dasyū-pīḍitāḥ
arājake rakṣyamāṇā
jigyur dasyūn samedhitāḥ*

purā—formerly; *anena*—by Kṛṣṇa; *vṛaja-pate*—O King of Vraja; *sādhavaḥ*—those who were honest; *dasyu-pīḍitāḥ*—being disturbed by rogues and thieves; *arājake*—when there was an irregular government; *rakṣyamāṇāḥ*—were protected; *jigyuḥ*—conquered; *dasyūn*—the rogues and thieves; *samedhitāḥ*—flourished.

TRANSLATION

O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

PURPORT

Indra is the king of the universe. Demons, thieves and rogues always disturb Indra (*indrāri-vyākulaṁ lokam*), but when *indrāris*, the enemies of Indra, become prominent, Kṛṣṇa appears. *Kṛṣṇas tu bhagavān svayam/ indrāri-vyākulaṁ lokam mṛdayanti yuge yuge* (*Bhāg.* 1.3.28).

TEXT 18

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः ।
नारथोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः ॥१८॥

*ya etasmin mahā-bhāgāḥ
prītim kurvanti mānavāḥ
nārayo 'bhībhavanty etān
viṣṇu-pakṣān ivāsurāḥ*

ye—those persons who; *etasmin*—unto this child; *mahā-bhāgāḥ*—very fortunate; *prītim*—affection; *kurvanti*—execute; *mānavāḥ*—such persons; *na*—not; *arayah*—the enemies; *abhibhavanti*—do overcome; *etān*—those who are attached to Kṛṣṇa; *viṣṇu-pakṣān*—the demigods, who always have Lord Viṣṇu on their side; *iva*—like; *asurāḥ*—the demons.

TRANSLATION

Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kāṁsa [or by the internal enemies, the senses].

TEXT 19

तस्मानन्दात्मजोऽयं ते नारायणसमो गुणैः ।
श्रिया कीर्त्यनुभावेन गोपायस्व समाहितः ॥१९॥

*tasmān nandātmajo 'yam te
nārāyaṇa-samo guṇaiḥ
śriyā kīrtyanubhāvena
gopāyasva samāhitāḥ*

tasmāt—therefore; *nanda*—O Nanda Mahārāja; *ātmajah*—your son; *ayam*—this; *te*—of you; *nārāyaṇa-samāḥ*—is as good as Nārāyaṇa (Nārāyaṇa Himself showing transcendental qualities); *gunaiḥ*—by qualities; *śriyā*—by opulence; *kīrtyanubhāvena*—especially by His name and fame; *anubhāvena*—and by His influence; *gopāyasva*—just raise this child; *samāhitāḥ*—with great attention and precaution.

TRANSLATION

In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence,

name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

PURPORT

In this verse, the word *nārāyaṇa-samah* is significant. Nārāyaṇa has no equal. He is *asamaurdhva*: no one is equal to Him, and no one is greater than He is. As stated in *sāstra*:

*yas tu nārāyaṇam devaṁ
 brahma-rudrādi-daivataih
 samatvenaiva vīkṣeta
 sa pāṣandī bhaved dhruvam*

One who equates Nārāyaṇa even with great exalted demigods like Lord Śiva or Lord Brahmā is a *pāṣandī*, an agnostic. No one can equal Nārāyaṇa. Nonetheless, Gargamuni used the word *sama*, meaning “equal,” because he wanted to treat Kṛṣṇa as the Supreme Personality of Godhead who had become Nanda Mahārāja’s son. Gargamuni wanted to impress upon the mind of Nanda Mahārāja, “Your worshipable Deity, Nārāyaṇa, is so pleased with you that He has sent you a son almost equal to Him in qualifications. Therefore you may designate your son with a similar name, such as Mukunda or Madhusūdana. But you must always remember that whenever you want to do something very good, there will be many hindrances. Therefore you should raise and protect this child with great care. If you can protect this child very cautiously, as Nārāyaṇa always protects you, the child will be as good as Nārāyaṇa.” Gargamuni also indicated that although the child was exaltedly qualified like Nārāyaṇa, He would enjoy more than Nārāyaṇa as *rāsa-vihārī*, the central enjoyer of the *rāsa* dance. As stated in the *Brahma-saṁhitā*, *lakṣmī-sahasra-śata-sambhrama-sevyamānam*: He would be served by many *gopīs*, who would all be as good as the goddess of fortune.

TEXT 20

श्रीशुक उवाच

इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते ।
 नन्दः प्रसुदितो मेने आत्मानं पूर्णमाशिषाम् ॥२०॥

*śrī-śuka uvāca
 ity ātmānam samādiṣya
 garge ca sva-gṛham gate
 nandah pramudito mene
 ātmānam pūrṇam āśiṣām*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ātmānam*—about the Absolute Truth, the Supreme Soul; *samādiṣya*—after fully instructing; *garge*—when Gargamuni; *ca*—also; *sva-gṛham*—to his own abode; *gate*—had departed; *nandah*—Mahārāja Nanda; *pramuditaḥ*—became extremely pleased; *mene*—considered; *ātmānam*—his own self; *pūrṇam āśiṣām*—full of all good fortune.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: After Gargamuni, having instructed Nanda Mahārāja about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.

PURPORT

Kṛṣṇa is the Supersoul, and Nanda Mahārāja is the individual soul. By the instructions of Gargamuni, both of them were blessed. Nanda Mahārāja was thinking of Kṛṣṇa's safety from the hands of demons like Pūtanā and Śakaṭāsura, and because he possessed such a son, he thought of himself as most fortunate.

TEXT 21

कालेन व्रजताल्पेन गोकुले रामकेशवौ ।
 जानुभ्यां सह पाणिभ्यां रिङ्गमाणौ विजह्रतुः ॥२१॥

*kālena vrajatālpena
 gokule rāma-keśavau
 jānubhyāṁ saha pāṇibhyāṁ
 riṅgamāṇau vijahratuh*

kālena—of time; *vrajatā*—passing; *alpena*—a very small duration; *gokule*—in Gokula, Vraja-dhāma; *rāma-keśavau*—both Balarāma and

Kṛṣṇa; *jānubhyām*—by the strength of Their knees; *saha pāñibhyām*—resting on Their hands; *rīṅgamāṇau*—crawling; *vijahratuh*—enjoyed childhood play.

TRANSLATION

After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

PURPORT

One *brāhmaṇa* devotee says:

*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandam vande yasyālinde param brahma*

“Let others, fearing material existence, worship the *Vedas*, the Vedic supplementary *Purāṇas* and the *Mahābhārata*, but I shall worship Nanda Mahārāja, in whose courtyard the Supreme Brahman is crawling.” For a highly exalted devotee, *kaivalya*, merging into the existence of the Supreme, appears no better than hell (*narakāyate*). But here one can simply think of the crawling of Kṛṣṇa and Balarāma in the courtyard of Nanda Mahārāja and always merge in transcendental happiness. As long as one is absorbed in thoughts of *kṛṣṇa-lilā*, especially Kṛṣṇa’s childhood pastimes, as Parikṣit Mahārāja desired to be, one is always merged in actual *kaivalya*. Therefore Vyāsadeva compiled *Śrīmad-Bhāgavatam*. *Lokasyājānato vidvāṁś cakre sātvata-saṁhitām* (*Bhāg.* 1.7.6). Vyāsadeva compiled *Śrīmad-Bhāgavatam*, under the instruction of Nārada, so that anyone can take advantage of this literature, think of Kṛṣṇa’s pastimes and always be liberated.

*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandam vande yasyālinde param brahma*

TEXT 22

तावङ्ग्रियुग्ममनुकृष्टं सरीसुपन्तौ
घोषप्रधोषरुचिरं ब्रजकर्दमेषु ।

तनादहृष्टमनसावनुसृत्य लोकं
मुग्धप्रभीतवदुपेयतुरन्ति मात्रोः ॥२२॥

*tāv anghri-yugmam anukṛṣya sarīrpantau
ghoṣa-praghoṣa-ruciram vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam
mugdha-prabhītavad upeyatur anti mātroḥ*

tau—Kṛṣṇa and Balarāma; *anghri-yugmam anukṛṣya*—dragging Their legs; *sarīrpantau*—crawling like snakes; *ghoṣa-praghoṣa-ruciram*—producing a sound with Their ankle bells that was very, very sweet to hear; *vraja-kardameṣu*—in the mud created by cow dung and cow urine on the earth of Vrajabhūmi; *tat-nāda*—by the sound of those ankle bells; *hṛṣṭa-manasau*—being very much pleased; *anusṛtya*—following; *lokam*—other persons; *mugdha*—thus being enchanted; *prabhīta-vat*—then again being afraid of them; *upeyatuh*—immediately returned; *anti mātroḥ*—toward Their mothers.

TRANSLATION

When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohinī.

PURPORT

When Kṛṣṇa and Balarāma were crawling about Vrajabhūmi, They were enchanted by the sound of ankle bells. Thus They sometimes followed other people, who would enjoy the crawling of Kṛṣṇa and Balarāma and exclaim, “Oh, see how Kṛṣṇa and Balarāma are crawling!” Upon hearing this, Kṛṣṇa and Balarāma could understand that these were not Their mothers They were following, and They would return to Their actual mothers. Thus the crawling of Kṛṣṇa and Balarāma was enjoyed by

the people of the neighborhood, as well as by mother Yaśodā and Rohinī and the two children Themselves.

TEXT 23

तन्मातरौ निजसुतौ घृणया स्नुवन्त्यौ
 पङ्काङ्गरागरुचिरावुपगृह्य दोभ्याम् ।
 दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य
 मुग्धस्मिताल्पदशनं ययतुः प्रमोदम् ॥२३॥

*tan-mātarau nija-sutau ghṛṇayā snuvantyau
 paṅkāṅga-rāga-rucirāv upagrhya dorbhyām
 dattvā stanam prapibatoḥ sma mukham nirikṣya
 mugdha-smitālpa-daśanam yayatuḥ pramodam*

tat-mātarau—Their mothers (Rohinī and Yaśodā); *nija-sutau*—their own respective sons; *ghṛṇayā*—with great affection; *snuvantyau*—allowed to suck the flowing milk from Their breasts very happily; *paṅkā-āṅga-rāga-rucirau*—whose beautiful transcendental bodies were covered with muddy cow dung and urine; *upagrhya*—taking care of; *dorbhyām*—by their arms; *dattvā*—delivering Them; *stanam*—the breast; *prapibatoḥ*—when the babies were sucking; *sma*—indeed; *mukham*—the mouth; *nirikṣya*—and seeing; *mugdha-smita-alpa-daśanam*—smiling with little teeth coming out of Their mouths (they were more and more attracted); *yayatuḥ*—and enjoyed; *pramodam*—transcendental bliss.

TRANSLATION

Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohinī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

PURPORT

As the mothers cared for their respective babies, by the arrangement of *yogamāyā* the babies thought, "Here is My mother," and the mothers thought, "Here is my son." Because of affection, milk naturally flowed from the mothers' breasts, and the babies drank it. When the mothers saw small teeth coming in, they would count them and be happy, and when the babies saw Their mothers allowing Them to drink their breast milk, the babies also felt transcendental pleasure. As this transcendental affection continued between Rohinī and Balarāma and Yaśodā and Kṛṣṇa, they all enjoyed transcendental bliss.

TEXT 24

यर्हङ्गनादर्शनीयकुमारलीला-
वन्तर्व्रजे तदबलाः प्रगृहीतपुच्छैः ।
वत्सैरितस्तत उभावनुकृष्यमाणौ
प्रेक्षन्त्युज्जितगृहा जहृषुहसन्त्यः॥२४॥

*yarhy aṅganā-darśanīya-kumāra-lilāv
antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ
vatsair itas tata ubhāv anukṛṣyamāṇau
prekṣantya ujjhita-grīhā jahṛṣur hasantyah*

yarhi—when; *aṅganā-darśanīya*—visible only to the ladies within the house; *kumāra-lilāu*—the pastimes Śrī Kṛṣṇa and Balarāma exhibited as children; *antaḥ-vraje*—within the inside of Vraja, in the house of Nanda Mahārāja; *tat*—at that time; *abalāḥ*—all the ladies; *pragṛhīta-pucchaiḥ*—the ends of their tails having been caught by Kṛṣṇa and Balarāma; *vatsaiḥ*—by the calves; *itāḥ tataḥ*—here and there; *ubhau*—both Kṛṣṇa and Balarāma; *anukṛṣyamāṇau*—being dragged; *prekṣantyah*—seeing such things; *ujjhita*—given up; *grīhāḥ*—their household affairs; *jahṛṣuh*—enjoyed very much; *hasantyah*—while laughing.

TRANSLATION

Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The

babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

PURPORT

While crawling in curiosity, Kṛṣṇa and Balarāma would sometimes catch the ends of the tails of calves. The calves, feeling that someone had caught them, would begin to flee here and there, and the babies would hold on very tightly, being afraid of how the calves were moving. The calves, seeing that the babies were holding them tightly, would also become afraid. Then the ladies would come to rescue the babies and gladly laugh. This was their enjoyment.

TEXT 25

श्रीगृह्णायग्निदंष्ट्रयसिजलद्विजकण्टकेभ्यः
क्रीडापरावतिचलौ स्वसुतौ निषेद्धधुम् ।
गृह्णाणि कर्तुमपि यत्र न तजनन्यौ
शेकात आपतुरलं मनसोऽनवस्थाम् ॥२५॥

*śrīṇgi-agni-damṣṭri-asi-jala-dvija-kaṇṭakebhyaḥ
kṛidā-parāv aticalau sva-sutau niṣeddhum
grhyāṇi kartum api yatra na taj-jananyau
śekāt āpatuh alam manaso 'navasthām*

śrīṇgi—with the cows; *agni*—fire; *damṣṭri*—monkeys and dogs; *asi*—swords; *jala*—water; *dvija*—birds; *kaṇṭakebhyaḥ*—and thorns; *kṛidā-parau* *ati-calau*—the babies, being too restless, engaged in play; *sva-sutau*—their own two sons; *niṣeddhum*—just to stop Them; *grhyāṇi*—household duties; *kartum api*—by executing; *yatra*—when; *na*—not; *tat-jananyau*—Their mothers (Rohinī and Yaśodā); *śekāt*—able; *āpatuh*—obtained; *alam*—indeed; *manasah*—of the mind; *anavasthām*—equilibrium.

TRANSLATION

When mother Yaśodā and Rohinī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

PURPORT

All these pastimes of Kṛṣṇa, and the great enjoyment exhibited by the mothers, are transcendental; nothing about them is material. They are described in the *Brahma-saṁhitā* as *ānanda-cinmaya-rasa*. In the spiritual world there is anxiety, there is crying, and there are other feelings similar to those of the material world, but because the reality of these feelings is in the transcendental world, of which this world is only an imitation, mother Yaśodā and Rohinī enjoyed them transcendently.

TEXT 26

कालेनाल्पेन राजर्षे रामः कृष्णश्च गोकुले ।
अघृष्टजानुभिः पद्भिर्विचक्रमतुरङ्गसा ॥२६॥

kālenālpena rājarṣe
rāmaḥ kṛṣṇaś ca gokule
aghṛṣṭa-jānubhiḥ padbhīr
vicakramatur añjasā

kālena alpena—within a very short time; *rājarṣe*—O King (Mahārāja Parikṣit); *rāmaḥ kṛṣṇaḥ ca*—both Rāma and Kṛṣṇa; *gokule*—in the village of Gokula; *aghṛṣṭa-jānubhiḥ*—without the help of crawling on Their knees; *padbhīr*—by Their legs alone; *vicakramatuḥ*—began to walk; *añjasā*—very easily.

TRANSLATION

O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

PURPORT

Instead of crawling with Their knees, the babies could now stand up by holding on to something and walk little by little, without difficulty, by the strength of Their legs.

TEXT 27

ततस्तु भगवान् कृष्णो वयस्यैव्रजबालकैः ।
सहरामो व्रजस्त्रीणां चिक्रीडे जनयन् मुदम् ॥२७॥

*tatas tu bhagavān kṛṣṇo
vayasyair vraja-bālakaiḥ
saha-rāmo vraja-strīnām
cikrīḍe janayan mudam*

tataḥ—thereafter; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *vayasyaiḥ*—with Their playmates; *vraja-bālakaiḥ*—with other small children in Vraja; *saha-rāmaḥ*—along with Balarāma; *vraja-strīnām*—of all the ladies of Vraja; *cikrīḍe*—played very happily; *janayan*—awakening; *mudam*—transcendental bliss.

TRANSLATION

Thereafter, Lord Kṛṣṇa, along with Balarāma, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.

PURPORT

The word *saha-rāmaḥ*, meaning “along with Balarāma,” is significant in this verse. In such transcendental pastimes, Kṛṣṇa is the chief hero, and Balarāma provides additional help.

TEXT 28

कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारव्यापलम् ।
शृण्वन्त्याः किल तन्मातुरिति होचुः समागताः॥२८॥

*kṛṣṇasya gopyo ruciram
vīkṣya kaumāra-cāpalam
śṛṇwantyāḥ kila tan-mātura
iti hocuḥ samāgataḥ*

kṛṣṇasya—of Kṛṣṇa; *gopyaḥ*—all the *gopīs*; *ruciram*—very attractive; *vīkṣya*—observing; *kaumāra-cāpalam*—the restlessness of the childish pastimes; *śṛṇwantyāḥ*—just to hear them again and again; *kila*—indeed; *tat-mātuh*—in the presence of His mother; *iti*—thus; *ha*—indeed; *ūcuḥ*—said; *samāgataḥ*—assembled there.

TRANSLATION

Observing the very attractive childish restlessness of Kṛṣṇa, all the *gopīs* in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach mother Yaśodā and speak to her as follows.

PURPORT

Kṛṣṇa's activities are always very attractive to devotees. Therefore the neighbors, who were friends of mother Yaśodā, informed mother Yaśodā of whatever they saw Kṛṣṇa doing in the neighborhood. Mother Yaśodā, just to hear about the activities of her son, stopped her household duties and enjoyed the information given by the neighborhood friends.

TEXT 29

वत्सान् मुञ्चन् क्वचिदसमये क्रोशसंजातहासः
स्तेयं स्वाद्वच्यथ दधिपयः कल्पितैः स्तेययोगैः ।
मर्कान् भोक्ष्यन् विभजति स चेन्नाति भाण्डं भिन्नति
द्रव्यालाभे सगृहकुपितो यात्युपक्रोश्य तोकान्॥२९॥

*vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
steyam svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ*

*markān bhokṣyan vibhajati sa cen nātti bhāṇḍam bhinnatti
dravyālābhe sagṛha-kupito yāty upakroṣya tokān*

vatsān—the calves; *muñcan*—releasing; *kvacit*—sometimes; *asa-maye*—at odd times; *kroṣa-sañjāta-hāsaḥ*—after this, when the head of the house is angry, Kṛṣṇa begins to smile; *steyam*—obtained by stealing; *svādu*—very tasteful; *atti*—eats; *atha*—thus; *dadhi-payah*—pot of curd and milk; *kalpitaiḥ*—devised; *steya-yogaiḥ*—by some sort of stealing process; *markān*—to the monkeys; *bhokṣyan*—giving to eat; *vibhajati*—divides their portion; *sah*—the monkey; *cet*—if; *na*—not; *atti*—eats; *bhāṇḍam*—the pot; *bhinnatti*—He breaks; *dravya-alābhe*—when eatables are unavailable or He cannot find such pots; *sa-gṛha-kupitah*—He becomes angry at the residents of the house; *yāti*—He goes away; *upakroṣya*—irritating and pinching; *tokān*—the small children.

TRANSLATION

“Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won’t take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.

PURPORT

The narration of Kṛṣṇa’s naughty childhood activities would be presented to mother Yaśodā in the form of complaints. Sometimes Kṛṣṇa would enter the house of a neighbor, and if He found no one there, He would release the calves before the time for the cows to be milked. The calves are actually supposed to be released when their mothers are milked, but Kṛṣṇa would release them before that time, and naturally the calves would drink all the milk from their mothers. When the cowherd men saw this, they would chase Kṛṣṇa and try to catch Him, saying,

"Here is Kṛṣṇa doing mischief," but He would flee and enter another house, where He would again devise some means to steal butter and curd. Then the cowherd men would again try to capture Him, saying, "Here is the butter thief. Better capture Him!" And they would be angry. But Kṛṣṇa would simply smile, and they would forget everything. Sometimes, in their presence, He would begin eating the curd and butter. There was no need for Kṛṣṇa to eat butter, since His belly was always full, but He would try to eat it, or else He would break the pots and distribute the contents to the monkeys. In this way, Kṛṣṇa was always engaged in mischief-making. If in any house He could not find any butter or curd to steal, He would go into a room and agitate the small children sleeping there by pinching them, and when they cried He would go away.

TEXT 30

हस्ताग्राद्ये रचयति विधि पीठकोल्लखलाद्यै-
 श्लिद्रं द्यन्तर्निहितवयुनः शिक्यमाण्डेषु तद्वित ।
 ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं
 काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचिताः ॥३०॥

*hastāgrāhye racayati vidhim pīṭhakolūkhalaḍyaiś
 chidram hy antar-nihita-vayunah sikya-bhāñdeṣu tad-vit
 dhvāntāgāre dhṛta-maṇi-gaṇam svāṅgam artha-pradīpam
 kāle gopyo yarhi gṛha-kṛtyeṣu suvyagra-cittāḥ*

hasta-agrāhye—when the destination is out of the reach of His hands; *racayati*—He arranges to make; *vidhim*—a means; *pīṭhaka*—by wooden planks piled together; *ulūkhala-ādyaiḥ*—and by overturning the stone mortar for grinding spices; *chidram*—a hole; *hi*—indeed; *antā-nihita*—about the contents of the pot; *vayunah*—with such knowledge; *sikya*—hanging by a swing; *bhāñdeṣu*—in the pots; *tad-vit*—expert in that knowledge, or in full knowledge; *dhvāntā-āgāre*—in a very dark room; *dhṛta-maṇi-gaṇam*—because of being decorated with valuable jewels; *sva-aṅgam*—His own body; *artha-pradīpam*—is the light required for seeing in darkness; *kāle*—after that, in due course of time;

gopyah—the elderly *gopīs*; *yarhi*—as soon as; *gr̥ha-kṛtyeṣu*—in discharging household affairs; *su-vyagra-cittāḥ*—are busily engaged.

TRANSLATION

“When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopis go about their household affairs, Kṛṣṇa and Balarāma sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.

PURPORT

Formerly, in every household, yogurt and butter were kept for use in emergencies. But Kṛṣṇa and Balarāma would pile up planks so that They could reach the pots and would then pick holes in the pots with Their hands so that the contents would leak out and They could drink it. This was another means for stealing butter and milk. When the butter and milk were kept in a dark room, Kṛṣṇa and Balarāma would go there and make the place bright with the valuable jewels on Their bodies. On the whole, Kṛṣṇa and Balarāma engaged in stealing butter and milk from the neighborhood houses in many ways.

TEXT 31

एवं धार्ष्यान्युशति कुरुते मेहनादीनि वास्तौ
स्तेयोपायैर्विरचितकृतिः सुप्रतीको यथास्ते ।
इत्यं त्रीभिः समयनयनश्रीमुखालोकिनीभि-
र्व्याख्यातार्था प्रहसितमुखी न ह्यपालब्ध्युमैच्छत् ॥३१॥

*evān dhārṣtyāny uśati kurute mehanādīni vāstau
steyopāyair viracita-kṛtiḥ supratīko yathāste
ithāṁ stribhīḥ sa-bhaya-nayana-śri-mukhālokinibhir
vyākhyātārthā prahasita-mukhī na hy upālabdhūm aicchat*

evam—in this way; *dhārṣṭyāni*—naughty activities; *uśati*—in a neat and clean place; *kurute*—sometimes does; *mehana-ādīni*—passing stool and urine; *vāstau*—in our houses; *steya-upāyaiḥ*—and by inventing different devices to steal butter and milk; *viracita-kṛtiḥ*—is very expert; *su-pratikāḥ*—is now sitting down here like a very good, well-behaved child; *yathā āste*—while staying here; *ittham*—all these topics of conversation; *strībhiḥ*—by the *gopīs*; *sa-bhaya-nayana*—just now sitting there with fearful eyes; *śrī-mukha*—such a beautiful face; *alo-kinibhiḥ*—by the *gopīs*, who were enjoying the pleasure of seeing; *vyākhyāta-arthā*—and while complaining against Him before mother Yaśodā; *prahasita-mukhī*—they were smiling and enjoying; *na*—not; *hi*—indeed; *upālabdhum*—to chastise and threaten (rather, she enjoyed how Kṛṣṇa was sitting there as a very good boy); *aicchat*—she desired.

TRANSLATION

“When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, ‘Oh, You are a thief,’ and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, ‘I am not a thief. You are a thief.’ Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy.” Sometimes all the *gopīs* would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa’s beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

PURPORT

Kṛṣṇa’s business in the neighborhood was not only to steal but sometimes to pass stool and urine in a neat, clean house. When caught by the master of the house, Kṛṣṇa would chastise him, saying, “You are a thief.” Aside from being a thief in His childhood affairs, Kṛṣṇa acted as an expert thief when He was young by attracting young girls and enjoying them in the *rāsa* dance. This is Kṛṣṇa’s business. He is also violent, as

the killer of many demons. Although mundane people like nonviolence and other such brilliant qualities, God, the Absolute Truth, being always the same, is good in any activities, even so-called immoral activities like stealing, killing and violence. Kṛṣṇa is always pure, and He is always the Supreme Absolute Truth. Kṛṣṇa may do anything supposedly abominable in material life, yet still He is attractive. Therefore His name is Kṛṣṇa, meaning “all-attractive.” This is the platform on which transcendental loving affairs and service are exchanged. Because of the features of Kṛṣṇa’s face, the mothers were so attracted that they could not chastise Him. Instead of chastising Him, they smiled and enjoyed hearing of Kṛṣṇa’s activities. Thus the *gopīs* remained satisfied, and Kṛṣṇa enjoyed their happiness. Therefore another name of Kṛṣṇa is Gopī-jana-vallabha because He invented such activities to please the *gopīs*.

TEXT 32

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः ।
कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥३२॥

*ekadā krīḍamānāḥ te
rāmādya gopa-dārakāḥ
krīṣṇo mṛdam bhakṣitavān
iti mātre nyavedayan*

ekadā—once upon a time; *krīḍamānāḥ*—now Kṛṣṇa, being still more grown up, was playing with other children of the same age; *te*—they; *rāma-ādyaḥ*—Balarāma and others; *gopa-dārakāḥ*—other boys born in the same neighborhood of the cowherd men; *krīṣṇaḥ mṛdam bhakṣitavān*—O Mother, Kṛṣṇa has eaten earth (a complaint was lodged); *iti*—thus; *mātre*—unto mother Yaśodā; *nyavedayan*—they submitted.

TRANSLATION

One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the *gopas*, all His friends came together and lodged a complaint to mother Yaśodā. “Mother,” they submitted, “Kṛṣṇa has eaten earth.”

PURPORT

Here is another of Kṛṣṇa's transcendental activities invented to please the *gopīs*. First a complaint was lodged with mother Yaśodā about Kṛṣṇa's stealing, but mother Yaśodā did not chastise Him. Now, in an attempt to awaken mother Yaśodā's anger so that she would chastise Kṛṣṇa, another complaint was invented—that Kṛṣṇa had eaten earth.

TEXT 33

सा गृहीत्वा करे कृष्णमुपालभ्य हितैषिणी ।
यशोदा भयसम्ब्रान्तप्रेक्षणाक्षमभाषत ॥३३॥

*sā gr̄hitvā kare kṛṣṇam
upālabhya hitaiṣinī
yaśodā bhaya-sambhrānta-
prekṣaṇākṣam abhāṣata*

sā—mother Yaśodā; *gr̄hitvā*—taking; *kare*—within the hands (being anxious about what Kṛṣṇa might have eaten); *kṛṣṇam*—Kṛṣṇa; *upālabhya*—wanted to chastise Him; *hita-eṣinī*—because she was anxious for the welfare of Kṛṣṇa, she became very much agitated, thinking, "How is it that Kṛṣṇa has eaten earth?"; *yaśodā*—mother Yaśodā; *bhaya-sambhrānta-prekṣaṇa-akṣam*—began to look very carefully within Kṛṣṇa's mouth in fear, to see if Kṛṣṇa had eaten something dangerous; *abhāṣata*—began to address Kṛṣṇa.

TRANSLATION

Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, picked Kṛṣṇa up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

TEXT 34

कसान्मृदमदान्तात्मन् भवान् भक्षितवान् रहः ।
वदन्ति तावका व्येते कुमारास्तेऽग्रजोऽप्यथम् ॥३४॥

*kasmān mṛdam adāntātman
bhavān bhakṣitavān rahaḥ
vadanti tāvakāḥ hy ete
kumārāḥ te 'graḥo 'py ayam*

kasmāt—why; mṛdam—dirt; adāntātman—You restless boy; bhavān—You; bhakṣitavān—have eaten; rahaḥ—in a solitary place; vadanti—are lodging this complaint; tāvakāḥ—Your friends and playmates; hi—indeed; ete—all of them; kumārāḥ—boys; te—Your; agra-jah—older brother; api—also (confirms); ayam—this.

TRANSLATION

Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?

PURPORT

Mother Yaśodā was agitated by Kṛṣṇa's restless misbehavior. Her house was full of sweetmeats. Why then should the restless boy eat dirt in a solitary place? Kṛṣṇa replied, "My dear mother, they have plotted together and lodged a complaint against Me so that you will punish Me. My elder brother, Balarāma, has joined them. Actually, I have not done this. Take My words as true. Do not be angry and chastise Me."

TEXT 35

नाहं भक्षितवानम्ब सर्वे मिथ्याभिशंसिनः ।
यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥३५॥

*nāham bhakṣitavān amba
sarve mithyābhisaṁsinaḥ
yadi satya-giras tarhi
samakṣam paśya me mukham*

na—not; aham—I; bhakṣitavān—have eaten dirt; amba—My dear mother; sarve—all of them; mithya-abhiśāṁsinah—all liars, simply complaining against Me so that you may chastise Me; yadi—if it is actually a fact; satya-girah—that they have spoken the truth; tarhi—then; samakṣam—directly; paśya—see; me—My; mukham—mouth.

TRANSLATION

Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.

PURPORT

Kṛṣṇa presented Himself as an innocent child to increase the transcendental ecstasy of maternal affection. As described in the śāstra, *tādānabhayān mithyoktir vātsalya-rasa-posikā*. This means that sometimes a small child speaks lies. For example, he may have stolen something or eaten something and yet deny that he has done so. We ordinarily see this in the material world, but in relation to Kṛṣṇa it is different; such activities are meant to endow the devotee with transcendental ecstasy. The Supreme Personality of Godhead was playing as a liar and accusing all the other devotees of being liars. As stated in Śrīmad-Bhāgavatam (10.12.11), *kṛta-puṇya-puñjāḥ*: a devotee may attain such an ecstatic position after many, many births of devotional service. Persons who have amassed the results of a vast amount of pious activities can attain the stage of associating with Kṛṣṇa and playing with Him like ordinary playmates. One should not consider these transactions of transcendental service to be untruthful accusations. One should never accuse such devotees of being ordinary boys speaking lies, for they attained this stage of associating with Kṛṣṇa by great austerities (*tapasā brahmacaryena śamena ca damena ca*).

TEXT 36

यदेवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः ।
व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजवालकः ॥३६॥

yady evam tarhi vyādehi-
ty uktaḥ sa bhagavān hariḥ
vyādattāvyāhataiśvaryah
kṛidā-manuja-bālakah

yadi—if; *evam*—it is so; *tarhi*—then; *vyādehi*—open Your mouth wide (I want to see); *iti uktaḥ*—in this way ordered by mother Yaśodā; *sah*—He; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Supreme Lord; *vyādatta*—opened His mouth; *avyāhata-aīśvaryah*—without minimizing any potencies of absolute opulence (*aīśvaryasya samagrasya*); *kṛidā*—pastimes; *manuja-bālakah*—exactly like the child of a human being.

TRANSLATION

Mother Yaśodā challenged Kṛṣṇa, “If You have not eaten earth, then open Your mouth wide.” When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother’s parental affection, His opulence was automatically displayed, for Kṛṣṇa’s opulence is never lost at any stage, but is manifest at the proper time.

PURPORT

Without disturbing the ecstasy of His mother’s affection, Kṛṣṇa opened His mouth and displayed His own natural opulences. When a person is given varieties of food, there may be a hundred and one varieties, but if one likes ordinary *sāka*, spinach, he prefers to eat that. Similarly, although Kṛṣṇa was full of opulences, now, by the order of mother Yaśodā, He opened wide His mouth like a human child and did not neglect the transcendental humor of maternal affection.

TEXTS 37–39

सा तत्र दद्वशे विश्वं जगत् स्थासनु च खं दिशः ।
 साद्रिद्वीपाभ्यभूगोलं सवाय्वग्नीन्दुतारकम् ॥३७॥

ज्योतिश्चकं जलं तेजो नभसान् वियदेव च ।
 वैकारिकाणीन्द्रियाणि मनो मात्रा गुणात्मयः ॥३८॥
 एतद् विचित्रं सह जीवकाल-
 स्वभावकर्मशयलिङ्गभेदम् ।
 सूनोस्तनौ वीक्ष्य विदारितास्ये
 ग्रजं सहात्मानमवाप शङ्काम् ॥३९॥

*sā tatra dadṛṣe viśvam
 jagat sthāsnu ca kham diśah
 sādri-dvīpābdhi-bhūgolam
 sa-vāyv-agnīndu-tārakam*

*jyotiś-cakram jalam tejo
 nabhasvān viyat eva ca
 vaikārikāṇīndriyāṇi
 mano mātrā guṇāḥ trayah*

*etad vicitram saha-jīva-kāla-
 svabhāva-karmāśaya-liṅga-bhedam
 sūnos tanau viṣya vidāritāsyे
 vrajam sahātmānam avāpa śāṅkām*

sā—mother Yaśodā; *tatra*—within the wide-open mouth of Kṛṣṇa; *dadṛṣe*—saw; *viśvam*—the whole universe; *jagat*—moving entities; *sthāsnu*—maintenance of nonmoving entities; *ca*—and; *kham*—the sky; *diśah*—the directions; *sa-adri*—with the mountains; *dvīpa*—islands; *abdhi*—and oceans; *bhū-golam*—the surface of the earth; *sa-vāyu*—with the blowing wind; *agni*—fire; *indu*—the moon; *tārakam*—stars; *jyotiś-cakram*—the planetary systems; *jalam*—water; *tejah*—light; *nabhasvān*—outer space; *viyat*—the sky; *eva*—also; *ca*—and; *vaikārikāṇi*—creation by transformation of *ahaṅkāra*; *indriyāṇi*—the senses; *manah*—mind; *mātrāḥ*—sense perception; *guṇāḥ trayah*—the three material qualities (*sattva*, *rajas* and *tamas*); *etat*—all these; *vicitram*—varieties; *saha*—along with; *jīva-kāla*—the duration of life of all living entities; *svabhāva*—natural instinct; *karma-āśaya*—resultant

action and desire for material enjoyment; *liṅga-bhedam*—varieties of bodies according to desire; *sūnoḥ tanau*—in the body of her son; *vīkṣya*—seeing; *vidārīta-āsye*—within the wide-open mouth; *vrajam*—Vṛndāvana-dhāma, Nanda Mahārāja's place; *saha-ātmānam*—along with herself; *avāpa*—was struck; *śaṅkām*—with all doubts and wonder.

TRANSLATION

When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.

PURPORT

All the cosmic manifestations that exist on the gross and subtle elements, as well as the means of their agitation, the three *guṇas*, the living entity, creation, maintenance, annihilation and everything going on in the external energy of the Lord—all this comes from the Supreme Personality of Godhead, Govinda. Everything is within the control of the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā* (9.10). *Mayādhyakṣena prakṛtiḥ sūyate sa-carācaram*: everything in the material nature (*prakṛti*) works under His control. Because all these manifestations come from Govinda, they could all be visible within the mouth of Govinda. Quite astonishingly, mother Yaśodā was afraid because of intense maternal affection. She could not believe that within the mouth of her son such things could appear. Yet she saw them, and therefore she was struck with fear and wonder.

TEXT 40

किं स्वप्न एतदुत देवमाया
 किं वा मदीयो बत बुद्धिमोहः ।
 अथो अमुष्यैव ममार्भकस्य
 यः कश्चनात्पत्तिक आत्मयोगः ॥४०॥

*kim svapna etad uta devamāyā
 kim vā madīyo bata buddhi-mohah
 atho amuṣyaiva mamarbhakasya
 yaḥ kaścanautpattiḥ ātma-yogaḥ*

kim—whether; *svapnaḥ*—a dream; *etat*—all this; *uta*—or otherwise; *deva-māyā*—an illusory manifestation by the external energy; *kim vā*—or else; *madīyah*—my personal; *bata*—indeed; *buddhi-mohah*—illusion of intelligence; *atho*—otherwise; *amuṣya*—of such; *eva*—indeed; *mama arbhakasya*—of my child; *yaḥ*—which; *kaścana*—some; *autpattiḥ*—natural; *ātma-yogaḥ*—personal mystic power.

TRANSLATION

[Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?

PURPORT

When mother Yaśodā saw this wonderful manifestation within the mouth of her child, she began to argue within herself about whether it was a dream. Then she considered, “I am not dreaming, because my eyes are open. I am actually seeing what is happening. I am not sleeping, nor am I dreaming. Then maybe this is an illusion created by *devamāyā*. But that is also not possible. What business would the demigods have showing such things to me? I am an insignificant woman with no connection with the demigods. Why should they take the trouble to put me into *devamāyā*? That also is not possible.” Then mother Yaśodā considered whether the vision might be due to bewilderment: “I am fit in health; I

am not diseased. Why should there be any bewilderment? It is not possible that my brain is deranged, since I am ordinarily quite fit to think. Then this vision must be due to some mystic power of my son, as predicted by Gargamuni." Thus she finally concluded that the vision was due to her son's activities, and nothing else.

TEXT 41

अथो यथावन् वितर्कगोचरं
चेतोमनःकर्मवचोभिरञ्जसा ।
यदाश्रयं येन यतः प्रतीयते
सुदुर्विभाव्यं प्रणतास्मि तत्पदम् ॥४१॥

*atho yathāvan na vitarka-gocaram
ceto-manaḥ-karma-vacobhir añjasā
yad-āśrayam yena yataḥ pratiyate
sudurvibhāvyam pranatāsmi tat-padam*

atho—therefore she decided to surrender unto the Supreme Lord; *yathā-vat*—as perfectly as one can perceive; *na*—not; *vitarka-gocaram*—beyond all arguments, reason and sense perception; *cetaḥ*—by consciousness; *manah*—by mind; *karma*—by activities; *vacobhiḥ*—or by words; *añjasā*—taking all of them together, we cannot understand them; *yad-āśrayam*—under whose control; *yena*—by whom; *yataḥ*—from whom; *pratiyate*—can be conceived only that from Him everything emanates; *su-durvibhāvyam*—beyond our sense perception or consciousness; *pranatā asmi*—let me surrender; *tat-padam*—at His lotus feet.

TRANSLATION

Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for

He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.

PURPORT

One simply has to realize the greatness of the Supreme Personality of Godhead. One should not try to understand Him by any material means, subtle or gross. Mother Yaśodā, being a simple woman, could not find out the real cause of the vision; therefore, out of maternal affection, she simply offered obeisances unto the Supreme Lord to protect her child. She could do nothing but offer obeisances to the Lord. It is said, *acintyāḥ khalu ye bhāvā na tāṁs tarkenā yojayet* (*Mahābhārata, Bhīṣma Parva* 5.22). One should not try to understand the supreme cause by argument or reasoning. When we are beset by some problem for which we can find no reason, there is no alternative than to surrender to the Supreme Lord and offer Him our respectful obeisances. Then our position will be secure. This was the means adopted in this instance also by mother Yaśodā. Whatever happens, the original cause is the Supreme Personality of Godhead (*sarva-kāraṇa-kāraṇam*). When the immediate cause cannot be ascertained, let us simply offer our obeisances at the lotus feet of the Lord. Mother Yaśodā concluded that the wonderful things she saw within the mouth of her child were due to Him, although she could not clearly ascertain the cause. Therefore when a devotee cannot ascertain the cause of suffering, he concludes:

*tat te 'nukampāṁ susamīkṣamāṇo
 bhuñjāna evātma-kṛtam vipākam
 hṛd-vāg-vapurbhir vidadhan namaḥ te
 jīveta yo mukti-pade sa dāya-bhāk*
(Bhāg. 10.14.8)

The devotee accepts that it is due to his own past misdeeds that the Supreme Personality of Godhead has caused him some small amount of suffering. Thus he offers obeisances to the Lord again and again. Such a devotee is called *mukti-pade sa dāya-bhāk*; that is, he is guaranteed his liberation from this material world. As stated in *Bhagavad-gītā* (2.14):

*mātrā-sparśās tu kaunteya
śitoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino nityāḥ
tāṁs titikṣasva bhārata*

We should know that material suffering due to the material body will come and go. Therefore we must tolerate the suffering and proceed with discharging our duty as ordained by our spiritual master.

TEXT 42

अहं ममासौ पतिरेष मे सुतो
व्रजेश्वरस्याखिलवित्तपा सती ।
गोप्यथ गोपाः सहगोधनाथ मे
यन्माययेत्थं कुमतिः स मे गतिः ॥४२॥

*aham mamāsau patir eṣa me suto
vrajeśvarasyākhila-vittapā satī
gopyaś ca gopāḥ saha-godhanāś ca me
yan-māyayetthaṁ kumatiḥ sa me gatih*

aham—my existence (“I am something”); *mama*—my; *asau*—Nanda Mahārāja; *patih*—husband; *eṣah*—this (Kṛṣṇa); *me sutah*—is my son; *vraja-iśvarasya*—of my husband, Nanda Mahārāja; *akhila-vitta-pā*—I am the possessor of unlimited opulence and wealth; *satī*—because I am his wife; *gopyaḥ ca*—and all the damsels of the cowherd men; *gopāḥ*—all the cowherd men (are my subordinates); *saha-godhanāḥ ca*—with the cows and calves; *me*—my; *yat-māyayā*—all such things addressed by me are, after all, given by the mercy of the Supreme; *ittham*—thus; *kumatiḥ*—I am wrongly thinking they are my possessions; *sah me gatih*—He is therefore my only shelter (I am simply instrumental).

TRANSLATION

It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa

is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

PURPORT

Following in the footsteps of mother Yaśodā, everyone should follow this mentality of renunciation. Whatever wealth, opulence or whatever else we may possess belongs not to us but to the Supreme Personality of Godhead, who is the ultimate shelter of everyone and the ultimate owner of everything. As stated by the Lord Himself in *Bhagavad-gītā* (5.29):

*bhoktāram yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā mām śāntim yrchati*

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.”

We should not be proud of our possessions. As expressed by mother Yaśodā herein, “I am not the owner of possessions, the opulent wife of Nanda Mahārāja. The estate, the possessions, the cows and calves and the subjects like the *gopīs* and cowherd men are all given to me.” One should give up thinking of “my possessions, my son and my husband” (*janasya moho 'yam aham mameti*). Nothing belongs to anyone but the Supreme Lord. Only because of illusion do we wrongly think, “I am existing” or “Everything belongs to me.” Thus mother Yaśodā completely surrendered unto the Supreme Lord. For the moment, she was rather disappointed, thinking, “My endeavors to protect my son by charity and other auspicious activities are useless. The Supreme Lord has given me many things, but unless He takes charge of everything, there is no assurance of protection. I must therefore ultimately seek shelter of the Supreme Personality of Godhead.” As stated by Prahlāda Mahārāja (*Bhāg.* 7.9.19),

bālasya neha śaraṇam pitarau nṛsiṁha: a father and mother cannot ultimately take care of their children. *Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam aham mameti* (*Bhāg.* 5.5.8). One's land, home, wealth and all of one's possessions belong to the Supreme Personality of Godhead, although we wrongly think, "I am this" and "These things are mine."

TEXT 43

इत्थं विदिततत्त्वायां गोपिकायां स ईश्वरः ।
वैष्णवीं व्यतनोन्मायां पुत्रस्नेहमयीं विभुः ॥४३॥

*ittham vidita-tattvāyām
gopikāyām sa iśvaraḥ
vaiṣṇavīm vyatanon māyām
putra-snehamayīm vibhuḥ*

ittham—in this way; *vidita-tattvāyām*—when she understood the truth of everything philosophically; *gopikāyām*—unto mother Yaśodā; *sah*—the Supreme Lord; *iśvaraḥ*—the supreme controller; *vaiṣṇavīm*—*viṣṇumāyā*, or *yogamāyā*; *vyatanot*—expanded; *māyām*—*yogamāyā*; *putra-sneha-mayīm*—very much attached because of maternal affection for her son; *vibhuḥ*—the Supreme Lord.

TRANSLATION

Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, *yogamāyā*, inspired her to become absorbed in intense maternal affection for her son.

PURPORT

Although mother Yaśodā understood the whole philosophy of life, at the next moment she was overwhelmed by affection for her son by the influence of *yogamāyā*. Unless she took care of her son Kṛṣṇa, she thought, how could He be protected? She could not think otherwise, and thus she forgot all her philosophical speculations. This forgetfulness is described by Śrīla Viśvanātha Cakravartī Ṭhākura as being inspired by

the influence of *yogamāyā* (*mohana-sādharmyān māyām*). Materialistic persons are captivated by *māhāmāyā*, whereas devotees, by the arrangement of the spiritual energy, are captivated by *yogamāyā*.

TEXT 44

सद्योनष्टस्मृतिर्गोपी सारोप्यारोहमात्मजम् ।
प्रवृद्धस्तेहकलिलहृदयासीद् यथा पुरा ॥४४॥

*sadyo naṣṭa-smṛtir gopī
sāropyāroham ātmajam
pravṛddha-sneha-kalila-
hṛdayāśid yathā purā*

sadyaḥ—after all these philosophical speculations, mother Yaśodā fully surrendered to the Supreme Personality of Godhead; *naṣṭa-smṛtiḥ*—having gotten rid of the memory of seeing the universal form within Kṛṣṇa’s mouth; *gopī*—mother Yaśodā; *sā*—she; *āropyā*—seating; *āroham*—on the lap; *ātmajam*—her son; *pravṛddha*—increased; *sneha*—by affection; *kalila*—affected; *hṛdayā*—the core of her heart; *āśit*—became situated; *yathā purā*—as she was formerly.

TRANSLATION

Immediately forgetting *yogamāyā*’s illusion that Kṛṣṇa had shown the universal form within His mouth, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child.

PURPORT

Mother Yaśodā regarded the vision of the universal form within Kṛṣṇa’s mouth as an arrangement of *yogamāyā*, like a dream. As one forgets everything after a dream, mother Yaśodā immediately forgot the entire incident. As her natural feeling of affection increased, she decided to herself, “Now let this incident be forgotten. I do not mind. Here is my son. Let me kiss Him.”

TEXT 45

त्रया चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः ।
उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम् ॥४५॥

*trayyā copaniṣadbhiś ca
sāṅkhyā-yogaiḥ ca sātvataiḥ
upagīyamāna-māhātmyam
harim sāmanyatātmajam*

trayyā—by studying the three *Vedas* (*Sāma*, *Yajur* and *Atharva*); *ca*—also; *upaniṣadbhiḥ ca*—and by studying the Vedic knowledge of the *Upaniṣads*; *sāṅkhyā-yogaiḥ*—by reading the literature of *sāṅkhyā-yoga*; *ca*—and; *sātvataiḥ*—by the great sages and devotees, or by reading *Vaiṣṇava-tantra*, *Pancarātras*; *upagīyamāna-māhātmyam*—whose glories are worshiped (by all these Vedic literatures); *harim*—unto the Supreme Personality of Godhead; *sā*—she; *amanya*—considered (ordinary); *ātmajam*—as her own son.

TRANSLATION

The glories of the Supreme Personality of Godhead are studied through the three *Vedas*, the *Upaniṣads*, the literature of *sāṅkhyā-yoga*, and other *Vaiṣṇava* literature, yet mother Yaśodā considered that Supreme Person her ordinary child.

PURPORT

As stated in *Bhagavad-gītā* (15.15) by the Supreme Personality of Godhead, Kṛṣṇa, the purpose of studying the *Vedas* is to understand Him (*vedaiś ca sarvair aham eva vedyaḥ*). Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī that there are three purposes in the *Vedas*. One is to understand our relationship with Kṛṣṇa (*sambandha*), another is to act according to that relationship (*abhidheya*), and the third is to reach the ultimate goal (*prayojana*). The word *prayojana* means “necessities,” and the ultimate necessity is explained by Śrī Caitanya Mahāprabhu. *Premā pum-artha mahān*: the greatest necessity for a human being is the achievement of love for the Supreme Personality of

Godhead. Here we see that mother Yaśodā is on the highest stage of necessity, for she is completely absorbed in love for Kṛṣṇa.

In the beginning, the Vedic purpose is pursued in three ways (*trayī*)—by *karma-kānda*, *jñāna-kānda* and *upāsanā-kānda*. When one reaches the complete, perfect stage of *upāsanā-kānda*, one comes to worship Nārāyaṇa, or Lord Viṣṇu. When Pārvatī asked Lord Mahādeva, Lord Śiva, what is the best method of *upāsanā*, or worship, Lord Śiva answered, *ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanāṁ param*. *Viṣṇū-pāsanā*, or *viṣṇv-ārādhana*, worship of Lord Viṣṇu, is the highest stage of perfection, as realized by Devakī. But here mother Yaśodā performs no *upāsanā*, for she has developed transcendental ecstatic love for Kṛṣṇa. Therefore her position is better than that of Devakī. In order to show this, Śrila Vyāsadeva enunciates this verse, *trayyā copaniṣadbhiḥ* etc.

When a human being enters into the study of the *Vedas* to obtain *vidyā*, knowledge, he begins to take part in human civilization. Then he advances further to study the *Upaniṣads* and gain *brahma-jñāna*, impersonal realization of the Absolute Truth, and then he advances still further, to *sāṅkhya-yoga*, in order to understand the supreme controller, who is indicated in *Bhagavad-gītā* (*param brahma param dhāma pavitraṁ paramaṁ bhavān/ puruṣaṁ sāśvatam*). When one understands that *puruṣa*, the supreme controller, to be Paramātmā, one is engaged in the method of *yoga* (*dhyānāvasthita-tad-gatena manasā paśyanti yam yoginah*). But mother Yaśodā has surpassed all these stages. She has come to the platform of loving Kṛṣṇa as her beloved child, and therefore she is accepted to be on the highest stage of spiritual realization. The Absolute Truth is realized in three features (*brahmeti paramātmeti bhagavān iti śabdyate*), but she is in such ecstasy that she does not care to understand what is Brahman, what is Paramātmā or what is Bhagavān. Bhagavān has personally descended to become her beloved child. Therefore there is no comparison to mother Yaśodā's good fortune, as declared by Śrī Caitanya Mahāprabhu (*ramyā kācid upāsanā vrajavadhū-vargena yā kalpitā*). The Absolute Truth, the Supreme Personality of Godhead, may be realized in different stages. As the Lord says in *Bhagavad-gītā* (4.11):

*ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham*

*mama vartmānuvartante
manuṣyāḥ pārtha sarvaśah*

“As men surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.” One may be a *karmī*, a *jñāni*, a *yogi* and then a *bhakta* or *prema-bhakta*. But the ultimate stage of realization is *prema-bhakti*, as actually demonstrated by mother Yaśodā.

TEXT 46

श्रीराजोवाच

नन्दः किमकरोद ब्रह्मन् श्रेय एवं महोदयम् ।
यशोदा च महाभागा पपौ यस्याः स्तनं हरिः ॥४६॥

*śrī-rājovāca
nandaḥ kim akarod brahmaṇ
śreya evam mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanam hariḥ*

śrī-rājā uvāca—Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī); *nandaḥ*—Mahārāja Nanda; *kim*—what; *akarot*—performed; *brahmaṇ*—O learned brāhmaṇa; *śreyah*—auspicious activities, like performing penances and austerities; *evam*—as exhibited by him; *maha-**udayam*—from which they achieved the greatest perfection; *yaśodā*—mother Yaśodā; *ca*—also; *maha-**bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breast milk; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

PURPORT

As stated in *Bhagavad-gītā* (7.16), *catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna*. Without *sukṛti*, or pious activities, no one can come to the shelter of the Supreme Personality of Godhead. The Lord is approached by four kinds of pious men (*ārto jijñāsur arthārthī jñānī ca*), but here we see that Nanda Mahārāja and Yaśodā surpassed all of them. Therefore Parīkṣit Mahārāja naturally inquired, “What kind of pious activities did they perform in their past lives by which they achieved such a stage of perfection?” Of course, Nanda Mahārāja and Yaśodā are accepted as the father and mother of Kṛṣṇa, yet mother Yaśodā was more fortunate than Nanda Mahārāja, Kṛṣṇa’s father, because Nanda Mahārāja was sometimes separated from Kṛṣṇa whereas Yaśodā, Kṛṣṇa’s mother, was not separated from Kṛṣṇa at any moment. From Kṛṣṇa’s babyhood to His childhood and from His childhood to His youth, mother Yaśodā was always in association with Kṛṣṇa. Even when Kṛṣṇa was grown up, He would go to Vṛndāvana and sit on the lap of mother Yaśodā. Therefore there is no comparison to the fortune of mother Yaśodā, and Parīkṣit Mahārāja naturally inquired, *yaśodā ca mahā-bhāgā*.

TEXT 47

पितरौ नान्वविन्देतां कृष्णोदारार्भकेहितम् ।
गायन्त्यद्यापि कवयो यल्लोकशमलापहम् ॥४७॥

*pitarau nānva-vindetām
kṛṣṇo-dārārbhakehitam
gāyanty adyāpi kavayo
yal loka-śamala-apaham*

pitarau—the actual father and mother of Kṛṣṇa; *na*—not; *anva-vindetām*—enjoyed; *kṛṣṇa*—of Kṛṣṇa; *udāra*—magnanimous; *ar-bhaka-ihitam*—the childhood pastimes He performed; *gāyanti*—are glorifying; *adya api*—even today; *kavayaḥ*—great, great sages and saintly persons; *yat*—which is; *loka-śamala-apaham*—by hearing of which the contamination of the whole material world is vanquished.

TRANSLATION

Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.

PURPORT

Kṛṣṇa actually took birth from the womb of Devakī, but just after His birth He was transferred to the home of mother Yaśodā. Devakī could not even have Kṛṣṇa suck her breast. Therefore Parikṣit Mahārāja was astonished. How had mother Yaśodā and Nanda Mahārāja become so fortunate that they enjoyed the complete childhood pastimes of Kṛṣṇa, which are still glorified by saintly persons? What had they done in the past by which they were elevated to such an exalted position?

TEXT 48

श्रीशुक्र उवाच

द्रोणो वसूनां प्रवरो धरया भार्यया सह ।
करिष्यमाण आदेशान् ब्रह्मणस्तमुवाच ह ॥४८॥

śrī-śuka uvāca
 dṛoṇo vasūnāṁ pravaro
 dharayā bhāryayā saha
 kariṣyamāṇa ādeśān
 brahmaṇas tam uvāca ha

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *dronah*—by the name Drona; *vasūnām*—of the eight Vasus (a type of demigod); *pravarah*—who was the best; *dharayā*—with Dharā; *bhāryayā*—His wife; *saha*—with; *kariṣyamāṇah*—just to execute; *ādeśān*—the orders; *brahmaṇah*—of Lord Brahmā; *tam*—unto him; *uvāca*—said; *ha*—in the past.

TRANSLATION

Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way.

PURPORT

As stated in the *Brahma-saṁhitā* (5.37):

ānanda-cinmaya-rasa-pratibhāvitābhis
 tābhīr ya eva nija-rūpatayā kalābhīḥ
 goloka eva nivasaty akhilātma-bhūto
 govindam ādi-puruṣam tam ahaṁ bhajāmi

When Kṛṣṇa descends anywhere, He is accompanied by His own associates. These associates are not ordinary living beings. Kṛṣṇa's pastimes are eternal, and when He descends, He comes with His associates. Therefore Nanda and mother Yaśodā are the eternal father and mother of Kṛṣṇa. This means that whenever Kṛṣṇa descends, Nanda and Yaśodā, as well as Vasudeva and Devakī, also descend as the Lord's father and mother. Their personalities are expansions of Kṛṣṇa's personal body; they are not ordinary living beings. Mahārāja Parīkṣit knew this, but he was curious to know from Śukadeva Gosvāmī whether it is possible for an ordinary human being to come to this stage by *sādhana-siddhi*. There are two kinds of perfection—*nitya-siddhi* and *sādhana-siddhi*. A *nitya-siddha* is one who is eternally Kṛṣṇa's associate, an expansion of Kṛṣṇa's personal body, whereas a *sādhana-siddha* is an ordinary human being who, by executing pious activities and following regulative principles of devotional service, also comes to that stage. Thus the purpose of Mahārāja Parīkṣit's inquiry was to determine whether an ordinary human being can attain the position of mother Yaśodā and Nanda Mahārāja. Śukadeva Gosvāmī answered this question as follows.

TEXT 49

जातयोनौ महादेवे भुवि विश्वेश्वरे हरौ ।
 भक्तिः स्यात् परमा लोके यथाञ्जो दुर्गतिं तरेत् ॥४९॥

*jātayor nau mahādeve
bhūvi viśveśvare harau
bhaktih syāt paramā loke
yayāñjo durgatim taret*

jātayoh—after we two have taken birth; *nau*—both husband and wife, Drona and Dharā; *mahādeve*—in the Supreme Person, the Supreme Personality of Godhead; *bhūvi*—on the earth; *viśva-iśvare*—in the master of all the planetary systems; *harau*—in the Supreme Lord; *bhaktih*—devotional service; *syāt*—will be spread; *paramā*—the ultimate goal of life; *loke*—in the world; *yayā*—by which; *añjāḥ*—very easily; *durgatim*—miserable life; *taret*—one can avoid and be delivered.

TRANSLATION

Drona and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.

PURPORT

This statement by Drona clearly indicates that Drona and Dharā are the eternal father and mother of Kṛṣṇa. Whenever there is a necessity of Kṛṣṇa's appearance, Drona and Dharā appear first, and then Kṛṣṇa appears. Kṛṣṇa says in *Bhagavad-gītā* that His birth is not ordinary (*janma karma ca me divyam*).

*ajo 'pi sann avyayātmā
bhūtānām iśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā*

“Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every

millennium in My original transcendental form.” (Bg. 4.6) Before Kṛṣṇa’s appearance, Drona and Dharā appear in order to become His father and mother. It is they who appear as Nanda Mahārāja and his wife, Yaśodā. In other words, it is not possible for a *sādhana-siddha* living being to become the father or mother of Kṛṣṇa, for Kṛṣṇa’s father and mother are already designated. But by following the principles exhibited by Nanda Mahārāja and Yaśodā and their associates, the inhabitants of Vṛndāvana, ordinary living beings may attain such affection as exhibited by Nanda and Yaśodā.

When Drona and Dharā were requested to beget children, they chose to come to this world to have the Supreme Personality of Godhead as their son, Kṛṣṇa. Kṛṣṇa’s appearance means *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—the devotees are protected, and the miscreants are vanquished. Whenever Kṛṣṇa comes, He distributes the highest goal of life, devotional service. He appears as Caitanya Mahāprabhu for the same purpose because unless one comes to devotional service, one cannot be delivered from the miseries of the material world (*duḥkhālayam aśāsvatam*), where the living beings struggle for existence. The Lord says in *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manah saṁsthānindriyāni
prakṛti-sthāni karsati*

“The living entities in this conditioned world are My eternal, fragmental parts. Because of conditioned life, they are struggling very hard with the six senses, which include the mind.” The living entities are struggling to become happy, but unless they take to the *bhakti* cult, their happiness is not possible. Kṛṣṇa clearly says:

*aśraddadhānāḥ puruṣā
dharmaśyasya parantapa
aprāpya mām nivartante
mr̥tyu-saṁsāra-vartmani*

“Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.” (Bg. 9.3)

Foolish persons do not know how risky life is here if one does not follow the instructions of Kṛṣṇa. The Kṛṣṇa consciousness movement, therefore, has been started so that by practicing Kṛṣṇa consciousness one can avoid the risky life of this material existence. There is no question of accepting or not accepting Kṛṣṇa consciousness. It is not optional; it is compulsory. If we do not take to Kṛṣṇa consciousness, our life is very risky. Everything is explained in *Bhagavad-gītā*. Therefore, to learn how to become free from the miserable condition of material existence, *Bhagavad-gītā As It Is* is the preliminary study. Then, if one understands *Bhagavad-gītā*, one can proceed to *Śrīmad-Bhāgavatam*, and if one advances further, one may study *Caitanya-caritāmṛta*. We are therefore presenting these invaluable books to the whole world so that people may study them and be happy, being delivered from miserable conditional life.

TEXT 50

अस्त्वत्युक्तः स भगवान् व्रजे द्रोणे महायशः ।
जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत् ॥५०॥

astv ity uktaḥ sa bhagavān
vraje dromo mahā-yaśāḥ
jajñe nanda iti khyāto
yaśodā sā dharābhavat

astu—when Brahmā agreed, “Yes, it is all right”; *iti uktaḥ*—thus being ordered by him; *sah*—he (Drona); *bhagavān*—eternally the father of Kṛṣṇa (Bhagavān’s father is also Bhagavān); *vraje*—in Vrajabhūmi, Vṛndāvana; *dronaḥ*—Drona, the most powerful Vasu; *mahā-yaśāḥ*—the very famous transcendentalist; *jajñe*—appeared; *nandāḥ*—as Nanda Mahārāja; *iti*—thus; *khyātaḥ*—is celebrated; *yaśodā*—as mother Yaśodā; *sā*—she; *dharā*—the same Dharā; *abhadvat*—appeared.

TRANSLATION

When Brahmā said, “Yes, let it be so,” the most fortune Drona, who was equal to Bhagavān, appeared in Vrajapura, Vṛndāvana, as

the most famous Nanda Mahārāja, and his wife, Dharā, appeared as mother Yaśodā.

PURPORT

Because whenever Kṛṣṇa appears on this earth He superficially needs a father and mother, Droṇa and Dharā, His eternal father and mother, appeared on earth before Kṛṣṇa as Nanda Mahārāja and Yaśodā. In contrast to Sutapā and Prśnigarbha, they did not undergo severe penances and austerities to become the father and mother of Kṛṣṇa. This is the difference between *nitya-siddha* and *sādhana-siddha*.

TEXT 51

ततो भक्तिर्भगवति पुत्रीभूते जनार्दने ।
दम्पत्येनितरामासीद् गोपगोपीषु भारत ॥५१॥

*tato bhaktir bhagavati
putrī-bhūte janārdane
dampatyor nitarām āśid
gopa-gopīṣu bhārata*

tataḥ—thereafter; *bhaktih bhagavati*—the cult of *bhakti*, devotional service unto the Supreme Personality of Godhead; *putrī-bhūte*—in the Lord, who had appeared as the son of mother Yaśodā; *janārdane*—in Lord Kṛṣṇa; *dam-patyoḥ*—of both husband and wife; *nitarām*—continuously; *āśit*—there was; *gopa-gopīṣu*—all the inhabitants of Vṛndāvana, the *gopas* and the *gopīs*, associating with Nanda Mahārāja and Yaśodā and following in their footsteps; *bhārata*—O Mahārāja Parīkṣit.

TRANSLATION

Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the *gopas* and *gopīs*, developed the culture of kṛṣṇa-bhakti.

PURPORT

Although when the Supreme Personality of Godhead stole the butter, curd and milk of the neighboring *gopas* and *gopīs* this teasing superficially seemed troublesome, in fact it was an exchange of affection in the ecstasy of devotional service. The more the *gopas* and *gopīs* exchanged feelings with the Lord, the more their devotional service increased. Sometimes we may superficially see that a devotee is in difficulty because of being engaged in devotional service, but the fact is different. When a devotee suffers for Kṛṣṇa, that suffering is transcendental enjoyment. Unless one becomes a devotee, this cannot be understood. When Kṛṣṇa exhibited His childhood pastimes, not only did Nanda Mahārāja and Yaśodā increase their devotional affection, but those in their association also increased in devotional service. In other words, persons who follow the activities of Vṛndāvana will also develop devotional service in the highest perfection.

TEXT 52

कृष्णो ब्रह्मण् आदेशं सत्यं कर्तुं व्रजे विस्तुः ।
सहरामो वसन्तक्रे तेषां प्रीतिं स्वलीलया ॥५२॥

*kṛṣṇo brahmaṇa ādeśam
satyam kartum vraje vibhuḥ
saha-rāmo vasanś cakre
teṣām prītiṁ sva-lilayā*

kṛṣṇah—the Supreme Personality, Kṛṣṇa; *brahmaṇah*—of Lord Brahmā; *ādeśam*—the order; *satyam*—truthful; *kartum*—to make; *vraje*—in Vrajabhūmi, Vṛndāvana; *vibhuḥ*—the supreme powerful; *saha-rāmaḥ*—along with Balarāma; *vasan*—residing; *cakre*—increased; *teṣām*—of all the inhabitants of Vṛndāvana; *prītim*—the pleasure; *sva-lilayā*—by His transcendental pastimes.

TRANSLATION

Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana, just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood,

He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Eighth Chapter, of the Śrimad-Bhāgavatam, entitled, "Lord Kṛṣṇa Shows the Universal Form Within His Mouth."

CHAPTER NINE

Mother Yaśodā Binds Lord Kṛṣṇa

While mother Yaśodā was allowing Kṛṣṇa to drink her breast milk, she was forced to stop because she saw the milk pan boiling over on the oven. The maidservants being engaged in other business, she stopped allowing Kṛṣṇa to drink from her breast and immediately attended to the overflowing milk pan. Kṛṣṇa became very angry because of His mother's behavior and devised a means of breaking the pots of yogurt. Because He created this disturbance, mother Yaśodā decided to bind Him. These incidents are described in this chapter.

One day, the maidservants being engaged in other work, mother Yaśodā was churning the yogurt into butter herself, and in the meantime Kṛṣṇa came and requested her to allow Him to suck her breast milk. Of course, mother Yaśodā immediately allowed Him to do so, but then she saw that the hot milk on the oven was boiling over, and therefore she immediately stopped allowing Kṛṣṇa to drink the milk of her breast and went to stop the milk on the oven from overflowing. Kṛṣṇa, however, having been interrupted in His business of sucking the breast, was very angry. He took a piece of stone, broke the churning pot and entered a room, where He began to eat the freshly churned butter. When mother Yaśodā, after attending to the overflowing milk, returned and saw the pot broken, she could understand that this was the work of Kṛṣṇa, and therefore she went to search for Him. When she entered the room, she saw Kṛṣṇa standing on the *ulūkhala*, a large mortar for grinding spices. Having turned the mortar upside down, He was stealing butter hanging from a swing and was distributing the butter to the monkeys. As soon as Kṛṣṇa saw that His mother had come, He immediately began to run away, and mother Yaśodā began to follow Him. After going some distance, mother Yaśodā was able to catch Kṛṣṇa, who because of His offense was crying. Mother Yaśodā, of course, threatened to punish Kṛṣṇa if He acted that way again, and she decided to bind Him with rope. Unfortunately, when the time came to knot the rope, the rope with which she wanted to bind Him was short by a distance equal to the width of two fingers. When

she made the rope longer by adding another rope, she again saw that it was short by two fingers. Again and again she tried, and again and again she found the rope too short by two fingers. Thus she became very tired, and Kṛṣṇa, seeing His affectionate mother so tired, allowed Himself to be bound. Now, being compassionate, He did not show her His unlimited potency. After mother Yaśodā bound Kṛṣṇa and became engaged in other household affairs, Kṛṣṇa observed two *yamala-arjuna* trees, which were actually Nalakūvara and Maṇigrīva, two sons of Kuvera who had been condemned by Nārada Muni to become trees. Kṛṣṇa, by His mercy, now began to proceed toward the trees to fulfill the desire of Nārada Muni.

TEXTS 1-2

श्रीशुक उवाच

एकदा गृहदासीषु यशोदा नन्दगेहिनी ।
 कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि ॥ १ ॥
 यानि यानीह गीतानि तद्वालचरितानि च ।
 दधिनिर्मन्थने काले सरन्ती तान्यगायत ॥ २ ॥

śri-śuka uvāca
ekadā grha-dāsiṣu
yaśodā nanda-gehinī
karmāntara-niyuktāsu
nirmamantha svayam dadhi

yāni yānīha gītāni
tad-bāla-caritāni ca
dadhi-nirmanthane kāle
smarantī tāny agāyata

śri-śukah uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—one day; *grha-dāsiṣu*—when all the maidservants of the household were otherwise engaged; *yaśodā*—mother Yaśodā; *nanda-gehinī*—the queen of Nanda Mahārāja; *karma-antara*—in other household affairs; *niyuktāsu*—being engaged; *nirmamantha*—churned; *svayam*—personally; *dadhi*—the yogurt; *yāni*—all such; *yāni*—such; *iha*—in this connection; *gītāni*—

songs; *tat-bāla-caritāni*—in which the activities of her own child were enacted; *ca*—and; *dadhi-nirmanthane*—while churning the yogurt; *kāle*—at that time; *smaranti*—remembering; *tāni*—all of them (in the form of songs); *agāyata*—chanted.

TRANSLATION

Śri Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.

PURPORT

Śrila Viśvanātha Cakravartī Ṭhākura, quoting from the *Vaiṣṇava-tosanī* of Śrila Sanātana Gosvāmī, says that the incident of Kṛṣṇa's breaking the pot of yogurt and being bound by mother Yaśodā took place on the Dipavali Day, or Dīpa-mālikā. Even today in India, this festival is generally celebrated very gorgeously in the month of Kārtika by fireworks and lights, especially in Bombay. It is to be understood that among all the cows of Nanda Mahārāja, several of mother Yaśodā's cows ate only grasses so flavorful that the grasses would automatically flavor the milk. Mother Yaśodā wanted to collect the milk from these cows, make it into yogurt and churn it into butter personally, since she thought that this child Kṛṣṇa was going to the houses of neighborhood *gopas* and *gopīs* to steal butter because He did not like the milk and yogurt ordinarily prepared.

While churning the butter, mother Yaśodā was singing about the childhood activities of Kṛṣṇa. It was formerly a custom that if one wanted to remember something constantly, he would transform it into poetry or have this done by a professional poet. It appears that mother Yaśodā did not want to forget Kṛṣṇa's activities at any time. Therefore she poeticized all of Kṛṣṇa's childhood activities, such as the killing of Pūtanā, Aghāsura, Śakaṭasura and Trṇāvarta, and while churning the butter, she sang about these activities in poetical form. This should be the practice of persons eager to remain Kṛṣṇa conscious twenty-four hours a day. This

incident shows how Kṛṣṇa conscious mother Yaśodā was. To stay in Kṛṣṇa consciousness, we should follow such persons.

TEXT 3

क्षौमं वासः पृथुकटितरे विभ्रती सूत्रनदं
 पुत्रस्नेहस्नुतकुचयुगं जातकम्पं च सुभ्रूः ।
 रज्ज्वाकर्षश्रमभुजचलत्कङ्कणौ कुण्डले च
 स्विन्नं वक्त्रं कबरविगलन्मालती निर्ममन्थ ॥ ३ ॥

*kṣaumam vāsaḥ pṛthu-kaṭi-tate bibhratī sūtra-naddham
 putra-sneha-snuta-kuca-yugam jāta-kampam ca subhrūḥ
 raiju-ākarsa-śrama-bhuja-calat-kañkanau kundale ca
 svinnam vaktram kabara-vigalan-mālatī nirmamantha*

kṣaumam—saffron and yellow mixed; *vāsaḥ*—mother Yaśodā was wearing such a sari; *pṛthu-kaṭi-tate*—surrounding her large hips; *bibhratī*—shaking; *sūtra-naddham*—bound with a belt; *putra-sneha-snuta*—because of intense love for her child, became wet with milk; *kuca-yugam*—the nipples of her breasts; *jāta-kampam ca*—as they were very nicely moving and quivering; *su-bhrūḥ*—who had very beautiful eyebrows; *raiju-ākarṣa*—by pulling on the rope of the churning rod; *śrama*—because of the labor; *bhuja*—on whose hands; *calat-kañkanau*—the two bangles were moving; *kundale*—the two earrings; *ca*—also; *svinnam*—her hair was black like a cloud, so perspiration was dropping like rain; *vaktram*—throughout her face; *kabara-vigalan-mālatī*—and *mālatī* flowers were dropping from her hair; *nir-mamantha*—thus mother Yaśodā was churning the butter.

TRANSLATION

Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful

eyebrows, was wet with perspiration, and mālatī flowers were falling from her hair.

PURPORT

Anyone who desires to be Kṛṣṇa conscious in motherly affection or parental affection should contemplate the bodily features of mother Yaśodā. It is not that one should desire to become like Yaśodā, for this is Māyāvāda. Either in parental affection or conjugal love, friendship or servitorship—in any way—we must follow in the footsteps of the inhabitants of Vṛndāvana, not try to become like them. Therefore this description is provided here. Advanced devotees must cherish this description, always thinking of mother Yaśodā's features—how she was dressed, how she was working and perspiring, how beautifully the flowers were arranged in her hair, and so on. One should take advantage of the full description provided here by thinking of mother Yaśodā in maternal affection for Kṛṣṇa.

TEXT 4

तां स्तन्यकाम आसाद्य मध्नन्तीं जननीं हरिः ।
गृहीत्वा दधिमन्थानं न्यषेधत् प्रीतिमावहन् ॥ ४ ॥

*tām stanya-kāma āsādya
mathnантīm jananīm hariḥ
gṛhitvā dadhi-manthānam
nyaṣedhat prītim āvahan*

tām—unto mother Yaśodā; *stanya-kāmaḥ*—Kṛṣṇa, who was desiring to drink her breast milk; *āsādya*—appearing before her; *mathnантīm*—while she was churning butter; *jananīm*—to the mother; *hariḥ*—Kṛṣṇa; *gṛhitvā*—catching; *dadhi-manthānam*—the churning rod; *nyaṣedhat*—forbade; *prītim āvahan*—creating a situation of love and affection.

TRANSLATION

While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order

to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.

PURPORT

Kṛṣṇa was sleeping within the room, and as soon as He got up, He became hungry and went to His mother. Wanting to stop her from churning and drink the milk of her breasts, He stopped her from moving the churning rod.

TEXT 5

तमङ्कमारुढमपाययत् स्तनं
स्नेहस्नुतं सस्मितमीक्षती मुखम् ।
अत्रप्तमुत्सृज्य जवेन सा यथा-
बुत्सिच्यमाने पयसि त्वधिश्रिते ॥ ५ ॥

*tam aṅkam ārūḍham apāyayat stanam
sneha-snutaṁ sa-smitam iksatī mukham
atṛptam utsṛjya javena sā yayau
utsicyamāne payasi tv adhiśrite*

tam—unto Kṛṣṇa; *aṅkam* *ārūḍham*—very affectionately allowing Him to sit down on her lap; *apāyayat*—allowed to drink; *stanam*—her breast; *sneha-snutaṁ*—which was flowing with milk because of intense affection; *sa-smitam* *iksatī mukham*—mother Yaśodā was smiling and observing the smiling face of Kṛṣṇa; *atṛptam*—Kṛṣṇa, who was still not fully satisfied by drinking the milk; *utsṛjya*—putting Him aside; *javena*—very hastily; *sā*—mother Yaśodā; *yayau*—left that place; *utsicyamāne* *payasi*—because of seeing that the milk was overflowing; *tu*—but; *adhiśrite*—in the milk pan on the oven.

TRANSLATION

Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the

oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

PURPORT

Everything in the household affairs of mother Yaśodā was meant for Kṛṣṇa. Although Kṛṣṇa was drinking the breast milk of mother Yaśodā, when she saw that the milk pan in the kitchen was overflowing, she had to take care of it immediately, and thus she left her son, who then became very angry, not having been fully satisfied with drinking the milk of her breast. Sometimes one must take care of more than one item of important business for the same purpose. Therefore mother Yaśodā was not unjust when she left her son to take care of the overflowing milk. On the platform of love and affection, it is the duty of the devotee to do one thing first and other things later. The proper intuition by which to do this is given by Kṛṣṇa.

*teṣāṁ satata-yuktānāṁ
 bhajatāṁ pṛiti-pūrvakam
 dadāmi buddhi-yogāṁ tam
 yena mām upayānti te*
 (Bg. 10.10)

In Kṛṣṇa consciousness, everything is dynamic. Kṛṣṇa guides the devotee in what to do first and what to do next on the platform of absolute truth.

TEXT 6

सञ्जातकोपः स्फुरितारुणाधरं
 संदश्य दद्विद्धिमन्थभाजनम् ।
 भिन्ना मृषाश्रुद्विषदश्मना रहो
 जघास हैयज्ञवमन्तरं गतः ॥ ६ ॥

*sañjāta-kopah sphuritāruṇādharam
 sandaśya dadbhīr dadhi-mantha-bhājanam
 bhittvā mṛṣāśrur dṛśad-aśmanā raho
 jaghāsa haiyanigavam antaram gataḥ*

sañjāta-kopah—in this way, Kṛṣṇa being very angry; *sphurita-aruna-adharam*—swollen reddish lips; *sandaśya*—capturing; *dadbhiḥ*—by His teeth; *dadhi-mantha-bhājanam*—the pot in which yogurt was being churned; *bhittvā*—breaking; *mṛṣā-aśruḥ*—with false tears in the eyes; *dṛṣat-aśmanā*—with a piece of stone; *rahah*—in a solitary place; *jaghāsa*—began to eat; *haiyaṅgavam*—the freshly churned butter; *antaram*—within the room; *gataḥ*—having gone.

TRANSLATION

Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

PURPORT

It is natural that when a child becomes angry he can begin crying with false tears in his eyes. So Kṛṣṇa did this, and biting His reddish lips with His teeth, He broke the pot with a stone, entered a room and began to eat the freshly churned butter.

TEXT 7

उत्तर्य गोपी सुशृतं प्यः पुनः
प्रविश्य संदृश्य च दध्यमत्रकम् ।
भग्नं विलोक्य स्वसुतस्य कर्म त-
जहास तं चापि न तत्र पश्यती ॥ ७ ॥

*uttarya gopī suśr̄tam̄ payah punah
praviśya sandr̄śya ca dadhy-amatrakam
bhagnam̄ vilokya sva-sutasya karma taj
jahāsa tam̄ cāpi na tatra paśyati*

uttarya—putting down from the oven; *gopī*—mother Yaśodā; *su-śr̄tam̄*—very hot; *payah*—the milk; *punah*—again; *praviśya*—entered the churning spot; *sandr̄śya*—by observing; *ca*—also; *dadhi-amatrakam̄*—the container of yogurt; *bhagnam̄*—broken; *vilokya*—

seeing this; *sva-sutasya*—of her own child; *karma*—work; *tat*—that; *jahāsa*—smiled; *tam ca*—Kṛṣṇa also; *api*—at the same time; *na*—not; *tatra*—there; *paśyatī*—finding.

TRANSLATION

Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.

PURPORT

Seeing the pot broken and Kṛṣṇa not present, Yaśodā definitely concluded that the breaking of the pot was the work of Kṛṣṇa. There was no doubt about it.

TEXT 8

उलूखलाङ्ग्रेरुपरि व्यवस्थितं
 मर्काय कामं ददतं शिचि स्थितम् ।
 हैयङ्गवं चर्यविशङ्कितेक्षणं
 निरीक्ष्य पश्चात् सुतमागमच्छनैः ॥ ८ ॥

*ulūkhala-aṅghrer upari vyavasthitam
 markāya kāmam dadatam sici sthitam
 haiyaṅgavam caurya-viśāṅkitekṣaṇam
 nirikṣya paścāt sutam āgamac chanaiḥ*

ulūkhala-aṅghreh—of the mortar in which spices were ground and which was being kept upside down; *upari*—on top; *vyavasthitam*—Kṛṣṇa was sitting; *markāya*—unto a monkey; *kāmam*—according to His satisfaction; *dadatam*—delivering shares; *sici sthitam*—situated in the butter pot hanging on the swing; *haiyaṅgavam*—butter and other milk preparations; *caurya-viśāṅkita*—because of stealing, were anxiously looking hither and thither; *īkṣaṇam*—whose eyes; *nirikṣya*—by seeing these activities; *paścāt*—from behind; *sutam*—her son; *āgamat*—she reached; *śanaiḥ*—very slowly, cautiously.

TRANSLATION

Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.

PURPORT

Mother Yaśodā was able to trace Kṛṣṇa by following His butter-smeared footprints. She saw that Kṛṣṇa was stealing butter, and thus she smiled. Meanwhile, the crows also entered the room and came out in fear. Thus mother Yaśodā found Kṛṣṇa stealing butter and very anxiously looking here and there.

TEXT 9

तामात्यर्थि प्रसमीक्ष्य सत्वर-
स्ततोऽवरुद्धापससार भीतवत् ।
गोप्यन्वधावन्न यमाप योगिनां
क्षमं प्रवेष्टुं तपसेरितं मनः ॥ ९ ॥

*tām āttā-yaṣṭiñ prasamīkṣya satvaras
tato 'varuhya āpasasāra bhītavat
gopy anvadhāvan na yam āpa yoginām
kṣamam̄ praveṣṭum̄ tapaseritām̄ manah*

tām—unto mother Yaśodā; *āttā-yaṣṭim*—carrying in her hand a stick; *prasamīkṣya*—Kṛṣṇa, seeing her in that attitude; *satvarah*—very quickly; *tatah*—from there; *avaruhya*—getting down; *āpasasāra*—began to flee; *bhīta-vat*—as if very much afraid; *gopī*—mother Yaśodā; *anvadhāvat*—began to follow Him; *na*—not; *yam*—unto whom; *āpa*—failed to reach; *yoginām*—of great *yogīs*, mystics; *kṣamam*—who could reach Him; *praveṣṭum*—trying to enter into the Brahman effulgence or Paramātmā; *tapasā*—with great austerities and penances; *īritam*—trying for that purpose; *manah*—by meditation.

TRANSLATION

When Lord Śrī Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogis try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.

PURPORT

Yogīs, mystics, want to catch Kṛṣṇa as Paramātmā, and with great austerities and penances they try to approach Him, yet they cannot. Here we see, however, that Kṛṣṇa is going to be caught by Yaśodā and is running away in fear. This illustrates the difference between the *bhakta* and the *yogī*. Yogīs cannot reach Kṛṣṇa, but for pure devotees like mother Yaśodā, Kṛṣṇa is already caught. Kṛṣṇa was even afraid of mother Yaśodā's stick. This was mentioned by Queen Kuntī in her prayers: *bhaya-bhāvanayā sthitasya* (*Bhāg.* 1.8.31). Kṛṣṇa is afraid of mother Yaśodā, and yogīs are afraid of Kṛṣṇa. Yogīs try to reach Kṛṣṇa by *jñāna-yoga* and other *yogas*, but fail. Yet although mother Yaśodā was a woman, Kṛṣṇa was afraid of her, as clearly described in this verse.

TEXT 10

अन्वश्चमाना जननी बृहच्चल-
च्छ्रोणीभराक्रान्तगतिः सुमध्यमा ।
जवेन विस्त्रितकेशबन्धन-
च्युतप्रसूनानुगतिः परामृशत् ॥१०॥

anvañcamānā jananī bṛhac-calac-
chroṇī-bharākrānta-gatiḥ sumadhyamā
javena visraṁsita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmṛśat

anvañcamānā—following Kṛṣṇa very swiftly; *jananī*—mother Yaśodā; *bṛhat-calat-śroṇī-bhara-ākrānta-gatiḥ*—being overburdened by

the weight of her large breasts, she became tired and had to reduce her speed; *su-madhyamā*—because of her thin waist; *javena*—because of going very fast; *visraṁsita-keśa-bandhana*—from her arrangement of hair, which had become loosened; *cyuta-prasūna-anugatiḥ*—she was followed by the flowers falling after her; *parāmṛśat*—finally captured Kṛṣṇa without fail.

TRANSLATION

While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa.

PURPORT

Yogīs cannot capture Kṛṣṇa by severe penances and austerities, but mother Yaśodā, despite all obstacles, was finally able to catch Kṛṣṇa without difficulty. This is the difference between a *yogī* and a *bhakta*. *Yogīs* cannot enter even the effulgence of Kṛṣṇa. *Yasya prabhā prabhavato jagad-anda-koti-kotisu* (*Brahma-saṁhitā* 5.40). In that effulgence there are millions of universes, but *yogīs* and *jñānīs* cannot enter that effulgence even after many, many years of austerities, whereas *bhaktas* can capture Kṛṣṇa simply by love and affection. This is the example shown here by mother Yaśodā. Kṛṣṇa therefore confirms that if one wants to capture Him, one must undertake devotional service.

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram*
 (Bg. 18.55)

Bhaktas enter even the planet of Kṛṣṇa very easily, but the less intelligent *yogīs* and *jñānīs*, by their meditation, remain running after Kṛṣṇa. Even if they enter Kṛṣṇa's effulgence, they fall down.

TEXT 11

कृतागसं तं प्ररुदन्तमाशिणी
 कषन्तमञ्जन्माषिणी स्वपाणिना ।
 उद्वीक्षमाणं भयविहलेक्षणं
 हस्ते गृहीत्वा भिषयन्त्यवागुरत् ॥११॥

*kṛtāgasam tam prarudantam akṣinī
 kaṣantam añjan-maṣinī sva-pāṇinā
 udvīkṣamāṇam bhaya-vihalekṣanam
 haste gr̥hītvā bhiṣayanty avāgurat*

krta-āgasam—who was an offender; *tam*—unto Kṛṣṇa; *prarudantam*—with a crying attitude; *akṣinī*—His two eyes; *kaṣantam*—rubbing; *añjat-maṣinī*—from whose eyes the blackish ointment was distributed all over His face with tears; *sva-pāṇinā*—with His own hand; *udvīkṣamāṇam*—who was seen in that attitude by mother Yaśodā; *bhaya-vihala-ikṣanam*—whose eyes appeared distressed because of such fear of His mother; *haste*—by the hand; *gr̥hītvā*—catching; *bhiṣayanti*—mother Yaśodā was threatening Him; *avāgurat*—and thus she very mildly chastised Him.

TRANSLATION

When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him.

PURPORT

From these dealings between mother Yaśodā and Kṛṣṇa, we can understand the exalted position of a pure devotee in loving service to the Lord. Yogīs, jñānīs, karmīs and Vedāntists cannot even approach Kṛṣṇa; they must remain very, very far away from Him and try to enter His bodily

effulgence, although this also they are unable to do. Great demigods like Lord Brahmā and Lord Śiva always worship the Lord by meditation and by service. Even the most powerful Yamarāja fears Kṛṣṇa. Therefore, as we find in the history of Ajāmila, Yamarāja instructed his followers not even to approach the devotees, what to speak of capturing them. In other words, Yamarāja also fears Kṛṣṇa and Kṛṣṇa's devotees. Yet this Kṛṣṇa became so dependent on mother Yaśodā that when she simply showed Kṛṣṇa the stick in her hand, Kṛṣṇa admitted to being an offender and began to cry like an ordinary child. Mother Yaśodā, of course, did not want to chastise her beloved child very much, and therefore she immediately threw her stick away and simply rebuked Kṛṣṇa, saying, "Now I shall bind You so that You cannot commit any further offensive activities. Nor for the time being can You play with Your playmates." This shows the position of a pure devotee, in contrast with others, like *jñānīs*, *yogīs* and the followers of Vedic ritualistic ceremonies, in regarding the transcendental nature of the Absolute Truth.

TEXT 12

त्यक्त्वा यष्टि सुतं भीतं विज्ञायार्भकवत्सला ।
इये किल तं बद्धुं दाम्नातद्वीर्यकोविदा ॥१२॥

*tyaktvā yaṣṭim sutam bhītam
vijñāyārbhaka-vatsalā
iyeṣa kila tam baddhum
dāmnātad-vīrya-kovidā*

tyaktvā—throwing away; *yaṣṭim*—the stick in her hand; *sutam*—her son; *bhītam*—considering her son's great fear; *vijñāya*—understanding; *arbhaka-vatsalā*—the most affectionate mother of Kṛṣṇa; *iyeṣa*—desired; *kila*—indeed; *tam*—Kṛṣṇa; *baddhum*—to bind; *dāmnā*—with a rope; *a-tat-vīrya-kovidā*—without knowledge of the supremely powerful Personality of Godhead (because of intense love for Kṛṣṇa).

TRANSLATION

Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Be-

cause of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

PURPORT

Mother Yaśodā wanted to bind Kṛṣṇa not in order to chastise Him but because she thought that the child was so restless that He might leave the house in fear. That would be another disturbance. Therefore, because of full affection, to stop Kṛṣṇa from leaving the house, she wanted to bind Him with rope. Mother Yaśodā wanted to impress upon Kṛṣṇa that since He was afraid merely to see her stick, He should not perform such disturbing activities as breaking the container of yogurt and butter and distributing its contents to the monkeys. Mother Yaśodā did not care to understand who Kṛṣṇa was and how His power spreads everywhere. This is an example of pure love for Kṛṣṇa.

TEXTS 13-14

न चान्तरं बहिर्यस्य न पूर्वं नापि चापरम् ।
 पूर्वापरं बहिश्चान्तरजगतो यो जगच्च यः ॥१३॥
 तं मत्वात्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
 गोपिकोल्खवले दाम्ना ववन्ध प्राकृतं यथा ॥१४॥

*na cāntar na bahir yasya
 na pūrvam nāpi cāparam
 pūrvāparam bahiś cāntar
 jagato yo jagac ca yah*

*tam matvātmajam avyaktam
 martya-līngam adhokṣajam
 gopikolūkhale dāmnā
 babandha prākṛtam yathā*

na—not; *ca*—also; *antaḥ*—interior; *na*—nor; *bahiḥ*—exterior; *yasya*—whose; *na*—neither; *pūrvam*—beginning; *na*—nor; *api*—

indeed; *ca*—also; *aparam*—end; *pūrva-aparam*—the beginning and the end; *bahiḥ ca antaḥ*—the external and the internal; *jagataḥ*—of the whole cosmic manifestation; *yah*—one who is; *jagat ca yah*—and who is everything in creation in total; *tam*—Him; *matvā*—considering; *ātmajam*—her own son; *avyaktam*—the unmanifested; *martya-lingam*—appearing as a human being; *adhokṣajam*—beyond sense perception; *gopikā*—mother Yaśodā; *ulūkhale*—to the grinding mortar; *dāmnā*—by a rope; *babandha*—bound; *prākṛtam yathā*—as done to a common human child.

TRANSLATION

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

PURPORT

In *Bhagavad-gītā* (10.12), Kṛṣṇa is described as the Supreme Brahman (*param brahma param dhāma*). The word *brahma* means “the greatest.” Kṛṣṇa is greater than the greatest, being unlimited and all-pervading. How can it be possible for the all-pervading to be measured or bound? Then again, Kṛṣṇa is the time factor. Therefore, He is all-pervading not only in space but also in time. We have measurements of time, but although we are limited by past, present and future, for Kṛṣṇa these do not exist. Every individual person can be measured, but Kṛṣṇa has already shown that although He also is an individual, the entire cosmic manifestation is within His mouth. All these points considered, Kṛṣṇa cannot be measured. How then did Yaśodā want to measure Him and bind Him? We must conclude that this took place simply on the platform of pure transcendental love. This was the only cause.

*advaitam acyutam anādim ananta-rūpam
 ādyar̄ṇ purāṇa-puruṣar̄ṇ nava-yauvanar̄ṇ ca
 vedeṣu durlabham adurlabham ātma-bhaktau
 govindam ādi-puruṣar̄ṇ tam ahaṁ bhajāmi
 (Brahma-saṁhitā 5.33)*

Everything is one because Kṛṣṇa is the supreme cause of everything. Kṛṣṇa cannot be measured or calculated by Vedic knowledge (*vedeṣu durlabham*). He is available only to devotees (*adurlabham ātma-bhaktau*). Devotees can handle Him because they act on the basis of loving service (*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*). Thus mother Yaśodā wanted to bind Him.

TEXT 15

तद् दाम बध्यमानस्य खार्भकस्य कृतागसः ।
 द्वयांगुलोनमभूत्तेन सन्ध्येऽन्यच्च गोपिका ॥१५॥

*tad dāma badhyamānasya
 svārbhakasya kṛtāgasaḥ
 dvya-aṅgulonam abhūt tena
 sandadhe 'nyac ca gopikā*

tat dāma—that binding rope; *badhyamānasya*—who was being bound by mother Yaśodā; *sva-arbhakasya*—of her own son; *kṛtāgasaḥ*—who was an offender; *dvi-aṅgula*—by a measurement of two fingers; *ūnam*—short; *abhūt*—became; *tena*—with that rope; *sandadhe*—joined; *anyat ca*—another rope; *gopikā*—mother Yaśodā.

TRANSLATION

When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

PURPORT

Here is the first chapter in Kṛṣṇa's exhibition of unlimited potency to mother Yaśodā when she tried to bind Him: the rope was too short. The

Lord had already shown His unlimited potency by killing Pūtanā, Śakaṭasura and Trṇāvarta. Now Kṛṣṇa exhibited another *vibhūti*, or display of potency, to mother Yaśodā. “Unless I agree,” Kṛṣṇa desired to show, “you cannot bind Me.” Thus although mother Yaśodā, in her attempt to bind Kṛṣṇa, added one rope after another, ultimately she was a failure. When Kṛṣṇa agreed, however, she was successful. In other words, one must be in transcendental love with Kṛṣṇa, but that does not mean that one can control Kṛṣṇa. When Kṛṣṇa is satisfied with one’s devotional service, He does everything Himself. *Sevonmukhe hi jihvādau svayam eva sphuraty adah*. He reveals more and more to the devotee as the devotee advances in service. *Jihvādau*: this service begins with the tongue, with chanting and with taking the *prasāda* of Kṛṣṇa.

*ataḥ śrī-kṛṣṇa-nāmādi
 na bhaved grāhyam indriyaiḥ
 sevonmukhe hi jihvādau
 svayam eva sphuraty adah*
 (Bhakti-rasāmṛta-sindhu 1.2.234)

TEXT 16

यदासीत्तदपि न्यूनं तेनान्यदपि सन्दधे ।
 तदपि द्वयङ्गुलं न्यूनं यद् यदादत्त बन्धनम् ॥१६॥

*yadāśit tad api nyūnam
 tenānyad api sandadhe
 tad api dvy-aṅgulam nyūnam
 yad yad ādatta bandhanam*

yadā—when; *āśit*—became; *tat api*—even the new rope that had been joined; *nyūnam*—still short; *tena*—then, with the second rope; *anyat api*—another rope also; *sandadhe*—she joined; *tat api*—that also; *dvi-aṅgulam*—by a measurement of two fingers; *nyūnam*—remained short; *yat yat ādatta*—in this way, one after another, whatever ropes she joined; *bandhanam*—for binding Kṛṣṇa.

TRANSLATION

This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

TEXT 17

एवं स्वगेहदामानि यशोदा सन्दधत्यपि ।
गोपीनां सुस्यन्तीनां स्ययन्ती विस्मिताभवत् ॥१७॥

*evam sva-geha-dāmāni
yaśodā sandadhaty api
gopinām susmayantinām
smayantī vismitābhavat*

evam—in this manner; *sva-geha-dāmāni*—all the ropes available in the household; *yaśodā*—mother Yaśodā; *sandadhati api*—although she was joining one after another; *gopinām*—when all the other elderly *gopī* friends of mother Yaśodā; *su-smayantinām*—were all taking pleasure in this funny affair; *smayantī*—mother Yaśodā was also smiling; *vismitā abhavat*—all of them were struck with wonder.

TRANSLATION

Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa. Mother Yaśodā's friends, the elderly *gopīs* in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yaśodā, although laboring in that way, was also smiling. All of them were struck with wonder.

PURPORT

Actually this incident was wonderful because Kṛṣṇa was only a child with small hands. To bind Him should have required only a rope not more than two feet long. All the ropes in the house combined together might have been hundreds of feet long, but still He was impossible to

bind, for all the ropes together were still too short. Naturally mother Yaśodā and her *gopī* friends thought, "How is this possible?" Seeing this funny affair, all of them were smiling. The first rope was short by a measurement the width of two fingers, and after the second rope was added, it was still two fingers too short. If the shortness of all the ropes were added together, it must have amounted to the width of hundreds of fingers. Certainly this was astonishing. This was another exhibition of Kṛṣṇa's inconceivable potency to His mother and His mother's friends.

TEXT 18

स्वमातुः स्विन्नगात्राया विस्रस्तकबरसजः ।
दृष्ट्वा परिश्रमं कृष्णः कृपयासीत् स्वबन्धने ॥१८॥

*sva-mātuḥ svinna-gātrāyā
visrasta-kabara-srajaḥ
dṛṣṭvā pariśramam kṛṣṇah
kṛpayāsīt sva-bandhane*

sva-mātuḥ—of His own mother (Kṛṣṇa's mother, Yaśodādevi); *svinna-gātrāyāḥ*—when Kṛṣṇa saw His mother perspiring all over because of unnecessary labor; *visrasta*—were falling down; *kabara*—from her hair; *srajaḥ*—of whom the flowers; *dṛṣṭvā*—by seeing the condition of His mother; *pariśramam*—He could understand that she was now overworked and feeling fatigued; *kṛṣṇah*—the Supreme Personality of Godhead; *kṛpayā*—by His causeless mercy upon His devotee and mother; *āsīt*—agreed; *sva-bandhane*—in binding Him.

TRANSLATION

Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

PURPORT

When mother Yaśodā and the other ladies finally saw that Kṛṣṇa, although decorated with many bangles and other jeweled ornaments, could

not be bound with all the ropes available in the house, they decided that Kṛṣṇa was so fortunate that He could not be bound by any material condition. Thus they gave up the idea of binding Him. But in competition between Kṛṣṇa and His devotee, Kṛṣṇa sometimes agrees to be defeated. Thus Kṛṣṇa's internal energy, *yogamāyā*, was brought to work, and Kṛṣṇa agreed to be bound by mother Yaśodā.

TEXT 19

एवं संदर्शिता ह्यङ्गं हरिणा भृत्यवश्यता ।
स्ववशेनापि कृष्णेन यस्येदं सेश्वरं वशे ॥१९॥

*evam sandarśitā hy aṅga
hariṇā bhṛtya-vaśyatā
sva-vaśenāpi kṛṣṇena
yasyedam seśvaram vaśe*

evam—in this manner; *sandarśitā*—was exhibited; *hi*—indeed; *aṅga*—O Mahārāja Parīkṣit; *hariṇā*—by the Supreme Personality of Godhead; *bhṛtya-vaśyatā*—His transcendental quality of becoming subordinate to His servitor or devotee; *sva-vaśena*—who is within the control only of His own self; *api*—indeed; *kṛṣṇena*—by Kṛṣṇa; *yasya*—of whom; *idam*—the whole universe; *sa-iśvaram*—with the powerful demigods like Lord Śiva and Lord Brahmā; *vaśe*—under the control.

TRANSLATION

O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.

PURPORT

This pastime of Kṛṣṇa's is very difficult to understand, but devotees can understand it. It is therefore said, *darśayām tad-vidām loka ātmano*

bhakta-vaśyatām (*Bhāg.* 10.11.9): the Lord displays the transcendental attribute of coming under the control of His devotees. As stated in the *Brahma-saṁhitā* (5.35):

*eko 'py asau racayitum jagad-aṇḍa-kotīm
 yac-chaktir asti jagad-aṇḍa-cayā yad antaḥ
 aṇḍāntara-stha-paramāṇu-cayāntara-stham
 govindam ādi-puruṣāṁ tam ahaṁ bhajāmi*

By His one plenary portion as Paramātmā, the Lord controls innumerable universes, with all their demigods; yet He agrees to be controlled by a devotee. In the *Upaniṣads* it is said that the Supreme Personality of Godhead can run with more speed than the mind, but here we see that although Kṛṣṇa wanted to avoid being arrested by His mother, He was finally defeated, and mother Yaśodā captured Him. *Lakṣmī-sahasra-śatasambhrama-sevyamānam*: Kṛṣṇa is served by hundreds and thousands of goddesses of fortune. Nonetheless, He steals butter like one who is poverty-stricken. Yamarāja, the controller of all living entities, fears the order of Kṛṣṇa, yet Kṛṣṇa is afraid of His mother's stick. These contradictions cannot be understood by one who is not a devotee, but a devotee can understand how powerful is unalloyed devotional service to Kṛṣṇa; it is so powerful that Kṛṣṇa can be controlled by an unalloyed devotee. This *bhṛtya-vaśyatā* does not mean that He is under the control of the servant; rather, He is under the control of the servant's pure love. In *Bhagavad-gītā* (1.21) it is said that Kṛṣṇa became the chariot driver of Arjuna. Arjuna ordered Him, *senayor ubhayor madhye ratham sthāpayā me 'cyuta*: "My dear Kṛṣṇa, You have agreed to be my charioteer and to execute my orders. Place my chariot between the two armies of soldiers." Kṛṣṇa immediately executed this order, and therefore one may argue that Kṛṣṇa also is not independent. But this is one's *ajñāna*, ignorance. Kṛṣṇa is always fully independent; when He becomes subordinate to His devotees, this is a display of *ānanda-cinmaya-rasa*, the humor of transcendental qualities that increases His transcendental pleasure. Everyone worships Kṛṣṇa as the Supreme Personality of Godhead, and therefore He sometimes desires to be controlled by someone else. Such a controller can be no one else but a pure devotee.

TEXT 20

नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया ।
प्रसादं लेभिरे गोपी यत्तत् प्राप विमुक्तिदात् ॥२०॥

*nemam viriñco na bhavo
na śīr apy aṅga-saṁśrayā
prasādam lebhire gopī
yat tat prāpa vimuktidāt*

na—not; *imam*—this exalted position; *viriñcaḥ*—Lord Brahmā; *na*—nor; *bhavaḥ*—Lord Śiva; *na*—nor; *śrīḥ*—the goddess of fortune; *api*—indeed; *aṅga-saṁśrayā*—although she is always the better half of the Supreme Personality of Godhead; *prasādaṁ*—mercy; *lebhire*—obtained; *gopī*—mother Yaśodā; *yat tat*—as that which; *prāpa*—obtained; *vimukti-dāt*—from Kṛṣṇa, who gives deliverance from this material world.

TRANSLATION

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.

PURPORT

This is a comparative study between mother Yaśodā and other devotees of the Lord. As stated in *Caitanya-caritāmṛta* (Ādi 5.142), *ekale iśvara kṛṣṇa, āra saba bhṛtya*: the only supreme master is Kṛṣṇa, and all others are His servants. Kṛṣṇa has the transcendental quality of *bhṛtya-vaśyatā*, becoming subordinate to His *bhṛtya*, or servant. Now, although everyone is *bhṛtya* and although Kṛṣṇa has the quality of becoming subordinate to His *bhṛtya*, the position of mother Yaśodā is the greatest. Lord Brahmā is *bhṛtya*, a servant of Kṛṣṇa, and he is *ādi-kavi*, the original creator of this universe (*tene brahma hṛdā ya ādi-kavaye*). Nonetheless, even he could not obtain such mercy as mother Yaśodā. As for Lord Śiva, he is the top-most Vaiṣṇava (*vaiṣṇavānāṁ yathā śambhuḥ*). What to speak of Lord

Brahmā and Lord Śiva, the goddess of fortune, Lakṣmī, is the Lord's constant companion in service, since she always associates with His body. But even she could not get such mercy. Therefore Mahārāja Parīkṣit was surprised, thinking, "What did mother Yaśodā and Nanda Mahārāja do in their previous lives by which they got such a great opportunity, the opportunity to be the affectionate father and mother of Kṛṣṇa?"

In this verse there are three negative pronouncements—*na, na, na*. When anything is uttered three times—"do it, do it, do it"—one should understand that this is meant to indicate great stress on a fact. In this verse, we find *na lebhire, na lebhire, na lebhire*. Yet mother Yaśodā is in the supermost exalted position, and thus Kṛṣṇa has become completely subordinate to her.

The word *vimuktidāt* is also significant. There are different types of liberation, such as *sāyujya, sālokya, sārūpya, sārṣṭi* and *sāmīpya*, but *vimukti* means "special mukti." When after liberation one is situated on the platform of *prema-bhakti*, one is said to have achieved *vimukti*, "special mukti." Therefore the word *na* is mentioned. That exalted platform of *premā* is described by Śrī Caitanya Mahāprabhu as *premā pumartho mahān*, and mother Yaśodā naturally acts in such an exalted position in loving affairs. She is therefore a *nitya-siddha* devotee, an expansion of Kṛṣṇa's *hlādinī* potency, His potency to enjoy transcendental bliss through expansions who are special devotees (*ānanda-cinmaya-rasa-pratibhāvitābhiḥ*). Such devotees are not *sādhana-siddha*.

TEXT 21

नायं सुखापो भगवान् देहिनां गोपिकासुतः ।
ज्ञानिनां चात्मभूतानां यथा भक्तिमतामिह ॥२१॥

*nāyam sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñānināṁ cātma-bhūtānāṁ
yathā bhaktimatām iha*

na—not; ayam—this; sukha-āpah—very easily obtainable, or an object of happiness; bhagavān—the Supreme Personality of Godhead; dehinām—of persons in the bodily concept of life, especially the karmīs;

gopikā-sutah—Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of mother Yaśodā He is known as Kṛṣṇa); *jñāninām ca*—and of the *jñānīs*, who try to be free from material contamination; *ātma-bhūtānām*—of self-sufficient *yogīs*; *yathā*—as; *bhakti-matām*—of the devotees; *iha*—in this world.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead as the son of mother Yaśodā, is very easily available to devotees, but not to *tapasvīs*, *yogīs*, *jñānīs* and others who have a bodily concept of life. Although they may sometimes be called *sānta-bhaktas*, real *bhakti* begins with *dāsy-a-rasa*. Kṛṣṇa says in *Bhagavad-gītā* (4.11):

*ye yathā māṁ prapadyante
tāṁś tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśāḥ*

“As living entities surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.” Everyone is seeking Kṛṣṇa, for He is the Supersoul of all individual souls. Everyone loves his body and wants to protect it because he is within the body as the soul, and everyone loves the soul because the soul is part and parcel of the Supersoul. Therefore, everyone is actually seeking to achieve happiness by reviving his relationship with the Supersoul. As the Lord says in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*: “By all the *Vedas*, it is I who am to be known.” Therefore, the *karmīs*, *jñānīs*, *yogīs* and saintly persons are all seeking Kṛṣṇa. But by following in the

footsteps of devotees who are in a direct relationship with Kṛṣṇa, especially the inhabitants of Vṛndāvana, one can reach the supreme position of associating with Kṛṣṇa. As it is said, *vṛndāvanam parityajya padam ekam na gacchati*: Kṛṣṇa does not leave Vṛndāvana even for a moment. The *vṛndāvana-vāsīs*—mother Yaśodā, Kṛṣṇa's friends and Kṛṣṇa's conjugal lovers, the younger *gopīs* with whom He dances—have very intimate relationships with Kṛṣṇa, and if one follows in the footsteps of these devotees, Kṛṣṇa is available. Although the *nitya-siddha* expansions of Kṛṣṇa always remain with Kṛṣṇa, if those engaged in *sādhana-siddhi* follow in the footsteps of Kṛṣṇa's *nitya-siddha* associates, such *sādhana-siddhas* also can easily attain Kṛṣṇa without difficulty. But there are those who are attached to bodily concepts of life. Lord Brahmā and Lord Śiva, for example, have very prestigious positions, and thus they have the sense of being very exalted *iśvaras*. In other words, because Lord Brahmā and Lord Śiva are *guṇa-avatāras* and have exalted positions, they have some small sense of being like Kṛṣṇa. But the pure devotees who inhabit Vṛndāvana do not possess any bodily conception. They are fully dedicated to the service of the Lord in sublime affection, *premā*. Śrī Caitanya Mahāprabhu has therefore recommended, *premā pum-artha mahān*: the highest perfection of life is *premā*, pure love in relationship with Kṛṣṇa. And mother Yaśodā appears to be the topmost of devotees who have attained this perfection.

TEXT 22

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः ।
अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥२२॥

*kṛṣṇas tu gr̥ha-kṛtyeṣu
vyagrāyāṁ mātari prabhuh
adrākṣid arjunaū pūrvam
guhyakau dhanadātmajau*

kṛṣṇah tu—in the meantime; *gr̥ha-kṛtyeṣu*—in engagement in household affairs; *vyagrāyām*—very busy; *mātari*—when His mother; *prabhuh*—the Lord; *adrākṣit*—observed; *arjunaū*—the twin *arjuna* trees; *pūrvam*—before Him; *guhyakau*—which in a former millennium

had been demigods; *dhanada-ātmajau*—the sons of Kuvera, the treasurer of the demigods.

TRANSLATION

While mother Yaśodā was very busy with household affairs, the Supreme Lord, Kṛṣṇa, observed twin trees known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.

TEXT 23

पुरा नारदशापेन वृक्षतां प्रापितौ मदात् ।
नलकूवरमणिग्रीवाविति ख्यातौ श्रियान्वितौ ॥२३॥

*purā nārada-sāpena
vṛkṣatām prāpitau madāt
nalakūvara-manigrīvāv
iti khyātau śriyānvitau*

purā—formerly; *nārada-sāpena*—being cursed by Nārada Muni; *vṛkṣatām*—the forms of trees; *prāpitau*—obtained; *madāt*—because of madness; *nalakūvara*—one of them was Nalakūvara; *maṇigrīvau*—the other was Maṇigrīva; *iti*—thus; *khyātau*—well known; *śriyā anvitau*—very opulent.

TRANSLATION

In their former birth, these two sons, known as Nalakūvara and Manigrīva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Nārada Muni cursed them to become trees.

Thus end the Bhaktivedanta purports of the Tenth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled “Mother Yaśodā Binds Lord Kṛṣṇa.”

CHAPTER TEN

Deliverance of the Yamala-arjuna Trees

This chapter describes how Kṛṣṇa broke the twin *arjuna* trees, from which Nalakūvara and Maṇigrīva, the sons of Kuvera, then came out.

Nalakūvara and Maṇigrīva were great devotees of Lord Śiva, but because of material opulence they became so extravagant and senseless that one day they were enjoying with naked girls in a lake and shamelessly walking here and there. Suddenly Nārada Muni passed by, but they were so maddened by their wealth and false prestige that even though they saw Nārada Muni present, they remained naked and were not even ashamed. In other words, because of opulence and false prestige, they lost their sense of common decency. Of course, it is the nature of the material qualities that when one becomes very much opulent in terms of wealth and a prestigious position, one loses one's sense of etiquette and does not care about anyone, even a sage like Nārada Muni. For such bewildered persons (*ahaṅkāra-vimūḍhātmā*), who especially deride devotees, the proper punishment is to be again stricken with poverty. The Vedic rules and regulations prescribe how to control the false sense of prestige by the practice of *yama*, *niyama* and so on (*tapasā brahmaçaryena śamena ca damena ca*). A poor man can be convinced very easily that the prestige of an opulent position in this material world is temporary, but a rich man cannot. Therefore Nārada Muni set an example by cursing these two persons, Nalakūvara and Maṇigrīva, to become dull and unconscious like trees. This was a fit punishment. But because Kṛṣṇa is always merciful, even though they were punished they were fortunate enough to see the Supreme Personality of Godhead face to face. Therefore the punishment given by Vaiṣṇavas is not at all punishment; rather, it is another kind of mercy. By the curse of the *devarsi*, Nalakūvara and Maṇigrīva became twin *arjuna* trees and remained in the courtyard of mother Yaśodā and Nanda Mahārāja, waiting for the opportunity to see Kṛṣṇa directly. Lord Kṛṣṇa, by the desire of His devotee, uprooted these *yamala-arjuna* trees, and when Nalakūvara and Maṇigrīva were thus delivered by Kṛṣṇa after one hundred years of the

devas, their old consciousness revived, and they offered Kṛṣṇa prayers suitable to be offered by demigods. Having thus gotten the opportunity to see Kṛṣṇa face to face, they understood how merciful Nārada Muni was, and therefore they expressed their indebtedness to him and thanked him. Then, after circumambulating the Supreme Personality of Godhead, Kṛṣṇa, they departed for their respective abodes.

TEXT 1

श्रीराजेवाच

कथ्यतां भगवन्नेतत्तयोः शापस्य कारणम् ।
यत्तद् विगर्हितं कर्म येन वा देवर्षेस्तमः ॥ १ ॥

śrī-rājovāca
kathyatām bhagavann etat
tayoh śāpasya kāraṇam
yat tad vigarhitam karma
yena vā devarṣeḥ tamah

śrī-rājā uvāca—the King further inquired; *kathyatām*—please describe; *bhagavan*—O supremely powerful one; *etat*—this; *tayoh*—of both of them; *śāpasya*—of cursing; *kāraṇam*—the cause; *yat*—which; *tat*—that; *vigarhitam*—abominable; *karma*—act; *yena*—by which; *vā*—either; *devarṣeḥ tamah*—the great sage Nārada became so angry.

TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmi: O great and powerful saint, what was the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni? What did they do that was so abominable that even Nārada, the great sage, became angry at them? Kindly describe this to me.

TEXTS 2-3

श्रीशुक उवाच

रुद्रस्यानुचरौ भूत्वा सुदृष्टौ धनदात्मजौ ।
कैलासोपवने रम्ये मन्दाकिन्यां मदोत्कटौ ॥ २ ॥

वारुणीं मदिरां पीत्वा मदाघृणितलोचनौ ।
स्त्रीजनैरनुगायद्विश्चेतुः पुष्पिते वने ॥ ३ ॥

*śrī-śuka uvāca
rudrasyānucarau bhūtvā
su-dṛptau dhanadātmajau
kailāsopavane ramye
mandākinyāṁ madotkaṭau*

*vāruṇīṁ madirāṁ pītvā
madāghūṛṇita-locaṇau
strī-janair anugāyadbhiḥ
ceratuḥ puṣpīte vane*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī replied; rudrasya—of Lord Śiva; anucarau—two great devotees or associates; bhūtvā—being elevated to that post; su-dṛptau—being proud of that position and their beautiful bodily features; dhanada-ātmajau—the two sons of Kuvera, treasurer of the demigods; kailāsa-upavane—in a small garden attached to Kailāsa Parvata, the residence of Lord Śiva; ramye—in a very beautiful place; mandākinyāṁ—on the River Mandākinī; madatkaṭau—terribly proud and mad; vāruṇīṁ—a kind of liquor named Vāruṇi; madirāṁ—intoxication; pītvā—drinking; mada-āghūṛṇita-locaṇau—their eyes rolling with intoxication; strī-janaiḥ—with women; anugāyadbhiḥ—vibrating songs sung by them; ceratuḥ—wandered; puṣpīte vane—in a nice flower garden.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva, of which they were very much proud, they were allowed to wander in a garden attached to Kailāsa Hill, on the bank of the Mandākinī River. Taking advantage of this, they used to drink a kind of liquor called Vāruṇi. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.

PURPORT

This verse mentions some of the material advantages afforded to persons associated with or devoted to Lord Śiva. Apart from Lord Śiva, if one is a devotee of any other demigod, one receives some material advantages. Foolish people, therefore, become devotees of demigods. This has been pointed out and criticized by Lord Kṛṣṇa in *Bhagavad-gītā* (7.20): *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*. Those who are not devotees of Kṛṣṇa have a taste for women, wine and so forth, and therefore they have been described as *hṛta-jñāna*, bereft of sense. The Kṛṣṇa consciousness movement can very easily point out such foolish persons, for they have been indicated in *Bhagavad-gītā* (7.15), where Lord Kṛṣṇa says:

*na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āśram bhāvāṁ āśritāḥ*

“Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.” Anyone who is not a devotee of Kṛṣṇa and does not surrender to Kṛṣṇa must be considered *narādhama*, the lowest of men, and *duṣkṛti*, one who always commits sinful activities. Thus there is no difficulty in finding out who is a third-class or fourth-class man, for one’s position can be understood simply by this crucial test: is he or is he not a devotee of Kṛṣṇa?

Why are devotees of the demigods greater in number than the Vaiṣṇavas? The answer is given herein. Vaiṣṇavas are not interested in such fourth-class pleasures as wine and women, nor does Kṛṣṇa allow them such facilities.

TEXT 4

अन्तः प्रविश्य गङ्गायामभोजवनराजिनि ।
चिक्रीडतुर्युवतिभिर्गजाविव करेणुभिः ॥ ४ ॥

*antaḥ praviśya gaṅgāyām
ambhoja-vana-rājini*

*cikrīdatur yuvatibhir
gajāv iva kareṇubhiḥ*

antaḥ—within; *praviśya*—entering; *gaṅgāyām*—the Ganges, known as Mandākinī; *ambhoja*—of lotus flowers; *vana-rājini*—where there was a congested forest; *cikrīdatuḥ*—the two of them used to enjoy; *yuvatibhiḥ*—in the company of young girls; *gajau*—two elephants; *iva*—just like; *kareṇubhiḥ*—with female elephants.

TRANSLATION

Within the waters of the Mandākini Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants.

PURPORT

People generally go to the Ganges to be purified of the effects of sinful life, but here is an example of how foolish persons enter the Ganges to become involved in sinful life. It is not that everyone becomes purified by entering the Ganges. Everything, spiritual and material, depends on one's mental condition.

TEXT 5

यदृच्छया च देवर्षिर्भगवांस्तत्र कौरव ।
अपश्यन्नारदो देवौ क्षीवाणौ समबुध्यत ॥ ५ ॥

*yadrcchayā ca devarśir
bhagavāṁs tatra kaurava
apaśyan nārado devau
kṣibāṇau samabudhyata*

yadrcchayā—by chance, while wandering all over the universe; *ca*—and; *deva-ṛṣih*—the supreme saintly person among the demigods; *bhagavān*—the most powerful; *tatra*—there (where the two sons of Kuvera were enjoying life); *kaurava*—O Mahārāja Parīkṣit; *apaśyat*—when he saw; *nāradah*—the great saint; *devau*—the two boys of the

demigods; *kṣibānau*—with eyes maddened by intoxication; *samabudhyata*—he could understand (their position).

TRANSLATION

O Mahārāja Parīkṣit, by some auspicious opportunity for the two boys, the great saint Devarṣi Nārada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.

PURPORT

It is said:

'sādhu-saṅga,' 'sādhu-saṅga'—*sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya*
(Cc. Madhya 22.54)

Wherever Nārada Muni goes, any moment at which he appears is understood to be extremely auspicious. It is also said:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

“According to their *karma*, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.” (Cc. Madhya 19.151) Nārada appeared in the garden to give the two sons of Kuvera the seed of devotional service, even though they were intoxicated. Saintly persons know how to bestow mercy upon the fallen souls.

TEXT 6

तं दृष्ट्वा त्रीडिता देव्यो विवस्त्राः शापशङ्किताः ।
वासांसि पर्यधुः शीघ्रं विवस्त्रां नैव गुह्यकाँ ॥ ६ ॥

*taṁ dr̥ṣtvā vr̥iditā devyo
vivastrāḥ śāpa-śaṅkitāḥ
vāsāṁsi paryadhuḥ śighram
vivastrau naiva guhyakau*

taṁ—Nārada Muni; *dr̥ṣtvā*—seeing; *vr̥iditāḥ*—being ashamed; *devyah*—the young girls of the demigods; *vivastrāḥ*—although they were naked; *śāpa-śaṅkitāḥ*—being afraid of being cursed; *vāsāṁsi*—garments; *paryadhuḥ*—covered the body; *śighram*—very swiftly; *vivastrau*—who were also naked; *na*—not; *eva*—indeed; *guhyakau*—the two sons of Kuvera.

TRANSLATION

Upon seeing Nārada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Nārada, they remained naked.

TEXT 7

तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ ।
तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ ॥ ७ ॥

*tau dr̥ṣtvā madirā-mattau
śrī-madāndhau surātmajau
tayor anugraha-arthāya
śāpam dāsyann idam jagau*

tau—the two boys of the demigods; *dr̥ṣtvā*—seeing; *madirā-mattau*—very intoxicated because of drinking liquor; *śrī-mada-andhau*—being blind with false prestige and opulence; *sura-ātmajau*—the two sons of the demigods; *tayoh*—unto them; *anugraha-arthāya*—for the purpose of giving special mercy; *śāpam*—a curse; *dāsyān*—desiring to offer them; *idam*—this; *jagau*—uttered.

TRANSLATION

Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarṣi Nārada, in order to show them

special mercy, desired to give them a special curse. Thus he spoke as follows.

PURPORT

Although in the beginning Nārada Muni appeared very angry and cursed them, at the end the two demigods Nalakūvara and Maṇigrīva were able to see the Supreme Personality of Godhead, Kṛṣṇa, face to face. Thus the curse was ultimately auspicious and brilliant. One has to judge what kind of curse Nārada placed upon them. Śrila Viśvanātha Cakravartī Ṭhākura gives herein a good example. When a father finds his child deeply asleep but the child has to take some medicine to cure some disease, the father pinches the child so that the child will get up and take the medicine. In a similar way, Nārada Muni cursed Nalakūvara and Maṇigrīva in order to cure their disease of material blindness.

TEXT 8

श्रीनारद उवाच

न ह्यन्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः ।
श्रीमदादभिजात्यादिर्यत्र स्त्री घूतमासवः ॥ ८ ॥

*śrī-nārada uvāca
na hy anyo juṣato joṣyān
buddhi-bhraṁśo rajo-guṇah
śrī-madād ābhijātyādir
yatra strī dyūtam āsavah*

śrī-nāradah uvāca—Nārada Muni said; *na*—there is not; *hi*—indeed; *anyah*—another material enjoyment; *juṣataḥ*—of one who is enjoying; *joṣyān*—things very attractive in the material world (different varieties of eating, sleeping, mating and defense); *buddhi-bhraṁśah*—such enjoyments attract the intelligence; *rajah-guṇah*—being controlled by the mode of passion; *śrī-madād*—than riches; *ābhijātya-ādiḥ*—among the four material principles (attractive personal bodily features, birth in an aristocratic family, being very learned, and being very rich); *yatra*—wherein; *strī*—women; *dyūtam*—gambling; *āsavah*—wine (wine, women and gambling are very prominent).

TRANSLATION

Nārada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.

PURPORT

Among the three modes of material nature—goodness, passion and ignorance—people are certainly conducted by the lower qualities, namely passion and ignorance, and especially by passion. Conducted by the mode of passion, one becomes more and more involved in material existence. Therefore human life is meant for subduing the modes of passion and ignorance and advancing in the mode of goodness.

*tadā rajas-tamo-bhāvāḥ
 kāma-lobhādayaś ca ye
 ceta etair anāviddhāṁ
 sthitāṁ satte prasīdati*
 (Bhāg. 1.2.19)

This is culture: one must subdue the modes of passion and ignorance. In the mode of passion, when one is falsely proud of wealth, one engages his wealth only for three things, namely wine, women and gambling. We can actually see, especially in this age, that those who have unnecessary riches simply try to enjoy these three things. In Western civilization, these three things are very prominent because of an unnecessary increase of wealth. Nārada Muni considered all this in the case of Maṇigrīva and Nalakūvara because he found in them so much pride in the wealth of their father, Kuvera.

TEXT 9

हन्यन्ते पश्वो यत्र निर्दैरजितात्मभिः ।
 मन्यमानैरिमं देहमजरामृत्यु नश्चरम् ॥ ९ ॥

*hanyante paśavo yatra
nirdayair ajitātmabhiḥ
manyamānair imam deham
ajarāmṛtyu naśvaram*

hanyante—are killed in many ways (especially by slaughterhouses); *paśavah*—four-legged animals (horses, sheep, cows, hogs, etc.); *yatra*—wherein; *nirdayaiḥ*—by those merciless persons who are conducted by the mode of passion; *ajita-ātmabhiḥ*—rascals who are unable to control the senses; *manyamānaiḥ*—are thinking; *imam*—this; *deham*—body; *ajara*—will never become old or diseased; *amṛtyu*—death will never come; *naśvaram*—although the body is destined to be annihilated.

TRANSLATION

Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.

PURPORT

When the modes of passion and ignorance increase in human society, giving rise to unnecessary economic development, the result is that people become involved with wine, women and gambling. Then, being mad, they maintain big slaughterhouses or occasionally go on pleasure excursions to kill animals. Forgetting that however one may try to maintain the body, the body is subject to birth, death, old age and disease, such foolish rascals engage in sinful activities, one after another. Being *duṣkṛtis*, they completely forget the existence of the supreme controller, who is sitting within the core of everyone's heart (*iśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). That supreme controller is observing every bit of one's activity, and He rewards or punishes everyone by giving one a suitable body made by material nature (*bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*). In this way, sinful persons automatically receive punishment in different types of bodies. The root cause of this punishment is that when one unnecessarily accumulates wealth,

one becomes more and more degraded, not knowing that his wealth will be finished with his next birth.

*na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ*
(Bhāg. 5.5.4)

Animal killing is prohibited. Every living being, of course, has to eat something (*jīvo jīvasya jīvanam*). But one should be taught what kind of food one should take. Therefore the *Īsopaniṣad* instructs, *tena tyaktena bhuñjūthāḥ*: one should eat whatever is allotted for human beings. Kṛṣṇa says in *Bhagavad-gītā* (9.26):

*patram puṣpaṁ phalam toyam
yo me bhaktyā prayacchat
tad aham bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” A devotee, therefore, does not eat anything that would require slaughterhouses for poor animals. Rather, devotees take *prasāda* of Kṛṣṇa (*tena tyaktena bhuñjūthāḥ*). Kṛṣṇa recommends that one give Him *patram puṣpaṁ phalam toyam*—a leaf, a flower, fruit or water. Animal food is never recommended for human beings; instead, a human being is recommended to take *prasāda*, remnants of food left by Kṛṣṇa. *Yajña-śiṣṭāśināḥ santo mucyante sarva-kilbiṣaiḥ* (Bg. 3.13). If one practices eating *prasāda*, even if there is some little sinful activity involved, one becomes free from the results of sinful acts.

TEXT 10

देवसंज्ञितमप्यन्ते कृमिविद्भस्मसंज्ञितम् ।
भूतध्रुक् तत्कृते सार्थं किं वेद निरयो यतः ॥१०॥

*deva-samjñitam apy ante
kṛmi-vid-bhasma-samjñitam*

*bhūta-dhruk tat-kṛte svārtham
kim veda nirayo yataḥ*

deva-samjñitam—the body now known as a very exalted person, like president, minister or even demigod; *api*—even if the body is so exalted; *ante*—after death; *kṛmi*—turns into worms; *vit*—or into stool; *bhasma-samjñitam*—or into ashes; *bhūta-dhruk*—a person who does not accept the sāstric injunctions and is unnecessarily envious of other living entities; *tat-kṛte*—by acting in that way; *sva-ar�ham*—self-interest; *kim*—who is there; *veda*—who knows; *nirayah yataḥ*—because from such sinful activities one must suffer hellish conditions.

TRANSLATION

While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

PURPORT

In this verse the three words *kṛmi-vid-bhasma* are significant. After death, the body may become *kṛmi*, which means "worms," for if the body is disposed of without cremation, it may be eaten by worms; or else it may be eaten by animals like hogs and vultures and be turned into stool. Those who are more civilized burn the dead body, and thus it becomes ashes (*bhasma-samjñitam*). Yet although the body will be turned into worms, stool or ashes, foolish persons, just to maintain it, commit many sinful activities. This is certainly regrettable. The human form of body is actually meant for *jīvasya tattva-jijñāsā*, enlightenment in knowledge of spiritual values. Therefore, one must seek shelter of a bona fide spiritual master. *Tasmād gurum prapadyeta*: one must approach a *guru*. Who is a *guru*? *Śabde pare ca niṣṇātām* (*Bhāg. 11.3.21*): a *guru* is one who has full transcendental knowledge. Unless one approaches a spiritual master, one remains in ignorance. *Ācāryavān puruṣo veda*

(*Chāndogya Upaniṣad* 6.14.2): one has full knowledge about life when one is *ācāryavān*, controlled by the *ācārya*. But when one is conducted by *rājo-guṇa* and *tamo-guṇa*, one does not care about anything; instead, one acts like an ordinary foolish animal, risking his life (*mṛtyu-saṁsārvartmani*) and therefore continuing to go through suffering after suffering. *Na te viduḥ svārtha-gatim hi viṣṇum* (*Bhāg.* 7.5.31). Such a foolish person does not know how to elevate himself in this body. Instead, he indulges in sinful activities and goes deeper and deeper into hellish life.

TEXT 11

देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव च ।
मातुः पितुर्वा बलिनः क्रेतुरग्नेः शुनोऽपि वा ॥११॥

*dehah kim anna-dātuh svam
niṣektuḥ mātūr eva ca
mātuh pitur vā balinah
kretur agneḥ śuno 'pi vā*

dehah—this body; *kim anna-dātuh*—does it belong to the employer who gives me the money to maintain it; *svam*—or does it belong to me personally; *niṣektuḥ*—(or does it belong) to the person who discharged the semen; *mātuh eva*—(or does it belong) to the mother who maintained this body within her womb; *ca*—and; *mātuh pituḥ vā*—or (does it belong) to the father of the mother (because sometimes the father of the mother takes a grandson as an adopted son); *balinah*—(or does it belong) to the person who takes this body away by force; *kretuḥ*—or to the person who purchases the body as a slave; *agneḥ*—or to the fire (because ultimately the body is burned); *śunah*—or to the dogs and vultures that ultimately eat it; *api*—even; *vā*—or.

TRANSLATION

While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? Among the

many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

TEXT 12

एवं साधारणं देहमव्यक्तप्रभवाप्ययम् ।
को विद्वानात्मसात् कृत्वा हन्ति जन्तुनृतेऽसतःः॥१२॥

*evam sādhāraṇam deham
avyakta-prabhava-pyayam
ko vidvān ātmasāt kṛtvā
hanti jantūn ṛte 'sataḥ*

evam—in this way; *sādhāraṇam*—common property; *deham*—the body; *avyakta*—from unmanifested nature; *prabhava*—manifested in that way; *apyayam*—and again merged with the unmanifested (“for dust thou art, and unto dust shalt thou return”); *kaḥ*—who is that person; *vidvān*—one who is actually in knowledge; *ātmasāt kṛtvā*—claiming as his own; *hanti*—kills; *jantūn*—poor animals; *ṛte*—except; *asataḥ*—rascals who have no knowledge, no clear understanding.

TRANSLATION

This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.

PURPORT

Atheists do not believe in the existence of the soul. Nonetheless, unless one is very cruel, why should one kill animals unnecessarily? The body is a manifestation of a combination of matter. In the beginning it was nothing, but by a combination of matter it has come into existence. Then again, when the combination is dismantled, the body will no longer exist.

In the beginning it was nothing, and in the end it will be nothing. Why then should one commit sinful activities when it is manifested? It is not possible for anyone to do this unless he is rascal number one.

TEXT 13

असतः श्रीमदान्धस्य दारिद्र्यं परमज्ञनम् ।
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥१३॥

*asataḥ śrī-madāndhasya
dāridryam param añjanam
ātmaupamyena bhūtāni
daridrah param iksate*

asataḥ—of such a foolish rascal; *śrī-mada-andhasya*—who is blinded by temporarily possessing riches and opulence; *dāridryam*—poverty; *param añjanam*—the best ointment for the eyes, by which to see things as they are; *ātma-aupamyena*—with comparison to himself; *bhūtāni*—living beings; *daridrah*—a poverty-stricken man; *param*—perfectly; *iksate*—can see things as they are.

TRANSLATION

Atheistic fools and rascals who are very much proud of wealth fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are. At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.

PURPORT

Even today, if a man who was formerly poverty-stricken gets money, he is inclined to utilize his money to perform many philanthropic activities, like opening schools for uneducated men and hospitals for the diseased. In this connection there is an instructive story called *punar mūṣiko bhava*, “Again Become a Mouse.” A mouse was very much harassed by a cat, and therefore the mouse approached a saintly person to request to become a cat. When the mouse became a cat, he was harassed

by a dog, and then when he became a dog, he was harassed by a tiger. But when he became a tiger, he stared at the saintly person, and when the saintly person asked him, "What do you want?" the tiger said, "I want to eat you." Then the saintly person cursed him, saying, "May you again become a mouse." A similar thing is going on all over the universe. One is going up and down, sometimes becoming a mouse, sometimes a tiger, and so on. Śrī Caitanya Mahāprabhu said:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*
(Cc. Madhya 19.151)

The living entities are promoted and degraded by the laws of nature, but if one is very, very fortunate, by association with saintly persons he gets the seed of devotional service, and his life becomes successful. Nārada Muni wanted to bring Nalakūvara and Maṇigrīva to the platform of devotional service through poverty, and thus he cursed them. Such is the mercy of a Vaiṣṇava. Unless one is brought to the Vaiṣṇava platform, one cannot be a good man. *Harāv abhaktasya kuto mahad-guṇāḥ* (*Bhāg.* 5.18.12). An *avaiṣṇava* never becomes a good man, however severely he is punished.

TEXT 14

**यथा कण्टकविद्वाङ्गो जन्तोर्नेच्छति तां व्यथाम् ।
जीवसाम्यं गतो लिङ्गैर्न तथाविद्वकण्टकः ॥१४॥**

*yathā kaṇṭaka-viddhāṅgo
jantor necchati tām vyathām
jīva-sāmyam gato liṅgair
na tathāviddha-kaṇṭakah*

yathā—just as; *kaṇṭaka-viddhā-aṅgah*—a person whose body has been pinpricked; *jantoh*—of such an animal; *na*—not; *icchatih*—desires; *tām*—a particular; *vyathām*—pain; *jīva-sāmyam gataḥ*—when he understands that the position is the same for everyone; *liṅgaiḥ*—by

possessing a particular type of body; *na*—not; *tathā*—so; *aviddha-kantakah*—a person who has not been pinpricked.

TRANSLATION

By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.

PURPORT

There is a saying, “The happiness of wealth is enjoyable by a person who has tasted the distress of poverty.” There is also another common saying, *vandhyā ki bujhibe prasava-vedanā*: “A woman who has not given birth to a child cannot understand the pain of childbirth.” Unless one comes to the platform of actual experience, one cannot realize what is pain and what is happiness in this material world. The laws of nature act accordingly. If one has killed an animal, one must himself be killed by that same animal. This is called *mārīsa*. *Mām* means “me,” and *sa* means “he.” As I am eating an animal, that animal will have the opportunity to eat me. In every state, therefore, it is ordinarily the custom that if a person commits murder he is hanged.

TEXT 15

दरिद्रो निरहंसम्भो मुक्तः सर्वमदैरिह ।
कृच्छ्रं यद्रच्छयाप्नोति तद्विं तस्य परं तपः ॥१५॥

*daridro niraham-stambho
muktaḥ sarva-madair iha
kṛcchram yadṛcchayāpnoti
tad dhi tasya param tapaḥ*

daridrah—a poverty-stricken person; *nir-aham-stambhah*—is automatically freed from all false prestige; *muktaḥ*—liberated; *sarva*—all;

madaih—from false ego; *iha*—in this world; *kṛcchram*—with great difficulty; *yadṛcchayā āpnoti*—what he gains by chance from providence; *tat*—that; *hi*—indeed; *tasya*—his; *param*—perfect; *tapah*—austerity.

TRANSLATION

A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.

PURPORT

A saintly person voluntarily accepts a state of poverty just to become free from material false prestige. Many great kings left their princely standard of living and went to the forest to practice austerity according to Vedic culture, just to become purified. But if one who cannot voluntarily accept such austerity is put into a situation of poverty, he automatically must practice austerity. Austerity is good for everyone because it frees one from material conditions. Therefore, if one is very much proud of his material position, putting him into poverty is the best way to rectify his foolishness. *Dāridrya-doṣo guṇa-rāsi-nāśi*: when a person is poverty-stricken, naturally his false pride in aristocracy, wealth, education and beauty is smashed. Thus corrected, he is in the right position for liberation.

TEXT 16

नित्यं क्षुत्क्षामदेहस्य दरिद्रस्यानकाङ्गिणः ।
इन्द्रियाण्यनुशुष्यन्ति हिंसापि विनिवर्तते ॥१६॥

*nityam kṣut-kṣāma-dehasya
daridrasyānna-kāṅkṣīṇah
indriyāny anuśusyanti
himsāpi vinivartate*

nityam—always; *kṣut*—with hunger; *kṣāma*—weak, without necessary strength; *dehasya*—of the body of a poor man; *daridrasya*—poverty-stricken; *anna-kāṅkṣīnah*—always desiring to get sufficient food; *indriyāṇi*—the senses, which are compared to snakes; *anuśuṣyanti*—gradually become weaker and weaker, with less potency; *hirṇsā api*—the tendency to be envious of others; *vinivartate*—reduces.

TRANSLATION

Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.

PURPORT

According to the opinion of experienced medical practitioners, diabetes is a result of voracious eating, and tuberculosis is a disease of undereating. We should desire neither to be diabetic nor to be tubercular. *Yāvad artha-prayojanam*. We should eat frugally and keep the body fit for advancing in Kṛṣṇa consciousness. As recommended elsewhere in *Śrīmad-Bhāgavatam* (1.2.10):

*kāmasya nendriya-prūti
lābho jīveta yāvatā
jīvasya tattva-jījñāsā
nārtho yaś ceha karmabhiḥ*

The real business of human life is to keep oneself fit for advancement in spiritual realization. Human life is not meant for making the senses unnecessarily strong so that one suffers from disease and one increases in an envious, fighting spirit. In this age of Kali, however, human civilization is so misled that people are unnecessarily increasing in economic development, and as a result they are opening more and more slaughterhouses, liquor shops and brothels. In this way, the whole civilization is being spoiled.

TEXT 17

दरिद्रस्यैव युज्यन्ते साधवः समदर्शिनः ।
सद्भिः क्षिणोति तं तर्षं तत आराद् विशुद्धयति ॥१७॥

*daridrasyaiva yujyante
sādhavaḥ sama-darśinah
sadbhiḥ kṣiṇoti tam tarṣam
tata ārād viśuddhyati*

daridrasya—of a person who is poverty-stricken; *eva*—indeed; *yujyante*—may easily associate; *sādhavaḥ*—saintly persons; *sama-darśinah*—although *sādhus* are equal to everyone, to the poor and the rich, the poor man can take advantage of their association; *sadbhiḥ*—by the association of such saintly persons; *kṣiṇoti*—reduces; *tam*—the original cause of material suffering; *tarṣam*—the desire for material enjoyment; *tataḥ*—thereafter; *ārād*—very soon; *viśuddhyati*—his material contamination is cleansed off.

TRANSLATION

Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.

PURPORT

It is said, *māhad-vicalanāṁ nṛṇāṁ gr̥hiṇāṁ dīna-cetasām* (*Bhāg.* 10.8.4). The only business of a saintly person or *sannyāsī*, a person in the renounced order, is to preach Kṛṣṇa consciousness. *Sādhus*, saintly persons, want to preach to both the poor and the rich, but the poor take more advantage of the *sādhus'* preaching than the rich do. A poor man receives *sādhus* very quickly, offers them obeisances, and tries to take advantage of their presence, whereas a rich man keeps a big greyhound dog at his door so that no one can enter his house. He posts a sign saying “Beware of Dog” and avoids the association of saintly persons, whereas a poor man keeps his door open for them and thus benefits

by their association more than a rich man does. Because Nārada Muni, in his previous life, was the poverty-stricken son of a maid-servant, he got the association of saintly persons and later became the exalted Nārada Muni. This was his actual experience. Therefore, he is now comparing the position of a poor man with that of a rich man.

*satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*
(Bhāg. 3.25.25)

If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.

*kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare*
(Prema-vivarta)

Material life means that one forgets Kṛṣṇa and that one increases in one's desires for sense gratification. But if one receives the advantage of instructions from saintly persons and forgets the importance of material desires, one is automatically purified. *Ceto-darpaṇa-mārjanam bhava-mahādāvāgni-nirvāpaṇam* (*Śikṣāṣṭaka* 1). Unless the core of a materialistic person's heart is purified, he cannot get rid of the pangs of *bhava-mahādāvāgni*, the blazing fire of material existence.

TEXT 18

साधूनां समचित्तानां मुकुन्दचरणैषिणाम् ।
उपेष्ठ्यैः किं धनस्तम्भैरसद्विरसदाश्रयैः ॥१८॥

*sādhūnām sama-cittānām
mukunda-caranaiṣiṇām
upekṣyaiḥ kiṁ dhana-stambhair
asad�ir asad-āśrayaiḥ*

sādhūnām—of saintly persons; *sama-cittānām*—of those who are equal to everyone; *mukunda-caraṇa-eśinām*—whose only business is to serve Mukunda, the Supreme Personality of Godhead, and who always aspire for that service; *upekṣyaiḥ*—neglecting the association; *kim-*—what; *dhana-stambhaiḥ*—rich and proud; *asadbhiḥ*—with the association of undesirable persons; *asat-āśrayaiḥ*—taking shelter of those who are *asat*, or nondevotees.

TRANSLATION

Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

PURPORT

A *sādhu* is one who is engaged in devotional service to the Lord without deviation (*bhajate mām ananya-bhāk*).

*titikṣavah kārunikāḥ
suhṛdāḥ sarva-dehinām
ajāta-śatravaḥ sāntāḥ
sādhavah sādhu-bhūṣanāḥ*

“The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.” (*Bhāg. 3.25.21*) A *sādhu* is *suhṛdāḥ sarva-dehinām*, the friend of everyone. Why then should the rich, instead of associating with *sādhus*, waste their valuable time in association with other rich men who are averse to spiritual life? Both the poor man and the rich man can take advantage of the Kṛṣṇa consciousness movement, and here it is advised that everyone do so. There is no profit in avoiding the association of the members of the Kṛṣṇa consciousness movement. Narottama dāsa Ṭhākura has said:

*sat-saṅga chāḍī’ kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṇīsa*

If we give up the association of *sādhus*, saintly persons engaged in Kṛṣṇa consciousness, and associate with persons seeking sense gratification and accumulating wealth for this purpose, our life is spoiled. The word *asat* refers to an *avaiṣṇava*, one who is not a devotee of Kṛṣṇa, and *sat* refers to a Vaiṣṇava, Kṛṣṇa's devotee. One should always seek the association of Vaiṣṇavas and not spoil one's life by mixing with *avaiṣṇavas*. In *Bhagavad-gītā* (7.15), the distinction between Vaiṣṇava and *avaiṣṇava* is enunciated:

*na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamaḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ*

Anyone who is not surrendered to Kṛṣṇa is a most sinful person (*duṣkṛti*), a rascal (*mūḍha*), and the lowest of men (*narādhama*). Therefore one should not avoid the association of Vaiṣṇavas, which is now available all over the world in the form of the Kṛṣṇa consciousness movement.

TEXT 19

तदहं मत्तयोर्माध्व्या वारुण्या श्रीमदान्धयोः ।
तमोमदं हरिष्यामि स्त्रैण्येरजितात्मनोः ॥१९॥

*tad aham mattayor mādhvyā
vāruṇyā śrī-madāndhayoḥ
tamoh-madam harisyāmi
straiṇayor ajitātmanoḥ*

tat—therefore; *aham*—I; *mattayoh*—of these two drunken persons; *mādhvyā*—by drinking liquor; *vāruṇyā*—named Vāruṇi; *śrī-madāndhayoḥ*—who are blinded by celestial opulence; *tamoh-madam*—this false prestige due to the mode of ignorance; *harisyāmi*—I shall take away; *straiṇayoh*—because they have become so attached to women; *ajita-ātmanoḥ*—being unable to control the senses.

TRANSLATION

Therefore, since these two persons, drunk with the liquor named Vāruṇi, or Mādhvi, and unable to control their senses, have

been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.

PURPORT

When a *sādhu* chastises or punishes someone, he does not do so for revenge. Mahārāja Parīkṣit had inquired why Nārada Muni was subject to such a spirit of revenge (*tamah*). But this was not *tamah*, for Nārada Muni, in full knowledge of what was for the good of the two brothers, wisely thought of how to cure them. Vaiṣṇavas are good physicians. They know how to protect a person from material disease. Thus they are never in *tamo-guṇa*. *Sa guṇān samatītyaitān brahma-bhūyāya kalpate* (Bg. 14.26). Vaiṣṇavas are always situated on the transcendental platform, the Brahman platform. They cannot be subject to mistakes or the influence of the modes of material nature. Whatever they do, after full consideration, is meant just to lead everyone back home, back to Godhead.

TEXTS 20–22

यदिमौ लोकपालस्य पुत्रौ भूत्वा तमःप्लुतौ ।
 न विवाससमात्मानं विजानीतः सुदुर्मदौ ॥२०॥
 अतोऽर्हतः स्थावरतां स्यातां नैवं यथा पुनः ।
 स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात् ॥२१॥
 वासुदेवस्य साक्षिध्यं लब्ध्वा दिव्यशरच्छते ।
 वृत्ते स्वर्लोकतां भूयो लज्जभक्ती भविष्यतः ॥२२॥

*yad imau loka-pālasya
 putrau bhūtvā tamah-plutau
 na vivāsasam ātmānam
 vijānītaḥ sudurmadau*

*ato 'rhatāḥ sthāvaratāṁ
 syātāṁ naivam yathā punaḥ
 smṛtiḥ syān mat-prasādena
 tatrāpi mad-anugrahāt*

*vāsudevasya sānnidhyam
 labdhvā divya-śarac-chate
 vṛtte svarlokatām bhūyo
 labdha-bhakti bhaviṣyataḥ*

yat—because; *imau*—these two young demigods; *loka-pālasya*—of the great demigod Kuvera; *putrau*—born as sons; *bhūtvā*—being so (they should not have become like that); *tamah-plutau*—so absorbed in the mode of darkness; *na*—not; *vivāsasam*—without any dress, completely naked; *ātmānam*—their personal bodies; *vijānītāḥ*—could understand that they were naked; *su-durmadau*—because they were very much fallen due to false pride; *ataḥ*—therefore; *arhataḥ*—they deserve; *sthāvaratām*—immobility like that of a tree; *syātām*—they may become; *na*—not; *evam*—in this way; *yathā*—as; *punah*—again; *smṛtiḥ*—remembrance; *syāt*—may continue; *mat-prasādena*—by my mercy; *tatra api*—over and above that; *mat-anugrahāt*—by my special favor; *vāsudevasya*—of the Supreme Personality of Godhead; *sānnidhyam*—the personal association, face to face; *labdhvā*—obtaining; *divya-śarat-śate vṛtte*—after the expiry of one hundred years by the measurement of the demigods; *svarlokatām*—the desire to live in the celestial world; *bhūyah*—again; *labdha-bhakti*—having revived their natural condition of devotional service; *bhaviṣyataḥ*—will become.

TRANSLATION

These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

PURPORT

A tree has no consciousness: when cut, it feels no pain. But Nārada Muni wanted the consciousness of Nalakūvara and Manigrīva to continue, so that even after being released from the life of trees, they would not forget the circumstances under which they had been punished. Therefore, to bestow upon them special favor, Nārada Muni arranged things in such a way that after being released, they would be able to see Kṛṣṇa in Vṛndāvana and thus revive their dormant *bhakti*.

Each day of the demigods in the upper planetary system equals six months of our measurement. Although the demigods in the upper planetary system are attached to material enjoyment, they are all devotees, and therefore they are called demigods. There are two kinds of persons, namely the *devas* and the *asuras*. *Asuras* forget their relationship with Kṛṣṇa (*āsuram bhāvam āśritāḥ*), whereas the *devas* do not forget.

*dvau bhūta-sargau loke 'smi
 daiva āsura eva ca
 viṣṇu-bhaktaḥ smṛto daiva
 āsuras tad-viparyayaḥ*
(Padma Purāṇa)

The distinction between a pure devotee and a *karma-miśra* devotee is this: a pure devotee does not desire anything for material enjoyment, whereas a mixed devotee becomes a devotee to become a first-class enjoyer of this material world. One who is in direct touch with the Supreme Personality of Godhead in devotional service remains pure, uncontaminated by material desires (*anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam*).

By *karma-miśra-bhakti* one is elevated to the celestial kingdom, by *jñāna-miśra-bhakti* one is able to merge in the Brahman effulgence, and by *yoga-miśra-bhakti* one is able to realize the omnipotency of the Supreme Personality of Godhead. But pure *bhakti* does not depend on *karma*, *jñāna* or *yoga*, for it simply consists of loving affairs. The liberation of the *bhakta*, therefore, which is called not just *mukti* but *vimukti*, surpasses the five other kinds of liberation—*sāyujya*, *sārūpya*, *sālokya*, *sārṣṭi* and *sāmīpya*. A pure devotee always engages in pure service

(*ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā*). Taking birth in the upper planetary system as a demigod is a chance to become a further purified devotee and go back home, back to Godhead. Nārada Muni indirectly gave Maṇigrīva and Nalakūvara the greatest opportunity by his so-called curse.

TEXT 23

श्रीशुक उच्चाच

एवमृक्त्वा स देवर्षिंगते नारायणाश्रमम् ।
नलकूवरमणिग्रीवावासतुर्यमलार्जुनौ ॥२३॥

śrī-śuka uvāca
 evam uktvā sa devarśi
 gato nārāyanāśramam
 nalakūvara-maṇigrīvāv
 āsatuh yamalārjunau

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī continued to speak; *evam uktvā*—thus uttering; *sah*—he; *devarśih*—the greatest saintly person, Nārada; *gatah*—left that place; *nārāyanāśramam*—for his own *āśrama*, known as Nārāyaṇa-āśrama; *nalakūvara*—Nalakūvara; *maṇigrīvau*—and Maṇigrīva; *āsatuh*—remained there to become; *yamala-arjunau*—twin *arjuna* trees.

TRANSLATION

Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his *āśrama*, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin *arjuna* trees.

PURPORT

Arjuna trees are still found in many forests, and their skin is used by cardiologists to prepare medicine for heart trouble. This means that even though they are trees, they are disturbed when skinned for medical science.

TEXT 24

ऋषेभागवतमुख्यस्य सत्यं कर्तुं वचो हरिः ।
जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ॥२४॥

*r̥ṣer bhāgavata-mukhyasya
satyam kartum vaco hariḥ
jagāma śanakaiḥ tatra
yatrāstām yamalārjunau*

r̥ṣeh—of the great sage and saintly person Nārada; *bhāgavata-mukhyasya*—of the topmost of all devotees; *satyam*—truthful; *kartum*—to prove; *vacaḥ*—his words; *hariḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *jagāma*—went there; *śanakaiḥ*—very slowly; *tatra*—there; *yatra*—to the spot where; *āstām*—there were; *yamala-arjunau*—the twin arjuna trees.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.

TEXT 25

देवर्षिर्मे प्रियतमो यदिमौ धनदात्मजौ ।
तत्तथा साधयिष्यामि यद् गीतं तन्महात्मना ॥२५॥

*devarṣir me priyatamo
yad imau dhanadātmajau
tat tathā sādhayiṣyāmi
yad gītar̥ tan mahātmanā*

devarṣih—the great saint Devarṣi Nārada; *me*—My; *priya-tamah*—most beloved devotee; *yat*—although; *imau*—these two persons (Nalakūvara and Maṇigrīva); *dhanada-ātmajau*—born of a rich father and being nondevotees; *tat*—the words of Devarṣi; *tathā*—just so; *sādhayiṣyāmi*—I shall execute (because he wanted Me to come face to

face with the *yamala-arjuna*, I shall do so); *yat gitam*—as already stated; *tat*—that; *mahātmanā*—by Nārada Muni.

TRANSLATION

“Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance.”

PURPORT

Nalakūvara and Maṇigrīva actually had nothing to do with devotional service or seeing the Supreme Personality of Godhead face to face, for this is not an ordinary opportunity. It is not that because one is very rich or learned or was born in an aristocratic family one will be able to see the Supreme Personality of Godhead face to face. This is impossible. But in this case, because Nārada Muni desired that Nalakūvara and Maṇigrīva see Vāsudeva face to face, the Supreme Personality of Godhead wanted to fulfill the words of His very dear devotee Nārada Muni. If one seeks the favor of a devotee instead of directly asking favors from the Supreme Personality of Godhead, one is very easily successful. Śrila Bhaktivinoda Ṭhākura has therefore recommended: *vaiṣṇava ṭhākura tomāra kukkan bhuliyā jānaha more, krṣṇa se tomāra krṣṇa dite pāra*. One should desire to become like a dog in strictly following a devotee. Kṛṣṇa is in the hand of a devotee. *Adurlabham ātma-bhaktau*. Thus without the favor of a devotee, one cannot directly approach Kṛṣṇa, what to speak of engaging in His service. Narottama dāsa Ṭhākura therefore sings, *chādiyā vaiṣṇava-sevā nistāra pāyeche kebā*: unless one becomes a servant of a pure devotee, one cannot be delivered from the material condition of life. In our Gaudiya Vaiṣṇava society, following in the footsteps of Rūpa Gosvāmī, our first business is to seek shelter of a bona fide spiritual master (*ādau gurv-āśrayah*).

TEXT 26

इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ ।
आत्मनिर्वेशमात्रेण तिर्यग्गतमुल्खलम् ॥२६॥

*ity antareñārjunayoh
krṣṇas tu yamayor yayau
ātma-nirveśa-mātreṇa
tiryag-gatam ulūkhalam*

iti—thus deciding; *antareṇa*—between; *arjunayoh*—the two *arjuna* trees; *krṣṇah tu*—Lord Kṛṣṇa; *yamayor yayau*—entered between the two trees; *ātma-nirveśa-mātreṇa*—as soon as He entered (between the two trees); *tiryak*—crossways; *gatam*—so became; *ulūkhalam*—the big mortar for grinding spices.

TRANSLATION

Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.

TEXT 27

बालेन निष्कर्षयतान्वगुल्खवलं तद्
दामोदरेण तरसोत्कलिताङ्ग्रिबन्धौ ।
निष्पेततुः परमविक्रमितातिवेप-
स्कन्धप्रवालविटपौ कृतचण्डशब्दौ ॥२७॥

*bālena niṣkarṣyatānvag ulūkhalaṁ tad
dāmodareṇa tarasotkaliṭāṅghri-bandhau
niṣpetatuḥ parama-vikramitātivepa-
skandha-pravāla-viṭapau kṛta-caṇḍa-śabda*

bālena—by the boy Kṛṣṇa; *niṣkarṣyatā*—who was dragging; *anvak*—following the dragging of Kṛṣṇa; *ulūkhalaṁ*—the wooden mortar; *tat*—that; *dāma-udareṇa*—by Kṛṣṇa, who was tied by the belly; *tarasā*—with great force; *utkalita*—uprooted; *aṅghri-bandhau*—the roots of the two trees; *niṣpetatuḥ*—fell down; *parama-vikramita*—by the supreme power; *ati-vepa*—trembling severely; *skandha*—trunk; *pravāla*—bundles of leaves; *viṭapau*—those two trees, along with their branches; *kṛta*—having made; *caṇḍa-śabda*—a fierce sound.

TRANSLATION

By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

PURPORT

This is the pastime of Kṛṣṇa known as *dāmodara-līlā*. Therefore another of Kṛṣṇa's names is Dāmodara. As stated in the *Hari-varṇa*:

*sa ca tenaiva nāmnā tu
 kṛṣṇo vai dāma-bandhanāt
 goṣṭhe dāmodara iti
 gopibhiḥ parigīyate*

TEXT 28

तत्र श्रिया परमया ककुभः स्फुरन्तौ
 सिद्धावुपेत्य कुजयोरिव जातवेदाः ।
 कृष्णं प्रणम्य शिरसाखिललोकनाथं
 बद्धाञ्जली विरजसाविद्मूचतुः स्म ॥२८॥

*tatra śriyā paramayā kakubhaḥ sphurantau
 siddhāv upetya kujayor iva jāta-vedāḥ
 kṛṣṇam pranamya śirasākhila-loka-nātham
 baddhāñjalī virajasāv idam ūcatuḥ sma*

tatra—there, on the very spot where the two *arjunas* fell; *śriyā*—with beautification; *paramayā*—superexcellent; *kakubhaḥ*—all directions; *sphurantau*—illuminating by effulgence; *siddhāv*—two perfect persons; *upetya*—then coming out; *kujayoḥ*—from between the two trees; *iva*—like; *jāta-vedāḥ*—fire personified; *kṛṣṇam*—unto Lord Kṛṣṇa; *pranamya*—offering obeisances; *śirasā*—with the head; *akhila-loka-nātham*—to the Supreme Person, the controller of everything;

baddha-añjali—with folded hands; *virajasau*—fully cleansed of the mode of ignorance; *idam*—the following words; *ūcatuh sma*—uttered.

TRANSLATION

Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.

TEXT 29

कृष्ण कृष्ण महायोगिंस्त्वमादः पुरुषः परः ।
व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः ॥२९॥

*kṛṣṇa kṛṣṇa mahā-yogīṁs
tvam ādyah puruṣah parah
vyaktāvyaktam idam viśvam
rūpam te brāhmaṇā viduḥ*

kṛṣṇa kṛṣṇa—O Lord Kṛṣṇa, O Lord Kṛṣṇa; *mahā-yogin*—O master of mysticism; *tvam*—You, the exalted personality; *ādyah*—the root cause of everything; *puruṣah*—the Supreme Person; *parah*—beyond this material creation; *vyakta-avyaktam*—this material cosmic manifestation, consisting of cause and effect, or gross and subtle forms; *idam*—this; *viśvam*—whole world; *rūpam*—form; *te*—Your; *brāhmaṇāḥ*—learned brāhmaṇas; *viduḥ*—know.

TRANSLATION

O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement *sarvam khalv idam brahma*] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.

PURPORT

The two demigods Nalakūvara and Maṇigrīva, because of their continuing memory, could understand the supremacy of Kṛṣṇa by the grace of Nārada. Now they admitted, "That we should be delivered by the blessings of Nārada Muni was all Your plan. Therefore You are the supreme mystic. Everything—past, present and future—is known to You. Your plan was made so nicely that although we stayed here as twin *arjuna* trees, You have appeared as a small boy to deliver us. This was all Your inconceivable arrangement. Because You are the Supreme Person, You can do everything."

TEXTS 30-31

त्वमेकः सर्वभूतानां देहास्वात्मेन्द्रियेश्वरः ।
 त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः ॥३०॥
 त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी ।
 त्वमेव पुरुषोऽन्यकः सर्वक्षेत्रविकारवित् ॥३१॥

*tvam ekaḥ sarva-bhūtānām
 dehāsv-ātmendriyeśvarah
 tvam eva kālo bhagavān
 viṣṇur avyaya iśvarah*

*tvam mahān prakṛtiḥ sūkṣmā
 rajaḥ-sattva-tamomayī
 tvam eva puruṣo 'dhyakṣaḥ
 sarva-kṣetra-vikāra-vit*

tvam—Your Lordship; *ekah*—one; *sarva-bhūtānām*—of all living entities; *deha*—of the body; *asu*—of the life force; *ātma*—of the soul; *indriya*—of the senses; *iśvarah*—the Supersoul, the controller; *tvam*—Your Lordship; *eva*—indeed; *kālah*—the time factor; *bhagavān*—the Supreme Personality of Godhead; *viṣṇuh*—all-pervading; *avyayah*—imperishable; *iśvarah*—controller; *tvam*—Your Lordship; *mahān*—the greatest; *prakṛtiḥ*—the cosmic manifestation; *sūkṣmā*—subtle; *rajaḥ-sattva-tamah-mayī*—consisting of three modes of nature (passion, goodness and ignorance); *tvam eva*—Your Lordship is indeed; *puruṣaḥ*—the

Supreme Person; *adhyakṣah*—the proprietor; *sarva-kṣetra*—in all living entities; *vikāra-vit*—knowing the restless mind.

TRANSLATION

You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.

PURPORT

Śrīpāda Madhvācārya has quoted from the *Vāmana Purāṇa* as follows:

*rūpyatvāt tu jagad rūpam
 viṣṇoh sākṣat sukhātmakam
 nitya-pūrṇam samuddiṣṭam
 svarūpam paramātmanah*

TEXT 32

गृह्माणैस्त्वमग्राहो विकारैः प्राकृतैर्गुणैः ।
 को निहार्हति विज्ञातुं प्राकृसिद्धं गुणसंवृतः ॥३२॥

*gr̥hyamāṇais tvam agrāhyo
 vikāraiḥ prākṛtair guṇaiḥ
 ko nv ihārhati vijñātum
 prāk siddham guṇa-samvṛtaḥ*

gr̥hyamāṇaiḥ—accepting the body made of material nature as existing at the present moment because of being visible; *tvam*—You; *agrāhyah*—not confined in a body made of material nature; *vikāraiḥ*—

agitated by the mind; *prākrtaiḥ gunaiḥ*—by the material modes of nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*); *kaḥ*—who is there; *nu*—after that; *iha*—in this material world; *arhati*—who deserves; *vijñātum*—to know; *prāk siddham*—that which existed before the creation; *guṇa-saṁvṛtaḥ*—because of being covered by the material qualities.

TRANSLATION

O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?

PURPORT

As it is said:

*ataḥ śrī-kṛṣṇa-nāmādi
 na bhaved grāhyam indriyaiḥ
 sevonmukhe hi jihvādau
 svayam eva sphuraty adah*
(Bhakti-rasāmṛta-sindhu 1.2.234)

Kṛṣṇa's name, attributes and form are Absolute Truth, existing before the creation. Therefore, how can those who are created—that is, those entrapped in bodies created of material elements—understand Kṛṣṇa perfectly? This is not possible. But, *sevonmukhe hi jihvādau svayam eva sphuraty adah*: Kṛṣṇa reveals Himself to those engaged in devotional service. This is also confirmed in *Bhagavad-gītā* (18.15) by the Lord Himself: *bhaktyā mām abhijānāti*. Even the descriptions of Kṛṣṇa in *Śrimad-Bhāgavatam* are sometimes misunderstood by less intelligent men with a poor fund of knowledge. Therefore, the best course by which to know Him is to engage oneself in pure devotional activities. The more one advances in devotional activities, the more one can understand Him as He is. If from the material platform one could understand Kṛṣṇa, then, since Kṛṣṇa is everything (*sarvān khalv idam brahma*), one could understand Kṛṣṇa by seeing anything within this material world. But that is not possible.

*mayā tatam idam sarvam
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitah*
(Bg. 9.4)

Everything is resting on Kṛṣṇa, and everything is Kṛṣṇa, but this is not to be realized by persons on the material platform.

TEXT 33

तस्मै तुभ्यं भगवते वासुदेवाय वेधसे ।
आत्मद्योतगुणैश्चन्नमहिम्ने ब्रह्मणे नमः ॥३३॥

*tasmai tubhyam bhagavate
vāsudevāya vedhase
ātma-dyota-guṇaiś channa-
mahimne brahmaṇe namah*

tasmai—(because You are not to be understood from the material platform, we simply offer obeisances) unto Him; *tubhyam*—unto You; *bhagavate*—unto the Supreme Personality of Godhead; *vāsudevāya*—unto Vāsudeva, the origin of Saṅkarṣaṇa, Pradyumna and Aniruddha; *vedhase*—unto the origin of creation; *ātma-dyota-guṇaiḥ channa-mahimne*—unto You whose glories are covered by Your personal energy; *brahmaṇe*—unto the Supreme Brahman; *namah*—our respectful obeisances.

TRANSLATION

O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the catur-vyūha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.

PURPORT

Instead of trying to understand Kṛṣṇa in detail, it is better to offer our respectful obeisances unto Him, for He is the origin of everything and

He is everything. Because we are covered by the material modes of nature, He is very difficult for us to understand unless He reveals Himself to us. Therefore it is better for us to acknowledge that He is everything and offer obeisances unto His lotus feet.

TEXTS 34–35

यस्यावतारा ज्ञायन्ते शरीरेष्वशरीरिणः ।
 तैस्तैरतुल्यातिशयैर्वायैर्देहिष्वसंगतैः ॥३४॥
 स भवान् सर्वलोकस्य भवाय विभवाय च ।
 अवतीर्णेऽशभागेन साम्रतं पतिराशिषाम् ॥३५॥

*yasyāvatārā jñāyante
 śarīreṣv aśarīrināḥ
 tais tair atulyātiśayair
 vīryair dehiṣ asaṅgataih
 sa bhavān sarva-lokasya
 bhavāya vibhavāya ca
 avatīrṇo 'ṁśa-bhāgena
 sāmpratam patiḥ āśiṣām*

yasya—of whom; *avatārāḥ*—the different incarnations, like Matsya, Kūrma and Varāha; *jñāyante*—are speculated; *śarīreṣu*—in different bodies, differently visible; *aśarīrināḥ*—they are not ordinary material bodies, but are all transcendental; *taiḥ taiḥ*—by such bodily activities; *atulya*—incomparable; *ati-śayaiḥ*—unlimited; *vīryaiḥ*—by strength and power; *dehiṣu*—by those who actually have material bodies; *asaṅgataih*—which activities, enacted in different incarnations, are impossible to be performed; *sah*—the same Supreme; *bhavān*—Your Lordship; *sarva-lokasya*—of everyone; *bhavāya*—for the elevation; *vibhavāya*—for the liberation; *ca*—and; *avatīrṇāḥ*—have now appeared; *āṁśa-bhāgena*—in full potency, with different parts and parcels; *sāmpratam*—at the present moment; *patiḥ āśiṣām*—You are the Supreme Personality of Godhead, the master of all auspiciousness.

TRANSLATION

Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform—extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.

PURPORT

As stated in *Bhagavad-gītā* (4.7–8):

*yadā yadā hi dharmasya
 glānir bhavati bhārata
 abhyutthānam adharmasya
 tadātmānam srjāmy aham
 paritrāṇāya sādhūnām
 vināśāya ca duṣkṛtām
 dharma-saṁsthāpanārthāya
 sambhavāmi yuge yuge*

Kṛṣṇa appears as an incarnation when real spiritual life declines and when rogues and thieves increase to disturb the situation of the world. Unfortunate, less intelligent persons, bereft of devotional service, cannot understand the Lord's activities, and therefore such persons describe these activities as *kalpanā*—mythology or imagination—because they are rascals and the lowest of men (*na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*). Such men cannot understand that the events described by Vyāsadeva in the *Purāṇas* and other *śāstras* are not fictitious or imaginary, but factual.

Kṛṣṇa, in His full, unlimited potency, here shows that He is the Supreme Personality of Godhead, for although the two trees were so large and sturdy that even many elephants could not move them, Kṛṣṇa, as a child, exhibited such extraordinary strength that they fell down with

a great sound. From the very beginning, by killing Pūtanā, Śakaṭasura and Trṇavartāsura, by causing the trees to fall, and by showing the entire universe within His mouth, Kṛṣṇa proved that He is the Supreme Personality of Godhead. The lowest of men (*mūḍhas*), because of sinful activities, cannot understand this, but devotees can accept it without a doubt. Thus the position of a devotee is different from that of a nondevotee.

TEXT 36

नमः परमकल्याण नमः परममङ्गल ।
वासुदेवाय शान्ताय यदूनां पतये नमः ॥३६॥

*namah parama-kalyāṇa
namah parama-maṅgala
vāsudevāya śāntāya
yadūnām pataye namah*

namah—we therefore offer our respectful obeisances; *parama-kalyāṇa*—You are the supreme auspiciousness; *namah*—our respectful obeisances unto You; *parama-maṅgala*—whatever You do is good; *vāsudevāya*—unto the original Personality of Godhead, Vāsudeva; *śāntāya*—unto the most peaceful; *yadūnām*—of the Yadu dynasty; *pataye*—unto the controller; *namah*—our respectful obeisances unto You.

TRANSLATION

O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.

PURPORT

The word *parama-kalyāṇa* is significant because Kṛṣṇa, in any of His incarnations, appears in order to protect the *sādhus* (*paritrāṇāya sādhūnām*). The *sādhus*, saintly persons or devotees, are always harassed

by nondevotees, and Kṛṣṇa appears in His incarnations to give them relief. This is His first concern. If we study the history of Kṛṣṇa's life, we shall find that for most of His life He predominantly engaged in killing demons one after another.

TEXT 37

अनुजानीहि नौ भूमंस्तवानुचरकिङ्करौ ।
दर्शनं नौ भगवत् ऋषेरासीदनुग्रहात् ॥३७॥

*anujānīhi nau bhūmarīś
tavānuvara-kiñkarau
darśanam nau bhagavata
ṛṣer āśid anugrahāt*

anujānīhi—may we have permission; *nau*—we; *bhūman*—O greatest universal form; *tava anucara-kiñkarau*—because of being servants of Your most confidential devotee Nārada Muni; *darśanam*—to see personally; *nau*—of us; *bhagavataḥ*—of You, the Supreme Personality of Godhead; *ṛṣeh*—of the great saint Nārada; *āśit*—there was (in the form of a curse); *anugrahāt*—from the mercy.

TRANSLATION

O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.

PURPORT

Unless delivered or blessed by a devotee, one cannot realize that Kṛṣṇa is the Supreme Personality of Godhead. *Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye*. According to this verse of *Bhagavad-gītā* (7.3), there are so many *siddhas* or *yogīs* who cannot understand Kṛṣṇa; instead, they misunderstand Him. But if one takes shelter of a devotee descending from the *paramparā* system of Nārada (*svayambhūr nāradah śambhuḥ*), one can then understand who is an incarnation of the Supreme Personality of Godhead. In this age, many pseudo incarnations are adver-

tised simply for having exhibited some magical performances, but except for persons who are servants of Nārada and other servants of Kṛṣṇa, no one can understand who is God and who is not. This is confirmed by Narottama dāsa Ṭhākura. *Chādiyā vaiṣṇava-sevā nistāra pāyeche kebā:* no one is delivered from the material conception of life unless favored by a Vaiṣṇava. Others can never understand, neither by speculation nor by any other bodily or mental gymnastics.

TEXT 38

वाणी गुणानुकथने श्रवणौ कथायां
हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे
दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥३८॥

*vāṇī guṇānukathane śravaṇau kathāyāṁ
hastau ca karmasu manas tava pādayor nah
smṛtyāṁ śiras tava nivāsa-jagat-praṇāme
dṛṣṭih satām darśane 'stu bhavat-tanūnām*

vāṇī—words, the power of speech; *guṇa-anukathane*—always engaged in talking about Your pastimes; *śravaṇau*—the ear, or aural reception; *kathāyāṁ*—in talks about You and Your pastimes; *hastau*—hands and legs and other senses; *ca*—also; *karmasu*—engaging them in executing Your mission; *manah*—the mind; *tava*—Your; *pādayoh*—of Your lotus feet; *nah*—our; *smṛtyāṁ*—in remembrance always engaged in meditation; *śirah*—the head; *tava*—Your; *nivāsa-jagat-praṇāme*—because You are all-pervading, You are everything, and our heads should bow down, not looking for enjoyment; *dṛṣṭih*—the power of sight; *satām*—of the Vaiṣṇavas; *darśane*—in seeing; *astu*—let all of them be engaged in this way; *bhavat-tanūnām*—who are nondifferent from You.

TRANSLATION

Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may

our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.

PURPORT

Here the process of understanding the Supreme Personality of Godhead is given. This process is *bhakti*.

*śravaṇam kīrtanam viṣṇoh
smaraṇam pāda-sevanam
arcanaṁ vandanam dāsyam
sakhyam ātma-nivedanam*
(Bhāg. 7.5.23)

Everything should be engaged in the service of the Lord. *Hṛṣikeṇa hṛṣikeśa-sevanaṁ bhaktir ucyate* (*Nārada-pañcarātra*). Everything—the mind, the body and all the sense organs—should be engaged in Kṛṣṇa's service. This is to be learned from expert devotees like Nārada, Svayambhū and Śambhu. This is the process. We cannot manufacture our own way of understanding the Supreme Personality of Godhead, for it is not that everything one manufactures or concocts will lead to understanding God. Such a proposition—*yata mata, tata patha*—is foolish. Kṛṣṇa says, *bhaktyāham ekayā grāhyah*: “Only by executing the activities of *bhakti* can one understand Me.” (Bhāg. 11.14.21) This is called *ānukūlyena kṛṣṇānuśilanam*, remaining engaged favorably in the service of the Lord.

TEXT 39

श्रीशुक उच्चाच

इथं संकीर्तिस्ताभ्यां भगवान् गोकुलेश्वरः ।
दाम्भा चोल्द्वय्ले बद्धः प्रहसन्नाह गुहाकौ ॥३९॥

*śrī-śuka uvāca
ittham saṅkīrtitas tābhyaṁ
bhagavān gokuleśvaraḥ*

*dāmnā colūkhale baddhaḥ
prahasann āha guhyakau*

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *ittham*—in this way, as aforesaid; *saṅkīrtitaḥ*—being glorified and praised; *tābhyaṁ*—by the two young demigods; *bhagavān*—the Supreme Personality of Godhead; *gokula-īśvaraḥ*—the master of Gokula (because He is *śarva-loka-maheśvara*); *dāmnā*—by the rope; *ca*—also; *ulūkhale*—on the wooden mortar; *baddhaḥ*—bound; *prahasan*—smiling; *āha*—said; *guhyakau*—unto the two young demigods.

TRANSLATION

Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopis, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

PURPORT

Kṛṣṇa was smiling because He was thinking to Himself, “These two young demigods fell from the higher planetary system to this planet, and I have delivered them from the bondage of standing for a long time as trees, but as for Me, I am bound by the ropes of the gopis and am subject to their chastisements.” In other words, Kṛṣṇa submits to being chastised and bound by the gopis because of pure love and affection worthy of being praised by a devotee in so many ways.

TEXT 40

श्रीभगवानुवाच

ज्ञातं मम पुरैवैतदषिणा करुणात्मना ।
यच्छ्रीमदान्धयोर्वाग्भिर्विश्रंशोऽनुग्रहः कृतः ॥४०॥

*śrī-bhagavān uvāca
jñātām mama puraivaitad
ṛṣiṇā karuṇātmanā*

*yac chṛī-madāndhayor vāgbhir
vibhraṁśo 'nugrahaḥ kṛtaḥ*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *jñātam*—everything is known; *mama*—to Me; *purā*—in the past; *eva*—indeed; *etat*—this incident; *rśinā*—by the great sage Nārada; *karuṇā-ātmanā*—because he was very, very kind to you; *yat*—which; *śrī-madāndhayoḥ*—who had become mad after material opulence and had thus become blind; *vāgbhiḥ*—by words or by cursing; *vibhraṁśaḥ*—falling down from the heavenly planet to become *arjuna* trees here; *anugrahaḥ kṛtaḥ*—this was a great favor done by him to you.

TRANSLATION

The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.

PURPORT

It is now confirmed by the Supreme Personality of Godhead that the curse of a devotee is also to be regarded as mercy. As Kṛṣṇa, God, is all-good, a Vaiṣṇava is also all-good. Whatever he does is good for everyone. This is explained in the following verse.

TEXT 41

साधूनां समचित्तानां सुतरां मत्कृतात्मनाम् ।
दर्शनाभो भवेद् बन्धः पुंसोऽक्ष्योः सवितुर्यथा ॥४१॥

*sādhūnāṁ sama-cittānāṁ
sutarāṁ mat-kṛtātmanām
darśanān no bhaved bandhaḥ
pumso 'kṣyoḥ savitur yathā*

sādhūnām—of devotees; *sama-cittānām*—who are equally disposed toward everyone; *sutarām*—excessively, completely; *mat-kṛta-ātmanām*—of persons who are fully surrendered, determined to render service unto Me; *darśanāt*—simply by the audience; *no bhavet bandhah*—freedom from all material bondage; *puruṣah*—of a person; *akṣnoḥ*—of the eyes; *savituh yathā*—as by being face to face with the sun.

TRANSLATION

When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

PURPORT

As stated by Caitanya Mahāprabhu (Cc. Madhya 22.54):

‘sādhu-saṅga,’ ‘sādhu-saṅga’—sarva-sāstre kaya
lava-māṭra sādhu-saṅge sarva-siddhi haya

If by chance one meets a *sādhu*, a devotee, one's life is immediately successful, and one is freed from material bondage. It may be argued that whereas someone may receive a *sādhu* with great respect, someone else may not receive a *sādhu* with such respect. A *sādhu*, however, is always equipoised toward everyone. Because of being a pure devotee, a *sādhu* is always ready to deliver Kṛṣṇa consciousness without discrimination. As soon as one sees a *sādhu*, one naturally becomes free. Nonetheless, persons who are too much offensive, who commit *vaiṣṇava-aparādhas*, or offenses to a *sādhu*, will have to take some time before being rectified. This is also indicated herein.

TEXT 42

तद् गच्छतं मत्परमौ नलकूवर सादनम् ।
सञ्जातो मयि भावो वामीप्सितः परमोऽभवः ॥४२॥

*tad gacchataḥ mat-paramau
nalakūvara sādanam
sañjāto mayi bhāvo vām
ipsitah paramo 'bhavah*

tat gacchatam—now both of you may return; *mat-paramau*—accepting Me as the supreme destination of life; *nalakūvara*—O Nalakūvara and Maṇigrīva; *sādanam*—to your home; *sañjātaḥ*—being saturated with; *mayi*—unto Me; *bhāvah*—devotional service; *vām*—by you; *ipsitah*—which was desired; *paramah*—supreme, highest, always engaged with all senses; *abhavah*—from which there is no falldown into material existence.

TRANSLATION

O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

PURPORT

The highest perfection of life is to come to the platform of devotional service and always engage in devotional activities. Understanding this, Nalakūvara and Maṇigrīva desired to attain that platform, and the Supreme Personality of Godhead blessed them with the fulfillment of their transcendental desire.

TEXT 43

श्रीशुक उवाच

इत्युक्तौ तौ परिक्रम्य ग्रणम्य च पुनः पुनः ।
बद्धोल्लवलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥४३॥

śrī-śuka uvāca
ity uktau tau parikramya
praṇamya ca punaḥ punaḥ
baddholūkhalam āmantrya
jagmatur diśam uttarām

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti uktau—having been ordered by the Supreme Personality of Godhead in this way; tau—Nalakūvara and Maṇigrīva; parikramya—circumambulating; pranamya—offering obeisances; ca—also; punah punah—again and again; baddha-ulūkhalam āmantrya—taking the permission of the Supreme Personality of Godhead, who was bound to the wooden mortar; jagmatuh—departed; diśam uttarām—to their respective destinations.

TRANSLATION

Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Kṛṣṇa, they returned to their respective homes.

Thus end the Bhaktivedanta purports of the Tenth Canto, Tenth Chapter, of the Śrimad-Bhāgavatam, entitled “Deliverance of the Yamala-arjuna Trees.”

CHAPTER ELEVEN

The Childhood Pastimes of Kṛṣṇa

This chapter describes how the inhabitants of Gokula left Gokula and went to Vṛndāvana and how Kṛṣṇa killed Vatsāsura and Bakāsura.

When the *yamala-arjuna* trees fell, they made a tremendous sound, like that of falling thunderbolts. Being surprised, Kṛṣṇa's father, Nanda, and the other elderly inhabitants of Gokula went to the spot, where they saw the fallen trees and Kṛṣṇa standing between them, bound to the *ulukhala*, the wooden mortar. They could find no cause for the trees' having fallen and Kṛṣṇa's being there. They thought this might be the work of some other *asura* who had met Kṛṣṇa on this spot, and they inquired from the playmates of Kṛṣṇa about how the whole incident had taken place. The children properly described how everything had happened, but the elderly persons could not believe the story. Some of them, however, thought that it might be true, since they had already seen many wonderful incidents in connection with Kṛṣṇa. Anyway, Nanda Mahārāja immediately released Kṛṣṇa from the ropes.

In this way, Kṛṣṇa, at every day and every moment, displayed wonderful incidents to increase the parental affection of Nanda Mahārāja and Yaśodā, who thus felt both surprise and joy. The breaking of the *yamala-arjunas* was one of these wonderful pastimes.

One day a fruit vendor approached Nanda Mahārāja's house, and Kṛṣṇa gathered some food grains with His little palms and went to the vendor to exchange the grains for fruit. On the way, almost all the grains fell from His palms, only one or two grains remaining, but the fruit vendor, out of full affection, accepted these grains in exchange for as much fruit as Kṛṣṇa could take. As soon as she did this, her basket became filled with gold and jewels.

Thereafter, all the elderly *gopas* decided to leave Gokula because they saw that in Gokula there was always some disturbance. They decided to go to Vṛndāvana, Vraja-dhāma, and the next day they all departed. In Vṛndāvana, both Kṛṣṇa and Balarāma, after finishing Their childhood pastimes, began to take charge of the calves and send them to the pasturing grounds (*go-carana*). During this time, a demon named Vatsāsura

entered among the calves and was killed, and another *asura*, in the shape of a big duck, was also killed. The playmates of Kṛṣṇa narrated all these stories to their mothers. The mothers could not believe their children, Kṛṣṇa's playmates, but because of full affection they enjoyed these narrations of Kṛṣṇa's activities.

TEXT 1

श्रीशुक उवाच

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततोरवम् ।
तत्राजग्मुः कुरुश्रेष्ठ निर्घातभयशङ्किताः ॥ १ ॥

śrī-śuka uvāca
gopā nandādayaḥ śrutvā
drumayoḥ patato ravam
tatrājagmuḥ kuru-śreṣṭha
nirghāta-bhaya-śāṅkitāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *gopāḥ*—all the cowherd men; *nanda-ādayaḥ*—headed by Nanda Mahārāja; *śrutvā*—hearing; *drumayoḥ*—of the two trees; *patatoḥ*—falling down; *ravam*—the high sound, as terrible as a thunderbolt; *tatra*—there, on the spot; *ājagmuḥ*—went; *kuru-śreṣṭha*—O Mahārāja Parīkṣit; *nirghāta-bhaya-śāṅkitāḥ*—who were afraid of falling thunderbolts.

TRANSLATION

Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

TEXT 2

भूम्यां निपतितौ तत्र ददृशुर्यमलार्जुनौ ।
ब्रह्मस्तदविज्ञाय लक्ष्यं पतनकारणम् ॥ २ ॥

bhūmyāṁ nipatitau tatra
dadṛśur yamalārjunau

*babhramus tad avijñāya
lakṣyam patana-kāraṇam*

bhūmyām—on the ground; *nipatitau*—which had fallen; *tatra*—there; *dadrśuh*—all of them saw; *yamala-arjuna*—the twin *arjuna* trees; *babhramuḥ*—they became bewildered; *tat*—that; *avijñāya*—but they could not trace out; *lakṣyam*—although they could directly perceive that the trees had fallen; *patana-kāraṇam*—the cause of their falling (how could it have happened all of a sudden?).

TRANSLATION

There they saw the fallen *yamala-arjuna* trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

PURPORT

Considering all the circumstances, had this been done by Kṛṣṇa? He was standing on the spot, and His playmates described that this had been done by Him. Had Kṛṣṇa actually done this, or were these merely stories? This was a cause of bewilderment.

TEXT 3

उलूखलं विकर्षन्तं दाम्ना बद्धं च बालकम् ।
कस्येदं कुत आश्र्यमुत्पात इति कातराः ॥ ३ ॥

*ulūkhalam vikarṣantam
dāmnā baddham ca bālakam
kasyedam kuta āścaryam
utpāta iti kātarāḥ*

ulūkhalam—the wooden mortar; *vikarṣantam*—dragging; *dāmnā*—with the rope; *baddham ca*—and bound by the belly; *bālakam*—Kṛṣṇa; *kasya*—of whom; *idam*—this; *kutah*—wherfrom; *āścaryam*—these wonderful happenings; *utpātah*—disturbance; *iti*—thus; *kātarāḥ*—they were very much agitated.

TRANSLATION

Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

PURPORT

The cowherd men were very much agitated because the child Kṛṣṇa, after all, had been standing between the two trees, and if by chance the trees had fallen upon Him, He would have been smashed. But He was standing as He was, and still the things had happened, so who had done all this? How could these events have happened in such a wonderful way? These considerations were some of the reasons they were agitated and bewildered. They thought, however, that by chance Kṛṣṇa had been saved by God so that nothing had happened to Him.

TEXT 4

बाला उचुरनेनेति तिर्यगतपुल्कलम् ।
विकर्षता मध्यगेन पुरुषावप्यचक्ष्महि ॥ ४ ॥

bälā ūcur aneneti
tiryag-gatam ulûkhalam
vikarṣatā madhya-gena
puruṣāv apy acakṣmahi

bälāḥ—all the other boys; *ūcuḥ*—said; *anena*—by Him (Kṛṣṇa); *iti*—thus; *tiryak*—crosswise; *gatam*—which had become; *ulûkhalam*—the wooden mortar; *vikarṣatā*—by Kṛṣṇa, who was dragging; *madhya-gena*—going between the two trees; *puruṣau*—two beautiful persons; *api*—also; *acakṣmahi*—we have seen with our own eyes.

TRANSLATION

Then all the cowherd boys said: It is Kṛṣṇa who has done this. When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down. After that,

two beautiful men came out of the trees. We have seen this with our own eyes.

PURPORT

Kṛṣṇa's playmates wanted to inform Kṛṣṇa's father of the exact situation by explaining that not only did the trees break, but out of the broken trees came two beautiful men. "All these things happened," they said. "We have seen them with our own eyes."

TEXT 5

न ते तदुक्तं जगृहुर्न घटेतेति तस्य तत् ।
बालस्योत्पाटनं तर्वोः केचित् सन्दिग्धेतसः ॥ ५ ॥

*na te tad-uktam jagṛhur
na ghaṭeteti tasya tat
bālasyoṭpāṭanam tarvoh
kecīt sandigdha-cetasah*

na—not; *te*—all the *gopas*; *tat-uktam*—being spoken by the boys; *jagṛhuḥ*—would accept; *na ghaṭeta*—it cannot be; *iti*—thus; *tasya*—of Kṛṣṇa; *tat*—the activity; *bālasya*—of a small boy like Kṛṣṇa; *ut-pāṭanam*—the uprooting; *tarvoh*—of the two trees; *kecīt*—some of them; *sandigdha-cetasah*—became doubtful about what could be done (because Gargamuni had predicted that this child would be equal to Nārāyaṇa).

TRANSLATION

Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it."

PURPORT

One view was that it was impossible for a small boy like this to have done such a thing as pulling down the trees. But there were doubts

because Kṛṣṇa had been predicted to equal Nārāyaṇa. Therefore the cowherd men were in a dilemma.

TEXT 6

उलूखलं विकर्षन्तं दाम्ना बद्धं स्वमात्मजम् ।
विलोक्य नन्दः प्रहसद्वदनो विमुमोच ह ॥ ६ ॥

*ulūkhalam vikarṣantam
dāmnā baddham svam ātmajam
vilokya nandah prahasad-
vadano vimumocha ha*

ulūkhalam—the wooden mortar; *vikarṣantam*—dragging; *dāmnā*—by the rope; *baddham*—bound; *svam ātmajam*—his own son Kṛṣṇa; *vilokya*—by seeing; *nandah*—Mahārāja Nanda; *prahasat-vadanah*—whose face began to smile when he saw the wonderful child; *vimumocha ha*—released Him from the bonds.

TRANSLATION

When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.

PURPORT

Nanda Mahārāja was surprised that Yaśodā, Kṛṣṇa's mother, could have bound her beloved child in such a way. Kṛṣṇa was exchanging love with her. How then could she have been so cruel as to bind Him to the wooden mortar? Nanda Mahārāja understood this exchange of love, and therefore he smiled and released Kṛṣṇa. In other words, as Kṛṣṇa, the Supreme Personality of Godhead, binds a living entity in fruitive activities, He binds mother Yaśodā and Nanda Mahārāja in parental affection. This is His pastime.

TEXT 7

गोपीभिः स्तोभितोऽनृत्यद् भगवान् बालवत् क्षचित् ।
उद्गायति क्षचिन्मुग्धस्तदशो दारुणत्रवत् ॥ ७ ॥

*gopībhiḥ stobhito 'nṛtyad
bhagavān bālavat kvacit
udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat*

gopībhiḥ—by the *gopīs* (by flattery and offers of prizes); *stobhitah*—encouraged, induced; *anṛtyat*—the small Kṛṣṇa danced; *bhagavān*—although He was the Supreme Personality of Godhead; *bāla-vat*—exactly like a human child; *kvacit*—sometimes; *udgāyati*—He would sing very loudly; *kvacit*—sometimes; *mugdhaḥ*—being amazed; *tat-vaśah*—under their control; *dāru-yantra-vat*—like a wooden doll.

TRANSLATION

The *gopīs* would say, “If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat.” By saying these words or by clapping their hands, all the *gopīs* encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the *gopīs*.

TEXT 8

विभर्ति क्वचिदाज्ञसः पीठकोन्मानपादुकम् ।
बाहुक्षेपं च कुरुते स्थानां च प्रीतिमावहन् ॥८॥

*bibharti kvacid ājñaptah
pūthakonmāna-pādukam
bāhu-kṣepam ca kurute
svānām ca prītim āvahan*

bibharti—Kṛṣṇa would simply stand and touch articles as if unable to raise them; *kvacit*—sometimes; *ājñaptah*—being ordered; *pūthaka-un-māna*—the wooden seat and wooden measuring pot; *pādukam*—bringing the wooden shoes; *bāhu-kṣepam* *ca*—striking the arms on the body; *kurute*—does; *svānām* *ca*—of His own relatives, the *gopīs* and other intimate friends; *prītim*—the pleasure; *āvahan*—inviting.

TRANSLATION

Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, “Bring this article” or “Bring that article.” Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

TEXT 9

दर्शयन्तद्विदां लोक आत्मनो भृत्यवश्यताम् ।
व्रजस्योवाह वै हर्षं भगवान् बालचेष्टितैः ॥ ९ ॥

*darśayanś tad-vidām loka
ātmano bhṛtya-vaśyatām
vrajasyovāha vai harṣam
bhagavān bāla-ceṣṭitaiḥ*

darśayan—exhibiting; *tat-vidām*—unto persons who can understand Kṛṣṇa’s activities; *loke*—throughout the whole world; *ātmanah*—of Himself; *bhṛtya-vaśyatām*—how He is agreeable to carrying out the orders of His servants, His devotees; *vrajasya*—of Vrajabhūmi; *uvāha*—executed; *vai*—indeed; *harṣam*—pleasure; *bhagavān*—the Supreme Personality of Godhead; *bāla-ceṣṭitaiḥ*—by His activities like those of a child trying to do so many things.

TRANSLATION

To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsis by His childhood activities.

PURPORT

That Kṛṣṇa performed childhood activities to increase the pleasure of His devotees was another transcendental humor. He exhibited these activities not only to the inhabitants of Vrajabhūmi, but also to others, who were captivated by His external potency and opulence. Both the internal devotees, who were simply absorbed in love of Kṛṣṇa, and the external devotees, who were captivated by His unlimited potency, were informed of Kṛṣṇa's desire to be submissive to His servants.

TEXT 10

क्रीणीहि भोः फलानीति श्रुत्वा सत्वरमच्युतः ।
फलार्थी धान्यमादाय ययौ सर्वफलप्रदः ॥१०॥

*krīṇīhi bhoḥ phalānīti
śrutvā satvaram acyutaḥ
phalārthī dhānyam ādāya
yayau sarva-phala-pradaḥ*

krīṇīhi—please come and purchase; *bhoḥ*—O neighborhood residents; *phalānī*—ripe fruits; *iti*—thus; *śrutvā*—hearing; *satvaram*—very soon; *acyutaḥ*—Kṛṣṇa; *phala-arthī*—as if He wanted some fruits; *dhānyam*—capturing some grains of paddy; *yayau*—went to the fruit vendor; *sarva-phala-pradaḥ*—the Supreme Personality of Godhead, who can give all kinds of fruit to everyone, had now become in need of fruits.

TRANSLATION

Once a woman selling fruit was calling, “O inhabitants of Vrajabhūmi, if you want to purchase some fruits, come here!” Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits.

PURPORT

Aborigines generally go to the villagers to sell fruits. How much the aborigines were attached to Kṛṣṇa is here described. Kṛṣṇa, to show His

favor to the aborigines, would immediately go purchase fruits, bartering with paddy in His hand as He had seen others do.

TEXT 11

फलविक्रयिणी तस्य च्युतधान्यकरद्यम् ।
फलैरपूरयद् रत्नैः फलभाण्डमपूरि च ॥११॥

*phala-vikrayinī tasya
cyuta-dhānya-kara-dvayam
phalair apūrayat ratnaiḥ
phala-bhāṇḍam apūri ca*

phala-vikrayinī—the aborigine fruit vendor, who was an elderly woman; *tasya*—of Kṛṣṇa; *cyuta-dhānya*—the paddy He brought to barter having mostly fallen; *kara-dvayam*—palms of the hands; *phalaiḥ apūrayat*—the fruit vendor filled His small palms with fruits; *ratnaiḥ*—in exchange for jewels and gold; *phala-bhāṇḍam*—the basket of fruit; *apūri ca*—filled.

TRANSLATION

While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold.

PURPORT

In *Bhagavad-gītā* (9.26) Kṛṣṇa says:

*patram puśpam phalam toyam
yo me bhaktyā prayacchati
tad aham bhakti-upahṛtam
aśnāmi prayatātmanah*

Kṛṣṇa is so kind that if anyone offers Him a leaf, a fruit, a flower or some water, He will immediately accept it. The only condition is that these things should be offered with *bhakti* (*yo me bhaktyā prayacchati*).

Otherwise, if one is puffed up with false prestige, thinking, “I have so much opulence, and I am giving something to Kṛṣṇa,” one’s offering will not be accepted by Kṛṣṇa. The fruit vendor, although a woman belonging to the poor aborigine class, dealt with Kṛṣṇa with great affection, saying, “Kṛṣṇa, You have come to me to take some fruit in exchange for grains. All the grains have fallen, but still You may take whatever You like.” Thus she filled Kṛṣṇa’s palms with whatever fruits He could carry. In exchange, Kṛṣṇa filled her whole basket with jewels and gold.

From this incident one should learn that for anything offered to Kṛṣṇa with love and affection, Kṛṣṇa can reciprocate many millions of times over, both materially and spiritually. The basic principle involved is an exchange of love. Therefore Kṛṣṇa teaches in *Bhagavad-gītā* (9.27):

*yat karoṣi yad aśnāsi
 yaj juhoṣi dadāsi yat
 yat tapasyasi kaunteya
 tat kuruṣva mad-arpaṇam*

“O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” With love and affection, one should try to give something to Kṛṣṇa from one’s source of income. Then one’s life will be successful. Kṛṣṇa is full in all opulences; He does not need anything from anyone. But if one is prepared to give something to Kṛṣṇa, that is for one’s own benefit. The example given in this connection is that when one’s real face is decorated, the reflection of one’s face is automatically decorated. Similarly, if we try to serve Kṛṣṇa with all our opulences, we, as parts and parcels or reflections of Kṛṣṇa, will become happy in exchange. Kṛṣṇa is always happy, for He is *ātmārāma*, fully satisfied with His own opulence.

TEXT 12

सरित्तीरगतं कृष्णं भग्नार्जुनमथाह्यत् ।
 रामं च रोहिणी देवी क्रीडन्तं बालकैर्भृशम् ॥१२॥

*sarit-tīra-gataṁ krṣṇam
 bhagnārjunam athāhvayat*

*rāmam ca rohiṇī devī
krīḍantam bālakair bhṛśam*

sarit-tūra—to the riverside; *gatam*—who had gone; *kṛṣṇam*—unto Kṛṣṇa; *bhagna-arjunam*—after the pastime of breaking the *yamala-arjuna* trees; *atha*—then; *āhvayat*—called; *rāmam ca*—as well as Balarāma; *rohiṇī*—the mother of Balarāma; *devī*—the goddess of fortune; *krīḍantam*—who were engaged in playing; *bālakaiḥ*—with many other boys; *bhṛśam*—with deep attention.

TRANSLATION

Once, after the uprooting of the *yamala-arjuna* trees, Rohiṇī-devī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.

PURPORT

Mother Yaśodā was more attached to Kṛṣṇa and Balarāma than Rohiṇī-devī was, although Rohiṇī-devī was the mother of Balarāma. Mother Yaśodā sent Rohiṇī-devī to call Rāma and Kṛṣṇa from Their play, since it was the right time for lunch. Therefore Rohiṇī-devī went to call Them, breaking Their engagement in play.

TEXT 13

नोपेयातां यदाहृतौ क्रीडासङ्गेन पुत्रकौ ।
यशोदां प्रेषयामास रोहिणी पुत्रवत्सलाम् ॥१३॥

*nōpeyātām yadāhūtau
krīḍā-saṅgena putrakau
yaśodām preṣayām āsa
rohiṇī putra-vatsalām*

na upeyātām—would not return home; *yadā*—when; *āhūtau*—They were called back from playing; *krīḍā-saṅgena*—because of so much attachment to playing with other boys; *putrakau*—the two sons (Kṛṣṇa and Balarāma); *yaśodām preṣayām āsa*—sent mother Yaśodā to call Them;

rohiṇī—mother Rohiṇī; *putra-vatsalām*—because mother Yaśodā was a more affectionate mother to Kṛṣṇa and Balarāma.

TRANSLATION

Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

PURPORT

Yaśodāṁ preṣayām āsa. These very words show that since Kṛṣṇa and Balarāma did not care to return in response to the order of Rohiṇī, Rohiṇī thought that if Yaśodā called They would have to return, for Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

TEXT 14

क्रीडन्तं सा सुतं बालैरतिवेलं सहाग्रजम् ।
यशोदाजोहवीत् कृष्णं पुत्रस्नेहस्नुतस्तनी ॥१४॥

*krīḍantam sā sutam bālair
ativelam sahāgrajam
yaśodājohavīt kṛṣṇam
putra-sneha-snuta-stanī*

krīḍantam—engaged in playing; *sā*—mother Yaśodā; *sutam*—her son; *bālaiḥ*—with the other boys; *ati-velam*—although it was too late; *saha-agrajam*—who was playing with His elder brother, Balarāma; *yaśodā*—mother Yaśodā; *ajohavīt*—called (“Kṛṣṇa and Balarāma, come here!”); *kṛṣṇam*—unto Kṛṣṇa; *putra-sneha-snuta-stanī*—while she was calling Them, milk flowed from her breast because of her ecstatic love and affection.

TRANSLATION

Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love

and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.

PURPORT

The word *ajohavīt* means “calling them again and again.” “Kṛṣṇa and Balarāma,” she called, “please come back. You are late for Your lunch. You have played sufficiently. Come back.”

TEXT 15

कृष्ण कृष्णारविन्दाश तात एहि स्तनं पिब ।
अलं विहारैः क्षुत्क्षान्तः क्रीडाश्रान्तोऽसि पुत्रक ॥१५॥

*kṛṣṇa kṛṣṇāravindākṣa
tāta ehi stanam piba
alam vihāraiḥ ksut-kṣāntah
kriḍā-śrānto 'si putraka*

kṛṣṇa kṛṣṇa aravinda-akṣa—O Kṛṣṇa, my son, lotus-eyed Kṛṣṇa; *tāta*—O darling; *ehi*—come here; *stanam*—the milk of my breast; *piba*—drink; *alam vihāraiḥ*—after this there is no necessity of playing; *ksut-kṣāntah*—tired because of hunger; *kriḍā-śrāntah*—fatigued from playing; *asi*—You must be; *putraka*—O my son.

TRANSLATION

Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.

TEXT 16

हे रामागच्छ ताताशु सानुजः कुलनन्दन ।
ग्रातरेव कृताहारस्तद् भवान् भोक्तुमहंति ॥१६॥

*he rāmāgaccha tātāśu
sānujah kula-nandana*

*prātar eva krtāhāras
tad bhavān bhoktum arhati*

he rāma—my dear son Balarāma; *āgaccha*—please come here; *tāta*—my dear darling; *āśu*—immediately; *sa-anujah*—with Your younger brother; *kula-nandana*—the great hope of our family; *prātaḥ eva*—certainly in the morning; *kṛta-āhāraḥ*—have taken Your breakfast; *tat*—therefore; *bhavān*—You; *bhoktum*—to eat something more; *arhati*—deserve.

TRANSLATION

My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.

TEXT 17

प्रतीक्षतेत्वां दाशार्ह भोक्ष्यमाणो व्रजाधिपः ।
एशावयोः प्रियं धेहि स्वगृहान् यात बालकाः ॥१७॥

*pratīkṣate tvāṁ dāśārha
bhokṣyamāṇo vrajādhipaḥ
ehy āvayoh priyam dhehi
sva-gṛhān yāta bālakāḥ*

pratīkṣate—is waiting; *tvām*—for both of You (Kṛṣṇa and Balarāma); *dāśārha*—O Balarāma; *bhokṣyamāṇaḥ*—desiring to eat; *vrajādhipaḥ*—the King of Vraja, Nanda Mahārāja; *ehi*—come here; *āvayoh*—our; *priyam*—pleasure; *dhehi*—just consider; *sva-gṛhān*—to their respective homes; *yāta*—let them go; *bālakāḥ*—the other boys.

TRANSLATION

Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.

PURPORT

It appears that Nanda Mahārāja regularly took his food with his two sons, Kṛṣṇa and Balarāma. Yaśodā told the other boys, "Now you should go to your homes." Father and son generally sit together, so mother Yaśodā requested Kṛṣṇa and Balarāma to return, and she advised the other boys to go home so that their parents would not have to wait for them.

TEXT 18

धूलिधूसरिताङ्गस्त्वं पुत्र मज्जनमावह ।
जन्मर्क्षं तेऽद्य भवति विश्रेभ्यो देहि गाः शुचिः ॥१८॥

*dhūli-dhūsarita-āṅgas tvaṁ
putra majjanam āvaha
janmarkṣam te 'dyā bhavati
viprebhyaḥ dehi gāḥ śuciḥ*

dhūli-dhūsarita-āṅgaḥ tvam—You have become covered with dust and sand all over Your body; *putra*—my dear son; *majjanam āvaha*—now come here, take Your bath and cleanse Yourself; *janma-rkṣam*—the auspicious star of Your birth; *te*—of You; *adya*—today; *bhavati*—it is; *viprebhyaḥ*—unto the pure *brāhmaṇas*; *dehi*—give in charity; *gāḥ*—cows; *śuciḥ*—being purified.

TRANSLATION

Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the *brāhmaṇas*.

PURPORT

It is a custom of Vedic culture that whenever there is any auspicious ceremony, one should give valuable cows in charity to the *brāhmaṇas*. Therefore mother Yaśodā requested Kṛṣṇa, "Instead of being enthusiastic in playing, now please come and be enthusiastic in charity."

Yajña-dāna-tapah-karma na tyājyam kāryam eva tat. As advised in *Bhagavad-gītā* (18.5), sacrifice, charity and austerity should never be given up. *Yajño dānam tapas caiva pāvanāni maniṣinām*: even if one is very much advanced in spiritual life, one should not give up these three duties. To observe one's birthday ceremony, one should do something in terms of one of these three items (*yajña*, *dāna* or *tapah*), or all of them together.

TEXT 19

पश्य पश्य वयस्यांस्ते मातृपृष्ठान् सलङ्घकृतान् ।
त्वं च स्नातः कृताहारो विहरस्व सलङ्घकृतः ॥१९॥

*paśya paśya vayasyāṁs te
māṭr-mṛṣṭān svalaṅkṛtān
tvāṁ ca snātaḥ kṛtāhāro
viharasva svalaṅkṛtaḥ*

paśya paśya—just see, just see; *vayasyān*—boys of Your age; *te*—Your; *māṭr-mṛṣṭān*—cleansed by their mothers; *su-alāṅkṛtān*—decorated with nice ornaments; *tvām ca*—You also; *snātaḥ*—after taking a bath; *kṛta-āhāraḥ*—and eating Your lunch; *viharasva*—enjoy with them; *su-alāṅkṛtaḥ*—fully decorated like them.

TRANSLATION

Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

PURPORT

Generally young boys are competitive. If one friend has done something, another friend also wants to do something. Therefore mother Yaśodā pointed out how Kṛṣṇa's playmates were decorated, so that Kṛṣṇa might be induced to decorate Himself like them.

TEXT 20

इत्थं यशोदा तमशेषशेखरं
 मत्वा सुतं स्नेहनिबद्धधीरूपं ।
 हस्ते गृहीत्वा सहराममच्युतं
 नीत्वा स्वाटं कृतवत्यथोदयम् ॥२०॥

*ittham yaśodā tam aśeṣa-śekharam
 matvā sutam sneha-nibaddha-dhīr nṛpa
 haste gr̄hītvā saha-rāmam acyutam
 nūtvā sva-vāṭam kṛtavaty athodayam*

ittham—in this way; *yaśodā*—mother Yaśodā; *tam aśeṣa-śekharam*—unto Kṛṣṇa, who was on the peak of everything auspicious, with no question of dirtiness or uncleanliness; *matvā*—considering; *sutam*—as her son; *sneha-nibaddha-dhīh*—because of an intense spirit of love; *nṛpa*—O King (Mahārāja Parīkṣit); *haste*—in the hand; *gr̄hītvā*—taking; *saha-rāmam*—with Balarāma; *acyutam*—Kṛṣṇa, the infallible; *nūtvā*—bringing; *sva-vāṭam*—at home; *kṛtavatī*—performed; *atha*—now; *udayam*—brilliancy by bathing Him, dressing Him and decorating Him with ornaments.

TRANSLATION

My dear Mahārāja Parīkṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

PURPORT

Kṛṣṇa is always neat, clean and opulent and does not need to be washed, bathed or dressed, yet mother Yaśodā, because of affection, considered Him her ordinary child and did her duties to keep her son brilliant.

TEXT 21

श्रीशुक उवाच

गोपवृद्धा महोत्पाताननुभूय बृहद्वने ।
नन्दादयः समागम्य व्रजकार्यममन्त्रयन् ॥२१॥

*śrī-śuka uvāca
gopa-vrddhā mahotpātān
anubhūya bṛhadvane
nandādayah samāgamya
vraja-kāryam amantrayan*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *gopa-vrddhāḥ*—the elderly persons among the cowherd men; *maha-utpātān*—very great disturbances; *anubhūya*—after experiencing; *bṛhadvane*—in the place known as Bṛhadvana; *nanda-ādayah*—the cowherd men, headed by Nanda Mahārāja; *samāgamya*—assembled, came together; *vraja-kāryam*—the business of Vrajabhūmi; *amantrayan*—deliberated on how to stop the continuous disturbances in Mahāvana.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bṛhadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

TEXT 22

तत्रोपानन्दनामाह गोपो ज्ञानवयोऽधिकः ।
देशकालार्थतत्त्वज्ञः प्रियकृद् रामकृष्णयोः ॥२२॥

*tatropānanda-nāmāha
gopo jñāna-vayo-'dhikah
deśa-kālārtha-tattva-jñah
priya-kṛd rāma-kṛṣṇayoh*

tatra—in the assembly; *upānanda-nāmā*—by the name Upānanda (the elder brother of Nanda Mahārāja); *āha*—said; *gopah*—the cowherd

man; *jñāna-vayah-adhikah*—who by knowledge and by age was the eldest of all; *deśa-kāla-artha-tattva-jñāḥ*—very experienced according to time, place and circumstances; *priya-kṛt*—just for the benefit; *rāma-krṣṇayoh*—of Balarāma and Kṛṣṇa, the Supreme Personalities of Godhead.

TRANSLATION

At this meeting of all the inhabitants of Gokula, a cowherd man named Upānanda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.

TEXT 23

उत्थातव्यमितोऽसाभिगेऽकुलस्य हितैषिभिः ।
आयान्त्यत्र महोत्पाता बालानां नाशहेतवः ॥२३॥

*utthātavyam ito 'smābhīḥ
gokulasya hitaiṣibhiḥ
āyānti atra mahotpātā
bālānām nāśa-hetavaḥ*

utthātavyam—now this place should be left; *itah*—from here, from Gokula; *asmābhīḥ*—by all of us; *gokulasya*—of this place, Gokula; *hitaiṣibhiḥ*—by persons who desire good for this place; *āyānti*—are happening; *atra*—here; *mahā-utpātāḥ*—many great disturbances; *bālānām*—for the boys like Rāma and Kṛṣṇa; *nāśa-hetavaḥ*—having the definite purpose of killing Them.

TRANSLATION

He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.

TEXT 24

मुक्तः कथचिद् राक्षस्या बालचन्या बालको द्वासौ।
हरेरुग्रहान्नूनमनश्चोपरि नापतत् ॥२४॥

*muktaḥ kathañcid rāksasyā
bāla-ghnyā bālako hy asau
harer anugrahān nūnam
anaś copari nāpatat*

muktaḥ—was delivered; *kathañcit*—somehow or other; *rāksasyāḥ*—from the hands of the Rākṣasī Pūtanā; *bāla-ghnyāḥ*—who was determined to kill small children; *bālakah*—especially the child Kṛṣṇa; *hi*—because; *asau*—He; *hareḥ anugrahāt*—by the mercy of the Supreme Personality of Godhead; *nūnam*—indeed; *anāḥ ca*—and the handcart; *upari*—on top of the child; *na*—not; *apataḥ*—did fall down.

TRANSLATION

The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtanā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

TEXT 25

चक्रवातेन नीतोऽयं दैत्येन विपदं वियत् ।
शिलायां पतितस्तत्र परित्रातः सुरेश्वरैः ॥२५॥

*cakra-vātena nīto 'yam
daityena vipadam viyat
śilāyām patitas tatra
paritrātaḥ sureśvaraiḥ*

cakra-vātena—by the demon in the shape of a whirlwind (Trṇāvarta); *nītaḥ ayam*—Kṛṣṇa was taken away; *daityena*—by the demon; *vipadam*—dangerous; *viyat*—to the sky; *śilāyām*—on a slab of stone; *patitah*—fallen; *tatra*—there; *paritrātaḥ*—was saved; *suraśvaraiḥ*—by the mercy of Lord Viṣṇu or His associates.

TRANSLATION

Then again, the demon Trṇāvarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the

demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.

TEXT 26

यन्न म्रियेत द्रुमयोरन्तरं प्राप्य बालकः ।
असावन्यतमो वापि तदप्यच्युतरक्षणम् ॥२६॥

*yan na mriyeta drumayor
antaram prāpya bālakah
asāv anyatamo vāpi
tat apy acyuta-rakṣanam*

yat—then again; *na mriyeta*—did not die; *drumayoh antaram*—between the two trees; *prāpya*—although He was between; *bālakah asau*—that child, Kṛṣṇa; *anyatamo*—another child; *vā api*—or; *tat api acyuta-rakṣanam*—in that case also, He was saved by the Supreme Personality of Godhead.

TRANSLATION

Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.

TEXT 27

यावदौत्पातिकोऽरिष्टो व्रजं नाभिभवेदितः ।
तावद् बालानुपादाय यास्यामोऽन्यत्र सानुगाः॥२७॥

*yāvad autpātiko 'riṣṭo
vrajam nābhībhavet itaḥ
tāvat bālān upādāya
yāsyāmo 'nyatra sānugāḥ*

yāvat—so long; *autpātikah*—disturbing; *ariṣṭah*—the demon; *vrajam*—this Gokula Vrajabhūmi; *na*—not; *abhibhavet itaḥ*—go away from this place; *tāvat*—so long; *bālān upādāya*—for the benefit of the

boys; *yāsyāmaḥ*—we shall go; *anyatra*—somewhere else; *sa-anugāḥ*—with our followers.

TRANSLATION

All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.

PURPORT

Upānanda suggested, “By the mercy of Lord Viṣṇu, Kṛṣṇa has always been saved from so many dangerous incidents. Now let us leave this place and go someplace where we may worship Lord Viṣṇu undisturbed, before there is another cause of death from some demon who may attack us.” A devotee desires only that he may execute devotional service undisturbed. Actually we see, however, that even during the presence of Kṛṣṇa, when Nanda Mahārāja and the other cowherd men had the Supreme Personality of Godhead in their presence, there were disturbances. Of course, in every case, Kṛṣṇa came out victorious. The instruction we may derive from this is that we should not be disturbed by so-called disturbances. There have been so many disturbances to our Kṛṣṇa consciousness movement, but we cannot give up our forward march. On the contrary, people are receiving this movement very enthusiastically all over the world, and they are purchasing literature about Kṛṣṇa consciousness with redoubled energy. Thus there are both encouragements and disturbances. This was so even in Kṛṣṇa’s time.

TEXT 28

वनं वृन्दावनं नाम पश्व्यं नवकाननम् ।
गोपगोपीगवां सेव्यं पुण्याद्रितृणवीरुधम् ॥२८॥

*vanam vṛndāvanam nāma
paśavyam nava-kānanam
gopa-gopī-gavāṁ sevyam
punyādri-tṛṇa-vīrudham*

vanam—another forest; *vṛndāvanam nāma*—named Vṛndāvana; *paśavyam*—a very suitable place for maintenance of the cows and other

animals; *nava-kānanam*—there are many new gardenlike places; *gopā-gopī-gavām*—for all the cowherd men, the members of their families, and the cows; *seyyam*—a very happy, very suitable place; *punya-adri*—there are nice mountains; *trṇa*—plants; *vīrudham*—and creepers.

TRANSLATION

Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs and our animals.

PURPORT

Vṛndāvana is situated between Nandeśvara and Mahāvana. Formerly the cowherd men had shifted to Mahāvana, but still there were disturbances. Therefore the cowherd men selected Vṛndāvana, which was between the two villages, and decided to go there.

TEXT 29

तत्त्राद्यैव यास्यामः शकटान् युङ्क मा चिरम् ।
गोधनान्यग्रतो यान्तु भवतां यदि रोचते ॥२९॥

*tat tatrādyeva yāsyāmaḥ
śakaṭān yuṅkta mā ciram
godhanāny agrataḥ yāntu
bhavatām yadi rocate*

tat—therefore; *tatra*—there; *adya eva*—just today; *yāsyāmaḥ*—let us go; *śakaṭān*—all the carts; *yuṅkta*—make ready; *mā ciram*—without delay; *go-dhanāni*—all the cows; *agrataḥ*—in front; *yāntu*—let them go; *bhavatām*—of all of you; *yadi*—if; *rocate*—it is pleasing to accept it.

TRANSLATION

Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.

TEXT 30

तच्छृत्वैकधियो गोपाः साधु साध्विति वादिनः ।
व्रजान् स्वान् स्वान् समायुज्य ययू रूढपरिच्छदाः ॥३०॥

*tac chrutvaika-dhiyo gopāḥ
sādhu sādhv iti vādinaḥ
vrajān svān svān samāyujya
yayū rūḍha-paricchadāḥ*

tat śrutvā—hearing this advice of Upānanda’s; *eka-dhiyah*—voting unanimously; *gopāḥ*—all the cowherd men; *sādhu sādhu*—very nice, very nice; *iti*—thus; *vādinaḥ*—speaking, declaring; *vrajān*—cows; *svān svān*—own respective; *samāyujya*—assembling; *yayuh*—started; *rūḍha-paricchadāḥ*—all the dresses and paraphernalia having been kept on the carts.

TRANSLATION

Upon hearing this advice from Upānanda, the cowherd men unanimously agreed. “Very nice,” they said. “Very nice.” Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.

TEXTS 31–32

वृद्धान् बालान् स्त्रियो राजन् सर्वोपकरणानि च ।
अनः स्वारोप्य गोपाला यत्ता आत्तशरासनाः ॥३१॥
गोधनानि पुरस्कृत्य शृङ्गाष्टापूर्यं सर्वतः ।
तूर्यघोषेण महता ययुः सहपुरोहिताः ॥३२॥

*vṛddhān bālān striyo rājan
sarvopakaraṇāni ca
anaḥsv āropya gopālā
yatītā āttā-śarāsanāḥ*

*godhanāni puraskṛtya
śrīṅgāny āpūrya sarvataḥ*

*tūrya-ghoṣeṇa mahatā
yayuḥ saha-purohitāḥ*

vṛddhān—first all the old men; *bālān*—children; *striyah*—women; *rājan*—O King Parikṣit; *śarva-upakaraṇāni ca*—then all sorts of necessities and whatever belongings they had; *anahsu*—on the bullock carts; *āropya*—keeping; *gopālāḥ*—all the cowherd men; *yattāḥ*—with great care; *ātta-śara-asanāḥ*—fully equipped with arrows and bows; *go-dhanāni*—all the cows; *puraskṛtya*—keeping in front; *śringāṇi*—bugles or horns; *āpūrya*—vibrating; *sarvataḥ*—all around; *tūrya-ghoṣeṇa*—with the resounding of the bugles; *mahatā*—loud; *yayuḥ*—started; *saha-purohitāḥ*—with the priests.

TRANSLATION

Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parikṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.

PURPORT

In this connection it is to be noted that although the inhabitants of Gokula were mostly cowherd men and cultivators, they knew how to defend themselves from danger and how to give protection to the women, the old men, the cows and the children, as well as to the brahminical *purohitas*.

TEXT 33

गोप्यो रुद्रथा नूत्नकुचकुञ्जमकान्तयः ।
कृष्णलीलाजगुः प्रीत्या निष्ककण्ड्यः सुवाससः ॥३३॥

*gopyo rūḍha-rathā nūtna-
kuca-kunḍuma-kāntayaḥ
kṛṣṇa-lilā jaguḥ prītyā
niṣka-kanṭhyāḥ suvāsasaḥ*

gopyah—all the cowherd women; *rūḍha-rathāḥ*—while riding on the bullock carts; *nūṭna-kuca-kunkuma-kāntayah*—their bodies, especially their breasts, were decorated with fresh *kunkuma*; *kṛṣṇa-lilāḥ*—the pastimes of Kṛṣṇa; *jaguḥ*—they chanted; *prītyā*—with great pleasure; *niṣka-kaṇṭhyah*—decorated with lockets on their necks; *su-vāsasah*—very well dressed.

TRANSLATION

The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh *kunkuma* powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.

TEXT 34

तथा यशोदारोहिण्यावेकं शकटमास्थिते ।
रेजतुः कृष्णरामाभ्यां तत्कथाश्रवणोत्सुके ॥३४॥

*tathā yaśodā-rohinyāv
ekam śakaṭam āsthite
rejatuḥ kṛṣṇa-rāmābhyaṁ
tat-kathā-śravaṇotsuke*

tathā—as well as; *yaśodā-rohinyau*—both mother Yaśodā and mother Rohinī; *ekam śakaṭam*—on one bullock cart; *āsthite*—seated; *rejatuḥ*—very beautiful; *kṛṣṇa-rāmābhyaṁ*—Kṛṣṇa and Balarāma, along with Their mothers; *tat-kathā*—of the pastimes of Kṛṣṇa and Balarāma; *śravaṇa-utsuke*—being situated in hearing with great transcendental pleasure.

TRANSLATION

Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohinīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.

PURPORT

It appears that mother Yaśodā and Rohinī could not be separated from Kṛṣṇa and Balarāma even for a moment. They used to pass their time either by taking care of Kṛṣṇa and Balarāma or by chanting about Their pastimes. Thus mother Yaśodā and Rohinī looked very beautiful.

TEXT 35

वृन्दावनं संप्रविश्य सर्वकालसुखावहम् ।
तत्र चक्रुर्बजावासं शक्टैरर्धचन्द्रवत् ॥३५॥

*vṛndāvanam sampraviśya
sarva-kāla-sukhāvaham
tatra cakrur vrajāvāsam
śakaṭair ardha-candrvat*

vṛndāvanam—the sacred place by the name Vṛndāvana; *sampraviśya*—after entering; *sarva-kāla-sukha-āvaham*—where in all seasons it is pleasing to live; *tatra*—there; *cakruḥ*—they made; *vraja-āvāsam*—inhabitation of Vraja; *śakaṭaiḥ*—by the bullock carts; *ardha-candra-vat*—making a semicircle like a half moon.

TRANSLATION

In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.

PURPORT

As stated in the *Viṣṇu Purāṇa*:

*śakaṭī-vāṭa-paryantaś
candrārdha-kāra-saṁsthite*

And as stated in the *Hari-varṇa*:

*kaṇṭakibhiḥ pravṛddhābhis
tathā kaṇṭakibhir drumaiḥ*

*nikhātocchrita-śākhābhīr
abhipūtam samantataḥ*

There was no need to make fences all around. One side was already defended by thorn trees, and thus the thorn trees, the bullock carts and the animals encircled the inhabitants in their temporary residence.

TEXT 36

वृन्दावनं गोवर्धनं यमुनापुलिनानि च ।
वीक्ष्यासीदुत्तमा प्रीति राममाधवयोर्नृप ॥३६॥

*vṛndāvanam govardhanam
yamunā-pulināni ca
vīkṣya-āśid uttamā prīti
rāma-mādhavayor nṛpa*

vṛndāvanam—the place known as Vṛndāvana; *govardhanam*—along with Govardhana Hill; *yamunā-pulināni ca*—and the banks of the River Yamunā; *vīkṣya*—seeing this situation; *āśit*—remained or was enjoyed; *uttamā prīti*—first-class pleasure; *rāma-mādhavayoh*—of Kṛṣṇa and Balarāma; *nṛpa*—O King Parikṣit.

TRANSLATION

O King Parikṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.

TEXT 37

एवं व्रजौकसां प्रीतिं यच्छन्तौ बालचेष्टितैः ।
कलवाक्यैः स्वाकलेन वत्सपालौ बभूवतुः ॥३७॥

*evam vrajaukasām prītīm
yacchantau bāla-ceṣṭitaiḥ
kala-vākyaiḥ sva-kālena
vatsa-pālau babhūvatuḥ*

evam—in this way; *vraja-okaśām*—to all the inhabitants of Vraja; *prītim*—pleasure; *yacchantau*—giving; *bāla-ceṣṭitaiḥ*—by the activities and pastimes of childhood; *kala-vākyaiḥ*—and by very sweet broken language; *sva-kālenā*—in due course of time; *vatsa-pālau*—to take care of the calves; *babhūvatuḥ*—were grown up.

TRANSLATION

In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.

PURPORT

As soon as Kṛṣṇa and Balarāma were a little grown up, They were meant for taking care of the calves. Although born of a very well-to-do family, They still had to take care of the calves. This was the system of education. Those who were not born in *brāhmaṇa* families were not meant for academic education. The *brāhmaṇas* were trained in a literary, academic education, the *kṣatriyas* were trained to take care of the state, and the *vaiśyas* learned how to cultivate the land and take care of the cows and calves. There was no need to waste time going to school to be falsely educated and later increase the numbers of the unemployed. Kṛṣṇa and Balarāma taught us by Their personal behavior. Kṛṣṇa took care of the cows and played His flute, and Balarāma took care of agricultural activities with a plow in His hand.

TEXT 38

अविदूरे व्रजभुवः सह गोपालदारकैः ।
चारयामासतुर्वत्सान् नानाक्रीडापरिच्छदौ ॥३८॥

avidūre vraja-bhuvaḥ
saha gopāla-dārakaiḥ
cārayām āsatūr vatsān
nānā-kriḍā-paricchadau

avidūre—not very far from the residential quarters of the Vrajavāsīs; *vraja-bhuvaḥ*—from the land known as Vraja; *saha gopāla-dārakaiḥ*—

with other boys of the same profession (cowherd boys); *cārayām*—tended; *vatsān*—the small calves; *nānā*—various; *kridā*—sporting; *paricchadau*—dressed very nicely in different ways and equipped with implements.

TRANSLATION

Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.

TEXTS 39–40

कचिद् वाद्यतो वेणुं क्षेपणौः क्षिपतः कचित् ।
 कचित् पादैः किञ्चिणीभिः कचित् कृत्रिमगोवृष्टैः॥३९॥
 वृषायमाणौ नर्दन्तौ युयुधाते परस्परम् ।
 अनुकृत्य रूतर्जन्तुश्चेरुः प्राकृतौ यथा ॥४०॥

*kvacid vādayato veṇum
 kṣepaṇaiḥ kṣipataḥ kvacit
 kvacit pādaiḥ kinkinībhīḥ
 kvacit kṛtrima-go-vṛṣaiḥ*

*vṛṣāyamāṇau nardantau
 yuyudhāte parasparam
 anukṛtya rutair jantūṁś
 ceratuḥ prākṛtau yathā*

kvacit—sometimes; *vādayataḥ*—blowing; *veṇum*—on the flute; *kṣepaṇaiḥ*—with a device of rope for throwing; *kṣipataḥ*—throwing stones to get fruit; *kvacit*—sometimes; *kvacit pādaiḥ*—sometimes with the legs; *kinkinībhīḥ*—with the sound of ankle bells; *kvacit*—sometimes; *kṛtrima-go-vṛṣaiḥ*—by becoming artificial cows and bulls; *vṛṣāyamāṇau*—imitating the animals; *nardantau*—roaring loudly; *yuyudhāte*—They both used to fight; *parasparam*—with one another; *anukṛtya*—imitating; *rutaiḥ*—by resounding; *jantūn*—all the animals; *ceratuḥ*—They used to wander; *prākṛtau*—two ordinary human children; *yathā*—like.

TRANSLATION

Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.

PURPORT

Vṛndāvana is full of peacocks. *Kūjat-kokila-hamṣa-sārasa-gaṇākīrṇe mayūrākule*. The Vṛndāvana forest is always full of cuckoos, ducks, swans, peacocks, cranes and also monkeys, bulls and cows. So Kṛṣṇa and Balarāma used to imitate the sounds of these animals and enjoy sporting.

TEXT 41

**कदाचिद् यमुनातीरे वत्सांशारयतोः स्वकैः ।
वयस्यैः कृष्णबलयोर्जिघांसुदैत्य आगमत् ॥४१॥**

*kadācid yamunā-tire
 vatsāṁś cārayatoḥ svakaiḥ
 vayasyaiḥ kṛṣṇa-balayor
 jīghāṁsuḥ daityaḥ āgamat*

kadācit—sometimes; yamunā-tire—on the bank of the Yamunā; vatsāṁś—the calves; cārayatoḥ—when They were tending; svakaiḥ—Their own; vayasyaiḥ—with other playmates; kṛṣṇa-balayoḥ—both Kṛṣṇa and Balarāma; jīghāṁsuḥ—desiring to kill Them; daityaḥ—another demon; āgamat—reached there.

TRANSLATION

One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the River Yamunā, another demon arrived there, desiring to kill Them.

TEXT 42

तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः ।
दर्शयन् बलदेवाय शनैर्मुग्ध इवासदत् ॥४२॥

*tam vatsa-rūpiṇam vīkṣya
vatsa-yūtha-gataṁ hariḥ
darśayan baladevāya
śanair mugdha ivāsadat*

tam—unto the demon; *vatsa-rūpiṇam*—assuming the form of a calf; *vīkṣya*—seeing; *vatsa-yūtha-gataṁ*—when the demon entered the group of all the other calves; *hariḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *darśayan*—indicating; *baladevāya*—unto Baladeva; *śanaiḥ*—very slowly; *mugdhaḥ iva*—as if He did not understand anything; *āsada*—came near the demon.

TRANSLATION

When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, “Here is another demon.” Then He very slowly approached the demon, as if He did not understand the demon’s intentions.

PURPORT

The import of the words *mugdha iva* is that although Kṛṣṇa knows everything, here He pretended that He did not understand why the demon had entered among the calves, and He informed Baladeva by a sign.

TEXT 43

गृहीत्वापरपादाभ्यां सहलाङ्गूलमच्युतः ।
आमयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम् ।
स कपित्थैर्महाकायः पात्यमानैः पपात ह ॥४३॥

*gṛhitvāpara-pādābhyaṁ
saha-lāngūlam acyutah*

*bhrāmayitvā kapitthāgre
prāhiṇod gata-jīvitam
sa kapitthair mahā-kāyah
pātyamānaiḥ papāta ha*

grhitvā—capturing; *apara-pādābhyaṁ*—with the hind legs; *saha*—along with; *lāṅgūlam*—the tail; *acyutah*—Kṛṣṇa, the Supreme Personality of Godhead; *bhrāmayitvā*—twirling around very severely; *kapittha-agre*—on the top of a *kapittha* tree; *prāhiṇot*—threw him; *gata-jīvitam*—lifeless body; *sah*—that demon; *kapitthaiḥ*—with the *kapittha* trees; *mahā-kāyah*—assumed a great body; *pātyamānaiḥ*—and while the tree fell down; *papāta ha*—he fell dead on the ground.

TRANSLATION

Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a *kapittha* tree, which then fell down, along with the body of the demon, who had assumed a great form.

PURPORT

Kṛṣṇa killed the demon in such a way as to get the *kapittha* fruits to fall so that He and Balarāma and the other boys could take advantage of the opportunity to eat them. The *kapittha* is sometimes called *ksatbelphala*. The pulp of this fruit is very palatable. It is sweet and sour, and everyone likes it.

TEXT 44

तं वीक्ष्य विस्मिता बालाः शशसुः साधु साध्विति ।
देवाश्च परिसन्तुष्टा बभूवुः पुष्पवर्षिणः ॥४४॥

*tam vikṣya vismitā bālāḥ
śāśānsuḥ sādhū sādhv iti
devāś ca parisantuṣṭā
babhūvuḥ puṣpa-varṣināḥ*

tam—this incident; *vikṣya*—observing; *vismitāḥ*—very much astonished; *bālāḥ*—all the other boys; *śāśānsuḥ*—praised highly; *sādhū*

sādhu iti—exclaiming, “Very good, very good”; *devāḥ ca*—and all the demigods from the heavenly planets; *parisantuṣṭāḥ*—being very much satisfied; *babhūvuh*—became; *puṣpa-varṣīṇah*—showered flowers on Kṛṣṇa.

TRANSLATION

Upon seeing the dead body of the demon, all the cowherd boys exclaimed, “Well done, Kṛṣṇa! Very good, very good! Thank You.” In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

TEXT 45

तौ वत्सपालकौ भूत्वा सर्वलोकैकपालकौ ।
सप्रातराशौ गोवत्सांशारयन्तौ विचेरतुः ॥४५॥

*tau vatsa-pālakau bhūtvā
sarva-lokaika-pālakau
saprātar-āśau go-vatsāṁś
cārayantau viceratuḥ*

tau—Kṛṣṇa and Balarāma; *vatsa-pālakau*—as if taking care of the calves; *bhūtvā*—so becoming; *sarva-loka-eka-pālakau*—although They are the maintainers of all living beings throughout the whole universe; *sa-prātaḥ-āśau*—finishing breakfast in the morning; *go-vatsān*—all the calves; *cārayantau*—tending; *viceratuḥ*—wandered here and there.

TRANSLATION

After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

PURPORT

Paritrāṇāya sādhūnām vināśāya ca duṣkṛtām. Kṛṣṇa’s daily business here in this material world was to kill the *duṣkṛtis*. This did not hamper

His daily affairs, for it was routine work. While He tended the calves on the bank of the River Yamunā, two or three incidents took place every day, and although these were serious, killing the demons one after another appeared to be His daily routine work.

TEXT 46

स्वं स्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा ।
गत्वा जलाशयाभ्याशं पाययित्वा पशुर्जलम् ॥४६॥

*svam svam vatsa-kulam sarve
pāyayisyanta ekadā
gatvā jalāśayābhyaśam
pāyayitvā papur jalam*

svam svam—own respective; vatsa-kulam—the group of calves; sarve—all the boys and Kṛṣṇa and Balarāma; pāyayisyantah—desiring to have them drink water; ekadā—one day; gatvā—going; jala-āśaya-abhyāśam—near the water tank; pāyayitvā—after allowing the animals to drink water; papuh jalam—they also drank water.

TRANSLATION

One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.

TEXT 47

ते तत्र ददृशुर्बाला महासत्त्वमवस्थितम् ।
तत्रसुर्वज्रनिर्भिन्नं गिरेः शृङ्गमिव च्युतम् ॥४७॥

*te tatra dadṛśur bālā
mahā-sattvam avasthitam
tatrasur vajra-nirbhinnam
gireḥ śṛṅgam iva cyutam*

te—they; tatra—there; dadṛśuḥ—observed; bālāḥ—all the boys; mahā-sattvam—a gigantic body; avasthitam—situated; tatasuḥ—became afraid; vajra-nirbhinnam—broken by a thunderbolt; gireḥ śringam—the peak of a mountain; iva—like; cyutam—fallen there.

TRANSLATION

Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

TEXT 48

स वै बको नाम महानसुरो बकरूपधृक् ।
आगत्य सहसा कृष्णं तीक्ष्णातुण्डोऽग्रसद् बली ॥४८॥

*sa vai bako nāma mahān
asuro baka-rūpa-dhṛk
āgatya sahasā kṛṣṇam
tīkṣṇa-tuṇḍo 'grasad balī*

sah—that creature; vai—indeed; bakaḥ nāma—by the name Bakāsura; mahān asurah—a great, gigantic demon; baka-rūpa-dhṛk—assumed the bodily shape of a big duck; āgatya—coming there; sahasā—all of a sudden; kṛṣṇam—Kṛṣṇa; tīkṣṇa-tuṇḍah—sharp beak; agrasat—swallowed; balī—very powerful.

TRANSLATION

That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.

TEXT 49

कृष्णं महाबकग्रस्तं दृष्ट्वा रामादयोऽर्भकाः ।
बभूवुरिन्द्रियाणीव विना प्राणं विचेतसः ॥४९॥

*kṛṣṇam mahā-baka-grastam
drṣṭvā rāmādayo 'rbhakāḥ*

*babhūvur indriyāṇīva
vinā prāṇam vicetasah*

kṛṣṇam—unto Kṛṣṇa; *mahā-baka-grastam*—swallowed by the great duck; *dṛṣṭivā*—seeing this incident; *rāma-ādayaḥ arbhakāḥ*—all the other boys, headed by Balarāma; *babhūvuḥ*—became overwhelmed; *indriyāṇi*—senses; *iva*—like; *vinā*—without; *prāṇam*—life; *vicetasah*—very much bewildered, almost unconscious.

TRANSLATION

When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.

PURPORT

Although Balarāma can do everything, because of intense affection for His brother He was momentarily bewildered. A similar thing is stated to have happened in connection with *rukmini-haraṇa*, the kidnapping of Rukmini. When Kṛṣṇa, after kidnapping Rukmini, was attacked by all the kings, Rukmini was momentarily bewildered, until the Lord took the proper steps.

TEXT 50

तं तालुमूलं प्रदहन्तमग्निवद्
गोपालसूनुं पितरं जगदगुरोः ।
चच्छर्दं सद्योऽतिरुषाक्षतं बक-
स्तुण्डेन हन्तुं पुनरभ्यपद्यत ॥५०॥

*tam tālu-mūlam pradahantam agnivad
gopāla-sūnum pitaram jagad-guroḥ
caccharda sadyo 'tiruṣākṣataṁ bakas
tuṇḍena hantum punar abhyapadyata*

taṁ—Kṛṣṇa; *tālu-mūlam*—the root of the throat; *pradahantam*—burning; *agni-vat*—like fire; *gopāla-sūnum*—Kṛṣṇa, the son of a cowherd man; *pitaram*—the father; *jagat-guroḥ*—of Lord Brahmā;

caccharda—got out of his mouth; *sadyah*—immediately; *ati-ruṣā*—with great anger; *akṣatam*—without being hurt; *bakaḥ*—Bakāsura; *tundena*—with his sharp beak; *hantum*—to kill; *punah*—again; *abhyapadyata*—endeavored.

TRANSLATION

Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakāsura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.

PURPORT

Although Kṛṣṇa is always as soft as a lotus, within the throat of Bakāsura He created a burning sensation of being hotter than fire. Although Kṛṣṇa's whole body is sweeter than sugar candy, Bakāsura tasted bitterness and therefore immediately vomited Kṛṣṇa up. As stated in *Bhagavad-gītā* (4.11), *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*. When Kṛṣṇa is accepted as an enemy, He becomes the most intolerable object for the nondevotee, who cannot tolerate Kṛṣṇa within or without. Here this is shown by the example of Bakāsura.

TEXT 51

तमापतन्तं स निगृह्य तुण्डयो-
दर्भ्यां बकं कंससखं सतां पतिः ।
पश्यत्सु बालेषु ददार लीलया
मुदावहो वीरणवद् दिवौकसाम् ॥५१॥

*tam āpatantam sa nigṛhya tuṇḍayor
dorbhyām bakaṁ karīsa-sakhaṁ satāṁ patiḥ
paśyatsu bāleṣu dadāra līlāyā
mudāvaho vīraṇavad divaukasām*

tam—unto Bakāsura; *āpatantam*—again endeavoring to attack Him; *sah*—Lord Kṛṣṇa; *nigṛhya*—capturing; *tuṇḍayoh*—by the beak;

dorbhyām—with His arms; *bakam*—Bakāsura; *karṇsa-sakham*—who was the friend and associate of Karṇsa; *satām patih*—Lord Kṛṣṇa, the master of the Vaiṣṇavas; *paśyatsu*—while observing; *bāleṣu*—all the cowherd boys; *dadāra*—bifurcated; *līlayā*—very easily; *mudā-āvahāḥ*—this action was very much pleasing; *vīraṇa-vat*—like the grass called *vīraṇa* (as it is bifurcated); *divaukasām*—to all the denizens of heaven.

TRANSLATION

When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Karṇsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated Him, as a child splits a blade of *vīraṇa* grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.

TEXT 52

तदा बकारिं सुरलोकवासिनः
समाकिरन् नन्दनमाल्लिकादिभिः ।
समीडिरे चानकशङ्खसंस्तवै-
तद् वीक्ष्य गोपालसुता विसिमिरे ॥५२॥

*tadā bakārim sura-loka-vāsinah
samākiran nandana-mallikādibhiḥ
samīḍire cānaka-śaṅkha-saṁstavais
tat vīkṣya gopāla-sutā visismire*

tadā—at that time; *baka-arim*—unto the enemy of Bakāsura; *sura-loka-vāsinah*—the celestial denizens of the higher planets; *saṁākiran*—showered flowers; *nandana-mallikā-ādibhiḥ*—with such flowers as *mallikā*, which are grown in Nandana-kānana; *saṁīḍire*—also congratulated Him; *ca*—and; *ānaka-śaṅkha-saṁstavaiḥ*—by celestial kettle-drums and conchshells, accompanied with prayers; *tat vīkṣya*—by seeing this; *gopāla-sutāḥ*—the cowherd boys; *visismire*—were struck with wonder.

TRANSLATION

At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.

TEXT 53

मुक्तं बकास्यादुपलभ्य बालका
 रामादयः प्राणमिवेन्द्रियो गणः ।
 स्थानागतं तं परिरभ्य निर्वृताः
 प्रणीय वत्सान् व्रजमेत्य तजगुः ॥५३॥

*muktam baka-āsyāt upalabhyā bālakā
 rāmādayaḥ prāṇam ivendriyo gaṇaḥ
 sthāna-āgatam tam parirabhya nirvṛtāḥ
 prāṇīya vatsān vrajam etya taj jaguḥ*

muktam—thus released; *baka-āsyāt*—from the mouth of Bakāsura; *upalabhyā*—getting back; *bālakāḥ*—all the boys, the playmates; *rāmādayaḥ*—headed by Balarāma; *prāṇam*—life; *iva*—like; *indriyah*—senses; *gaṇaḥ*—all of them; *sthāna-āgatam*—going to their own place; *tam*—unto Kṛṣṇa; *parirabhya*—embracing; *nirvṛtāḥ*—being freed from the danger; *prāṇīya*—after collecting; *vatsān*—all the calves; *vrajam etya*—returning to Vrajabhūmi; *tat jaguḥ*—loudly declared the incident.

TRANSLATION

Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly.

PURPORT

It was the practice of the inhabitants of Vrajabhūmi to compose poetry about the incidents that occurred in the forest when Kṛṣṇa performed His different activities of killing the *asuras*. They would compose all the stories in poetry or have this done by professional poets, and then they would sing about these incidents. Thus it is written here that the boys sang very loudly.

TEXT 54

श्रत्वा तद् विसिता गोपा गोप्यश्चातिप्रियादतःः ।
प्रेत्यागतमिवोत्सुक्यादैक्षन्त त्रषितेक्षणाः ॥५४॥

*śrutvā tad vismitā gopā
gopyaś cātipriyādṛtāḥ
pretyāgatam ivotsukyād
aikṣanta ṛṣitekṣaṇāḥ*

śrutvā—after hearing; *tat*—these incidents; *vismitāḥ*—being struck with wonder; *gopāḥ*—the cowherd men; *gopyaḥ ca*—and their respective wives; *ati-priya-ādṛtāḥ*—received the news with great transcendental pleasure; *pretyā āgatam iva*—thought that it was as if the boys had returned from death; *utsukyāt*—with great eagerness; *aikṣanta*—began to look upon the boys; *ṛṣita-iṣaṇāḥ*—with full satisfaction, they did not want to turn their eyes from Kṛṣṇa and the boys.

TRANSLATION

When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

PURPORT

Because of intense love for Kṛṣṇa, the cowherd men and women simply remained silent, thinking of how Kṛṣṇa and the boys had been

saved. The cowherd men and women looked upon Kṛṣṇa and the boys and did not desire to turn their eyes aside.

TEXT 55

अहो बतास्य बालस्य बहवो मृत्यवोऽभवन् ।
अप्यासीद् विप्रियं तेषां कृतं पूर्वं यथो भयम् ॥५५॥

*aho batāsyā bālasya
bahavo mṛtyavō 'bhavan
apy āśid vipriyam teṣām
kṛtam pūrvam yato bhayam*

aho bata—it is very astonishing; *asya*—of this; *bālasya*—Kṛṣṇa; *bahavaḥ*—many, many; *mṛtyavah*—causes of death; *abhavan*—appeared; *api*—still; *āśit*—there was; *vipriyam*—the cause of death; *teṣām*—of them; *kṛtam*—done; *pūrvam*—formerly; *yataḥ*—from which; *bhayam*—there was fear of death.

TRANSLATION

The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

PURPORT

The cowherd men innocently thought, “Because our Kṛṣṇa is innocent, the causes of death that appeared before Him were themselves killed instead of Kṛṣṇa. This is the greatest grace of the Supreme Personality of Godhead.”

TEXT 56

अथाप्यभिभवन्त्येनं नैव ते घोरदर्शनाः ।
जिघांसयैनमासाद्य नश्यन्त्यग्नौ पतङ्गवत् ॥५६॥

*athāpy abhibhavanty enam
naiva te ghorā-darśanāḥ*

*jīghāṁsayainam āsādyā
naśyanty agnau pataṅgavat*

atha api—although they come to attack; *abhibhavanti*—they are able to kill; *enam*—this boy; *na*—not; *eva*—certainly; *te*—all of them; *ghora-darśanāḥ*—very fierce looking; *jīghāṁsayā*—because of envy; *enam*—unto Kṛṣṇa; *āsādyā*—approaching; *naśyanti*—are vanquished (death occurs to the aggressor); *agnau*—in fire; *pataṅga-vat*—like flies.

TRANSLATION

Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

PURPORT

Nanda Mahārāja innocently thought, “Perhaps this boy Kṛṣṇa formerly killed all these demons, and therefore in this life they are envious and are attacking Him. But Kṛṣṇa is a fire, and they are flies, and in a fight between fire and flies, the fire is always victorious.” Fighting is always taking place between the demons and the power of the Supreme Personality. *Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* (Bg. 4.8). Anyone who is against the control of the Supreme Personality of Godhead must be killed, life after life. Ordinary living beings are subject to *karma*, but the Supreme Personality of Godhead is always victorious over the demons.

TEXT 57

अहो ब्रह्मविदां वाचो नासत्याः सन्ति कर्हिचित् ।
गर्गो यदाह भगवानन्वभावि तथैव तत् ॥५७॥

*aho brahma-vidām vāco
nāsatyāḥ santi karhicit
gargo yad āha bhagavān
anvabhāvi tathaiva tat*

aho—how wonderful it is; *brahma-vidām*—of persons who have full knowledge of Brahman, transcendence; *vācaḥ*—the words; *na*—never;

asatyāḥ—untruth; *santi*—become; *karhicit*—at any time; *gargah*—Gargamuni; *yat*—whatever; *āha*—predicted; *bhagavān*—Gargamuni, the most powerful; *anvabhāvi*—is exactly happening; *tathā eva*—as; *tat*—that.

TRANSLATION

The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.

PURPORT

The purpose of human life is indicated in the *Brahma-sūtra*: *athāto brahma-jijñāsā*. To make one's life perfect—in the past, present and future—one must learn about Brahman. Because of intense affection, Nanda Mahārāja could not understand Kṛṣṇa as He is. Gargamuni was able to know everything, past, present and future, by studying the *Vedas*, but Nanda Mahārāja could not understand Kṛṣṇa directly. Because of his intense love for Kṛṣṇa, he forgot who Kṛṣṇa was and could not understand Kṛṣṇa's potency. Although Kṛṣṇa is Nārāyaṇa Himself, Gargamuni did not disclose this. Thus Nanda Mahārāja appreciated the words of Gargamuni, but because of his deep affection he could not understand who Kṛṣṇa was, although Gargamuni had said that Kṛṣṇa's qualities would be exactly like those of Nārāyaṇa.

TEXT 58

इति नन्दादयो गोपाः कृष्णरामकथां मुदा ।
कुर्वन्तो रममाणाश्च नाविन्दन् भववेदनाम् ॥५८॥

*iti nandādayo gopāḥ
kṛṣṇa-rāma-kathām mudā
kurvanto ramamāṇāś ca
nāvindan bhava-vedanām*

iti—in this way; *nanda-ādayaḥ*—all the cowherd men, headed by Nanda Mahārāja; *gopāḥ*—cowherd men; *kṛṣṇa-rāma-kathām*—narration of incidents in connection with Bhagavān Kṛṣṇa and Rāma; *mudā*—in great transcendental pleasure; *kurvantaḥ*—doing that; *ramamāṇāḥ*

ca—enjoyed life and increased their affection for Kṛṣṇa; *na*—not; *avindan*—perceived; *bhava-vedanām*—the tribulations of material existence.

TRANSLATION

In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

PURPORT

Here is an instruction about the result of studying or discussing the *kṛṣṇa-lilās* that appear in Śrimad-Bhāgavatam. *Sadyo hṛdy avarudhyate 'tra krtibhiḥ śuśrūṣubhis tat-kṣanāt* (*Bhāg.* 1.1.2). Nanda Mahārāja and Yaśodā in Vṛndāvana appeared like ordinary persons of this material world, but they never felt the tribulations of this world, although they sometimes met many dangerous situations created by the demons. This is a practical example. If we follow in the footsteps of Nanda Mahārāja and the *gopas*, we can all be happy simply by discussing the activities of Kṛṣṇa.

*anarthopaśamāṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-samhitām
(Bhāg. 1.7.6)*

Vyāsadeva has given this literature so that everyone may understand one's transcendental position simply by discussing *bhāgavata-kathā*. Even at the present moment, everyone everywhere can be happy and free from material tribulations by following Śrimad-Bhāgavatam. There is no need of austerities and penances, which in this age are very difficult to perform. Śrī Caitanya Mahāprabhu has therefore declared, *sarvātma-snapanāṁ param vijayate śrī-kṛṣṇa-saṅkīrtanam*. By our Kṛṣṇa consciousness movement, we are trying to distribute Śrimad-Bhāgavatam so that anyone in any part of the world can be absorbed in the Kṛṣṇa consciousness movement by chanting and hearing about the activities of Kṛṣṇa and be free from all material tribulations.

TEXT 59

एवं विहारैः कौमारैः कौमारं जहतुर्वर्जे ।
निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः ॥५९॥

*evam vihāraih kaumāraih
kaumāram jahatur vraje
nilāyanaiḥ setu-bandhair
markaṭotplavanādibhiḥ*

evam—in this way; *vihāraih*—by different pastimes; *kaumāraih*—childish; *kaumāram*—the age of childhood; *jahatuḥ*—(Kṛṣṇa and Balarāma) passed; *vraje*—in Vrajabhūmi; *nilāyanaiḥ*—by playing hide-and-seek; *setu-bandhaiḥ*—by constructing an artificial bridge on the ocean; *markaṭa*—like the monkeys; *utplavana-ādibhiḥ*—by jumping here and there, etc.

TRANSLATION

In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

Thus end the Bhaktivedanta purports of the Tenth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled “The Childhood Pastimes of Kṛṣṇa.”

CHAPTER TWELVE

The Killing of the Demon Aghāsura

This chapter describes in detail Kṛṣṇa's pastime of killing Aghāsura.

One day Kṛṣṇa wanted to enjoy a picnic lunch within the forest, and therefore He went out early into the forest with the other cowherd boys, accompanied by their respective groups of calves. While they were enjoying their picnic, Aghāsura, the younger brother of Pūtanā and Bakāsura, appeared there, desiring to kill Kṛṣṇa and His companions. The demon, who had been sent by Karīsa, assumed the form of a python, expanding himself to a length of eight miles and the height of a mountain, his mouth seeming to extend from the surface of the earth to the heavenly planets. Having assumed this feature, Aghāsura lay on the road. Kṛṣṇa's friends, the cowherd boys, thought that the demon's form was one of the beautiful spots of Vṛndāvana. Thus they wanted to enter within the mouth of this gigantic python. The gigantic figure of the python became a subject for their sporting pleasure, and they began to laugh, confident that even if this figure were dangerous, Kṛṣṇa was there to protect them. In this way, they proceeded toward the mouth of the gigantic figure.

Kṛṣṇa knew everything about Aghāsura, and therefore He wanted to forbid His friends to enter the demon's mouth, but in the meantime all the cowherd boys, along with their groups of calves, entered the mouth of that gigantic figure. Kṛṣṇa was waiting outside, and Aghāsura was waiting for Kṛṣṇa, thinking that as soon as Kṛṣṇa entered he would close his mouth so that everyone would die. While waiting for Kṛṣṇa, he refrained from swallowing the boys. In the meantime, Kṛṣṇa was thinking of how to save the boys and kill Aghāsura. Thus He entered the mouth of the gigantic *asura*, and when He was within the demon's mouth along with His friends, He expanded His body to such an extent that the *asura* suffocated and died. After this, Kṛṣṇa, by casting His nectarean glance upon His friends, brought them back to life, and with pleasure they all came out unhurt. Thus Kṛṣṇa encouraged all the demigods, and they expressed their pleasure and happiness. For a crooked, sinful person there is no scope for *sāyujya-mukti*, or becoming one with the

effulgence of Kṛṣṇa, but because the Supreme Personality of Godhead entered the body of Aghāsura, by His touch this demon got the opportunity to merge into the existence of the Brahman effulgence and thus attain *sāyujya-mukti*.

When this pastime was performed, Kṛṣṇa was only five years old. One year later, when He was six years old and He stepped into the *paugānda* age, this pastime was disclosed to the inhabitants of Vraja. Parīkṣit Mahārāja inquired, “Why is it that this pastime was disclosed only after one year and yet the inhabitants of Vraja thought that it had been performed that very day?” With this question, the Twelfth Chapter ends.

TEXT 1

श्रीशुक उवाच

क्वचिद् वनाशाय मनो दधद् व्रजात्
 प्रातः समुथाय वयस्वत्सपान् ।
 प्रबोधयच्छृङ्खरवेण चारुणा
 विनिर्गतो वत्सपुरःसरो हरिः ॥ १ ॥

śrī-śuka uvāca

*kvacid vanāśāya mano dadhad vrajāt
 prātaḥ samutthāya vayasya-vatsapān
 prabodhayañ chṛṅga-raveṇa cāruṇā
 vinirgato vatsa-puraḥsaro hariḥ*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *kvacit*—one day; *vana-āśāya*—just to enjoy a picnic in the forest; *mano*—mind; *dadhat*—gave attention; *vrajāt*—and went out of Vrajabhūmi; *prātaḥ*—early in the morning; *samutthāya*—waking up; *vayasya-vatsa-pān*—the cowherd boys and the calves; *prabodhayan*—to get everyone to rise, waking up and informing them; *śṛṅga-raveṇa*—by sounding the bugle made of horn; *cāruṇā*—very beautiful; *vinirgataḥ*—came out of Vrajabhūmi; *vatsa-puraḥsaraḥ*—keeping the respective groups of calves in front; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in

the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest.

TEXT 2

तेनैव साकं पृथुकाः सहस्रशः
 स्निग्धाः सुशिग्वेत्रविषणवेणवः ।
 स्वान् स्वान् सहस्रोपरिसंख्यान्वितान्
 वत्सान् पुरस्कृत्य विनिर्युष्टदा ॥ २ ॥

*tenaiva sākam pṛthukāḥ sahasraśah
 snigdhāḥ suśig-vetra-visāna-veṇavah
 svān svān sahasropari-saṅkhyayānvitān
 vatsān puraskṛtya viniryayur mudā*

tena—Him; *eva*—indeed; *sākam*—accompanied by; *pṛthukāḥ*—the boys; *sahasraśah*—by the thousands; *snigdhāḥ*—very attractive; *su*—beautiful; *sik*—lunch bags; *vetra*—sticks for controlling the calves; *viṣāna*—horn bugles; *veṇavah*—flutes; *svān svān*—their own respective; *sahasra-upari-saṅkhyayā anvitān*—numbering over a thousand; *vatsān*—the calves; *puraḥ-kṛtya*—keeping in front; *viniryayuh*—they came out; *mudā*—with great pleasure.

TRANSLATION

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

TEXT 3

कृष्णवत्सरैरसंख्यातैर्यूथीकृत्य स्वत्सकान् ।
 चारयन्तोऽर्भलीलाभिर्विजहुस्तत्र तत्र ह ॥ ३ ॥

*kṛṣṇa-vatsair asaṅkhyātaiḥ
yūthī-kṛtya sva-vatsakān
cārayantō 'rbha-lilābhīḥ
vijahruḥ tatra tatra ha*

kṛṣṇa—of Lord Kṛṣṇa; *vatsaiḥ*—along with the calves; *asaṅkhyātaiḥ*—unlimited; *yūthī-kṛtya*—assembled them; *sva-vatsakān*—personal calves; *cārayantāḥ*—executing; *arbha-lilābhīḥ*—by boyhood pastimes; *vijahruḥ*—enjoyed; *tatra tatra*—here and there; *ha*—indeed.

TRANSLATION

Along with the cowherd boys and their own groups of calves, Kṛṣṇa came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

PURPORT

In this verse the words *kṛṣṇa-vatsair asaṅkhyātaiḥ* are significant. The word *asaṅkhyāta* means “unlimited.” Kṛṣṇa’s calves were unlimited. We may speak of hundreds, thousands, tens of thousands, hundreds of thousands, millions, billions, trillions, tens of trillions, and so on, but when we go further to speak of numbers impossible for us to count, we are speaking of unlimited numbers. Such unlimited numbers are indicated here by the word *asaṅkhyātaiḥ*. Kṛṣṇa is unlimited, His potency is unlimited, His cows and calves are unlimited, and His space is unlimited. Therefore He is described in *Bhagavad-gītā* as Parabrahman. The word *brahman* means “unlimited,” and Kṛṣṇa is the Supreme Unlimited, Parabrahman. Therefore, we should not consider the statements of this verse to be mythological. They are factual, but inconceivable. Kṛṣṇa can accommodate an unlimited number of calves and an unlimited measurement of space. This is neither mythological nor false, but if we study Kṛṣṇa’s potency with our limited knowledge, that potency will never be possible to understand. *Atāḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* (*Bhakti-rasāmṛta-sindhu* 1.2.109). Our senses cannot perceive how He could keep an unlimited number of calves and cows and have unlimited space in which to do so. But this is answered in the *Bṛhad-bhāgavatāmṛta*:

*evam prabhoḥ priyānām ca
dhāmnaś ca samayasya ca
avicintya-prabhāvatvād
atra kiñcīn na durghāṭam*

Śrī Sanātana Gosvāmī, in the *Bṛhad-bhāgavatāmrta*, states that since everything about Kṛṣṇa is unlimited, nothing is impossible for Him. It is in this sense that we have to understand this verse.

TEXT 4

फलप्रबालस्तवकसुमनःपिच्छधातुभिः ।
काचगुञ्जामणिस्वर्णभूषिता अप्यभूषयन् ॥ ४ ॥

*phala-prabāla-stavaka-
sumanah-piccha-dhātubhiḥ
kāca-guñjā-maṇi-svarṇa-
bhūṣitā apy abhūṣayan*

phala—fruits from the forest; *prabāla*—green leaves; *stavaka*—bunches; *sumanah*—beautiful flowers; *piccha*—peacock feathers; *dhātubhiḥ*—very soft and colorful minerals; *kāca*—a kind of gem; *guñjā*—small conchshells; *maṇi*—pearls; *svarṇa*—gold; *bhūṣitāḥ*—although decorated; *api abhūṣayan*—in spite of being decorated by their mothers, the boys decorated themselves still more with the above-mentioned articles.

TRANSLATION

Although all these boys were already decorated by their mothers with ornaments of *kāca*, *guñjā*, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

TEXT 5

मुष्णन्तोऽन्योन्यशिक्यादीन् ज्ञातानाराज्च चिक्षिषुः ।
तत्रत्याश्र पुनर्दूराद्वसन्तथं पुनर्ददुः ॥ ५ ॥

*muṣṇanto 'nyonya-śikyādīn
jñātān ārāc ca cikṣipuḥ
tatratyāḥ ca punar dūrād
dhasantaḥ ca punar daduḥ*

muṣṇantah—stealing; *anyonya*—from one another; *śikya-ādīn*—lunch bags and other belongings; *jñātān*—having been understood by the proprietor of the bag; *ārāt ca*—to a distant place; *cikṣipuḥ*—threw away; *tatratyāḥ ca*—those who were in that place also; *punah dūrād*—then again threw farther away; *dasantaḥ ca punah daduḥ*—when they saw the proprietor, they threw it farther away and enjoyed laughing, and when the owner sometimes cried, his bag was given to him again.

TRANSLATION

All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

PURPORT

This kind of playing and stealing among boys still exists even in the material world because this kind of sporting pleasure is present in the spiritual world, from which this idea of enjoyment emanates. *Janmādy asya yataḥ* (*Vedānta-sūtra* 1.1.2). This same enjoyment is displayed by Kṛṣṇa and His associates in the spiritual world, but there the enjoyment is eternal, whereas here, on the material platform, it is temporary; there the enjoyment is Brahman, whereas here the enjoyment is *jada*. The Kṛṣṇa consciousness movement is meant to train one how to transfer oneself from the *jada* to the Brahman, because human life is meant for this purpose. *Athāto brahma-jijñāsā* (*Vedānta-sūtra* 1.1.1). Kṛṣṇa comes down to teach us how we can enjoy with Him on the spiritual platform, in the spiritual world. Not only does He come, but He personally displays His pastimes in Vṛndāvana and attracts people to spiritual enjoyment.

TEXT 6

यदि दूरं गतः कृष्णो वनशोभेक्षणाय तम् ।
अहं पूर्वमहं पूर्वमिति संस्पृश्य रेमिरे ॥ ६ ॥

*yadi dūram gataḥ krṣṇo
vana-śobhekṣanāya tam
aham pūrvam aham pūrvam
iti saṁsprśya remire*

yadi—if; *dūram*—to a distant place; *gataḥ*—went; *krṣṇah*—the Supreme Personality of Godhead; *vana-śobha*—the beauty of the forest; *ikṣanāya*—for visiting and enjoying; *tam*—unto Kṛṣṇa; *aham*—I; *pūrvam*—first; *aham*—I; *pūrvam*—first; *iti*—in this way; *saṁsprśya*—by touching Him; *remire*—they enjoyed life.

TRANSLATION

Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, “I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!” In this way they enjoyed life by repeatedly touching Kṛṣṇa.

TEXTS 7-11

केचिद् वेणुन् वादयन्तो ध्मान्तः शृङ्गाणि केचन ।
केचिद् भृङ्गैः प्रगायन्तः कूजन्तः कोकिलैः परे ॥७॥
विच्छायामिः प्रधावन्तो गच्छन्तः साधु हंसकैः ।
बकैरुपविशन्तश्च नृत्यन्तश्च कलापिभिः ॥८॥
विकर्षन्तः कीशबालानारोहन्तश्च तैर्दुमान् ।
विकुर्वन्तश्च तैः साकं पुवन्तश्च पलाशिषु ॥९॥
साकं मेकैर्विलङ्घन्तः सरितः स्वसम्प्लुताः ।
विहसन्तः प्रतिच्छायाः शपन्तश्च प्रतिस्वनान् ॥१०॥

इत्थं सतां ब्रह्मसुखानुभूत्या
 दास्यं गतानां परदैवतेन
 मायाश्रितानां नरदारकेण
 साकं विजहुः कृतपुण्यपुञ्जाः ॥११॥

*kecid veṇūn vādayanto
 dhmāntah śrīgāṇi kecana
 kecid bhṛīgaiḥ pragāyantah
 kūjantah kokilaiḥ pare

 vicchāyābhiḥ pradhāvanto
 gacchantaḥ sādhu-haṁsakaiḥ
 bakair upaviśantaś ca
 nr̄tyantaś ca kalāpibhiḥ

 vikarṣantaḥ kiśa-bālān
 ārohantaś ca tair drumān
 vikurvantaś ca taiḥ sākam
 plavantaś ca palāsiṣu

 sākam bhekair vilāṅghantah
 saritah srava-samplutah
 vihasantah praticchāyāḥ
 śapantaś ca pratisvanān

 itthāṁ satāṁ brahma-sukhānubhūtyā
 dāsyāṁ gatānāṁ para-daiyatena
 māyāśritānāṁ nara-dārakeṇa
 sākam vijahruḥ kṛta-puṇya-puñjāḥ*

kecit—some of them; veṇūn—flutes; vādayantah—blowing; dhmāntah—bugling; śrīgāṇi—the horn bugles; kecana—someone else; kecit—someone; bhṛīgaiḥ—with the bumblebees; pragāyantah—singing along with; kūjantah—imitating the sound of; kokilaiḥ—with the cuckoos; pare—others; vicchāyābhiḥ—with running shadows; pradhāvantaḥ—someone running on the ground after the birds; gacchantaḥ—going along; sādhu—beautiful; haṁsakaiḥ—with the swans; bakaiḥ—with the ducks sitting in one place; upaviśantaḥ ca—sitting silently like

them; *nṛtyantah ca*—and dancing with; *kalāpibhiḥ*—with the peacocks; *vikarṣantaḥ*—attracting; *kiśa-bālān*—the young monkeys; *ārohantah ca*—gliding over; *taiḥ*—with the monkeys; *drumān*—the trees; *vikurvantaḥ ca*—exactly imitating them; *taiḥ*—with the monkeys; *sākam*—along with; *plavantaḥ ca*—gliding over; *palāśīṣu*—on the trees; *sākam*—along with; *bhekaiḥ*—with the frogs; *vilaṅghantah*—jumping like them; *saritah*—the water; *srava-samplutāḥ*—became wet in the water of the river; *vihasantah*—laughing; *praticchāyāḥ*—at the shadows; *śapantaḥ ca*—condemned; *pratisvanān*—the sound of their echoes; *ittham*—in this way; *satām*—of the transcendentalists; *brahma-sukha-anubhūtyā*—with Kṛṣṇa, the source of *brahma-sukha* (Kṛṣṇa is Parabrahman, and from Him originates His personal effulgence); *dāsyam*—servitorship; *gatānām*—of the devotees who have accepted; *para-daiyatena*—with the Supreme Personality of Godhead; *māyā-āśritānām*—for those in the clutches of material energy; *nara-dārakena*—with Him who is like an ordinary child; *sākam*—along with; *vijahruḥ*—enjoyed; *krta-punya-puñjāḥ*—all these boys, who had accumulated the results of life after life of pious activities.

TRANSLATION

All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for

devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

PURPORT

As recommended by Śrīla Rūpa Gosvāmī, *tasmāt kenāpy upāyena manah krṣṇe niveśayet* (*Bhakti-rasāmṛta-sindhu* 1.2.4). Somehow or other, whether one thinks of Kṛṣṇa as an ordinary human child, as the source of the Brahman effulgence, as the origin of Paramātmā, or as the Supreme Personality of Godhead, one should concentrate one's full attention upon the lotus feet of Kṛṣṇa. That is also the instruction of *Bhagavad-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*. *Śrimad-Bhāgavatam* is the easiest way of directly approaching Kṛṣṇa. *Īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣanāt* (*Bhāg.* 1.1.2). Diverting even a little of one's attention toward Kṛṣṇa and activities in Kṛṣṇa consciousness immediately enables one to achieve the highest perfection of life. This is the purpose of the Kṛṣṇa consciousness movement. *Lokasyājānato vidvāṁś cakre sātvata-saṁhitām* (*Bhāg.* 1.7.6). The secret of success is unknown to people in general, and therefore Śrīla Vyāsadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the *Śrimad-Bhāgavatam*. *Śrimad-bhāgavatām purāṇam amalaṁ yad vaiṣṇavānāṁ priyam* (*Bhāg.* 12.13.18). For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, *Śrimad-Bhāgavatam* is a beloved Vedic literature. After all, we have to change this body (*tathā dehāntara-prāptih*). If we do not care about *Bhagavad-gītā* and *Śrimad-Bhāgavatam*, we do not know what the next body will be. But if one adheres to these two books—*Bhagavad-gītā* and *Śrimad-Bhāgavatam*—one is sure to obtain the association of Kṛṣṇa in the next life (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*). Therefore, distribution of *Śrimad-Bhāgavatam* all over the world is a great welfare activity for theologians, philosophers, transcendentalists and *yogīs* (*yoginām api sarveśām*), as well as for people in general. *Janma-lābhaḥ paraḥ pumsām ante nārāyaṇa-smṛtiḥ* (*Bhāg.* 2.1.6): if we can somehow or other remember Kṛṣṇa, Nārāyaṇa, at the end of life, our life will be successful.

TEXT 12

यत्पादपांसुर्बहुजन्मकृच्छ्रतो
 धृतात्मभिर्योगिभिरप्यलभ्यः ।
 स एव यद्विग्निषयः स्वयं स्थितः
 किं वर्ण्यते दिष्टमतो व्रजौकसाम् ॥१२॥

*yat-pāda-pāṁsur bahu-janma-kṛcchrato
 dhṛtātmabhir yogibhir apy alabhyah
 sa eva yad-dṛg-viṣayaḥ svayam sthitah
 kim varṇyate diṣṭam ato vrajaukasām*

yat—whose; *pāda-pāṁsuḥ*—dust of the lotus feet; *bahu-janma*—in many births; *kṛcchrataḥ*—from undergoing severe austerities and penances as a way of practicing *yoga*, meditation, etc.; *dhṛta-ātmabhiḥ*—by persons able to control the mind; *yogibhiḥ*—by such *yogis* (*jñāna-yogīs*, *rāja-yogīs*, *dhyāna-yogīs*, etc.); *api*—indeed; *alabhyah*—cannot be achieved; *sah*—the Supreme Personality of Godhead; *eva*—indeed; *yat-dṛk-viṣayaḥ*—has become the object of direct vision, face to face; *svayam*—personally; *sthitah*—present in front of them; *kim*—what; *varṇyate*—can be described; *diṣṭam*—about the fortune; *ataḥ*—therefore; *vraja-okasām*—of the inhabitants of *Vrajabhūmi*, *Vṛndāvana*.

TRANSLATION

Yogis may undergo severe austerities and penances for many births by practicing *yama*, *niyama*, *āsana* and *prāṇāyāma*, none of which are easily performed. Yet in due course of time, when these *yogīs* attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of *Vrajabhūmi*, *Vṛndāvana*, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

PURPORT

We can simply imagine the great fortune of the inhabitants of *Vṛndāvana*. It is impossible to describe how, after many, many births of pious activities, they have become so fortunate.

TEXT 13

अथाघनामाभ्यपतन्महासुर-
 स्तेषां सुखक्रीडनवीक्षणाक्षमः ।
 नित्यं यदन्तर्निजजीवितेषुभिः
 पीतामृतैरप्यमरैः प्रतीक्ष्यते ॥१३॥

*athāgha-nāmābhya patan mahāsuras
 teṣāṁ sukha-kriḍana-vikṣaṇākṣamaḥ
 nityam yad-antar nija-jīvitepsubhiḥ
 pītāmṛtair apy amaraiḥ pratikṣyate*

atha—thereafter; *agha-nāma*—a very powerful demon by the name Agha; *abhyapatat*—appeared on the spot; *mahā-asurah*—a great, extremely powerful demon; *teṣām*—of the cowherd boys; *sukha-kriḍana*—the enjoyment of their transcendental pastimes; *vikṣaṇākṣamaḥ*—being unable to see, he could not tolerate the transcendental happiness of the cowherd boys; *nityam*—perpetually; *yat-antah*—the end of the life of Aghāsura; *nija-jīvita-īpsubhiḥ*—just to live undisturbed by Aghāsura; *pīta-amṛtaih api*—although they drank nectar every day; *amaraiḥ*—by such demigods; *pratikṣyate*—was also being awaited (the demigods were also awaiting the death of the great demon Aghāsura).

TRANSLATION

My dear King Parīkṣit, thereafter there appeared a great demon named Aghāsura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys.

PURPORT

One may ask how Kṛṣṇa's pastimes could be interrupted by a demon. Śrīla Viśvanātha Cakravartī Ṭhākura answers this question by saying that although the transcendental pleasure being enjoyed by the cowherd boys could not be stopped, unless they stopped the transcendental

pleasure of their various activities they could not eat their lunch. Therefore at lunchtime Aghāsura appeared by the arrangement of *yogamāyā*, so that for the time being they could stop their activities and take lunch. Changing varieties are the mother of enjoyment. The cowherd boys would continuously play, then stop, and then again enjoy in a different way. Therefore every day a demon would come and interrupt their sporting pastimes. The demon would be killed, and then the boys would engage again in their transcendental pastimes.

TEXT 14

दृष्ट्वार्भकान् कृष्णमुखानघासुरः
 कंसानुशिष्ठः स बकीबकानुजः ।
 अयं तु मे सोदरनाशकृतयो-
 द्व्योर्ममैनं सबलं हनिष्ये ॥१४॥

*dṛṣṭvārbhakān kṛṣṇa-mukhān aghāsurah
 kaṁsa-anuśiṣṭah sa bakī-bakānujah
 ayam tu me sodara-nāśa-krt tayor
 dvayor mamaīnam sa-balām haniṣye*

dṛṣṭvā—after seeing; *arbhakān*—all the cowherd boys; *kṛṣṇa-mukhān*—headed by Kṛṣṇa; *aghāsurah*—the demon by the name Aghāsura; *kaṁsa-anuśiṣṭah*—sent by Kaṁsa; *sah*—he (Aghāsura); *bakī-baka-anujah*—the younger brother of Pūtanā and Bakāsura; *ayam*—this Kṛṣṇa; *tu*—indeed; *me*—my; *sodara-nāśa-krt*—the killer of my brother and sister; *tayoh*—for my brother and sister; *dvayoh*—for those two; *mama*—my; *enam*—Kṛṣṇa; *sa-balām*—along with His assistants, the cowherd boys; *haniṣye*—I shall kill.

TRANSLATION

Aghāsura, who had been sent by Kaṁsa, was the younger brother of Pūtanā and Bakāsura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, “This Kṛṣṇa has killed my sister and brother, Pūtanā and Bakāsura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys.”

TEXT 15

एते यदा मत्सुहृदोस्तिलापः
 कृतास्तदा नष्टसमा व्रजौकसः ।
 प्राणे गते वर्ष्मसु का नु चिन्ता
 प्रजासवः प्राणभृतो हि ये ते ॥१५॥

*ete yadā mat-suhṛdos tilāpaḥ
 kṛtās tadā naṣṭa-samā vrajaukasaḥ
 prāṇe gate varṣmasu kā nu cintā
 prajāsavaḥ prāṇa-bhṛto hi ye te*

ete—this Kṛṣṇa and His associates, the cowherd boys; *yadā*—when; *mat-suhṛdoḥ*—of my brother and sister; *tilā-āpaḥ kṛtāḥ*—become the last ritualistic ceremonial offering of sesame and water; *tadā*—at that time; *naṣṭa-samāḥ*—without life; *vraja-okasaḥ*—all the inhabitants of Vrajabhūmi, Vṛndāvana; *prāṇe*—when the vital force; *gate*—has been thrown out of the body; *varṣmasu*—as far as the body is concerned; *kā*—what; *nu*—indeed; *cintā*—consideration; *prajā-asavaḥ*—those whose love for their children is the same as their love for their own life; *prāṇa-bhṛtaḥ*—those living beings; *hi*—indeed; *ye te*—all the inhabitants of Vrajabhūmi.

TRANSLATION

Aghāsura thought: If somehow or other I can make Kṛṣṇa and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

TEXT 16

इति व्यवस्याजगरं वृहद् वपुः
 स योजनायाममहाद्रिपीवरम् ।

धृत्वाद्गुतं व्यातगुहाननं तदा
पथि व्यशेत ग्रसनाशया खलः ॥१६॥

*iti vyavasyājagaram bṛhad vapuh
sa yojanāyāma-mahādri-pīvaram
dhṛtvādbhutam vyātta-guhānanam tadā
pathi vyāseta grasanāśayā khalaḥ*

iti—in this way; *vyavasya*—deciding; *ājagaram*—python; *bṛhat vapuh*—a very, very large body; *sah*—Aghāsura; *yojana-āyāma*—occupying eight miles of land; *mahā-adri-pīvaram*—as thick as a great mountain; *dhṛtvā*—assuming this form; *adbhutam*—wonderful; *vyātta*—spread; *guhā-ānanam*—having a mouth resembling a big cave in a mountain; *tadā*—at that time; *pathi*—on the road; *vyāseta*—occupied; *grasana-āśayā*—expecting to swallow all the cowherd boys; *khalaḥ*—the most crooked.

TRANSLATION

After thus deciding, that crooked Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Krṣṇa and His associates the cowherd boys.

TEXT 17

धराधरोष्ठो जलदोत्तरोष्ठो
दर्थाननान्तो गिरिश्चदंशः ।
ध्वान्तान्तरास्यो विताध्वजिहः
परुषानिलश्वासदवेक्षणोष्णः ॥१७॥

*dharādharoṣṭho jaladottaroṣṭho
dary-ānanānto giri-śringa-damṣṭraḥ
dhvāntāntar-āsyo vitatādhva-jihvah
paruṣānila-śvāsa-davekṣaṇoṣṇah*

dharā—on the surface of the globe; *adhara-oṣṭhaḥ*—whose lower lip; *jalada-uttara-oṣṭhaḥ*—whose upper lip was touching the clouds; *dari-ānana-antah*—whose mouth was expanded very widely like a mountain cave; *giri-śṛṅga*—like a mountain peak; *dariṣṭraḥ*—whose teeth; *dhvānta-antah-āsyah*—within whose mouth the atmosphere was as dark as possible; *vitata-adhva-jihvah*—whose tongue was like a broad way; *paruṣa-anila-śvāsa*—whose breath was like a warm wind; *dava-īkṣaṇa-uṣṇah*—and whose glance was like flames of fire.

TRANSLATION

His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad trafficway, his breath was like a warm wind, and his eyes blazed like fire.

TEXT 18

दृष्ट्वा तं तादृशं सर्वे मत्वा वृन्दावनश्रियम् ।
व्यात्ताजगरतुण्डेन हुत्प्रेक्षन्ते सा लीलया ॥१८॥

*dr̥ṣṭvā tam tādṛśam sarve
matvā vṛndāvana-śriyam
vyāttājagara-tuṇḍena
hy utprekṣante sma līlāyā*

dr̥ṣṭvā—seeing; *tam*—that Aghāsura; *tādṛśam*—in that posture; *sarve*—Kṛṣṇa and all the cowherd boys; *matvā*—thought it; *vṛndāvana-śriyam*—a beautiful statue of Vṛndāvana; *vyāttā*—spread; *ajagara-tuṇḍena*—with the form of a python's mouth; *hi*—indeed; *utprekṣante*—as if observing; *sma*—in the past; *līlāyā*—as a matter of pastimes.

TRANSLATION

Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic

spot of Vṛndāvana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

PURPORT

Some of the boys, upon seeing this wonderful phenomenon, thought that it was in fact a python, and they were fleeing from the spot. But others said, "Why are you fleeing? It is not possible that a python like this is staying here. This is a spot of beauty for sporting." This is what they imagined.

TEXT 19

अहो मित्राणि गदत सत्त्वकूटं पुरः स्थितम् ।
अस्मत्संग्रसनव्यात्तव्यालतुण्डायते न वा ॥१९॥

*aho mitrāni gadata
sattva-kūṭam puraḥ sthitam
asmat-saṅgrasana-vyātta-
vyāla-tuṇḍāyate na vā*

aho—oh; mitrāni—friends; gadata—just let us know; sattva-kūṭam—dead python; puraḥ sthitam—as it is just before us all; asmat—all of us; saṅgrasana—to devour us altogether; vyātta-vyāla-tuṇḍāyate—the python has spread its mouth; na vā—whether it is a fact or not.

TRANSLATION

The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

PURPORT

The friends began to discuss among themselves the reality of the wonderful creature laying before them. Was it dead, or was it actually a living python trying to swallow them up?

TEXT 20

सत्यमर्ककरारक्तमुत्तराहनुवद् घनम् ।
अधराहनुवद् रोधस्तप्रतिच्छाययारुणम् ॥२०॥

*satyam arka-karāraktam
uttarā-hanuvad ghanam
adharā-hanuvad rodhas
tat-praticchāyayāruṇam*

satyam—now the boys decided that it was in fact a living python; *arka-kara-āraktam*—appearing like the sunshine; *uttarā-hanuvat ghanam*—on the cloud resembling the upper lips; *adharā-hanuvat*—resembling the lower lips; *rodhaḥ*—big bank; *tat-praticchāyayā*—by the reflection of sunshine; *aruṇam*—reddish.

TRANSLATION

Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

TEXT 21

प्रतिस्पर्धेते सृक्भ्यां सव्यासव्ये नगोदरे ।
तुङ्गशृङ्गालयोऽप्येतास्तदंष्ट्राभिश्च पश्यत ॥२१॥

*pratispardhete sṛkkabhyām
savyāsavye nagodare
tunga-śṛṅga-ālayo 'py etāḥ
tad-darṁṣṭrābhīś ca paśyata*

pratispardhete—just resembling; *sṛkkabhyām*—with the corners of the mouth; *savya-asavye*—left and right; *naga-udare*—caves of a mountain; *tunga-śṛṅga-ālayah*—the high mountain peaks; *api*—although it is so; *etāḥ tat-darṁṣṭrābhīḥ*—they resemble the teeth of the animal; *ca*—and; *paśyata*—just see.

TRANSLATION

On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

TEXT 22

**आस्त्रतायाममार्गोऽयं रसनां प्रतिगर्जति ।
एषामन्तर्गतं ध्वान्तमेतदप्यन्तराननम् ॥२२॥**

*āstrta-āyāma-mārgo 'yam
 rasanām pratigarjati
 eṣām antar-gatam dhvāntam
 etad apy antar-ānanam*

āstrta-āyāma—the length and breadth; *mārgaḥ ayam*—a broad way; *rasanām*—the tongue; *pratigarjati*—ressembles; *eṣām antaḥ-gatam*—on the inside of the mountains; *dhvāntam*—darkness; *etat*—this; *api*—indeed; *antaḥ-ānanam*—the inside of the mouth.

TRANSLATION

In length and breadth the animal's tongue resembles a broad trafficway, and the inside of its mouth is very, very dark, like a cave in a mountain.

TEXT 23

**दावोष्णखरवातोऽयं श्वासवद् भाति पश्यत ।
तदग्धसच्चदुर्गन्धोऽप्यन्तरामिषगन्धवत् ॥२३॥**

*dāva-uṣṇa-khara-vāto 'yam
 śvāsa-vat bhāti paśyata
 tad-dagha-sattva-durgandho
 'py antar-āmiṣa-gandhavat*

dāva-uṣṇa-khara-vātaḥ ayam—hot breath coming out exactly like fire; *śvāsa-vat bhāti paśyata*—just see how it resembles his breath;

tat-dagdha-sattva—of burning corpses; *durgandhah*—the bad smell; *api*—indeed; *antaḥ-āmiṣa-gandha-vat*—is like the fleshy smell coming out from within.

TRANSLATION

The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten.

TEXT 24

असान् किमत्र ग्रसिता निविष्टा-
नयं तथा चेद् बकवद् विनांक्ष्यति ।
क्षणादनेनेति बकार्युशन्मुखं
विक्ष्योद्दूसन्तः करताडनैर्ययुः ॥२४॥

*asmān kim atra grasitā niviṣṭā
ayam tathā cet bakavad vināṅkṣyati
kṣaṇād aneneti bakāry-uśan-mukham
vīkṣyaoddhasantah kara-tāḍanair yayuh*

asmān—all of us; *kim*—whether; *atra*—here; *grasitā*—will swallow; *niviṣṭā*—who have attempted to enter; *ayam*—this animal; *tathā*—so; *cet*—if; *baka-vat*—like Bakāsura; *vināṅkṣyati*—he will be vanquished; *kṣaṇāt*—immediately; *anena*—by this Kṛṣṇa; *iti*—in this way; *baka-ari-uśat-mukham*—the beautiful face of Kṛṣṇa, the enemy of Bakāsura; *vīkṣya*—observing, looking at; *uddhasantah*—loudly laughing; *kara-tāḍanaiḥ*—with clapping of hands; *yayuh*—entered the mouth.

TRANSLATION

Then the boys said, “Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay.” Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python.

PURPORT

After talking about the terrible animal this way and that way, they decided to enter the demon's mouth. They had full faith in Kṛṣṇa because they had experienced how Kṛṣṇa had saved them from the mouth of Bakāsura. Now, here was another *asura*, Aghāsura. Therefore, they wanted to enjoy the sport of entering the demon's mouth and being saved by Kṛṣṇa, the enemy of Bakāsura.

TEXT 25

इत्थं मिथोऽतथ्यमतज्ज्ञभाषितं
श्रुत्वा विचिन्त्येत्यमृषा मृषायते ।
रक्षो विदित्वाखिलभूतहृत्स्थितः
स्वानां निरोद्धयं भगवान् मनो दधे ॥२५॥

*ittham mitho 'tathyam ataj-jñā-bhāṣitam
śrutvā vicintyety amṛṣā mṛṣāyate
rakṣo viditvākhila-bhūta-hṛt-sthitah
svānām niroddhum bhagavān mano dadhe*

ittham—in this way; *mithah*—or another; *atathyam*—a subject matter that is not a fact; *a-tat-jñā*—without knowledge; *bhāṣitam*—while they were talking; *śrutvā*—Kṛṣṇa hearing them; *vicintya*—thinking; *iti*—thus; *amṛṣā*—actually, truly; *mṛṣāyate*—who is trying to appear as a false thing (actually the animal was Aghāsura, but because of poor knowledge they were thinking him to be a dead python); *rakṣah*—(Kṛṣṇa, however, could understand that) he was a demon; *viditvā*—knowing it; *akhila-bhūta-hṛt-sthitah*—because He is *antaryāmī*, situated everywhere, in the core of everyone's heart; *svānām*—of His own associates; *niroddhum*—just to forbid them; *bhagavān*—the Supreme Personality of Godhead; *manah dadhe*—made up His mind.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as *antaryāmī*, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python.

Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon's mouth.

TEXT 26

तावत् प्रविष्टास्त्वसुरोदरान्तरं
परं न गीर्णाः शिशवः सवत्साः ।
प्रतीक्षमाणेन बकारिवेशनं
हतस्वकान्तस्मरणेन रक्षसा ॥२६॥

*tāvat praviṣṭās tv asurodarāntaram
param na gīrṇāḥ śiśavah sa-vatsāḥ
pratikṣamāṇena bakāri-veśanam
hata-sva-kānta-smaraṇena rakṣasā*

tāvat—in the meantime; *praviṣṭāḥ*—all entered; *tu*—indeed; *asura-udara-antaram*—within the belly of the great demon; *param*—but; *na gīrṇāḥ*—they were not swallowed; *śiśavah*—all the boys; *sa-vatsāḥ*—along with their calves; *pratikṣamāṇena*—who was just waiting for; *baka-ari*—of the enemy of Bakāsura; *veśanam*—the entering; *hata-sva-kānta-smaraṇena*—the *asura* was thinking of his own dead relatives, who would not be satisfied unless Kṛṣṇa were dead; *rakṣasā*—by the demon.

TRANSLATION

In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.

TEXT 27

तान् वीक्ष्य कृष्णः सकलभयप्रदो
ह्यनन्यनाथान् स्वकरादवच्युतान् ।
दीनांश्च मृत्योर्जठराग्निधासान्
घृणादितो दिष्टकृतेन विस्मितः ॥२७॥

*tān vikṣya kṛṣṇah sakalābhaya-prado
hy ananya-nāthān sva-karād avacyutān
dīnāṁś ca mṛtyor jaṭharāgni-ghāsān
ghṛṇārdito diṣṭa-kṛtena vismitaḥ*

tān—all those boys; *vikṣya*—seeing; *kṛṣṇah*—the Supreme Personality of Godhead, Kṛṣṇa; *sakala-abhaya-pradaḥ*—who is the source of fearlessness for everyone; *hi*—indeed; *ananya-nāthān*—especially for the cowherd boys, who did not know anyone except Kṛṣṇa; *sva-karāt*—from the control of His hand; *avacyutān*—now gone out; *dīnāṁ ca*—helpless; *mṛtyoh jaṭhara-agni-ghāsān*—who had all entered like straws into the fire of the abdomen of Aghāsura, who was very bold and hungry, like death personified (because the *asura* had assumed a big body, he must have had a very strong appetite); *ghṛṇā-arditāḥ*—therefore, being compassionate due to causeless mercy; *diṣṭa-kṛtena*—by things arranged by His internal potency; *vismitaḥ*—He also, for the time being, was astonished.

TRANSLATION

Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do.

TEXT 28

कृत्यं किमत्रास्य खलस्य जीवनं
न वा अमीषां च सतां विहिंसनम् ।
द्रयं कथं स्यादिति संविचिन्त्य
ज्ञात्वाविशत्तुण्डमशेषद्वग्हरिः ॥२८॥

*kṛtyam kim atrāsyā khalasya jīvanam
na vā amiṣām ca satām vihīṁsanam*

*dvayam katham syād iti saṁvicintya
jñātvāviśat tuṇḍam aṣeṣa-dṛg ghariḥ*

kṛtyam kim—what to do; *atra*—in this situation; *asya khalasya*—of this envious demon; *jīvanam*—the existence of life; *na*—there should not be; *vā*—either; *amīṣām ca*—and of those who are innocent; *satām*—of the devotees; *vihiṁsanam*—the death; *dvayam*—both actions (killing the demon and saving the boys); *katham*—how; *syāt*—can be possible; *iti saṁvicintya*—very perfectly thinking about the subject matter; *jñātvā*—and deciding what to do; *aviśat*—entered; *tuṇḍam*—within the mouth of the demon; *aṣeṣa-dṛg hariḥ*—Kṛṣṇa, who has unlimited potency, could understand past, future and present.

TRANSLATION

Now, what was to be done? How could both the killing of this demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghasura.

PURPORT

Kṛṣṇa is known as *ananta-vīrya-sarvajña* because everything is known to Him. Because He knows everything perfectly well, it was not difficult for Him to find a means by which He could save the boys and at the same time kill the demon. Thus He also decided to enter the demon's mouth.

TEXT 29

तदा धनच्छदा देवा भयाद्वाहेति चुक्रशुः ।
जहृषुर्ये च कंसाद्याः कौणपास्त्वघबान्धवाः ॥२९॥

*tadā ghana-cchadā devā
bhayād dhā-heti cukruśuḥ
jahṛṣur ye ca kamśādyāḥ
kauṇapāś tv agha-bāndhavāḥ*

tadā—at that time; *ghana-chadāḥ*—behind the clouds; *devāḥ*—all the demigods; *bhayāt*—on account of feeling danger because Kṛṣṇa had entered the mouth of the demon; *hā-hā*—alas, alas; *iti*—in this way; *cukruśuḥ*—they exclaimed; *jahṛṣuḥ*—became jubilant; *ye*—those; *ca*—also; *kaṁsa-ādyāḥ*—Kaṁsa and others; *kaunapāḥ*—the demons; *tu*—indeed; *agha-bāndhavāḥ*—the friends of Aghāsura.

TRANSLATION

When Kṛṣṇa entered the mouth of Aghāsura, the demigods hidden behind the clouds exclaimed, “Alas! Alas!” But the friends of Aghāsura, like Kaṁsa and other demons, were jubilant.

TEXT 30

तच्छ्रुत्वा भगवान् कृष्णस्त्वव्ययः सार्भवत्सकम् ।
चूर्णीचिकीर्षोरात्मानं तरसा वृद्धे गले ॥३०॥

*tac chrutvā bhagavān kṛṣṇas
tv avyayaḥ sārbha-vatsakam
cūrṇī-cikīrṣor ātmānam
tarasā vavṛdhe gale*

tat—that exclamation of *hā-hā*; *śrutvā*—hearing; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—indeed; *avyayaḥ*—never vanquishable; *sa-arbha-vatsakam*—along with the cowherd boys and the calves; *cūrṇī-cikīrṣoḥ*—of that demon, who desired to smash within the abdomen; *ātmānam*—personally, Himself; *tarasā*—very soon; *vavṛdhe*—enlarged; *gale*—within the throat.

TRANSLATION

When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying “Alas! Alas!” from behind the clouds, He immediately enlarged Himself within the demon’s throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.

PURPORT

Such are the acts of Kṛṣṇa. *Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* (Bg. 4.8). By enlarging Himself within the throat of the demon, Kṛṣṇa suffocated and killed him and at the same time saved Himself and His associates from imminent death and also saved the demigods from lamentation.

TEXT 31

ततोऽतिकायस्य निरुद्धमार्गिणो
ह्युद्गीर्णदृष्टेश्चभ्रमस्त्वतस्तः ।
पूर्णोऽन्तरङ्गे पवनो निरुद्धो
मूर्धन् विनिर्भिद्य विनिर्गतो बहिः ॥३१॥

*tato 'tikāyasya niruddha-mārgīṇo
hy udgirṇa-dṛṣṭer bhramatas tv itas tataḥ
pūrṇo 'ntar-aṅge pavano niruddho
mūrdhan vinirbhidya vinirgato bahiḥ*

tataḥ—after Kṛṣṇa took action to kill the demon's body from within the mouth; *ati-kāyasya*—of that great demon, who had expanded his body to a very large size; *niruddha-mārgīṇah*—because of suffocating, all outlets being stopped up; *hi udgirṇa-dṛṣṭeh*—whose eyes had popped out; *bhramataḥ tu itaḥ tataḥ*—the eyeballs, or the life air, moving here and there; *pūrṇaḥ*—completely filled; *antaḥ-aṅge*—within the body; *pavanaḥ*—the life air; *niruddhaḥ*—being stopped; *mūrdhan*—the hole in the top of the head; *vinirbhidya*—breaking; *vinirgataḥ*—went out; *bahiḥ*—externally.

TRANSLATION

Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.

TEXT 32

तेनैव सर्वेषु बहिर्गतेषु
 प्राणेषु वत्सान् सुहृदः परेतान् ।
 द्रष्ट्या स्वयोत्थाप्य तदन्वितः पुन-
 वक्त्रान्मुकुन्दो भगवान् विनिर्ययौ ॥३२॥

*tenaiva sarveṣu bahir gateṣu
 prāneṣu vatsān suhṛdaḥ paretān
 drṣṭyā svayotthāpya tad-anvitaḥ punar
 vaktrān mukundo bhagavān viniryayau*

tena eva—through that *brahma-randhra*, or the hole in the top of the head; *sarveṣu*—all the air within the body; *bahiḥ gateṣu*—having gone out; *prāneṣu*—the life airs, along with the vital force; *vatsān*—the calves; *suhṛdaḥ*—the cowherd boy friends; *paretān*—who were all dead within; *drṣṭyā svayā*—by Kṛṣṇa's glancing over; *utthāpya*—brought them back to life; *tat-anvitaḥ*—thus accompanied by them; *punah*—again; *vaktrāt*—from the mouth; *mukundaḥ*—the Supreme Personality of Godhead; *bhagavān*—Kṛṣṇa; *viniryayau*—came out.

TRANSLATION

When all the demon's life air had passed away through that hole in the top of his head, Kṛṣṇa glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.

TEXT 33

पीनाहिभोगोत्थितमङ्गुतं मह-
 ज्योतिः स्वधाम्ना ज्वलयद् दिशो दश ।
 प्रतीक्ष्य स्वेऽवस्थितमीशनिर्गमं
 विवेश तस्मिन् मिषतां दिवौकसाम् ॥३३॥

*pīnāhi-bhogotthitam abhutam mahaj
jyotiḥ sva-dhāmnā jvalayad diśo daśa
pratikṣya khe 'vasthitam iśa-nirgamam
viveśa tasmin miśatām divaukasām*

pīna—very great; *ahi-bhoga-utthitam*—issuing from the serpent's body, which was meant for material enjoyment; *abhutam*—very wonderful; *mahat*—great; *jyotiḥ*—effulgence; *sva-dhāmnā*—by his own illumination; *jvalayat*—making glaring; *diśaḥ daśa*—all the ten directions; *pratikṣya*—waiting; *khe*—in the sky; *avasthitam*—individually staying; *iśa-nirgamam*—until the Supreme Personality of Godhead, Kṛṣṇa, came out; *viveśa*—entered; *tasmin*—in the body of Kṛṣṇa; *miśatām*—while observing; *divaukasām*—all the demigods.

TRANSLATION

From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Kṛṣṇa came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Kṛṣṇa's body.

PURPORT

Apparently the serpent named Aghāsura, because of having received association with Kṛṣṇa, attained *mukti* by entering Kṛṣṇa's body. Entering the body of Kṛṣṇa is called *sāyujya-mukti*, but later verses prove that Aghāsura, like Dantavakra and others, received *sārūpya-mukti*. This has been broadly described by Śrīla Viśvanātha Cakravartī Ṭhākura with references from the *Vaiṣṇava-tosaṇī* of Śrīla Jīva Gosvāmī. Aghāsura attained *sārūpya-mukti*, being promoted to the Vaikuṇṭha planets to live with the same four-armed bodily features as Viṣṇu. The explanation of how this is so may be summarized as follows.

The effulgence came out from the python's body and became purified, attaining spiritual *śuddha-sattva*, freedom from material contamination, because Kṛṣṇa had stayed within the serpent's body, even after the serpent's death. One may doubt that such a demon, full of mischievous activities, could attain the liberation of *sārūpya* or *sāyujya*, and one may be astonished about this. But Kṛṣṇa is so kind that in order to drive away such doubts, He had the effulgence, the individual life of the python.

wait for some time in its individuality, in the presence of all the demigods.

Kṛṣṇa is the full effulgence, and every living being is part and parcel of that effulgence. As proved here, the effulgence in every living being is individual. For some time, the effulgence remained outside the demon's body, individually, and did not mix with the whole effulgence, the *brahmajyoti*. The Brahman effulgence is not visible to material eyes, but to prove that every living being is individual, Kṛṣṇa had this individual effulgence stay outside the demon's body for some time, for everyone to see. Then Kṛṣṇa proved that anyone killed by Him attains liberation, whether *sāyujya*, *sārūpya*, *sāmīpya* or whatever.

But the liberation of those who are on the transcendental platform of love and affection is *vimukti*, special liberation. Thus the serpent first entered the body of Kṛṣṇa personally and mixed with the Brahman effulgence. This merging is called *sāyujya-mukti*. But from later verses we find that Aghāsura attained *sārūpya-mukti*. Text 38 explains that Aghāsura attained a body exactly like that of Viṣṇu, and the verse after that also clearly states that he attained a completely spiritual body like that of Nārāyaṇa. Therefore in two or three places the *Bhāgavatam* has confirmed that Aghāsura attained *sārūpya-mukti*. One may then argue, How is it that he mixed with the Brahman effulgence? The answer is that as Jaya and Vijaya, after three births, again attained *sārūpya-mukti* and association with the Lord, Aghāsura received a similar liberation.

TEXT 34

ततोऽतिहृष्टाः स्वकृतोऽकृतार्हणं
पुष्पैः सुगा अप्सरसश्च नर्तनैः।
गीतैः सुरा वायधराश्च वायकैः
स्तवैश्च विप्रा जयनिःस्वनैर्गणाः ॥३४॥

*tato 'tihṛṣṭāḥ sva-kṛto 'kṛtārhaṇam
puṣpaiḥ sugā apsarasaś ca nartanaiḥ
gītaiḥ surā vādy-a-dharāś ca vādyakaiḥ
stavaiś ca viprā jaya-niḥsvanair gaṇāḥ*

tataḥ—thereafter; *ati-hṛṣṭāḥ*—everyone becoming very much pleased; *sva-kṛtaḥ*—own respective duty; *akṛta*—executed; *arhaṇam*—

in the shape of worshiping the Supreme Personality of Godhead; *puṣpaiḥ*—by showering flowers grown in Nandana-kānana from the heavens; *su-gāḥ*—the celestial singers; *apsarasaḥ ca*—and the celestial dancing girls; *nartanaiḥ*—by dancing; *gītaiḥ*—by singing celestial songs; *surāḥ*—all the demigods; *vādyā-dharāḥ ca*—those who played on musical drums; *vādyakaiḥ*—by playing respectively; *stavaiḥ ca*—and by offering prayers; *viprāḥ*—the *brāhmaṇas*; *jaya-niḥsvanaiḥ*—simply by glorifying the Supreme Personality of Godhead; *gaṇāḥ*—everyone.

TRANSLATION

Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kānana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the *brāhmaṇas* offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.

PURPORT

Everyone has some particular duty. The *sāstra* has concluded (*nirūpitah*) that everyone should glorify the Supreme Personality of Godhead by his own qualifications. If you are a singer, always glorify the Supreme Lord by singing very nicely. If you are a musician, glorify the Supreme Lord by playing musical instruments. *Svanuṣṭhitasya dharmaṁ sya saṁsiddhir hari-toṣṇām* (*Bhāg. 1.2.13*). The perfection of life is to satisfy the Personality of Godhead. Therefore, beginning from this earth up to the celestial kingdom, everyone engaged in glorifying the Supreme Personality of Godhead. The decision of all great saintly persons is that whatever qualifications one has acquired should be utilized to glorify the Supreme Lord.

*idam hi purīṣas tapasaḥ śrutasya vā
 svistasya sūktasya ca buddhi-dattayoh
 avicyuto 'rthaḥ kavibhir nirūpito
 yad uttamaśloka-guṇānuvarṇanam*

“Learned sages have definitely concluded that the infallible purpose of the advancement of knowledge, austerity, Vedic study, sacrifice, the

chanting of hymns, and charity is found in the transcendental descriptions of the qualities of the Lord, who is defined in choice poetry.” (*Bhāg.* 1.5.22) This is the perfection of life. One should be trained how to glorify the Supreme Personality of Godhead by one’s respective qualities. Education, austerity, penance or, in the modern world, business, industry, education and so on—all should be engaged in glorifying the Lord. Then everyone in the world will be happy.

Kṛṣṇa comes, therefore, to exhibit His transcendental activities so that people may have the chance to glorify Him in every respect. To understand how to glorify the Lord is actual research work. It is not that everything should be understood without God. That is condemned.

*bhagavad-bhakti-hinasya
jātiḥ śāstram japas tapaḥ
aprānasyaiva dehasya
mañḍanam loka-rañjanam*
(*Hari-bhakti-sudhodaya* 3.11)

Without *bhagavad-bhakti*, without glorification of the Supreme Lord, whatever we have is simply a decoration of the dead body.

TEXT 35

तदद्भुतस्तोत्रसुवाद्यगीतिका-
जयादिनैकोत्सवमङ्गलस्वनान् ।
श्रत्वा स्वधाम्नोऽन्त्यज आगतोऽचिराद्
दृष्ट्वा महीशस्य जगाम विस्मयम् ॥३५॥

*tad-adbhuta-stotra-suvādya-gītikā-
jayādi-naikotsava-maṅgala-svanān
śrutvā sva-dhāmno 'nty aja āgato 'cirād
dr̥ṣṭvā mahīśasya jagāma vismayam*

tat—that celebration performed by the demigods in the upper planetary system; *adbhuta*—wonderful; *stotra*—prayers; *su-vādya*—glorious musical sounds of drums and other instruments; *gītikā*—celestial songs; *jaya-ādi*—sounds of *jaya*, etc.; *na-eka-utsava*—

celebrations simply for glorifying the Supreme Personality of Godhead; *māngala-svanān*—transcendental sounds auspicious for everyone; *śrutvā*—hearing such sounds; *sva-dhāmnaḥ*—from his abode; *anti*—nearby; *ajah*—Lord Brahmā; *āgataḥ*—coming there; *acirāt*—very soon; *dṛṣṭvā*—seeing; *mahi*—the glorification; *īśasya*—of Lord Kṛṣṇa; *jagāma vismayam*—became astonished.

TRANSLATION

When Lord Brahmā heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of “Jaya! Jaya!” he immediately came down to see the function. Upon seeing so much glorification of Lord Kṛṣṇa, he was completely astonished.

PURPORT

Here the word *anti* means “near,” indicating that even in the higher planetary systems near Brahma-loka, like Maharloka, Janaloka and Tapoloka, the festival of glorification of Lord Kṛṣṇa was going on.

TEXT 36

राजन्नाजगरं चर्म शुष्कं वृन्दावनेऽद्भुतम् ।
व्रजौकसां बहुतिथं बभूवाक्रीडगह्वरम् ॥३६॥

*rājan n ājagaram carma
śuṣkam vṛndāvane 'dbhutam
vraja-okaśām bahu-titham
babhūvākriḍa-gahvaram*

rājan—O Mahārāja Parīkṣit; *ājagaram carma*—the dry body of Aghāsura, which remained only a big skin; *śuṣkam*—when it completely dried up; *vṛndāvane adbhutam*—like a wonderful museum piece in Vṛndāvana; *vraja-okaśām*—for the inhabitants of Vrajabhūmi, Vṛndāvana; *bahu-titham*—for many days, or for a long time; *babhūva*—became; *ākriḍa*—sporting place; *gahvaram*—a cave.

TRANSLATION

O King Parīkṣit, when the python-shaped body of Aghāsura dried up into merely a big skin, it became a wonderful place for

the inhabitants of Vṛndāvana to visit, and it remained so for a long, long time.

TEXT 37

एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम् ।
मृत्योः पौगण्डके बाला दृश्वोचुर्विसिता व्रजे ॥३७॥

*etat kaumārajam karma
harer ātmāhi-mokṣanam
mr̥tyoh paugandake bālā
dr̥śtvocur vismitā vraje*

etat—this incident of delivering both Aghāsura and Kṛṣṇa's associates from death; *kaumāra-jam karma*—performed during their *kaumāra* age (the age of five years); *hareḥ*—of the Supreme Personality of Godhead; *ātma*—the devotees are the Lord's heart and soul; *ahi-mokṣanam*—their deliverance and the deliverance of the python; *mr̥tyoh*—from the path of repeated birth and death; *paugandake*—at the age of *pauganda*, beginning with the sixth year (one year later); *bālāḥ*—all the boys; *dr̥śtvā ūcuḥ*—disclosed the fact after one year; *vismitāḥ*—as if it had happened on that very day; *vraje*—in Vṛndāvana.

TRANSLATION

This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day.

PURPORT

The word *mokṣanam* means "liberation." For the associates of Kṛṣṇa and for Kṛṣṇa Himself, there is no question about liberation; they are already liberated, being in the spiritual world. In the material world there are birth, death, old age and disease, but in the spiritual world there are no such things because everything is eternal. As for the python, however, by the association of Kṛṣṇa and His devotees, Aghāsura also achieved the same facility of eternal life. Therefore, as indicated here by the word *ātmāhi-mokṣanam*, if the python Aghāsura could receive

eternal association with the Supreme Personality of Godhead, what is to be said of those who are already associates of the Lord? *Sākāṁ vijahruḥ kṛta-puṇya-puñjāḥ* (*Bhāg.* 10.12.11). Here is proof that God is good for everyone. Even when He kills someone, the one who is killed attains liberation. What then is to be said of those who are already in the association of the Lord?

TEXT 38

नैतद् विचित्रं मनुजार्भमायिनः
परावराणां परमस्य वेदसः ।
अघोऽपि यत्स्पर्शनधौतपातकः
प्रापात्मसाम्यं त्वसतां सुरुलभम् ॥३८॥

*naitad vicitram manujārbha-māyinaḥ
parāvarāṇām paramasya vedhasaḥ
agho 'pi yat-sparśana-dhauta-pātakah
prāpātma-sāmyam tv asatām sudurlabham*

na—not; etat—this; vicitram—is wonderful; manuja-arbha-māyi-nah—of Kṛṣṇa, who appeared as the son of Nanda Mahārāja and Yaśodā, being compassionate upon them; para-avarāṇām—of all causes and effects; paramasya vedhasaḥ—of the supreme creator; aghaḥ api—Aghasura also; yat-sparśana—simply by the slight association of whom; dhauta-pātakah—became freed from all contamination of material existence; prāpa—became elevated; ātma-sāmyam—to a body exactly resembling that of Nārāyaṇa; tu—but; asatām sudurlabham—which is not at all possible to be obtained by contaminated souls (but everything can be possible by the mercy of the Supreme Lord).

TRANSLATION

Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not

at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.

PURPORT

The word *māyā* is also used in connection with love. Out of *māyā*, love, a father has affection for his child. Therefore the word *māyinah* indicates that Kṛṣṇa, out of love, appeared as the son of Nanda Mahārāja and assumed the form of a human child (*manujārbha*). Kṛṣṇa is the cause of all causes. He is the creator of cause and effect, and He is the supreme controller. Nothing is impossible for Him. Therefore, that He enabled even a living being like Aghāsura to attain the salvation of sārūpya-mukti was not at all wonderful for Kṛṣṇa. Kṛṣṇa took pleasure in entering the mouth of Aghāsura in a sporting spirit along with His associates. Therefore, when Aghāsura, by that sporting association, as maintained in the spiritual world, was purified of all contamination, he attained sārūpya-mukti and *vimukti* by the grace of Kṛṣṇa. For Kṛṣṇa this was not at all wonderful.

TEXT 39

सकृद् यदञ्जप्रतिमान्तराहिता
मनोमयी भागवतीं ददौ गतिम् ।
स एव नित्यात्मसुखानुभूत्यभि-
व्युदस्तमायोऽन्तर्गतो हि किं पुनः ॥३९॥

*sakṛd yad-aṅga-pratimānṭar-āhitā
manomayī bhāgavatīm dadau gatim
sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kiṁ punah*

sakṛt—once only; *yat*—whose; *aṅga-pratimā*—the form of the Supreme Lord (there are many forms, but Kṛṣṇa is the original form); *antaḥ-āhitā*—placing within the core of the heart, somehow or other; *manah-mayī*—thinking of Him even by force; *bhāgavatīm*—which is

competent to offer devotional service to the Lord; *dadau*—Kṛṣṇa gave; *gatim*—the best destination; *sah*—He (the Supreme Personality of Godhead); *eva*—indeed; *nitya*—always; *ātma*—of all living entities; *sukha-anubhūti*—anyone thinking of Him immediately enjoys transcendental pleasure; *abhivyudasta-māyah*—because all illusion is completely removed by Him; *antaḥ-gataḥ*—He is always present within the core of the heart; *hi*—indeed; *kim punah*—what to speak.

TRANSLATION

If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

PURPORT

The process for receiving the favor of the Supreme Personality of Godhead is described here. *Yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā* (*Bhāg. 4.22.39*). Simply by thinking of Kṛṣṇa, one can attain Him very easily. Kṛṣṇa is also described as having His lotus feet always within the hearts of His devotees (*bhagavān bhakta-hṛdi sthitah*). In the case of Aghāsura, one may argue that he was not a devotee. The answer to this is that he thought of Kṛṣṇa for a moment with devotion. *Bhaktyāham ekayā grāhyah*. Without devotion, one cannot think of Kṛṣṇa; and, conversely, whenever one thinks of Kṛṣṇa, one undoubtedly has devotion. Although Aghāsura's purpose was to kill Kṛṣṇa, for a moment Aghāsura thought of Kṛṣṇa with devotion, and Kṛṣṇa and His associates wanted to sport within Aghāsura's mouth. Similarly, Pūtanā wanted to kill Kṛṣṇa by poisoning Him, but Kṛṣṇa took her as His mother because He had accepted the milk of her breast. *Svalpam apy asya dharmasya trāyate mahato bhayāt* (*Bg. 2.40*). Especially when Kṛṣṇa appears as an *avatāra*, anyone who thinks of Kṛṣṇa in His different incarnations (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*), and especially in His original form as

Kṛṣṇa, attains salvation. There are many instances of this, and among them is Aghāsura, who attained the salvation of *sārūpya-mukti*. Therefore the process is *satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ* (Bg. 9.14). Those who are devotees always engage in glorifying Kṛṣṇa. *Advaitam acyutam anādīm ananta-rūpam*: when we speak of Kṛṣṇa, we refer to all His *avatāras*, such as Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu, Lord Caitanya, Kṛṣṇa-Balarāma and Śyāmasundara. One who always thinks of Kṛṣṇa must attain *vimukti*, special salvation as the Lord's personal associate, not necessarily in Vṛndāvana, but at least in Vaikuṇṭha. This is called *sārūpya-mukti*.

TEXT 40

श्रीसूत उवाच

इथं द्विजा यादवदेवदत्तः
श्रुत्वा स्वरातुश्रितं विचित्रम् ।
प्रच्छ भूयोऽपि तदेव पुण्यं
वैयासकिं यन्निगृहीतचेताः ॥४०॥

śrī-sūta uvāca
ittham dvijā yādavadeva-dattaḥ
śrutvā sva-rātuś caritaṁ vicitram
papraccha bhūyo 'pi tad eva puṇyam
vaiyāsakim yan nigṛhīta-cetāḥ

śrī-sūtah uvāca—Śrī Sūta Gosvāmī spoke to the assembled saints at Naimiṣāraṇya; *ittham*—in this way; *dvijāḥ*—O learned brāhmaṇas; *yādava-deva-dattaḥ*—Mahārāja Parīkṣit (or Mahārāja Yudhiṣṭhīra), who was protected by Yādavadeva, Kṛṣṇa; *śrutvā*—hearing; *sva-rātuḥ*—of Kṛṣṇa, who was his savior within the womb of his mother, Uttarā; *caritam*—the activities; *vicitram*—all wonderful; *papraccha*—inquired; *bhūyāḥ api*—even again; *tat eva*—such activities; *puṇyam*—which are always full of pious activities (*śrīvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śra-vāṇa-kīrtanāḥ*: to hear about Kṛṣṇa is always pious); *vaiyāsakim*—unto Śukadeva Gosvāmī; *yat*—because; *nigṛhīta-cetāḥ*—Parīkṣit Mahārāja had already become steady in hearing about Kṛṣṇa.

TRANSLATION

Śri Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śri Kṛṣṇa are very wonderful. Mahārāja Parikṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.

TEXT 41

श्रीराजोवाच

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत् ।
यत् कौमारे हरिकृतं जगुः पौगण्डकेर्भकाः ॥४१॥

śrī-rājovāca
brahmañ kālāntara-kṛtam
tat-kālinam katham bhavet
yat kaumāre hari-kṛtam
jaguḥ paugandake 'rbhakāḥ

śrī-rājā uvāca—Mahārāja Parikṣit inquired; *brahmañ*—O learned *brāhmaṇa* (Śukadeva Gosvāmī); *kāla-antara-kṛtam*—things done in the past, at a different time (in the *kaumāra* age); *tat-kālinam*—described as happening now (in the *pauganḍa* age); *katham bhavet*—how could it be so; *yat*—which pastime; *kaumāre*—in the *kaumāra* age; *hari-kṛtam*—was done by Kṛṣṇa; *jaguḥ*—they described; *pauganḍake*—in the *pauganḍa* age (after one year); *arbhakāḥ*—all the boys.

TRANSLATION

Mahārāja Parikṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śri Kṛṣṇa performed this pastime of killing Aghasura during His *kaumāra* age. How then, during His *pauganḍa* age, could the boys have described this incident as having happened recently?

TEXT 42

तद् ब्रूहि मे महायोगिन् परं कौतूहलं गुरो ।
नूनमेद्वरेव माया भवति नान्यथा ॥४२॥

*tad brūhi me mahā-yogin
param kautūhalam guro
nūnam etad dharer eva
māyā bhavati nānyathā*

tat brūhi—therefore please explain that; *me*—unto me; *mahā-yogin*—O great *yogi*; *param*—very much; *kautūhalam*—curiosity; *guro*—O my lord, my spiritual master; *nūnam*—otherwise; *etat*—this incident; *hareḥ*—of the Supreme Personality of Godhead; *eva*—indeed; *māyā*—the illusion; *bhavati*—becomes; *na anyathā*—nothing more.

TRANSLATION

O greatest *yogi*, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.

PURPORT

Kṛṣṇa has many potencies: *parāsyā saktir vividhaiva śrūyate* (*Śvetāśvatara Upaniṣad* 6.8). The description of Aghāsura was disclosed after one year. Some act of Kṛṣṇa's potency must have been involved. Therefore Mahārāja Parīkṣit was very curious to know about this, and he requested Śukadeva Gosvāmī to explain it.

TEXT 43

वयं धन्यतमा लोके गुरोऽपि क्षत्रबन्धवः ।
यत् पिबामो मुहुस्त्वतः पुण्यं कृष्णकथामृतम् ॥४३॥

*vayam dhanyatamā loke
guro 'pi kṣatra-bandhavaḥ
vayam pibāmo muhus tvattah
puṇyam kṛṣṇa-kathā-amṛtam*

vayam—we are; *dhanya-tamāḥ*—most glorified; *loke*—in this world; *guro*—O my lord, my spiritual master; *api*—although; *kṣatra-bandhavaḥ*—the lowest of the *kṣatriyas* (because we did not act like *kṣatriyas*); *vayam*—we are; *pibāmaḥ*—drinking; *muhuḥ*—always; *tvat-taḥ*—from you; *puṇyam*—pious; *kṛṣṇa-kathā-amṛtam*—the nectar of *kṛṣṇa-kathā*.

TRANSLATION

O my lord, my spiritual master, although we are the lowest of ksatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

PURPORT

The pious activities of the Supreme Personality of Godhead are very confidential. It is not ordinarily possible to hear such activities unless one is very, very fortunate. Parīkṣit Mahārāja placed himself as *kṣatrabandhavaḥ*, which means “the lowest of the *ksatriyas*.” The qualities of the *ksatriya* are described in *Bhagavad-gītā*, and although the general quality of the *ksatriya* is *īśvara-bhāva*, the tendency to rule, a *ksatriya* is not supposed to rule over a *brāhmaṇa*. Thus Mahārāja Parīkṣit regretted that he had wanted to rule over the *brāhmaṇas* and had therefore been cursed. He considered himself the lowest of the *ksatriyas*. *Dānam īśvara-bhāvaś ca kṣātram karma svabhāvajam* (Bg. 18.43). There was no doubt that Mahārāja Parīkṣit had the good qualities of a *ksatriya*, but as a devotee he presented himself, with submissiveness and humility, as the lowest of the *ksatriyas*, remembering his act of wrapping a dead serpent around the neck of a *brāhmaṇa*. A student and disciple has the right to ask the *guru* about any confidential service, and it is the duty of the *guru* to explain these confidential matters to his disciple.

TEXT 44

श्रीसूत उवाच

इथं स पृष्ठः स तु बादरायणि-
स्तत्सारितानन्तहृताखिलेन्द्रियः ।
कृच्छ्रात् पुनर्लब्धवहिर्द्विषिः शनैः
प्रत्याह तं भागवतोत्मोत्तम ॥४४॥

śrī-sūta uvāca
itthāṁ sma pr̄ṣṭāḥ sa tu bādarāyaṇi-
tat-smāritānanta-hṛtākhilendriyāḥ
kṛcchrāt punar labdha-bahir-dṛṣiḥ śanaiḥ
pratyāha tam bhāgavatottamottama

śrī-sūtah uvāca—Śrī Sūta Gosvāmī said; ittham—in this way; sma—in the past; pr̄ṣṭah—being inquired from; sah—he; tu—indeed; bādarāyaṇih—Śukadeva Gosvāmī; tat—by him (Śukadeva Gosvāmī); smārita-ananta—as soon as Lord Kṛṣṇa was remembered; hṛta—lost in ecstasy; akhila-indriyah—all actions of the external senses; kṛcchrāt—with great difficulty; punah—again; labdha-bahih-dṛśih—having revived his external sensory perception; śanaiḥ—slowly; pratyāha—replied; tam—unto Mahārāja Parikṣit; bhāgavata-uttama-uttama—O great saintly person, greatest of all devotees (Śaunaka).

TRANSLATION

Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parikṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parikṣit about kṛṣṇa-kathā.

Thus end the Bhaktivedanta purports of the Tenth Canto, Twelfth Chapter, of the Śrimad-Bhāgavatam, entitled, “The Killing of the Demon Aghasura.”

Appendices

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gaudiya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gaudiya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍiya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrimad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Āyurveda-sāstra, 25

Bhagavad-gītā, 3, 10, 18, 34, 51–52, 56, 57, 62, 72–73, 85, 86–87, 88, 92–93, 123, 126–127, 128, 131, 132–133, 134, 137–138, 149, 154, 158, 164, 167, 174, 181, 193, 194, 205, 206, 208, 210, 228, 229, 235, 257, 262, 276, 292, 302, 303, 306

Bhakti-rasāmṛta-sindhu, 42, 160, 205, 270, 276

Brahma-saṁhitā, 24–25, 51, 99, 103, 136, 154, 159, 164

Brahma-sūtra. See: *Vedānta-sūtra*

Bṛhad-bhāgavatāmṛta, 270–271

Caitanya-caritāmṛta, 85, 165, 176, 186, 215

Chāndogya Upaniṣad, 182–183

Hari-bhakti-sudhodaya, 297

Hari-bhakti-vilāsa, 73

Hari-varṇa, 95, 201, 246–247

Kaṭha Upaniṣad, 97

Mahābhārata, 126

Muṇḍaka Upaniṣad, 88n

Nārada-pañcarātra, 212

Padma Purāṇa, 196

Prema-vivarta, 41–42, 191

Śiksāṣṭaka, 191

Śrīmad-Bhāgavatam, 10, 29, 42, 56, 60, 87, 93, 97, 98, 101, 105, 120, 126, 128–129, 153, 163–164, 179, 181, 182, 183, 186, 189, 190, 191, 192, 212, 264, 276, 296–297, 300, 302

Śvetāśvatara Upaniṣad, 305

Vāmana Purāṇa, 204

Vedānta-sūtra (Brahma-sūtra), 263, 272

Viṣṇu Purāṇa, 246

Glossary of Personal Names

A

Ādi-puruṣa—a name of the Supreme Personality of Godhead, the original person.

Aghāsura—the python-shaped demon sent by Kārṇa to kill Kṛṣṇa.

Aja—a name of the Supreme Personality of Godhead, who is unborn.

Ajāmila—a fallen *brāhmaṇa* who was saved by calling the name Nārāyaṇa at the time of death.

Ānakadundubhi—another name of Vasudeva, the father of Kṛṣṇa.

Arjuna—one of the five Pāṇḍava brothers; Kṛṣṇa became his chariot driver and spoke to him the *Bhagavad-gītā*.

B

Bakāsura—a demon who was shaped like a huge duck and who tried to kill Kṛṣṇa.

Balarāma (Baladeva)—a plenary expansion of the Personality of Godhead appearing as the son of Rohinī and elder brother of Lord Kṛṣṇa.

Bhakta-vatsala—a name of the Supreme Personality of Godhead, who favors His devotees.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhaktivinoda Ṭhākura—a great spiritual master in the line of disciplic succession from Śrī Caitanya Mahāprabhu.

Brahmā—the first created living being and secondary creator of the material universe.

C

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who descended to teach love of God through the *sāṅkīrtana* movement.

Cakrī—a name of the Supreme Personality of Godhead, the carrier of the disc.

D

Dāmodara—Kṛṣṇa in His pastime of being bound by mother Yaśodā.

Devakī—wife of Vasudeva and mother of Lord Kṛṣṇa.

Devarṣi Nārada—See: Nārada Muni

Dharā—the name of mother Yaśodā in a previous birth.

Dhruva Mahārāja—a great devotee who as a child was denied his father's kingdom but who was later given an entire planet and the opportunity to associate personally with the Supreme Lord.

Drona—the name of Mahārāja Nanda in a previous birth.

G

Gadādhari—a name of the Supreme Personality of Godhead, the carrier of the club.

Gargamuni—family priest of the Yadu dynasty.

Garuḍa—the great eagle who acts as the eternal carrier of Lord Viṣṇu.

Gaurasundara—a name of Lord Śrī Caitanya Mahāprabhu, indicating His beauty and His golden complexion.

Giridhārī—a name of the Supreme Personality of Godhead, the lifter of Govardhana Hill.

Gokuleśvara—Kṛṣṇa, the master of Gokula.

Gopāla—a name of the Supreme Personality of Godhead, who protects the cows.

Gopī-jana-vallabha—a name of the Supreme Personality of Godhead, who maintains and gives pleasure to the gopīs.

Govinda—a name of the Supreme Personality of Godhead, who gives pleasure to the land, the cows and the senses.

H

Haladhara—a name of the Supreme Personality of Godhead, who, in the form of Balarāma, bears a plow in His hands.

Hari—a name of the Supreme Personality of Godhead, who removes all obstacles to spiritual progress.

Hiranyakāśipu—a demoniac king killed by the Lord's incarnation as Nṛsiṁhadeva.

I

Indra—chief of the administrative demigods and king of the heavenly planets.

Īśa—a name of the Supreme Personality of Godhead, the supreme controller.

Īśvara—a name of the Supreme Personality of Godhead, the supreme controller.

J

Jaya—a doorkeeper of Vaikuṇṭha who attained *sārūpya-mukti* after three births in the material world.

Jīva Gosvāmi—one of the six Vaiṣṇava spiritual masters who directly followed Śrī Caitanya Mahāprabhu and systematically presented His teachings.

K

Kaṁsa—a demoniac king of the Bhoja dynasty and maternal uncle of Kṛṣṇa.

Keśava—a name of the Supreme Personality of Godhead, who has fine black hair.

Kṛṣṇa—the Supreme Personality of Godhead, appearing in His original, two-armed form.

Kuntī—the mother of the Pāṇḍavas; a pure devotee and aunt of Lord Kṛṣṇa's.

Kūrma—the tortoise incarnation of the Supreme Personality of Godhead.

Kuvera—treasurer of the demigods; father of Nalakūvara and Maṇigrīva.

L

Lakṣmī—the goddess of fortune and eternal consort of the Supreme Personality of Godhead Nārāyaṇa.

M

Madhusūdana—a name of the Supreme Personality of Godhead, the killer of the demon Madhu.

Madhvācārya—a thirteenth-century Vaiṣṇava spiritual master who preached the theistic philosophy of pure dualism.

Mahādeva—a name of Lord Śiva.

Manigrīva—a son of Kuvera cursed by Nārada Muni to take birth as an *arjuna* tree; ultimately liberated by Lord Kṛṣṇa.

Manimān—a name of the Supreme Personality of Godhead, who is always ornamented with brilliant jewels.

Matsya—the fish incarnation of the Supreme Personality of Godhead.

Mukunda—a name of the Supreme Personality of Godhead, the giver of liberation.

N

Nalakūvara—a son of Kuvera cursed by Nārada Muni to take birth as an *arjuna* tree; ultimately liberated by Lord Kṛṣṇa.

Nanda Mahārāja—the King of Vraja and foster-father of Lord Kṛṣṇa.

Nārada Muni—a pure devotee of the Lord who travels throughout the universes in his eternal body, glorifying devotional service.

Nārāyaṇa—a name of the Supreme Personality of Godhead, who is the source and the goal of all living beings.

Narottama dāsa Ṭhākura—a Vaiṣṇava spiritual master in the disciplic succession from Śrī Caitanya Mahāprabhu; disciple of Kṛṣṇadāsa Kavirāja Gosvāmī and spiritual master of Viśvanātha Cakravartī Ṭhākura.

Nṛsiṁhadeva—Lord Kṛṣṇa in His incarnation as half-man and half-lion, who descended to kill the demon Hiranyakasipu.

P

Parikṣit Mahārāja—the emperor of the world who heard Śrīmad-Bhāgavatam from Śukadeva Gosvāmī and thus attained perfection.

Pārvatī—wife of Lord Śiva.

Prahlāda Mahārāja—a devotee persecuted by his demoniac father but protected and saved by the Lord.

Pr̥snigarbha—the name of Devakī in a previous birth.

Pr̥thā—the mother of the five Pāṇḍava brothers.

Pūtanā—a witch who was sent by Karīsa to appear in the form of a beautiful woman to kill baby Kṛṣṇa but who was killed by Lord Kṛṣṇa and granted liberation.

R

Rāma—another name of Balarāma given by Gargamuni.

- Rāmacandra**—an incarnation of Lord Kṛṣṇa as a perfect king.
- Rohinī**—one of Vasudeva's wives, residing under the care of Nanda Mahārāja. Rohinī is the mother of Balarāma.
- R̥śabhadēva**—an incarnation of the Personality of Godhead as a devotee and king who gave important spiritual instructions to His sons and then renounced His kingdom for a life of severe austerity.
- Rukmini**—Lord Kṛṣṇa's principal queen in Dvārakā.
- Rūpa Gosvāmī**—the chief of the six Vaiṣṇava spiritual masters who directly followed Śrī Caitanya Mahāprabhu and systematically presented His teachings.

S

- Śakaṭasura**—a ghost who took shelter of a bullock cart with the intention to kill Lord Kṛṣṇa but who instead was killed by the Lord.
- Śambhu**—a name of Lord Śiva.
- Sanātana Gosvāmī**—one of the six Vaiṣṇava spiritual masters who directly followed Śrī Caitanya Mahāprabhu and systematically presented His teachings.
- Saṅkarṣaṇa**—another name of Balarāma given by Gargamuni.
- Śaunaka**—the chief of the sages assembled at Naimiṣāraṇya forest who heard Śrīmad-Bhāgavatam from Sūta Gosvāmī.
- Śiva**—the demigod in charge of the mode of ignorance and the destruction of the material manifestation.
- Śukadeva Gosvāmī**—the sage who originally spoke Śrīmad-Bhāgavatam to King Parīkṣit prior to the King's death.
- Sūrya**—the demigod of the sun.
- Sūta Gosvāmī**—the sage who recounted the discourses between Parīkṣit and Śukadeva to the sages assembled in the forest of Naimiṣāraṇya.
- Sutapā**—the name of Vasudeva in a previous birth.
- Svayambhū**—a name of Lord Brahmā.
- Śyāmasundara**—a name of the Supreme Personality of Godhead, who is blackish and very beautiful.

T

- Trṇāvarta**—a demon, in the shape of a whirlwind, sent by Karīsa to kill Kṛṣṇa.

U

Uddhava—a confidential friend of Śrī Kṛṣṇa's in Vṛndāvana.

Upānanda—the brother of Nanda Mahārāja and oldest and most knowledgeable of the cowherd men of Gokula.

Upendra—a name of the Supreme Personality of Godhead, who sometimes appears as the younger brother of Indra.

Urugāya—a name of the Supreme Personality of Godhead, who is worshiped by sublime prayers.

Urukrama—a name of the Supreme Personality of Godhead, who takes wonderful steps (especially as the dwarf-incarnation, Vāmanadeva).

V

Varāha—the incarnation of the Supreme Personality of Godhead as a boar.

Vasudeva—the father of Kṛṣṇa and half-brother of Nanda Mahārāja.

Vāsudeva—Kṛṣṇa, son of Vasudeva.

Vatsāsura—a calf-shaped demon who came to Vṛndāvana to kill Kṛṣṇa.

Vijaya—a doorkeeper of Vaikuṇṭha who attained *sārūpya-mukti* after three births in the material world.

Vijayadhvaja Tīrtha—a Vaiṣṇava spiritual master and commentator on *Śrīmad-Bhāgavatam* in the disciplic succession from Madhvācārya.

Viṣṇu—a name of the Supreme Personality of Godhead.

Viśvanātha Cakravarti Ṭhākura—a Vaiṣṇava spiritual master and commentator on *Śrīmad-Bhāgavatam* in the disciplic succession from Śrī Caitanya Mahāprabhu.

Vṛtrāsura—a demon killed by Indra.

Vyāsadeva—the original compiler of the *Vedas* and *Purāṇas*, and author of the *Vedānta-sūtra* and *Mahābhārata*.

Y

Yajñā—a name of the Supreme Personality of Godhead, the goal and enjoyer of all sacrifices.

Yamarāja—the god of death who punishes the sinful.

Yaśodā—the foster-mother of Kṛṣṇa; the Queen of Vraja and wife of Mahārāja Nanda.

Glossary of Personal Names**321**

Yogamāyā—Lord Kṛṣṇa's spiritual deluding energy, who appears as the Lord's younger sister in His pastimes.

General Glossary

A

Ācārya—a spiritual master who teaches by example.

Ādhibhautika kleśa—misery caused by other living beings.

Ādhidaivika kleśa—misery caused by natural disturbances.

Adhokṣaja—the Supreme Lord, who is beyond material sense perception.

Ādhyātmika kleśa—misery caused by the body and mind.

Ādi-puruṣa—the Supreme Lord, the original person.

Ahaṅkāra—false ego.

Ānanda-cinmaya-rasa-vigraha—the personal, spiritual form of bliss and knowledge.

Animā—the mystic perfection of becoming very small.

Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Arcanā—the devotional process of Deity worship.

Āsana—a sitting posture in *yoga* practice.

Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.

Asuras—atheistic demons.

Ātmārāma—one who is self-satisfied, free from external, material desires.

Avaiṣṇavas—nondevotees.

Avatāra—a descent of the Supreme Lord.

B

Bābās—ascetics.

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.

Bhakta—a devotee.

Bhakti—devotional service to Lord Kṛṣṇa.

Bhakti-yoga—linking with the Supreme Lord by devotional service.

Brahmacarya—celibate student life; the first order of Vedic spiritual life.

Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.

Brāhmaṇa—one wise in the *Vedas* who can guide society; the first Vedic social order.

C

Catur-vyūha—the Lord's plenary expansions Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

D

Daityas—demons.

Daśa-avatāras—the ten pastime-incarnations of Viṣṇu.

Devamāyā—the illusory potency of the demigods.

Dhāma—abode; usually referring to the Lord's abodes.

Dharma—eternal occupational duty; religious principles.

Duṣkṛtis—miscreants.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopa-jāti—See: *Vaiśyas*

Gopīs—Kṛṣṇa's cowherd girl friends, His most confidential servitors.

Grhastha—regulated householder life; the second order of Vedic spiritual life.

Guṇa-avatāras—Viṣṇu, Brahmā and Śiva, the presiding deities of the three modes of nature.

Guṇas—the modes or qualities of material nature.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—See: *Mahā-mantra*

Haṭha-yoga—the system of practicing sitting postures for sense control.

I

Íśitva—the mystic ability to become a great controller.

J

Jāda—dull or material.

Jīva-tattva—the living entities, atomic parts of the Lord.

Jñāna-kāṇḍa—the *Upaniṣad* portion of the *Vedas* containing knowledge of Brahman, spirit.

Jñāna-yoga—the process of approaching the Supreme by the cultivation of knowledge.

Jñāni—one who cultivates knowledge by empirical speculation.

K

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.

Kāmāvasāyitā—the mystic ability to suppress one's desires.

Karatālas—hand cymbals used in *kirtana*.

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—sections of the *Vedas* prescribing rituals for material benefits.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kaumāra—the period of childhood before five years.

Kirtana—chanting the glories of the Supreme Lord.

Kṛṣṇa-kathā—words spoken by Kṛṣṇa or about Kṛṣṇa.

Kṛṣṇa-lilā—the transcendental pastimes of Lord Kṛṣṇa.

Kṛṣṇaloka—See: Goloka

Kṣatriya—a warrior or administrator; the second Vedic social order.

Kuśa—auspicious grass used in Vedic rituals.

L

Laghimā—the mystic perfection of becoming very light.

Lilā-avatāras—innumerable incarnations who descend to display the spiritual pastimes of the Lord.

M

Mahā-mantra—the great chanting for deliverance:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahimā—the mystic ability to become unlimitedly large.

Mantra—a sound vibration that can deliver the mind from illusion.

Manvantara-avatāra—an *avatāra* who appears in each reign of Manu.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvāda—the false theory that every living being is ultimately equal to God.

Māyāvādis—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mṛdaṅga—a clay drum used for congregational chanting.

Mukti—liberation from birth and death.

N

Nāma-karāṇa ceremony—name-giving ceremony.

Nandana-kānana—a celestial garden.

Niyama—restraint of the senses.

P

Pañca-gavya—five milk products, used in bathing a worshipable personality.

Pañca-ratna—five gems.

Pañca-śasya—five grains.

Paramparā—the chain of spiritual masters in disciplic succession.

Pauganḍa—the period of childhood after five years.

Prākāmya—the mystic ability to fulfill any of one's desires.

Prāṇāyāma—control of the breathing process; performed in *aṣṭāṅga-yoga*.

Prāpti—the mystic ability to immediately obtain any material object.

Prasāda—food spiritualized by being offered to the Lord.

Prema-bhakta—a devotee absorbed in pure love of God.

R

Rajo-guṇa—the material mode of passion.

Rākṣasī—a demoness.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Śad-aiśvarya-pūrṇa—the Lord, who is full in all six opulences: wealth, knowledge, fame, renunciation, beauty, and strength.

Sālokya—the liberation of residing on the same planet as the Lord.

Sāmipyā—the liberation of becoming a personal associate of the Lord.

Sarinskāra—Vedic process for purifying a human being from the time of conception until death.

Saṅkīrtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Sārṣṭi—the liberation of having the same opulences as the Lord.

Sārūpya—the liberation of having a form similar to the Lord's.

Śāstras—revealed scriptures.

Sāyujya—the liberation of merging into the spiritual effulgence of the Lord.

Śravanam kīrtanam viṣṇoh—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmī—one who controls his mind and senses; title of one in the renounced order of life.

Svargaloka—the heavenly planets.

T

Tamo-guṇa—the material mode of ignorance.

Tapasvis—one who performs severe penances and austerities.

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

Upāsanā-kāṇḍa—a section of the *Vedas* prescribing worship of demigods for fruitive results.

V

Vaikuṇṭha—the spiritual world.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiṣṇava-aparādhas—offenses to a devotee of the Lord.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.

Varnāśrama—the Vedic social system of four social and four spiritual orders.

Vaśitva—the mystic ability to control others' minds.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Y

Yajña—an activity performed to satisfy either Lord Viṣṇu or the demigods.

Yama—regulative principles.

Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yogini—a female *yogi*.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ऋ ṫ^ī
 लृ ! ए e ऐ ai ओ o औ au
 ॲ m (anusvāra) ॲ h (visarga)

Consonants

Gutturals:	क ka	খ kha	গ ga	ঘ gha	ঙ na
Palatals:	চ ca	ছ chha	জ ja	ঝ jha	ঝ na
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ na
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	ৰ ra	ল la	ৱ va	
Sibilants:	শ śa	ষ ᷟa	স sa		
Aspirate:	হ ha	ঃ (avagraha)	– the apostrophe		

The numerals are: ०-० १-१ २-२ ३-३ ४-४ ५-५ ६-६ ७-७ ८-८ ९-९

The vowels above should be pronounced as follows:

a – like the *a* in *organ* or the *u* in *but*

ā – like the *a* in *far* but held twice as long as short *a*

i – like the *i* in *pin*

ī – like the *i* in *pique* but held twice as long as short *i*

u – like the *u* in *push*
 ū – like the *u* in *rule* but held twice as long as short *u*
 r – like the *ri* in *rim*
 ṛ – like *ree* in *reed*
 l – like *l* followed by *r* (*lr*)
 e – like the *e* in *they*
 ai – like the *ai* in *aisle*
 o – like the *o* in *go*
 au – like the *ow* in *how*
 m (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*
 ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha*; *iḥ* like *ihi*

The vowels are written as follows after a consonant:

ତା tā ଫି fī ଟି tī ଶୁ u ରୁ ū ଚି r̄i ଏ ī e ଏଇ ai ତୋ tō ଫୌ au

For example: କ ka କା kā କି ki କିଏ kī e କୁ ku କୁଏ kū
 କ୍ର kr କ୍ରି k̄i କେ ke କୈ kai କୋ ko କୌ kau

The vowel “a” is implied after a consonant with no vowel symbol.

The symbol virāma (ମ) indicates that there is no final vowel: କମ

The consonants are pronounced as follows:

k – as in <i>kite</i>	jh – as in <i>hedgehog</i>
kh – as in <i>Eckhart</i>	ñ – as in <i>canyon</i>
g – as in <i>give</i>	t̄ – as in <i>tub</i>
gh – as in <i>dig-hard</i>	th – as in <i>light-heart</i>
ṅ – as in <i>sing</i>	d̄ – as in <i>dove</i>
c – as in <i>chair</i>	dha- as in <i>red-hot</i>
ch – as in <i>staunch-heart</i>	ṇ – as <i>rna</i> (prepare to say the <i>r</i> and say <i>na</i>)
j – as in <i>joy</i>	

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *tub* but with tongue against teeth
 th – as in *light-heart* but with tongue against teeth

d – as in <i>dove</i> but with tongue against teeth	
dh – as in <i>red-hot</i> but with tongue against teeth	
n – as in <i>nut</i> but with tongue between teeth	
p – as in <i>pine</i>	l – as in <i>light</i>
ph – as in <i>uphill</i> (not <i>f</i>)	v – as in <i>vine</i>
b – as in <i>bird</i>	ś (palatal) – as in the <i>s</i> in the German word <i>sprechen</i>
bh – as in <i>rub-hard</i>	ṣ (cerebral) – as the <i>sh</i> in <i>shine</i>
m – as in <i>mother</i>	s – as in <i>sun</i>
y – as in <i>yes</i>	h – as in <i>home</i>
r – as in <i>run</i>	

Generally two or more consonants in conjunction are written together in a special form, as for example: **়** kṣa **়** tra

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (ā, ī, ū, e, ai, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Srimad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

A

			apy āśid vipriyāṁ teṣāṁ	11.55 261
			arājake rakṣyamānā	8.17 101
<i>adhah-sayānasya śiśor ano 'lpaka-</i>	7.7	48	āśan varṇāḥ trayo hy asya	8.13 95
<i>adharā-hanuvad rodhas</i>	12.20	284	asataḥ śrī-madāndhasya	10.13 185
<i>adrākṣid arjunau pūrvam</i>	9.22	168	asāv anyatamo vāpi	11.26 240
<i>āgatyā sahasā kṛṣṇam</i>	11.48	25		
<i>agho 'pi yat-sparṣana-dhauta-pātakaḥ</i>	12.38	300	asmān kim atra grāsitā niviṣṭān	12.24 286
			asmat-saṅgrasana-vyāttā-	12.19 283
<i>aghṛṣṭa-jānubhiḥ padbhīr</i>	8.26	110	āśtātāyāma-mārgo 'yām	12.22 285
<i>ahaṁ mamāsau patir eṣa me suto</i>	8.42	127	astu ity uktaḥ sa bhagavān	8.50 139
<i>ahaṁ pūrvam ahaṁ pūrvam</i>	12.6	273	athāgha-nāmābhyaपatan mahāsuras	12.13 278
<i>aho batāsyā bālasya</i>	11.55	261		
<i>aho batāty-adbhutam eṣa rakṣasā</i>	7.31	72	athānyad api kṛṣṇasya	7.3 43
			athāpy abhibhavanty enāṁ	11.56 261
<i>aho brahma-vidāṁ vāco</i>	11.57	262	atho amuṣyaiva mamārbhakasya	8.40 124
<i>aho mitrāṇi gadaata</i>	12.19	283	atho yathāvan na vitarka-gocaram	8.41 125
<i>ākhyāsyate rāma iti</i>	8.12	94	atikaruṇam anusmaranty aśocad	7.24 65
<i>alakṣito 'smiṇ rahasī</i>	8.10	92		
<i>alaṁ vihāraiḥ kṣut-kṣāntaḥ</i>	11.15	232	ātma-dyota-guṇaiś channa-	10.33 206
			ātmajābhyudayārthāya	7.16 58
<i>amaṁsatāmbhoja-kareṇa rūpiṇīṁ</i>	6.6	6	ātma-nirveśa-mātreṇa	10.26 200
<i>anaḥsv āropya gopālā</i>	11.31	243	ātmaupamyaena bhūtāni	10.3 185
<i>anantam āropayad āṅkam antakam</i>	6.8	8	ato 'rhataḥ sthāvaratām	10.21 194
<i>ānarcādhoksaja-dhiyā</i>	8.2	83		
<i>andha-kūpa-gabhirākṣam</i>	6.16	15	atṛptam utsṛjya javena sā yayāv	9.5 148
			autthānikautsukya-manā manasvinī	7.6 47
<i>anena sarva-durgāṇi</i>	8.16	100	avidūre vraja-bhuvaḥ	11.38 248
<i>aṅgaṁ yasyāḥ samākramya</i>	6.37	32	avyād ajo 'ṅghri maṇimāṁs tava jānv	6.22 20
<i>annādyā-vāsaḥ-srag-abhiṣṭa-dhenubhiḥ</i>	7.5	45	avyakta-rāvō nyapatat	7.28 69
<i>antaḥ praviṣya gaṅgāyām</i>	10.4	174		
<i>anujāṇīḥ nau bhūmaṁs</i>	10.37	210	ayam hi rohiṇī-putro	8.12 94
			ayam tu me sodara-nāśa-kṛt taylor	12.14 279
<i>anukṛtya rutair jantūṁś</i>	11.40	249	āyānty atra mahotpātā	11.33 238
<i>anvañcamānā janāni bṛhad-calac-</i>	9.10	153		
<i>apaśyan nārada devau</i>	10.5	175		
<i>api hantā gatāśaṅkas</i>	8.9	90	babhramus tad avijñāya	11.2 221
<i>aprameyam balaṁ tasya</i>	7.10	52	babhūvur indriyāṇīva	11.49 256

B

<i>baddha-setu-bhujorv-aṅghri</i>	6.16	15	<i>daityo nāmnā tṛṇāvartah</i>	7.20	62
<i>baddholūkhalam āmantrya</i>	10.43	216	<i>dākinyo yātudhānyaś ca</i>	6.27	23
<i>bāhu-kṣepam ca kurute</i>	11.8	225	<i>dāmnā colūkhale baddhaḥ</i>	10.39	213
<i>bahūni santi nāmāni</i>	8.15	99	<i>dampatyor nitarām āśid</i>	8.51	140
<i>bakair upavisantaś ca</i>	12.8	274	<i>daridrasyaiva yujyante</i>	10.17	190
<i>bāla-grahas tatra vicinvatī śiśūn</i>	6.7	7	<i>daridro nirahām-stambho</i>	10.15	187
<i>bālaṁ ca tasyā urasi</i>	6.18	16	<i>darśanāṁ nau bhagavata</i>	10.37	210
<i>bālaṁ praticchanna-nijoru-tejasam</i>	6.7	7	<i>darśanān no bhaved bandhah</i>	10.41	214
<i>bālasyotpātanāṁ tarvoḥ</i>	11.5	223	<i>darśayaṁs tad-vidāṁ loka</i>	11.9	226
<i>bālā ūcur aneneti</i>	11.4	222	<i>darśayan baladevāya</i>	11.42	251
<i>bālayor anayor nṛṇāṁ</i>	8.6	87	<i>dattvā stanāṁ prapibatoḥ sma mukham</i>	8.23	107
<i>bālena niṣkarṣayatānvag ulūkhalaṁ</i>	10.27	200	<i>dāvoṣṇa-khara-vāto 'yam</i>	12.23	285
<i>bhagavān devakī-putraḥ</i>	6.39	33	<i>deśa-kālārtha-tattva-jñāḥ</i>	11.22	237
<i>bhagnarām vilokya sva-sutasya karma taj</i>	9.7	150	<i>devakyā aṣṭamo garbho</i>	8.8	90
<i>bhaktih syāt paramā loke</i>	8.49	137	<i>devarṣir me priyatamo</i>	10.25	158
<i>bhaktir harau tat-puruṣe ca sakhyāṁ</i>	7.2	41	<i>deva-saṁjñitam apy ante</i>	10.10	181
<i>bhittvā mṛṣāśrur dṛṣad-āśmanā raho</i>	9.6	149	<i>devāś ca parisantuṣṭā</i>	11.44	252
<i>bhrāmayitvā kapitthāgre</i>	11.43	252	<i>dharādharoṣṭho jaladottaroṣṭho</i>	12.17	281
<i>bhūmau nidhāya tam gopī</i>	7.19	61	<i>dhṛtvādbhutanām vyātta-guhānanāṁ tadā</i>	12.16	281
<i>bhūmyāṁ nipatitau tatra</i>	11.2	220	<i>dhūli-dhūsaritāṅgas tvarāṁ</i>	11.18	234
<i>bhuñjānāṁ yajñabhuṭ pātu</i>	6.26	22	<i>dhvāntāgāre dhṛta-maṇi-ganāṁ</i>	8.30	114
<i>bhūta-dhruk tat-kṛte svārthaṁ</i>	10.10	182	<i>dhvāntāntar-āsyo vitādhwā-jihvāḥ</i>	12.17	281
<i>bhūta-preta-piśācāś ca</i>	6.27	23	 		
 			<i>dīnāṁś ca mṛtyor jaṭharāgnī-ghāsān</i>	12.27	289
<i>bibharti kvacid ajñāptāḥ</i>	11.8	225	<i>dravyālābhe sagṛha-kupito</i>	8.29	113
<i>brahman kālāntara-kṛtam</i>	12.41	304	<i>droṇo vasūnāṁ pravaro</i>	8.48	135
 			<i>drṣṭvādbhutāni bahuśo</i>	7.33	75
 			<i>drṣṭvā pariśramāni kṛṣṇāḥ</i>	9.18	162
 			<i>drṣṭvārbhakān kṛṣṇa-mukhān aghāsuraḥ</i>	12.14	279
<i>caccharda sadyo 'tiruśākṣatam bakas</i>	11.50	250	 		
<i>cakāra nāma-karanāṁ</i>	8.11	93			
<i>cakravāta-svarūpeṇa</i>	7.20	62	<i>drṣṭvā tarī tādrśāṁ sarve</i>	12.18	282
<i>cakra-vātena nīto 'yam</i>	11.25	239	<i>drṣṭvā yaśodā-pramukhā vraja-striya</i>	7.8	49
<i>cakry agrataḥ saha-gado harir astu</i>	6.23	20	<i>drṣṭyā svayottihāpya tad-anvitāḥ punar</i>	12.32	293
 			<i>dūre kṣiptvāvayaśo</i>	6.33	28
 			<i>dvayāṁ kathāṁ syād iti sarṇvicintya</i>	12.28	290
<i>cārayām āsatūr vatsān</i>	11.38	248	 		
<i>cārayanto 'rbha-lilābhīr</i>	12.3	270			
<i>cikriḍatur yuvatibhir</i>	10.4	175	<i>dvīpān nagāṁś tad-duhitīr vanāni</i>	7.36	76
<i>cūrṇayām āśa rājendra</i>	6.14	14	<i>dvī-āṅgulonam abhūt tena</i>	9.15	159
<i>cūrṇi-cikīrṣor ātmānaṁ</i>	12.30	291	 		
 D			E		
 <i>dadhi-nirmanthane kāle</i>	9.2	144	<i>ehy āvayoh priyāṁ dhehi</i>	11.17	233
<i>dahyamānasya dehasya</i>	6.34	29	<i>ekadā gr̥ha-dāśiṣu</i>	9.1	144
			<i>ekadā kṛiḍamānāś te</i>	8.32	117

<i>ekadārbhakam ādāya</i>	7.34	75	<i>gopya anvadhāvan na yam āpa yoginām</i>	9.9	152
<i>ekadāroham ārūḍham</i>	7.18	60	<i>gopyaś ca gopāḥ kila nanda-mukhyā</i>	7.30	71
<i>gopyaś ca gopāḥ saha-godhanāś ca me</i>				8.42	127
<i>eṣāṁ antar-gatāṁ dhvāntam</i>	12.22	285			
<i>esa vah śreya ādhāsyad</i>	8.16	100	<i>gopyas tūrṇaṁ samabhyyeta</i>	6.18	16
<i>etad vicitrāṁ saha-jīva-kāla-</i>	8.39	122	<i>gopyo rūḍha-rathā nūtna-</i>	11.33	244
<i>etat kaumārajaṁ karma</i>	12.37	299	<i>grhitvā dadhi-manthānam</i>	9.4	147
<i>ete yadā mat-suṛḍos tilāpaḥ</i>	12.15	280	<i>grhitvāpara-pāḍābhyaṁ</i>	11.43	251
			<i>grhyamānaś tvam agrāhyo</i>	10.32	204
<i>evaṁ dhārṣṭyāny uśati kurute</i>	8.31	115			
<i>evaṁ sādhāraṇam deham</i>	10.12	184	<i>grhyāṇi kartum api yatra na taj-</i>	8.25	109
<i>evaṁ samprārthito vipraḥ</i>	8.11	93	<i>guna-karmānurūpāṇi</i>	8.15	99
<i>evaṁ sandarśitā hy aṅga</i>	9.19	163			
<i>evaṁ sva-geha-dāmāni</i>	9.17	161			
<i>evam uktvā sa devarśir</i>	10.23	197			
<i>evaṁ vihāriḥ kaumāriḥ</i>	11.59	265	<i>haiyaṅgavam caurya-viśaṅkitekṣaṇam</i>	9.8	151
<i>evaṁ vrajaukasām prītim</i>	11.37	247	<i>hanyante paśavo yatra</i>	10.9	180
			<i>harer anugrahān nūnam</i>	11.24	239
			<i>hariṁ jagāma śāraṇam</i>	6.1	2
			<i>hastagrāhye racayati vidhim</i>	8.30	114
G					
<i>gāḍham karābhyaṁ bhagavān prapiḍya</i>	6.10	10	<i>haste grhitvā saha-rāmam acyutaṁ</i>	11.20	230
<i>gala-grahana-niśceṣṭo</i>	7.28	69	<i>he rāmāgaccha tātāśu</i>	11.16	232
<i>gale ghrita utsraṣṭuṁ</i>	7.27	68	<i>himṣraḥ sva-pāpēna vihīṁśitaḥ khalaḥ</i>	7.31	72
<i>gāṇḍa-saila-stanāṁ raudraṁ</i>	6.15	15	<i>hṝt keśavas tvad-ura iśa inas tu kaṇṭhaṁ</i>	6.22	20
<i>gargah purohito rājan</i>	8.1	82	<i>hutvā cāgnīm dvijātibhyāḥ</i>	7.15	55
<i>gargo yad āha bhagavān</i>	11.57	262			
<i>garimānaṁ śiśor voḍhuṁ</i>	7.18	60			
<i>gatvā jalāśayābhyaśām</i>	11.46	254			
<i>gāvah sarva-guṇopetā</i>	7.16	58	<i>indriyāni hṝṣikeśaḥ</i>	6.24	21
<i>gāyanty adyāpi kavayo</i>	8.47	134	<i>indriyāṇi anuśuṣyanti</i>	10.16	188
			<i>īrayan sumahā-ghora-</i>	7.21	63
<i>gūtaih sura vādyā-dharaś ca vādyakaiḥ</i>	12.34	295	<i>īṣā-māṭrogra-damṣṭrāśyam</i>	6.15	15
<i>godhanāni puraskṛtya</i>	11.32	243	<i>iti bālakam ādāya</i>	7.14	54
<i>godhanāny agato yāntu</i>	11.29	242			
<i>gokulāṁ sarvam āvṝtvan</i>	7.21	63	<i>iti khara-pavana-cakra-pāṁśu-varṣe</i>	7.24	65
<i>go-mūṭrena snāpaya itvā</i>	6.20	18	<i>iti nandādayo gopāḥ</i>	11.58	263
			<i>iti pranaya-baddhābhīr</i>	6.30	25
<i>gopa-gopī-gavāṁ sevyāṁ</i>	11.28	241	<i>iti sañcintayaḥ chrutvā</i>	8.9	90
<i>gopa nandādayah śrutvā</i>	11.1	220	<i>iti vyavasyājagaram bṝhad vāpuḥ</i>	12.16	281
<i>gopa-vrddhā mahotpātān</i>	11.21	237			
<i>gopībhīḥ stobhito 'nṛtyaḥ</i>	11.7	225	<i>itiḥāṁ dvijā yādavadeva-dattāḥ</i>	12.40	303
<i>gopikolūkhale dāmnā</i>	9.14	157	<i>itiḥāṁ miḥo 'tathām ataj-jñā-bhāṣitāṁ</i>	12.25	287
			<i>itiḥāṁ saṅkīrtitas tābhyaṁ</i>	10.39	212
<i>gopīnāṁ susmayantinām</i>	9.17	161	<i>itiḥāṁ satāṁ brahma-sukhānubhūtyā</i>	12.11	274
<i>gopyaḥ saṁspṛṣṭa-salilā</i>	6.21	19	<i>itiḥāṁ sma pr̄ṣṭaḥ sa tu bādarāyaṇis</i>	12.44	306

H**I**

itthān stribhīḥ sa-bhaya-nayana-śrī
 itthān vidita-tattvāyāṁ
 itthān yaśodā tam aśeṣa-śekharam
 ity antareñjuna-yoḥ
 ity ātmānaṁ samādiṣya
 ity uktau tau parikramya
 iyeṣa kila tam baddhuṁ

8.31	115	kasmān mṛḍam adāntātman	8.34	119
8.43	129	kasyedāṁ kuta āścaryam	11.3	221
11.20	236			
10.26	200	kāṭa-dhūmasya saurabhyaṁ	6.41	35
8.20	104	kathyatāṁ bhagavann etat	10.1	172
		kecid bhṛngaiḥ pragāyantaḥ	12.7	274
10.43	216	kecid veṇūn vādayanto	12.7	274
9.12	156	khaṁ rodasi jyoti-anikam āśāḥ	7.36	76

J

jagāma śanakais tatra
 jahṛṣur ye ca kāṁśadyaḥ
 jajñe nanda iti khyāto
 jalaiḥ pavitrauṣadhibhir
 janmarkṣam te 'dyā bhavati

jānubhāyāṁ saha pāñibhāyāṁ
 jātayor nau mahādeve
 jāvena visraṁsita-keśa-bandhana-
 jīghāṁsayaṇam āśādyā
 jīghāṁsayaṇī haraye

jīva-sāmyaṁ gato liṅgair
 jñānināṁ cātma-bhūtānāṁ
 jñātaṁ mama puraivaitad
 jyotiṣām ayanāṁ sākṣād
 jyotiṣ-cakrām jalāṁ tejo

kāca-guṇjā-maṇi-svarṇa-
 kadācid autthānika-kautukāplave
 kadācid yamunā-tire
 kailāsopavane ramye
 kala-vākyaiḥ sva-kālenā

kālenālpena rājarše
 kālena vrajatālpena
 kalevaraṁ paraśubhiḥ
 kāṁsaḥ pāpa-matiḥ sakhyāṁ
 kāṁseṇa prahitā ghorā

kariṣyamāṇa ādeśān
 karmāntara-niyuktāsu
 karoti karṇa-ramyāṇi

kim idāṁ kuta eveti	6.41	35
kiṁ nas tupaś cīrṇam adhokṣajārcanaṁ	7.32	73
kiṁ punaḥ śraddhayā bhaktyā	6.36	30
kiṁ svapna etad uta deva-māyā	8.40	124
koneṣu ṣaṅkha urugāya upary upendras	6.23	20
ko nu ihārhati vijjñātum	10.32	204
koṭarā revatī jyeṣṭhā	6.28	23
ko vidvān ātmasat kṛtvā	10.12	184
kṛcchraṁ yadrcchayāpnoti	10.15	187
kṛcchrāt punar labdha-bahir-dṛṣiḥ śanaiḥ	12.44	306
krīḍantaṁ pātu govindaḥ	6.25	22
krīḍantaṁ sā sutaṁ bālair	11.14	231
krinīhi bhoḥ phalānūti	11.10	227
kṛṣṇa-bhukta-stana-kṣirāḥ	6.38	32
kṛṣṇa kṛṣṇa mahā-yogīṁs	10.29	202
kṛṣṇa kṛṣṇāravindākṣa	11.15	232
kṛṣṇa-līlā jaguh prītyā	11.33	244
kṛṣṇaṁ mahā-baka-grastam	11.49	255
kṛṣṇaṁ nabho-gato gantum	7.26	66
kṛṣṇaṁ praṇamyā śirasākhila-loka-	10.28	201

K

12.4	271			
7.4	44	kṛṣṇas tu grha-kṛtyeṣu	9.22	168
11.41	250	kṛṣṇasya gopyo rucirāṁ	8.28	112
10.2	173	kṛṣṇa-vatsair asaṅkhyātair	12.3	270
11.37	247	kṛṣṇo brahmaṇa ādeśāṁ	8.52	141
		kṛṣṇo mṛḍāṁ bhakṣitavān	8.32	117
8.26	110			
8.21	104	kṛtāgasaṁ tam prarudantam akṣiṇī	9.11	155
6.33	28	kṛta-svastiyayanaṁ vipraiḥ	7.11	52
8.8	90	kṛtyāṁ kim atrāsyā khalasya jīvanāṁ	12.28	289
6.2	3	kṣaṇād aneneti bakāry-uṣan-mukhaṁ	12.24	286
		kṣaumaṁ vāsaḥ pṛthu-kaṭi-taṭe bibhrati	9.3	146
8.48	135			
9.1	144	kuru dvijāti-saṁskāraṁ	8.10	92
7.1	40	kurvanti sātvatāṁ bhartur	6.3	4

<i>kurvanto ramamāñś ca</i>	11.58	263	<i>na teṣāṁ satya-śilānām</i>	8.13	54	
<i>kvacid vādayato veṇūṁ</i>	11.39	249	<i>na te śraddadhire gopā</i>	7.10	52	
<i>kvacid vanāśāya mano dadhad vrajāt</i>	12.1	268	<i>na te tad-uktāṁ jagṛhur</i>	11.5	223	
<i>kvacit pādaiḥ kiṅkiṇibhiḥ</i>	11.39	249	<i>na vivāsasam ātmānām</i>	10.20	194	
			<i>nāyaṁ sukhāpo bhagavān</i>	9.21	166	
			<i>na yatra śravaṇādīni</i>	6.3	4	
M						
<i>mahad-vicalanāṁ nṛnāṁ</i>	8.4	84	<i>nemāṁ viriñco na bhavo</i>	9.20	165	
<i>mahā-puruṣam ādadhyau</i>	7.19	61	<i>niḥśreyasāya bhagavan</i>	8.4	84	
<i>mānuṣāṁ lokam āśādyā</i>	7.3	43	<i>nilāyanaiḥ setu-bandhair</i>	11.59	265	
<i>manyamānair imāṁ deham</i>	10.9	180	<i>niśā-carīthāṁ vyathita-stanā vyasur</i>	6.13	13	
<i>markān bhokṣyān vibhajati</i>	8.29	112	<i>niśpetatuh parama-vikramitātivepa-</i>	10.27	200	
<i>māyāśritānāṁ nara-dārakeṇa</i>	12.11	274	<i>nityāṁ kṣut-kṣāma-dehasya</i>	10.16	188	
<i>mṛtyoh paugāṇḍake bālā</i>	12.37	299	<i>nityāṁ yad-antar niṣa-jīvitepsubhiḥ</i>	12.13	278	
<i>muhūrtam abhavat goṣṭham</i>	7.22	64	<i>nopeyātāṁ yadāhūtau</i>	11.13	230	
<i>mukham lālayatī rājāñ</i>	7.35	76	<i>nūnāṁ batarṣī sañjāto</i>	6.32	27	
<i>muktah kathañcid rākṣasyā</i>	11.24	239	<i>nūnam etad dharer eva</i>	12.42	305	
			<i>nyasyātmany atha bālasya</i>	6.21	19	
<i>muktāṁ bakṣyād upalabhyā bālakā</i>	11.53	259	P			
<i>mūrdhny upāghrāya paramāṁ</i>	6.43	37	<i>padbhyaṁ bhakta-hṛdi-sthābhyaṁ</i>	6.37	32	
<i>muṣṇanto 'nyonya-śikyādīn</i>	12.5	272	<i>papraccha bhūyo 'pi tad eva puṇyāṁ</i>	12.40	303	
			<i>paśya paśya vayasyāṁ te</i>	11.19	235	
			<i>paśyatsu bālesu dadāra līlāyā</i>	11.51	257	
N						
<i>na cāntar na bahir yasya</i>	9.13	157	<i>patamāno 'pi tad-dehas</i>	6.14	14	
<i>nāhaṁ bhakṣitavāṁ amba</i>	8.35	119	<i>payāṁsi yāsām apibat</i>	6.39	33	
<i>na hy anyo juṣato joṣyān</i>	10.8	178	<i>pāyayitvā stanāṁ mātā</i>	6.30	25	
<i>naitad vicitrāṁ manujārbha-māyināḥ</i>	12.38	300	<i>phalaipūrayad ratnaiḥ</i>	11.11	228	
<i>naivāśrṇod vai ruditāṁ sutasya sā</i>	7.6	47	<i>phala-prabāla-stavaka-</i>	12.4	271	
			<i>phalārthī dhānyam ādāya</i>	11.10	227	
<i>nalakūvara-maṇigrīvāv</i>	9.23	169	<i>phala-vikrayinī tasya</i>	11.11	228	
<i>nalakūvara-maṇigrīvāv</i>	10.23	197	<i>piṇāhi-bhogothitam addbhutāṁ mahaj</i>	12.33	294	
<i>namaḥ parama-kalyāṇa</i>	10.36	209	<i>pīta-prāyasya janānī</i>	7.35	76	
<i>nandādayaḥ samāgamyā</i>	11.21	237	<i>pitaraū nānvaivindetāṁ</i>	8.47	134	
<i>nandādayaś cādbhuta-darśanākulāḥ</i>	7.8	49	<i>prabodhayañ chṛīga-raveṇa cāruṇā</i>	12.1	268	
			<i>prādāya mātre pratihrtya vismitāḥ</i>	7.30	71	
<i>nandāḥ kim akarod brahmaṇ</i>	8.46	133	<i>prāg ayāṁ vasudevasya</i>	8.14	98	
<i>nandāḥ pathi vacaḥ ūṣaṇe</i>	6.1	2	<i>prāne gate varṣamasu kā nu cintā</i>	12.15	280	
<i>nandāḥ pramudito mene</i>	8.20	104	<i>praṇītaṁ bhavatā yena</i>	8.5	86	
<i>nandāḥ sva-putram ādāya</i>	6.43	37	<i>prasādaṁ lebhire gopi</i>	9.20	165	
<i>nandasya patnī kṛta-majjanādikāṁ</i>	7.5	45	<i>prasārya goṣṭhe niṣa-rūpam āsthitā</i>	6.13	13	
			<i>prasnutaṁ pāyayām āsa</i>	7.34	75	
<i>nandayitvābravid brahmaṇ</i>	8.3	83				
<i>nāpaśyat kaścanātmānām</i>	7.23	64				
<i>na punaḥ kalpate rājan</i>	6.40	33				
<i>nārayo 'bhibhavanty etān</i>	8.18	102				

<i>prātar eva kṛtāhāras</i>	11.16	233	<i>sa eva yad-dṛg-viṣayah svayam sthitah</i>	12.12	277
<i>pratikṣamāṇena bakāri-veśanam</i>	12.26	28	<i>sā grhitvā kare kṛṣṇam</i>	8.33	118
<i>pratikṣate tvāṁ dāśārha</i>	11.17	233	<i>saha-rāmo vasamīś cakre</i>	8.52	141
<i>pratikṣya khe 'vasthitam iśa-nirgamari</i>	12.33	294	<i>saha-rāmo vraja-strīnām</i>	8.27	111
<i>pratispardhete śrkkabhyām</i>	12.21	284	<i>sākām bhekair vilāṅghantah</i>	12.10	274
<i>pravṛddha-sneha-kalila-</i>	8.44	130	<i>sa kapitthair mahā-kāyah</i>	11.43	252
<i>pretyāgatam ivotsukyād</i>	11.54	260	<i>sā khe-cary ekadotpatya</i>	6.4	5
<i>prśnigarbhas tu te buddhim</i>	6.25	22	<i>sakṛd yad-aniga-pratimāntar-āhitā</i>	12.39	301
<i>purāṁ yathā rudra-śareṇa viddham</i>	7.29	70	<i>samidre cānaka-śāṅkha-saṁstavais</i>	11.52	258
<i>purā nārada-śāpena</i>	9.23	169	<i>sammilya mṛga-śāvāksī</i>	7.37	77
<i>purānena vraja-pate</i>	8.17	101	<i>sā muñca muñcālam iti prabhāsiṇī</i>	6.11	11
<i>pūrṇo 'ntar-aṅge pavano niruddho</i>	12.31	292	<i>sañjāta-kopah sphuritāruṇādharam</i>	9.6	149
<i>pūrvam tu tan-niḥsvanita-</i>	6.17	15	<i>sañjāto mayi bhāvo vām</i>	10.42	216
<i>pūrvāparam bahiś cāntar</i>	9.13	157	<i>santatrasuḥ sma tad viṣṭya</i>	6.17	15
<i>pūrvavat sthāpitam gopair</i>	7.12	53	<i>saprātar-āśau go-vatsamīś</i>	11.45	253
<i>pūtanā loka-bāla-ghnī</i>	6.35	30	<i>sarit-tīra-gatam kṛṣṇam</i>	11.12	229
 			<i>sarve naśyantu te viṣṇor</i>	6.29	23
R			<i>sā tatra dadṛṣe viśvam</i>	8.37	122
<i>rājanā ḍājagaram carma</i>	12.36	298			
<i>rakṣāṁ cakruś ca śākṛtā</i>	6.20	18	<i>satyam arka-karāraktam</i>	12.20	284
<i>rakṣāṁ vidadhire samyag</i>	6.19	17	<i>sa vai bako nāma mahān</i>	11.48	25
<i>rakṣo viditvākhila-bhūta-hṛt-sthitah</i>	12.25	287	<i>sā viṣṭya viśvam sahasā</i>	7.37	77
<i>rāmam ca rohiṇī devī</i>	11.12	230	<i>śilāyām patīas tatra</i>	11.25	239
 			<i>śiśūmīc cācāra nighnantī</i>	6.2	3
<i>rasa diśā ca pratinedire janāḥ</i>	6.12	12			
<i>rejatuḥ kṛṣṇa-rāmābhyaṁ</i>	11.34	245	<i>smṛtiḥ syān mat-prasādena</i>	10.21	194
<i>rajju-ākarṣa-śrama-bhuja-calat-</i>	9.3	146	<i>smṛtyām śiras tava niवāsa-jagat-praṇāme</i>	10.38	211
<i>ṛṣer bhāgavata-mukhyasya</i>	10.24	198	<i>śrī-madād abhijātyādir</i>	10.8	178
<i>rudantaṁ sutam ādāya</i>	7.11	52	<i>śriyā kīrtyanubhāvena</i>	8.19	102
 			<i>śrīgṛ-agni-damṣṭry-asi-jala-dvija-</i>	8.25	109
<i>rudatānena pādena</i>	7.9	50			
<i>ruditam anuniśamya tatra gopyo</i>	7.25	65	<i>śrīnuyāc chradḍhayā martyo</i>	6.44	38
<i>rudrasyānucarau bhūtvā</i>	10.2	173	<i>śrīṇavtyāḥ kila tan-mātur</i>	8.28	112
<i>rurudur anupalabhyā nanda-sūnum</i>	7.25	66	<i>śrūtvā sva-dhāmno 'nty aja āgato 'cirād</i>	12.35	297
 			<i>śrūtvā tad vismitā gopā</i>	11.54	260
S			<i>śrūtvā tan-nidhanam svasti</i>	6.42	36
<i>sadbhiḥ kṣīnoti tarī tarṣam</i>	10.17	190	<i>steyarī svādv atty atha dadhi-</i>	8.29	112
<i>sādhūnām sama-cittānām</i>	10.18	191	<i>stīhānāgatam tarī parirabhya nirvṛtāḥ</i>	11.53	259
<i>sādhūnām sama-cittānām</i>	10.41	214	<i>stri-janair anugāyadbhiś</i>	10.3	173
<i>sādri-dvīpābdhi-bhūgolam</i>	8.37	122	<i>suklo raktas tathā pīta</i>	8.13	95
<i>sadyo naṣṭa-smṛtir gopī</i>	8.44	130	<i>sūnōs tanau viṣṭya vidārītāsyē</i>	8.39	122
<i>sa eva dṛṣṭo hy utpāto</i>	6.32	27	<i>śūpavīṣṭam kṛtātīhyam</i>	8.3	83
<i>sa eva nityātma-sukhānubhūty-abhi-</i>	12.39	301	<i>sūtarī mayā saṁskṛtam te</i>	8.7	89

<i>sutāṁ yaśodā nāpaśyat</i>	7.22	64	<i>tāsām avirataṁ kṛṣṇa</i>	6.40	33
<i>svavāsasāṁ kalpitā-karṇa-bhūṣaṇa-</i>	6.5	6	<i>tasmāi tubhyam bhagavate</i>	10.33	206
<i>sva-mātuḥ svinna-gātrāyā</i>	9.18	162	<i>tasmān nandātmajo 'yam te</i>	8.19	102
<i>svāṁ svāṁ vatsa-kularāṁ sarve</i>	11.46	254	<i>tasmin stanāṁ durjara-vīryam ulbaṇam</i>	6.10	10
<i>svāṁ svāṁ sahasropari-saṅkhayānvitān</i>	12.2	269	<i>tasyāḥ svanenātiगabhiरa-ramhasā</i>	6.12	12
<i>svapna-drṣṭā mahotpātā</i>	6.29	23	<i>tatas tu bhagavān kṛṣṇo</i>	8.27	111
<i>sva-vaśenāpi kṛṣṇena</i>	9.19	163	<i>tathā yaśodā-rohinyāv</i>	11.34	245
<i>śvetadvīpa-patiś cittām</i>	6.24	22	<i>tato bhaktir bhagavati</i>	8.51	140
T					
<i>tac chrutvā bhagavān kṛṣṇas</i>	12.30	291	<i>tato 'tihṛṣṭāḥ sva-krto 'kṛtārhaṇam</i>	12.34	295
<i>tac chrutvaika-dhiyo gopāḥ</i>	11.31	243	<i>tato 'tikāyasya niruddha-mārgiṇo</i>	12.31	292
<i>tadā bakāriṁ sura-loka-vāsināḥ</i>	11.52	258	<i>tatra cakrur vrajāvāsam</i>	11.35	246
<i>tad-abhuta-stotra-suvādya-gitikā-</i>	12.35	297	<i>tatrājagmuḥ kuru-śreṣṭha</i>	11.1	220
<i>tadā ghana-cchadā devā</i>	12.29	290	<i>tatra śriyā paramayā kakubhaḥ</i>	10.28	201
<i>tad aham mattayor mādhvya</i>	10.19	193	<i>tatrasur vajra-nirbhinnam</i>	11.47	254
<i>tad api dvya-aṅgulaṁ nyūnam</i>	9.16	160	<i>tatratyāś ca punar dūrād</i>	12.5	272
<i>tad brūhi me mahā-yogin</i>	12.42	305	<i>tatropānanda-nāmāha</i>	11.22	237
<i>tad-dagdha-sattva-durgandho</i>	12.23	285	<i>tat tathā sādhayisyāmi</i>	10.25	158
<i>tad dāma badhyamānasya</i>	9.15	159	<i>tat tatrādyaiva yāsyāmah</i>	11.29	242
<i>tad gacchataṁ mat-paramau</i>	10.42	216	<i>tau dṛṣṭvā madirā-mattau</i>	10.7	177
<i>tais tair atulyātiśayair</i>	10.34	207	<i>tau vatsa-pālakau bhūtvā</i>	11.45	253
<i>tam āṅkam ārūḍham apāyayat stanāṁ</i>	9.5	148	<i>tāvad bālān upādāya</i>	11.27	240
<i>tam antarikṣat patitām śilāyām</i>	7.29	70	<i>tāv anighri-yugmam anukṛṣṇa</i>	8.22	106
<i>tam āpatantaṁ sa nigṛhya tuṇḍayor</i>	11.51	257	<i>tāvan nandādayo gopā</i>	6.31	26
<i>tam āśmānaṁ manyamāna</i>	7.27	68	<i>tāvat pravīṣṭās tv asurodarāntaram</i>	12.26	288
<i>tām āttā-yaśṭiṁ prasamikṣya satvaras</i>	9.9	152	<i>taylor anuṛāhārthāya</i>	10.7	177
<i>tām dṛṣṭvā parama-prītaḥ</i>	8.2	83	<i>tenaiva sākāṁ prthukāḥ sahasraśāḥ</i>	12.2	269
<i>tām dṛṣṭvā vīḍitā devyo</i>	10.6	177	<i>tenaiva sarveṣu bahir gateṣु</i>	12.32	293
<i>tām keśa-bandha-vyatiṣaktā-mallikāṁ</i>	6.5	6	<i>te tatra dadṛṣur bālā</i>	11.47	254
<i>tām matvātmajam avyaktāṁ</i>	9.14	157	<i>te tatra varṇitām gopaiḥ</i>	6.41	36
<i>tamo-madaṁ harisyaṁ</i>	10.19	193	<i>trayyā copaniṣadbhiś ca</i>	8.45	131
<i>tām stanya-kāma āśādya</i>	9.4	147	<i>trṇāvartah śānta-rayo</i>	7.26	66
<i>tām svastimantaṁ puruṣāda-nītāṁ</i>	7.30	71	<i>trṇāvarta-niṣṭābhiḥ</i>	7.23	64
<i>tām tālu-mūlāṁ pradahantām agnivad</i>	11.50	256	<i>tuṅga-śrīṅgālāyo 'py etāś</i>	12.21	284
<i>tām tīkṣṇa-cittām ativāma-ceṣṭitāṁ</i>	6.9	9	<i>tūrya-ghoṣena mahatā</i>	11.32	244
<i>tām vatsa-rūpiṇāṁ vīkṣya</i>	11.42	251	<i>tvaṁ ca snātah kṛtāhāro</i>	11.19	235
<i>tām vīkṣya vismitā bālāḥ</i>	11.44	252	<i>tvaṁ ekaḥ sarva-bhūtānāṁ</i>	10.30	203
<i>tāniśphalā bhaviṣyanti</i>	7.17	59	<i>tvaṁ eva kālo bhagavān</i>	10.30	203
<i>tan-mātarau nija-sutān gṛhṇayā</i>	8.23	107	<i>tvaṁ eva puruṣo 'dhyakṣaḥ</i>	10.31	203
<i>tan-nāda-hṛṣṭa-manasāv anusṛtya lokām</i>	8.22	106	<i>tvaṁ hi brahma-vidāṁ śreṣṭhaḥ</i>	8.6	87
<i>tān vīkṣya kṛṣṇaḥ sakalābhaya-prado</i>	12.27	289	<i>tvaṁ mahān prakṛtiḥ sūkṣmā</i>	10.31	203
			<i>tyaktvā yaśīṁ sutāṁ bhītaṁ</i>	9.12	156

U

ūcūr avyavasita-matiṁ	7.9	50	vikarsatā madhya-gena	11.4	222
udgāyati kvacīn mugdhas	11.7	225	vikṣyāśid uttamā prīti	11.36	247
udvikṣamāṇaṁ bhaya-vihalekṣaṇaṁ	9.11	155	vikurvantaś ca taiḥ sākāṁ	12.9	274
ulūkhalaṁ vikarṣantam	11.3	221	vilokya nandaḥ prahasad-	11.6	224
ulūkhalaṁ vikarṣantam	11.6	244	vilokya pūtanā-dehaṁ	6.31	26
ulūkhalaṅgher upari vyavasthitam	9.8	151	viprā hutvārcayāṁ cakrur	7.12	53
unmādā ye hy apasmārā	6.28	23	viprā mantra-vido yuktās	7.17	59
upagīyamāna-māhātmyaṁ	8.45	131	vivṛtya netre caranau bhujau muhūḥ	6.11	11
upeksyaiḥ kīm dhana-stambhair	10.18	191	vrajaṁ jagāma nandasya	8.1	82
uttārya gopī suśrītaṁ payaḥ punaḥ	9.7	150	vrajān svān svān samāyuja	11.31	243
utthātavyam ito 'smābhīr	11.23	238	vrajantam avyād vaikuṇṭha	6.26	22
utthitah krṣṇa-nirbhukta-	6.34	29	vrajasyovāha vai harṣam	11.9	226
			vrajaukasāṁ bahu-titham	12.36	298
			vṛddhān bālān striyo rājan	11.31	243
			vṛndāvanaṁ govardhanam	11.36	247

V

vāciyitvā svastyayanam	7.15	54	vṛṣṇyamāṇau nardantau	11.40	249
vadanti tāvakaḥ hy ete	8.34	119	vṛtte svarlokatām bhūyo	11.22	195
vādītra-gīta-dvīja-mantra-vācakaiś	7.4	44	vyādatāvyāhataisvaryah	8.36	121
vaikārikāñindriyāṇi	8.38	122	vyaktīvyaiktaṁ idam viśvam	10.29	202
vaiśnavānūḥ vyatānon māyām	8.43	129	vyāttājagara-tuṇḍena	12.18	282
valgu-smūtpāṅga-visarga-vikṣitair	6.6	6			
vanam vṛndāvanam nāma	11.28	241	yacchan priyatamarī kīm nu	6.36	30
vāñī guṇānukathane śravaṇau kathāyāṁ	10.38	211	yac chṛī-madāndhayor vāgbhir	10.40	214
vara-striyam tat-prabhayā ca dharṣite	6.9	9	yac-chṛīvato 'paity aratī vitṛṣṇā	7.2	40
vāruṇīm madirāṁ pītvā	10.3	173	yadāśit tad api nyūnam	9.16	160
vāsāṁsi paryadhuḥ śighraṁ	10.6	177	yad-āśrayaṁ yena yathā pratīyate	8.41	125
vāsudeva iti śrīmān	8.14	98			
vāsudevasya sānnidhyām	10.22	195	yadi dūram gataḥ krṣṇo	12.6	273
vasudeva-vaco bhūyo	7.33	75	yad imau loka-pālasya	10.20	194
vāsudevāya sāntāya	10.36	209	yadi satya-śūras tarhi	8.35	119
vatsair itas tata ubhāv anukṛṣyamāṇau	8.24	108	yadṛcchayā ca devarśir	10.5	175
vatsān muñcan kvacid asamaye	8.29	112	yadūnām aham ācāryaḥ	8.7	89
vayāṁ dhanyatām loke	12.43	305			
vayāṁ pībāmo muhus tvattāḥ	12.43	305	yadi evaṁ tarhi vyādehi-	8.36	121
vayasyaiḥ krṣṇa-balayor	11.41	250	ya etasmin mahā-bhāgāḥ	8.18	102
vibudhya tām bālaka-mārikā-grahaṁ	6.8	8	ya etat pūtanā-mokṣam	6.44	38
vicchāyābhīḥ pradhāvanto	12.8	274	yāni yāniḥ gūtāni	9.2	144
vidhvasta-nānā-rasa-kūpya-bhājanam	7.7	48	yan na mriyeta drumayor	11.26	240
vihasantaḥ pratīchāyāḥ	12.10	274	yārhy aṅganā-darśanīya-kumāra-lilāv	8.24	108
vikarṣantaḥ kiśa-bālān	12.9	274	yāśodā bhaya-sambhrānta-	8.33	118
			yāśodā ca mahā-bhāgā	8.40	133

Y

Index of Sanskrit Verses

341

<i>yuśodājohavīt kṛṣṇam</i>	11.14	231	<i>yat samparetaḥ punar eva bālako</i>	7.32	74
<i>yuśodāḥ preṣayām āsa</i>	11.13	230	<i>yat tad vigarhitāṁ karma</i>	10.1	172
<i>yuśodā-rohiṇībhyaṁ tāḥ</i>	6.19	17	<i>yātudhāny api sā svargam</i>	6.38	32
<i>yasyāvatārā jñāyante</i>	10.34	207	<i>yāvad autpātiko 'riṣṭo</i>	11.27	240
<i>yathā kaṇṭaka-viddhāṅgo</i>	10.14	186	<i>yena yenāvatārena</i>	7.1	40
<i>yat kaumāre hari-kṛtaṁ</i>	12.41	304	<i>ye 'sūyānta-dambherṣā-</i>	7.13	54
<i>yat-pāda-pāṁsur bahu-janma-kṛcchrato</i>	12.12	277	<i>yoṣitvā māyayātmānam</i>	6.4	5

General Index

Numerals in boldface type indicate references to translations of the verses of *Śrīmad-Bhāgavatam*.

A

- Abhidheya* defined, 131
Abhyutthānam adharmasya
 verse quoted, 208
Aborigines selling fruits, Kṛṣṇa's favor to,
 227–229
Absolute Truth
 Kṛṣṇa as, 117, 205
 realization of, 132–133
 See also: Cause, ultimate; Kṛṣṇa, Lord
Ācamana purification, 19
Ācārya (saintly authority), knowledge via,
 183
 See also: Spiritual master
Ācāryavān *puruṣo veda*,
 quoted, 182–183
Acintyāḥ khalu ye bhāvā
 quoted, 126
Activities. *See:* Karma; Kṛṣṇa, pastimes of;
 Philanthropic activities; Pious ac-
 tivities; Sinful activities; Welfare work
Ādau śraddhā tataḥ sādhū-
 quoted, 42
Ādi-kavi defined, 165
Administrators. *See:* Kings; Kṣatriyas
Advaitam acyutam anādim ananta-rūpam
 quoted, 99, 303
 verse quoted, 24–25, 159
Advancement, spiritual, fitness for, 189
 See also: Life, goal of; Perfection; Success
Āgamāpāyino nityās
 verse quoted, 127
Age of quarrel. *See:* Kali-yuga
Aghāsura (python demon)
 advent of, arrangement of, 279
 compared to Jaya & Vijaya, 295

- Aghāsura (python demon)
 compared to mountain, **281, 282, 285**
 cowherd boys entered mouth of, **286–287, 288**
 cowherd boys quoted on, **283–286**
 demigods feared, **278**
 Kṛṣṇa liberated, **294–295, 299–300, 301, 302–303**
 Kṛṣṇa vs., **279–281, 286–294, 298, 299**
 in python form, **281–286, 288, 294, 295, 298, 299**
 quoted on killing Kṛṣṇa & His associates, **279, 280**
 relatives of, **279**
Agriculture. *See:* Cows, protection of; *Vaiśyas*
Aguru scent, **29, 30**
Ahaṅkāra-vimūḍhātmā
 quoted, 171
Āhāra-nidrā-bhaya-maithunam ca
 quoted, 73
Ajāmila history, Yamarāja & Kṛṣṇa's devotees
 in, 156
Ajāta-śatravahā sāntāḥ
 verse quoted, 192
Ajñāna defined, 164
Ajo 'pi sann avyayātmā
 verse quoted, 137–138
Aṁ namo 'jas tavāṅghri avyāt
 quoted, 19
Aṁśa defined, 97
Analogies
 decorating face & serving Kṛṣṇa, 229
 father's cure & Nārada's curse, 178
 fire & Kṛṣṇa, **7, 257, 262**
 flies & demons, **262**
 snake & Kṛṣṇa, **8, 9**
 sunshine & kṛṣṇa-avatāra, **97**

- Ananda-cinmaya-rasa* defined, 63, 164
Ananda-cinmaya-rasa-pratibhāvitābhīḥ
 quoted, 166
 verse quoted, 136
Ananda-cinmaya-sad-ujjvala-vigrahasya
 verse quoted, 51
Anarthopāśamān sākṣād
 verse quoted, 264
Andāntara-stha-paramāṇu-cayāntara-sīham
 verse quoted, 164
Angāni yasya sakalendriya-vṛttimanti
 verse quoted, 51
Anga-nyāsa purification, 19
Animals
 cowherd boys imitated, 275
 dead body eaten by, 182, 183
 humans contrasted to, 86
 Kṛṣṇa & Balarāma imitated, 250
 modern men compared to, 45, 86
 slaughter of, 180, 182, 184, 187
 in Vṛndāvana, 250
See also: Cows; names of other specific animals
Anityam asukhaṁ lokam
 quoted, 3
Antaryāmī defined, 287
Ānukūlyena kṛṣṇānu-
 quoted, 197
Anxiety. *See:* Fear; Suffering
Anyābhilāṣitā-sūnyam
 quoted, 196
Appearance of Kṛṣṇa. *See:* Kṛṣṇa, advent of
Aprāṇasyeva dehasya
 verse quoted, 297
Aprāpya māṁ nivartante
 verse quoted, 138
Ārādhanañāṁ sarveṣāṁ
 quoted, 132
Arcanaṁ vandanāṁ dāsyam
 verse quoted, 212
Arjuna, Kṛṣṇa drove chariot of, 164
Arjuna trees
 Kṛṣṇa uprooted, 198–201, 208–209
 medicinal use of, 197
 Nalakūvara & Maṇigrīva as, 197, 202, 203
Ārto jijñāsur arthārthī
 quoted, 134
Asann api kleśada āsa dehaḥ
 quoted, 42
Ashes as body's fate, 182
Āśraddadhānāḥ puruṣā
 verse quoted, 138
Association
 with devotees, 42, 193, 215
 with Kṛṣṇa, 294, 299–300
 with saintly persons, 186, 190–191, 192–193
See also: Attachment
Astrology, knowledge by, 86, 87
Āśuram bhāvam āśritāḥ
 quoted, 196
Asuras. *See:* Demons
Atah śrī-kṛṣṇa-nāmādi
 quoted, 270
 verse quoted, 160, 205
Athāto brahma-jijñāsā
 quoted, 263, 272
Atheists
 poverty prescription for, 185
 soul denied by, 184
See also: Demons; *Karmīs*; Materialists; Nondevotees
Ātmā. *See:* Soul, all entries
Ato gṛha-kṣetra-sutāpta-vittair
 quoted, 129
Attachment
 to devotees, 42
 to Govinda (Kṛṣṇa), 38
 to sense gratification, 85
See also: Association; Bodily concept; Desires, material
Auśadhi cintayet viṣṇum
 quoted, 25
Austerity
 freedom by, 188
 by poor man, 188, 189
Authority. *See:* Ācārya; Spiritual master
Aviṣṇavas. *See:* Nondevotees
Avatārā hy asaṅkhye yā
 verse quoted, 97

Avatāras (incarnations of Godhead)
 in animal forms, **208**
Caitanya (Gaurasundara), 97–98
 false, 68, 210–211
guna-, 168
 innumerable, 97
Kṛṣṇa, 42, 43, 49, **96**, 97–98, 302–303
 by time & place, 43
See also: *Kṛṣṇa*, advent of
Avicintya-prabhāvatvād
 verse quoted, 271
Avicyuto 'rhaḥ kavibhir nirūpito
 verse quoted, 296–297
Āyurveda-sāstra, quoted on remembering
Viṣṇu, 25

B

Baby, healthy, 26
See also: Child
Bakāsura (duck demon)
Kṛṣṇa vs., **255–258**
 relatives of, **279**
Balarāma, Lord
 calves tended by, **248–250**, **253**, **254**
 catching calves' tails, **108–109**
 childhood play of, **250**, **265**
 crawling as child, **105**, **106**, **109**
 during duck-demon pastime, **256**, **259**
 families of Nanda & Vasudeva united by,
95
 imitated animals, **250**
Kṛṣṇa accused by, of eating dirt, **117**, **119**
Kṛṣṇa alerted, about calf demon, **251**
 as *Kṛṣṇa*'s helper, **111**
 mischief done by, **115**
 name-giving ceremony for, **94–95**
 Nanda ate with, **233–234**
 as plowboy, **248**
Rohiṇī & *Yaśodā* called, for lunch,
230–233, **234**, **235**, **236**
Rohiṇī inseparable from, **245–246**
Rohiṇī suckled, **107–108**
Vṛndāvana pleased, **247**
 walking for first time, **110–111**

Bālasya neha śāraṇarī pitarau nṛsiṁha
 quoted, **129**
 Beautiful woman, 10
 Beings. *See:* Living entities
Bhagavad-bhakti-hīnasya
 verse quoted, **297**
Bhagavad-gītā
See also: *Bhagavad-gītā*, quotations from
 cited on *brāhmaṇa*, **56**
 cited on *Kṛṣṇa* as Parabrahman, **270**
Kṛṣṇa known via, **276**
Śrīmad-Bhāgavatam supplements, **139**
Bhagavad-gītā, quotations from
 on attachment to sense gratification, **85**
 on auspiciousness of devotional path, **302**
 on Brahman realization, **56**
 on cow protection, **18**, **57**
 on delusion by external energy, **10**
 on demigod worshipers, **174**
 on devotees as transcendental, **194**
 on devotees glorifying *Kṛṣṇa*, **303**
 on devotional service revealing *Kṛṣṇa*, **154**,
205
 on embodied soul, **86–87**
 on food offered to *Kṛṣṇa*, **181**, **228**
 on going back to Godhead, **34**
 on knowing *Kṛṣṇa* in truth, **210**
 on *Kṛṣṇa* as Arjuna's chariot driver, **164**
 on *Kṛṣṇa* as everything, **62**, **206**
 on *Kṛṣṇa* as Supreme Brahman, **158**
 on *Kṛṣṇa* as *Vedas'* goal, **131**, **167**
 on *Kṛṣṇa* guiding devotee, **149**
 on *Kṛṣṇa* reciprocating surrender,
132–133, **167**, **257**
 on *Kṛṣṇa*'s advent, **137–138**, **208**, **262**, **292**
 on *kṣatriya*, **306**
 on living entities struggling, **138**
 on Lord as owner & shelter, **128**
 on Lord controlling nature, **123**
 on material world, **3**
 on miscreants not surrendering to *Kṛṣṇa*,
174, **193**
 on offering *Kṛṣṇa* everything, **229**
 on pious people approaching the Lord, **134**
 on sacrifice, charity & austerity, **235**

Bhagavad-gītā, quotations from (continued)

on sādhu, 72–73
 on sober person, 86
 on social orders, 56, 88, 92–93
 on supreme controller, 132
 on surrender to Kṛṣṇa, 276
 on tolerating suffering, 126–127
 on transcending material existence, 51–52

Bhagavān. See: Kṛṣṇa, Lord

Bhagavān bhakta-hṛdi sthitah
 quoted, 302

Bhāgavata-kathā. See: Kṛṣṇa, pastimes of;
Kṛṣṇa-kathā

Bhāgavatam. See: Śrīmad-Bhāgavatam

Bhāgavata Purāṇa. See: Śrīmad-Bhāgavatam

Bhajate mām ananya-bhāk
 quoted, 73

Bhaktas. See: Devotees

Bhakti-rasāmṛta-sindhu, quotations from
 on Kṛṣṇa as inconceivable to material
 senses, 270
 on Kṛṣṇa as known by devotional service,
 160, 205
 on reviving Kṛṣṇa consciousness, 42
 on thinking about Kṛṣṇa, 276

Bhaktisiddhānta Sarasvatī Thākura, Śrīla, introduced sacred thread, 57
Bhaktivinoda Thākura, quotations from
 on knowing Kṛṣṇa by following devotee,
 199

on renouncing sin & remaining in Kṛṣṇa's
 family, 35
 on seeking shelter of Hare Kṛṣṇa mantra, 4
Bhakti-yoga. See: Devotional service; Kṛṣṇa
 consciousness

Bhaktyāham ekayā grāhyah
 quoted, 212, 302

Bhaktyā mām abhijānāti
 quoted, 159, 205
 verse quoted, 154

Bhārata-bhūmite haila manusya-janma yāra
 verse quoted, 85

Bhava-mahādāvagni defined, 191

Bhogaiśvaryā-prasaktānāṁ
 quoted, 85

Bhoktāram yajña-tapasāṁ

verse quoted, 128

Bhrāmayan sarva-bhūtāni
 quoted, 42, 180

Bhrtya defined, 165

Birth as demigod, 197

See also: Childbirth

Birthright, education more important than, 89

Bliss, transcendental

devotees in, 70, 141

Kṛṣṇa bestows, 100, 101

Kṛṣṇa in, 51, 63, 166

See also: Enjoyment; Happiness

Bodily concept of life

Brahmā & Śiva in, 168

Kṛṣṇa inaccessible by, 167

See also: Attachment; Body, material;
 Desires, material; False ego; Illusion; *Mahāmāyā*; Sense gratification

Body, material

before birth & after death, 184–185

evil spirits trouble, 24

fate of, 182, 183

ghosts haunt, 51

in next life, 276

perishable, 180

protection for, 25

as punishment or reward, 180

soul within, 87, 167

suffering due to, 42, 87, 127

See also: Bodily concept; Senses

Bombay, Dipavali Day festival in, 145

Bondage, material, freedom from, 215

See also: Life, material; *Mahāmāyā*; Suffering

Boys, cowherd. See: Cowherd boys

Brahmā, Lord, 257

in bodily concept, 168

Droṇa, Dharā and, 136, 139

festivals glorifying Kṛṣṇa astonished, 298

worships Kṛṣṇa, 156

Yaśodā excels, 165–166

Brahma-bhūtah prasannātmā

quoted, 56

- Brahmacāri* (celibate student), householder
 contrasted to, 85
See also: Disciple
- Brahmacāri guru-kule*
 quoted, 56
- Brahma* defined, 158
- Brahma jānātīti brāhmaṇah*
 quoted, 57
- Brahma-jñāna* defined, 132
- Brahmajyoti.* *See:* Brahman effulgence
- Brahmaloka, 298
- Brahman (spirit)
 eternal, 272
 learning about, 263
 limitless, 270
See also: Absolute Truth; Brahman,
 Supreme; Brahman effulgence;
 Soul; Spiritual world
- Brahman, Supreme, Kṛṣṇa as, 158
- Brahmaṇas* (priests & teachers)
 bogus vs. bona fide, 56, 57
 ceremony for Kṛṣṇa's safety by, 53–55,
 56, 57
 in Kali-yuga, 56, 88
 in Kṛṣṇa consciousness movement, 57
 Kṛṣṇa favors, 100
 at Kṛṣṇa's *utthāna* ceremony, 45, 46
kṣatriya under, 306
 as mystic *yogīs*, 59
 Nanda's charity to, for Kṛṣṇa's welfare,
 55, 58–59
 none nowadays, 59–60, 88
 qualifications of, 55, 56, 57
 training of, 248
 Vaiṣṇavas (devotees) excel, 56–57, 88,
 89
- Brahmāṇḍa bhrāmite kona bhāgavān jīva*
 verse quoted, 176, 186
- Brahman effulgence
 from Kṛṣṇa, 275, 276, 295
 merging into, 196
See also: Brahman (spirit); Brahman,
 Supreme
- Brahman platform, Vaiṣṇavas (devotees) on,
 194
- Brahma-saṁhitā*, quotations from
 on Kṛṣṇa & associates, 136
 on Kṛṣṇa and *gopi*-goddesses, 103
 on Kṛṣṇa available to devotees, 159
 on Kṛṣṇa's effulgence containing uni-
 verses, 154
 on Lord controlling universes, 164
 on Lord's many forms, 24–25, 99
 on spiritual world, 110
- Brahma-sūtra.* *See:* *Vedānta-sūtra*
- Brahmeti paramātmeti*
 quoted, 132
- Brahmins. *See:* *Brāhmaṇas*
- Bṛhad-bhāgavatāmrta*, quoted on Kṛṣṇa as
 unlimited, 270–271
- Burning
 of dead body, 182, 183
 of Pūtanā's corpse, 28, 29, 30, 36
 of snake's corpse, 28–29
- Butter
 Kṛṣṇa stole, 113, 114, 115, 145, 150–152
 Yaśodā churned, 145–148

C

- Caitanya-caritāmrta*
 for advanced students, 139
 quoted on association with pure devotees,
 176, 215
 quoted on India's mission, 85
 quoted on Kṛṣṇa as master, 165
 quoted on living entity receiving seed of
 devotional service, 176, 186
- Caitanya Mahāprabhu (Gaurasundara)
 cited on *Vedas'* purposes, 131
 as Kṛṣṇa, 97–98, 138, 303
 quoted on association with pure devotees,
 215
 quoted on chanting Hare Kṛṣṇa, 25
 quoted on *gopis'* affection for Kṛṣṇa, 31,
 132
 quoted on India's mission, 85
 quoted on living entity receiving seed of
 devotional service, 186

- Caitanya Mahāprabhu (*continued*)

 quoted on love of God, 131–132, 166, 168

 quoted on *sāṅkīrtana* movement, 264
- Calf (Calves)

 demon in form of, 250–252

 Krṣṇa and Balarāma caught tails of, 108–109

 Krṣṇa & Balarāma tended, 248–250, 253, 254

 Krṣṇa & cowherd boys tended, 254, 269, 270

 Krṣṇa let loose, 113

 Krṣṇa revived, 293

 See also: Cows
- Cart demon (Śakatāsura), Krṣṇa kicked down, 47, 48, 49, 50–51
- “Caste system.” *See:* *Varnāśrama-dharma*
- Catur-varṇyam mayā srṣṭam*

 quoted, 56, 88, 92
- Catur-vidhā bhajante mām*

 quoted, 134
- Catur-vidha-śrī-bhagavat-prasāda*

 quoted, 57
- Cause, ultimate

 Lord (Krṣṇa) as, 125, 126, 158, 159, 204, 300, 301

 of suffering, 42

 See also: Absolute Truth
- Celibate. *See:* *Brahmacārī*; *Sannyāsī*
- Ceremony. *See:* Ritualistic ceremony
- Ceta etair anāviddham*

 verse quoted, 179
- Ceto-darpana-mārjanam bhava-mahādāvagni-nirvāpanam*

 quoted, 191
- Chāḍīyā vaisṇava-sevā nistāra pāyeche kebā*

 quoted, 199, 211
- Chāndogya Upaniṣad*, quoted on knowledge via ācārya, 182–183
- Chanting. *See:* Hare Krṣṇa *mantra*; *Mantras*
- Charity

 by Nanda to *brāhmaṇas* for Krṣṇa’s welfare, 55, 58–59

 at ritualistic ceremony, 234–235
- Child (Children)

 ceremonies performed for, 44, 45

 crying with false tears, 150

 father giving medicine to, 178

 Krṣṇa pinched, 113, 114

 mother with, 46, 60

 parent’s “protection” of, 128–129

 past & present care for, 93

 Pūtanā killed, 3, 7, 8, 11, 31

 speaks lies, 120

 witches as enemies of, 24

 See also: Baby; Childbirth; Cowherd boys
- Childbirth

 proverb about, 187

 in Vedic & modern societies contrasted, 45

 See also: Baby; Birth; Child
- Civilization, modern, Vedic culture vs., 45

 See also: Society, human; *Varnāśrama-dharma*
- Colors, Krṣṇa assumes, for incarnations, 96, 97–98
- Comparisons. *See:* Analogies
- Conditioned souls. *See:* Living entities; Soul, changes bodies
- Consciousness

 material vs. spiritual, 175

 of tree, 196

 See also: Krṣṇa consciousness
- Cosmic manifestation. *See:* Heavenly planets; Material world; Nature, material; Planets; Universe
- Cowherd boys

 during duck-demon pastime, 256, 259

 entered Aghāsura’s mouth, 286–287, 288

 good fortune of, 276

 imitated animals, 275

 Krṣṇa revived, 293

 quoted on Aghāsura (python demon), 283–286

 quoted on Krṣṇa & *yamala-arjuna* trees, 222–223

 quoted on Krṣṇa killing calf demon, 253

 sporting with Kṛṣṇa, 269–273, 275

 tending calves, 254, 269, 270

- Cowherd men (*gopas*)
 beyond material distress, 264
 cart collapsing around Kṛṣṇa perplexed, 50, 51, 52
 devotional ecstasy of, 141
 happy after Kṛṣṇa survived whirlwind demon, 71
 Kṛṣṇa as friend of, 100
 Kṛṣṇa chased by, 113–114
 moved to Vṛndāvana, 243–246
 Putānā's corpse and, 27, 28, 29
 quoted on Kṛṣṇa defying death, 261, 262
 received Kṛṣṇa silently after Bakāsura pastime, 260–261
yamala-arjuna trees' fall bewildered, 220–223, 224
- Cowherd women. *See: Gopis*
- Cows
 as ceremonial charity, 234
 Kṛṣṇa as protected via, 17, 18
 Kṛṣṇa favors, 100–101
 Nanda gave, to *brāhmaṇas* for Kṛṣṇa's welfare, 58–59
 protection of, 18, 57, 58
 suckled Kṛṣṇa, 32
 value of, 18
 of Yaśodā, 145
See also: Calves
- Creation, the. *See: Heavenly planets; Material world; Nature, material; Planets; Spiritual world; Universe*
- Culture. *See: Civilization; Society, human; Varnāśrama-dharma; Vedic culture*
- Curse of Nārada on Kuvera's sons (Nalakūvara & Manigriva), 169, 177–178, 193–195, 197, 214
- D**
- Dadāmi buddhi-yogarī tāṁ*
 verse quoted, 149
Dānam iśvara-bhāvaś ca
 quoted, 306
- Danger
 of beautiful woman, 10
 mantras counteract, 21
 in material world, 3, 4, 25
See also: Disturbances
- Dāntah* defined, 56
- Dantavakra, 294
- Dāridrya-doṣo guṇa-rāsi-nāśi*
 quoted, 188
- Darśayāṁ tad-vidāṁ loka*
 quoted, 163–164
- Death
 Kṛṣṇa defied, 261, 262
 remembering Kṛṣṇa at, 276
- Decorating face & serving Kṛṣṇa, analogy of, 229
- Dehino 'smiṁ yathā dehe*
 verse quoted, 86–87
- Deity of the Supreme Lord, *prasāda* offered to, 58
See also: Worship
- Demigods (*devas*)
 Aghāsura feared by, 278
 birth among, 197
 demons (*asuras*) contrasted to, 196
 devotees of, 174
 humans luckier than, 43
 Kṛṣṇa entering Aghāsura dismayed, 291
 Lord above, 97, 156, 163
 as materialistic devotees, 196
 planets of. *See: Heavenly planets*
 showered flowers on Kṛṣṇa, 253, 259, 296
See also: names of specific demigods
- Demon(s) (*asuras*)
 in calf form, 250–252
 compared to flies, 262
 demigods (*devas*) contrasted to, 196
 devotees contrasted to, 67–68
 in duck form, 255–258
 interrupted Kṛṣṇa & cowherd boys, 278–279
 Kṛṣṇa killing, 7–8, 78, 101, 210, 253–254, 262
 Upānanda suspected, in attacks on Kṛṣṇa, 241

Demons (*continued*)

See also: Atheists; *Karmīs*; Materialists; Nondevotees; *names of specific demons*

Desires, material

purification of, 190, 191
result of, 73

See also: Bodily concept; Sense gratification

Destiny defined, 86–87

See also: Future; *Karma*

Devaki

as Balarāma's mother, 95
as Kṛṣṇa's mother, 90, 91, 135
Yaśodā excels, 132, 135

Devarṣi Nārada. *See:* Nārada MuniDevas. *See:* DemigodsDevotees of Lord Kṛṣṇa (*bhaktas*, Vaiṣṇavas)

all-good, 214
associating with, 42, 193, 215
austere, achieve Kṛṣṇa's association, 120
in bliss, 70
brāhmaṇas excelled by, 56–57, 88, 89
dear to Kṛṣṇa, 84–85
demigods as, 196
demons contrasted to, 67–68
duty of, 149
equally disposed to all, 215
external & internal, 227
following in footsteps of, 199
Gaudiya, 98, 199
glorify Kṛṣṇa, 303
go back to Godhead, 34–35
hearing about Kṛṣṇa from, 42
householders instructed by, 84, 85
karmīs contrasted to, 155–156, 167
Kṛṣṇa accessible to, 159, 167–168
Kṛṣṇa dear to, 302
Kṛṣṇa guides, 149, 160
Kṛṣṇa known via, 199, 210–211
Kṛṣṇa submissive to, 226–227
liberation of, 126, 196
Lord (Kṛṣṇa) protects, 3, 72, 73, 84, 138, 209–210
Lord controlled by, 163–164

Devotees

Lord understood by, 163, 164
materialists contrasted to, 130
mission of, 84–85
mixed & pure, 196
mystic power of, 67
nitya-siddha, 136, 168
nondevotees contrasted to, 193, 209
offense to, 215
paltry pleasures disinterest, 174
in parental love, 31, 34
as physicians, 194
prasāda taken by, 181
pure. *See:* Pure devotees
quoted on worshiping Nanda Mahārāja,
father of Supreme Brahman, 105
respect to, 215
sādhana-siddha, 136, 168
in *sānta* stage, 167
Śrīmad-Bhāgavatam dear to, 276
suffer in ecstasy, 70, 141
surrender to Lord Kṛṣṇa, 67–68, 126
tolerates suffering, 126
transcendental, 194
undisturbed, 241
in *yogamāyā*, 130
yogis contrasted to, 153–156
See also: Saintly persons; Vṛndāvana, inhabitants of

Devotional service to Lord Kṛṣṇa (*bhakti-yoga*)

beginning of, 160, 167
chanting & hearing in, 4, 29–30
danger dispelled by, 4
everything to be used for, 212
via Kṛṣṇa & spiritual master, 176
Kṛṣṇa known by, 154, 159, 160, 164, 205, 212
as life's perfection, 216
misery relieved by, 137, 138
mixed vs. pure, 196
via Nārada, 212
perfection of, 141
purification by, 73
“seed” of, 176, 186

Devotional service
 senses in, 29, 30
 success by, 33
 surrender in, 73
 by Vṛndāvana's residents, 140–141
See also: Kṛṣṇa, love for; Kṛṣṇa consciousness; Offerings for Kṛṣṇa

Dharā, 137, 138, 140
Dharma-samsthāpanārtha
 verse quoted, 208

Dhīra defined, 87
Dhīras tatra na muhyati
 quoted, 86

Dhruva Mahārāja, 73
Dhyānāvasthita-tad-gatena manasā paśyanti
yāṁ yogināḥ
 quoted, 132

Diabetes, case of, 189
Dipavali Day festival, 145
 Dirt-eating, Kṛṣṇa accused of, 117–121
 Disciple, *guru*'s duty to, 306
See also: Brahmācārī; Devotees

Disease(s)
 from eating wrong, 189
 material, Vaiṣṇavas cure, 194
See also: Health; Medicine

Disturbances
 devotee undisturbed by, 241
 in Gokula, 237–241
See also: Danger; Suffering

Dog, rich man keeps, 190
 Drinking. *See:* Intoxication; Wine

Drona, 137, 138, 140
 Duck demon (Bakāsura)
 Kṛṣṇa vs., 255–258
 relatives of, 279

Duḥkhālayam aśāśvatam
 quoted, 138

Duṣkṛti defined, 174
 Dust storm from whirlwind demon, 63–65

Duty
 of devotee, 4, 85, 149
 of everyone, 85, 88n
 of father, 87
 glorifying the Lord as, 296–297

Duty
 of *guru* to disciple, 306
 at ritualistic ceremony, 234–235
 of society, 93
See also: Society, human, social orders in
Dvāpara-yuga, Kṛṣṇa's incarnation in, 96
Dvāpare bhagavān syāmaḥ
 quoted, 97
Dvau bhuṭa-sargau loke 'smi
 verse quoted, 196
Dvija defined, 89

E

Earth (element), Kṛṣṇa accused of eating, 117–121
 Earth planet, planetary systems below, 13
See also: Material world

Eating. *See:* Food

Economic development
 by cow protection, 18
 unnecessary, 180, 189
See also: Vaiśya(s)

Ecstasy. *See:* Bliss, transcendental; Enjoyment; Happiness; Kṛṣṇa, love for

Education
 birthright less important than, 89
 of *brāhmaṇas*, *kṣatriyas* & *vaiśyas*, 248
See also: Absolute Truth; Knowledge

Ego, false, poor man freed of, 188
See also: Bodily concept; Illusion; Pride

Ekale iṣvara kṛṣṇa, āra saba bhṛtya
 quoted, 165

Eko 'py asau racayitum jagad-anda-kotim
 verse quoted, 164

Elements, material. *See:* Earth (element); Energy, external; Fire; Nature, material

Elevation. *See:* Advancement, spiritual; Liberation; Perfection; Purification; Success

Emotions in spiritual world, 110
See also: Kṛṣṇa, love for; Kṛṣṇa, relationships with

Energy, external, delusion by, 10
See also: Kṛṣṇa, energy of; Material world; Māyā; Nature, material

Enjoyment
 material, 73, 179
 material vs. spiritual, 272
 variety for, 279
See also: Bliss, transcendental; Happiness; Sense gratification

Enlightenment. *See:* Absolute Truth; Education; Knowledge; Kṛṣṇa consciousness

Entities, living. *See:* Living entities

Evaṁ bahūni karmāṇī
 verse quoted, 78

Evaṁ prabhoh priyānāṁ ca
 verse quoted, 271

Evaṁ sa vavṛdhe viṣṇur
 verse quoted, 78

Evil spirits, trouble from, 24
See also: Ghosts; Witches, mystical

Existence. *See:* Life

F

Faith in Kṛṣṇa, 73
See also: Kṛṣṇa, love for; Worship

False ego, poor man freed of, 188
See also: Bodily concept; Illusion; Pride

Families of Nanda & Vasudeva united, 95
See also: Children; Father; Gṛhasthas; Mother; Parents

Farmers. *See:* Vaiśyas

Father
 child receiving medicine from, 178
 duty of, 87
 of Kṛṣṇa, 136–138, 140
See also: Gṛhasthas; Mother; Parents

Father's curse & Nārada's curse, analogy of, 178

Fear in material life, 73

Festival, Dipavali Day, 145
See also: Ritualistic ceremony

Fire, Kṛṣṇa compared to, 7, 257, 262

Flies & demons, analogy of, 262

Flower shower by demigods for Kṛṣṇa, 253, 259, 296

Food
 by agriculture & cow protection, 57, 58
 for fitness in spiritual advancement, 189
 for humans, 181
 offered to Kṛṣṇa. *See:* Prasāda

Forest, Kṛṣṇa & cowherd boys in, 269–273, 275

Forms of the Lord. *See:* Deity; Kṛṣṇa, forms of Fortune, goddess of. *See:* Goddess of fortune

Freedom

by austerity, 188
 by devotee's association, 215
 from suffering, 264
See also: Liberation; Purification

Fruitive activities. *See:* Karma; Philanthropic activities; Pious activities, Vedic injunctions on; Sense gratification; Sinful activities

Fruitive workers. *See:* Karmīs; Materialists

Fruits

kapittha, Kṛṣṇa obtained, 252
 Kṛṣṇa & Balarāma sported with, 250

Fruit vendor, Kṛṣṇa blessed, 227, 228, 229

Future, study of, 28

See also: Past, present and future; Time

G

Gambling, wealth wasted on, 179, 180

Gandharvas, 296

Ganges River, use & misuse of, 175

Garbhādhāna ceremony, 45

Gargamuni
 as astrologer, 87
 Nanda and, 83, 84, 86, 88, 89, 90–92, 93
 predicted Kṛṣṇa's greatness, 263
 quoted on Balarāma, 94–95
 quoted on Kṛṣṇa, 96, 98–103
 as Yadu priest, 82, 90

Gauḍiya Vaiṣṇavas, 98, 199

Ghosts haunt bodies, 51
See also: Evil spirits; Witches, mystical

- God. *See: Kṛṣṇa, Lord; Nārāyaṇa, Lord;*
Supersoul; Viṣṇu, Lord
- God consciousness. *See: Kṛṣṇa consciousness*
- Goddess of fortune (Lakṣmī)
gopīs compared to, 103
 Pūtanā compared to, 7
 Yaśodā excels, 165–166
- Godhead, returning to
 via demigod birth, 197
 devotees assured of, 34–35
 via Vaiṣṇavas (devotees), 194
See also: Kṛṣṇa, Lord; Spiritual world; Vṛndāvana
- “Gods.” *See: Demigods*
- Gokula (Vraja)
 danger in, dispelled by Lord’s presence, 4
 Kṛṣṇa & Balarāma crawling in, 105, 106, 109
 Upānanda suggested leaving, 238, 241
 whirlwind demon disturbed, 63, 64
See also: Spiritual world; Vṛndāvana
- Goloka eva nivasaty akhilatma-bhūto
 verse quoted, 136
- Goloka Vṛndāvana, Pūtanā promoted to, 33
See also: Gokula; Spiritual world;
 Vṛndāvana
- Goodness, mode of (*sattva-guna*)
 absent in *avaiṣṇava* (nondevotee), 186
 human life for, 179
- Gopas. *See: Cowherd men*
- Gopīs (cowherd women)
 cart collapsing around Kṛṣṇa perplexed, 50, 51, 52
 devotional ecstasy of, 141
 enjoyed Kṛṣṇa defying Yaśodā’s ropes, 161, 162
 happy after Kṛṣṇa survived whirlwind demon, 71
 Kṛṣṇa bound by, 213
 Kṛṣṇa charmed, 116, 117
 Kṛṣṇa did bidding of, 225, 226
 Kṛṣṇa’s childhood pastimes enjoyed by, 108–109
 Kṛṣṇa served by, 103
 loved Kṛṣṇa, 31, 34, 35
- Gopīs
 missed Kṛṣṇa after dust storm, 66
 moved to Vṛndāvana, 244–246
 perfection achieved by, 31, 35
 protected Kṛṣṇa, 17–19, 21–23, 26
 received Kṛṣṇa silently after Bakāsura pastime, 260–261
 Yaśodā informed by, of Kṛṣṇa’s mischief, 112, 113, 115, 116
- Goṣṭhe dāmodara iti
 verse quoted, 201
- Gosvāmīs, the. *See: Jīva Gosvāmī; Rūpa Gosvāmī; Sanātana Gosvāmī*
- Govardhana Hill, 247
- Government. *See: Civilization; Kings;*
Kṣatriyas; Society, human; Varṇāśrama-dharma; Vedic culture
- Grains, Kṛṣṇa traded, for fruit, 227, 228, 229
See also: Food
- Grasses, flavorful, Yaśodā’s cows ate, 145
- Gṛhaстhas (householders)
 devotees instruct, 84, 85
 training vital for, 85
See also: Father; Mother; Parents
- Guṇa-avatāras, 168
- Guṇas. *See: Goodness; Ignorance; Modes of material nature; Passion*
- Guru. *See: Ācārya; Spiritual master*
- Guru-kṛṣṇa-prasāde pāya bhakti-latā-bija
 verse quoted, 176, 186
- H**
- Happiness
 by glorifying the Lord, 297
 by hearing Kṛṣṇa’s pastimes, 264
 material, 187
 by pious activities, 74
 by serving Kṛṣṇa, 229
See also: Bliss, transcendental; Enjoyment
- Harāv abhaktasya kuto mahad-guṇāḥ
 quoted, 186
- Hare Kṛṣṇa mantra
 danger dispelled by, 4–5

Hare Kṛṣṇa mantra (continued)

for present age, 60

quoted, 60

recommended, 25

Hare Kṛṣṇa movement. *See:* Kṛṣṇa consciousness movement

Hari-bhakti-sudhodaya, quoted on working without glorifying God, 297

Hari-bhakti-vilasa, quoted on faith in Kṛṣṇa, 73

Hari-varmśa, quotations from on Balarāma & Yadus, 95
on cowherd men & women arriving in Vṛndāvana, 246–247

on Kṛṣṇa as Dāmodara, 201

Hṛṣṭha-yoga, mystic power by, 28
See also: *Yoga*

Health of baby, 26

See also: Diseases; Medicine

Hearing about Kṛṣṇa. *See:* Kṛṣṇa, hearing about

Heart disease, medicine for, 197

Heavenly planets

near Brahmaloka, 298

residents of. *See:* Demigods

time in, 196

See also: Planets; Spiritual world; Universe(s); Vṛndāvana

Hell via sinful activities, 182, 183

See also: Suffering

Hiranyakaśipu, 49

Hlādinī potency, 166

Holy men. *See:* Ācārya; Devotees; Pure devotees; Saintly persons; Spiritual master

Holy names of the Lord. *See:* Hare Kṛṣṇa *mantra*; Kṛṣṇa, name of; Kṛṣṇa, specific names of

Householders. *See:* *Gṛhasthas*

Hṛd-vāg-vapurbhir vidadhan namas te
verse quoted, 126

Hṛṣikeṇa hṛṣikeśa-
quoted, 30, 212

Hṛta-jñāna defined, 174

Human being(s)
animals contrasted to, 86

Human being(s)

demigods less fortunate than, 43

food for, 181

Kṛṣṇa in role of, 43

love of God for, 131–132

part of the Supreme, 97

See also: Life; Living entities; Society, human; Soul, changes bodies

I

“I-and-mine” misconception, 128–129

Idam hi purṇas tapasah śrutasya vā

verse quoted, 296–297

Identity. *See:* Brahman (spirit), learning about; Kṛṣṇa consciousness; Soul

Ignorance, mode of (*tamo-guṇa*)

condemned, 179, 180, 183

Vaiṣṇavas (devotees) free of, 194

See also: Bodily concept; Illusion; *Mahāmāyā*

Illusion, material life as, 35, 42

See also: Bodily concept; Ignorance; *Mahāmāyā*; *Yogamāyā* potency

Impersonalists. *See:* *Jñānis*

Incarnations of Godhead (*avatāras*)

in animal forms, 208

Caitanya (Gaurasundara), 97–98

false, 68, 210–211

guṇa-, 168

innumerable, 97

Kṛṣṇa, 42, 43, 49, 96, 97–98, 302–303

for time & place, 43

See also: Kṛṣṇa, advent of

Independence. *See:* Freedom; Liberation

India

Caitanya’s mission for, 85

cow protection in, 18

Dipavali Day festival in, 145

food offered to God in, 57–58

householders of, losing their culture, 19

Indra, King, demons disturbing, 101

Indrāri-vyākulaṁ lokam

quoted, 101

Intellectuals. See: *Brāhmaṇas*; *Jñānis*
International Society for Krishna Consciousness (ISKCON). See: Kṛṣṇa consciousness movement
Intoxication of Kuvera's sons, 173, 176, 177, 193–195
 See also: Wine
Īśopaniṣad, quoted on human food-quota, 181
Īvara-bhāva defined, 306
Īvaraḥ sarva-bhūtānām
 quoted, 180

J

Jagannātha-kṣetra, *prasāda* distribution at, 58
Janaloka, 298
Janasya moho 'yam aham mameti
 quoted, 128
Janmādy asya yataḥ
 quoted, 61, 272
Janma karma ca me divyam
 quoted, 137
Janma-labhaḥ paraḥ puruṣām
 quoted, 276
Janma-sārthaka kari' kara para-upakāra
 verse quoted, 85
Jaya and *Vijaya*, 295
Jīva. See: Soul
Jīva Gosvāmī, cited
 on Aghāsura attaining *sārūpya-mukti*, 294
 on Kṛṣṇa incarnation, 96
Jīvasya tattva-jijñāsā
 quoted, 182
 verse quoted, 189
Jīvo jīvasya jīvanam
 quoted, 181
Jñāna. See: Knowledge
Jñāna-miśra-bhakti, 196
Jñānis (speculative philosophers)
 Brahman effulgence attracts, 275
 devotees contrasted to, 153–156, 167
Jyotiṣa defined, 87

K

Kailāsa Hill, 173
Kaivalya defined, 105
Kali-yuga (Age of quarrel)
brāhmaṇas in, 56, 88
 human society in, 45, 189
 Lord's incarnation for, 97
 people in, 93
Kaṭpanā defined, 208
Kāma eṣa krodha eṣa
 quoted, 73
Kāmais tais tair hr̥ta-jñānāḥ
 quoted, 174
Kāmasya nendriya-prītiḥ
 verse quoted, 189
Kāmaśa, 90, 91, 279, 291
Kanṭakabhiḥ pravṛddhābhīs
 verse quoted, 246–247
Kapittha fruits, Kṛṣṇa obtained, 252
Karma (fruitive action), living entities subject to, 176
 See also: Destiny; Pious activities; Sinful activities
Karma-miśra-bhakti, 196
Karmīs (fruitive workers)
 devotees contrasted to, 155–156, 167
 Vedic injunctions for, 74
 See also: Demons; Materialists; Non-devotees
Kārtika month, festival in, 145
Killing. See: Animals, slaughter of; Murder
Kingdom of God. See: Spiritual world
Kings retired for purification, 188
 See also: *Kṣatriyas*; names of specific kings
Kirtana. See: Hare Kṛṣṇa mantra;
Saṅkīrtana-yajña
Kirtanād eva kṛṣṇasya
 quoted, 25
Kirtaniyāḥ sadā hariḥ
 quoted, 25
Knowledge
 via ācārya, 183
 by astrology, 86, 87
 of Brahman, 263

Knowledge (*continued*)

human life for, 182
See also: Absolute Truth; Education

Krama-sandarbha, cited on Kṛṣṇa incarnation, 96

Krishna. *See:* Kṛṣṇa, Lord

Kṛmi defined, 182

Kṛṣi-go-rakṣya-vāṇijyāṁ quoted, 18, 57

Kṛṣṇa, Lord (Supreme Personality of Godhead)

- as Absolute Truth, 117, 205
- activities of. *See:* Kṛṣṇa, pastimes of
- advent of
 - for devotee's deliverance & demon's demise, 84, 138, 209–210
 - glorifies God, 297
 - His associates accompany, 136
 - His parents precede, 137, 138
 - for religion's revival & irreligion's removal, 208
 - teaches spiritual enjoyment, 272
 - transcendental, 137–138
- See also:* Incarnations
- affection for. *See:* Kṛṣṇa, love for
- Aghāsura liberated by, 294–295, 299–300, 301, 302–303
- Aghāsura vs., 279–281, 286–294
- all-attractive, 117
- all-good, 214, 300
- all-pervading, 158
- as Arjuna's chariot driver, 164
- arjuna trees uprooted by, 198–201, 208–209
- associates of, 136, 299–300, 303
- avatāras of. *See:* Incarnations
- Bakāsura vs., 255–258
- Balarāma alerted by, about calf demon, 251
- Balarāma as helper of, 111
- beyond liberation, 299
- beyond time & space, 158
- via *Bhagavad-gītā*, 276
- birth of. *See:* Kṛṣṇa, advent of in bliss, 51, 63, 166

Kṛṣṇa, Lord

bliss bestowed by, 100, 101

body of, 51, 257

brāhmaṇas' ceremony for safety of, 53–55

Brahman effulgence from, 154–156, 275, 276, 295

as butter thief, 113, 114, 115, 145, 150–152

Caitanya (Gaurasundara) as, 97–98, 138

calf demon killed by, 251, 252

calves & cowherd boys revived by, 293

calves tended by, 248–250, 253, 254, 269, 270

cart demon (Śakaṭasura) kicked by, 47, 48, 49, 50–51

catching calves' tails, 108–109

as cause of all causes, 125, 126, 158, 159, 300, 301

chanting about, 29–30

colors of, for incarnations, 96, 97–98

compared to fire, 7, 257, 262

compared to Nārāyaṇa, 102–103, 223–224, 263

compared to snake, 8, 9

competitors of, 67, 68

cowherd men & women loved, 260–261

cowherd men bewildered about, after *yamala-arjuna* trees' fall, 221–223, 224

cows & brāhmaṇas favored by, 100–101

cows suckled, 32

crawling as child, 105, 106, 109

as creator & controller, 180, 300, 301

as Dāmodara, 201

defied death, 261, 262

demigods dismayed by, in Aghāsura pastime, 291

demigods showered flowers on, 253, 259, 296

demigods under, 97, 156, 163

denied eating dirt, 119, 120

dependence on, 73

as Devaki's son, 90, 91, 135

devotees of. *See:* Devotees

Kṛṣṇa, Lord

devotional service to. *See: Devotional service*
 Dharā & Drona as parents of, 137, 138,
 140
 duck demon vs., 255–258
 eating-dirt accusations against, 117–121
 enemies of. *See: Atheists; Demons*
 energy of, 62–63
 as everything, 205, 206–207
 expansions of, 136, 166
 father of. *See: Nanda Mahārāja; Vasudeva*
 as flute player, 248, 250
 food offered to. *See: Prasāda*
 in forest with cowherd boys, 269–273,
 275
 forms of, 25, 99
 fruit vendor blessed by, 227, 228, 229
 Gargamuni predicted greatness of, 263
 glorification of, 296–297, 298
 as Gopi-jana-vallabha, 117
 gopis' bidding done by, 225, 226
 gopis bound, 213
 gopis charmed by, 116, 117
 gopis loved, 31, 34, 35
 gopis missed, after dust storm, 66
 gopis protected, 17–19, 21–23, 26
 gopis serve, 103
 as Govinda, 25, 38, 123
 greater than all, 158
 happy, 71
 hearing about
 benefit of, 38, 41, 42
 from devotees, 42
 purification by, 29–30
 transcendence by, 51–52
 wonderful, 47, 48
 in heart of all, 180
 in human role, 43
 imitated animals, 250
 immeasurable, 158, 159
 incarnations of. *See: Incarnations*
 independent, 164
kapittha fruits obtained by, 252
 kidnapped Rukmini, 256

Kṛṣṇa, Lord

killing demons, 7–8, 78, 101, 210,
 253–254, 262
 knows everything, 290
 liberation given by, 34, 35, 295, 300, 303
 limitless, 270, 271
 living entity vs., 100
 Lord's mercy "saved," 239, 240, 241,
 261
 love for
 controls Kṛṣṇa, 164
 in cowherd men & women, 260–261
 in devotee's duty, 149
 in gopis, 31, 34, 35
 as life's perfection, 168
 in Nanda, 263
 as necessity, 131–132
 in offerings for Kṛṣṇa, 228, 229
 parental, 73
 in Rohini & Yaśodā compared, 230,
 231–232
 in Yaśodā, 78, 132, 156–157, 158
See also: Devotional service; Kṛṣṇa,
 relationships with; Kṛṣṇa con-
 sciousness
 as master, 165
 materialists can't know, 205–206
 mischief done by, 113, 114, 115, 116,
 117
 mission of, 84–85
 mother of. *See: Devakī; Yaśodā*
 as Mukunda, 99
 mystic power of, 67
 Nalakūvara & Manigrīva delivered by, 203,
 213, 216
 Nalakūvara & Manigrīva prayed to, 202,
 204–206, 208–212
 name-giving ceremony for, 96, 98–103
 name of, meaning of, 96, 99, 100, 117
 Nanda afraid for safety of, 3
 Nanda ate with, 233–234
 Nanda loved, 263
 Nanda's ceremony for welfare of, 55,
 58–59
 as Nanda's son, 300, 301

Kṛṣṇa, Lord (*continued*)

Nanda unbound, 224
 Nārada's words fulfilled by, 198, 199
 via Nārada we can know, 210–211
 nature controlled by, 123
 nondevotee vs., 257
 offerings for, 228–229
 opened mouth wide, 121, 123
 opulence of, 121, 229, 236
 as origin of all, 61, 123, 204, 206
 other names of, 98, 99, 103
 owns everything, 128, 129
 as Parabrahman, 270
 parents of, 136–138, 140
 pastimes of
 as absolute, 117
 childhood, 41, 42, 43, 105, 135,
 141–142, 145, 226–227, 265,
 304
 as contradictory, 164
 cowherd ladies enjoyed, 108–109
 dāmodara-līlā, 201
 demons interrupted, 278–279
 as eternal, 136
 hearing about, 29, 38, 41, 42–43, 47,
 48, 51–52, 264
 mischievous, 113, 114, 115, 116, 117
 misunderstood as mythology, 208
 names of Kṛṣṇa according to, 99, 100
 Parikṣit attracted to, 41, 42, 43
 remembrance of, 145–146
 as transcendental, 110
 Vrajabhūmi's inhabitants sang, 260
 wonderful, 38, 47, 48
 Yaśodā & Rohiṇī heard & chanted,
 245–246
 Yaśodā sang, 145
 via *yogamāyā*, 37
 pious activities of, 306
 played on Pūtanā's breast, 16, 17
 potency of
 full in any form, 16–17
 hlādini, 166
 incarnations according to, 43, 49
 inconceivable, 51, 162
 limitless, 159–160, 270, 271, 305

Kṛṣṇa, Lord

promoted Pūtanā to spiritual world, 32, 33
 as protected via cow, 17, 18
 protection by
 for devotee, 3, 72, 73, 84, 138,
 209–210
 for pious people, 101, 102
 as sole shelter, 25
 pure devotees of. *See: Pure devotees*
 purified Pūtanā, 29, 30
 Pūtanā angered, 11
 Pūtanā as "mother" to, 8, 9, 10, 31, 32,
 33, 302
 Pūtanā killed by, 11–14, 29, 36–38
 quoted
 on demigod worshipers, 174
 on faithless fool returning to birth &
 death, 138
 on food offered to Kṛṣṇa, 181, 228
 on Kṛṣṇa as known by devotional ser-
 vice, 205, 212
 on Kṛṣṇa as *Vedas'* goal, 131, 167
 on living entities struggling, 138
 on Lord reciprocating surrender,
 132–133, 167
 on miscreants not surrendering to
 Kṛṣṇa, 174
 on Nārada and Kuvera's sons, 214
 on offering Kṛṣṇa everything, 229
 on sādhu, 72–73
 on social orders, 88
 rāsa dance enjoyed by, 103, 116
 reciprocates one's surrender, 132–133, 167
 relationship(s) with
 dāsy-a-rasa, 167
 listed, 34
 maternal, 78, 120, 121, 123, 147
 parental, 31, 34, 73, 147
 in pure love, 168
 via *Vedas*, 131
 via Vṛndāvana's residents, 138, 141,
 147, 168
See also: Devotional service; Kṛṣṇa,
 love for; Kṛṣṇa consciousness
 remembrance of, at death, 276
 Rohiṇī called, for lunch, 230, 231

- Kṛṣṇa, Lord
 as *sac-cid-ānanda-vigraha*, 71
 Śakaṭāsura (cart demon) kicked by, 47, 48,
 49, 50–51
 as Saṅkarṣana, 206
 as satisfied by glorification, 296, 297
 self-satisfied, 229
 servants of. *See: Devotees*
 service to. *See: Devotional service*
 sporting with Balarāma, 250
 sporting with cowherd boys, 270, 272,
 273, 275
 via Śrimad-Bhāgavatam, 276
 as Supersoul, 287
 as Supreme Brahman, 158
 as Supreme Lord, 16–17, 49, 51, 73,
 96–97, 202, 203, 204–206, 207,
208–212
 as supreme shelter, 128
 surrender to
 by devotees, 67–68, 73, 126
 Lord reciprocates, 132–133, 167
 miscreants who don't, 174, 193
 by Yaśodā, 125–126, 128
 thinking about, 276, 302–303
 Tṛṇāvarta vs., 62, 63, 67–71
 universal form revealed by, 77, 78
 universes controlled by, 164
 as Vāsudeva, 206
 as Vasudeva's son, 98–99
 in Vṛndāvana. *See: Vṛndāvana*
 walking for first time, 110–111
 weighed Yaśodā down, 60, 61, 62, 67
 as within & without, 62
 witnesses everything, 180
 worship of. *See: Worship*
 Yamarāja fears, 156
 Yaśodā angered, 149, 150
 Yaśodā binding with rope, 158, 159, 160,
 161, 162, 163
 Yaśodā called, for lunch, 231–236
 Yaśodā caught, stealing butter, 152–
155
 Yaśodā inseparable from, 245–246
 Yaśodā loved, 78, 132, 156–157, 158
 Yaśodā missed, during dust storm, 64–66
- Kṛṣṇa, Lord
 Yaśodā saw universe in mouth of, 77, 78,
123
 as Yaśodā's son, 62, 77, 78, 121, 123,
 129–130, 131, 132, 134, 236
 Yaśodā's stick frightened, 153, 155, 156,
157
 Yaśodā suckled, 26, 53, 76, 107–108,
148–149
 Yaśodā's *utthāna* celebration for, 44–47
 as Yogeśvara, 67
 yogīs can't reach, 153, 154–156, 210, 277
See also: Nārāyaṇa, Lord; Viṣṇu, Lord
Kṛṣṇa, the Supreme Personality of Godhead,
 benefit of reading, 38
Kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare
 verse quoted, 42, 191
 Kṛṣṇa consciousness
 compulsory, 139
 persons in. *See: Devotees*
 preachers of, 190
 purifying power of, 29–30
 relationships in, 34, 35
 revival of, 42
 singing Kṛṣṇa's activities sustains,
 145–146
 suffering dispelled by, 42
See also: Devotional service; *Kṛṣṇa-kathā*
 Kṛṣṇa consciousness movement
 for associating with saintly persons,
 192–193
 brāhmaṇas in, 57
 disturbances & encouragements for, 241
 foolish miscreants detected by, 174
 purpose of, 139, 272, 276
 society guided by, 88, 89
 Śrimad-Bhāgavatam distributed by, 264
Kṛṣṇa-dvāipāyana Vyāsa. See: Vyāsadeva
Kṛṣṇa-kathā (topics of Kṛṣṇa), liberation by
 hearing, 51–52
See also: Kṛṣṇa, hearing about; Kṛṣṇa,
 pastimes of; Kṛṣṇa consciousness
Kṛṣṇa se tomāra kṛṣṇa dite pāra
 quoted, 199
Kṛṣṇas tu bhagavān svayam
 quoted, 49

Kṛṣṇa-varṇam tviśākṛṣṇam

quoted, 97

verse quoted, 98

Kṛṣṇera saṁsāra kara chādi' anācāra

quoted, 35

Kṛte śuklaś catur-bāhuḥ

quoted, 97

Kṣatra-bandhavaḥ defined, 306

Kṣatriyas (soldiers & statesmen)

brāhmaṇa above, 306

qualities of, 306

training of, 248

vaiśyas contrasted to, 28

Vasudeva among, 95

Kūjat-kokila-harīsa-sārasa-gaṇākīrṇe

mayūrākule

quoted, 250

Kunti, Queen, quoted on Kṛṣṇa fearing

Yāśodā, 153

Kurvann aniśam ānandaṁ

verse quoted, 78

Kuvera, sons of. See: Nalakūvara & Maṇigrīva

L

Lakṣmī. See: Goddess of fortune

Lakṣmī-sahasra-śata-sambhrama-sevyamānam

quoted, 103, 164

Lamentation of devotees blissful, 70, 141

See also: Suffering

Lava-māṭra sādhu-saṅge sarva-siddhi haya

verse quoted, 176, 215

Leaders, government. See: Kings; *Kṣatriyas*

Liars, mundane & transcendental, 120

Liberation (*mukti*)

of Aghāsura, 294–295, 299–300, 301,

302–303

of devotee, 126, 196

by hearing *kṛṣṇa-kathā*, 51–52

of Jaya & Vijaya, 295

Kṛṣṇa & associates beyond, 299

Kṛṣṇa gives, 34, 35, 295, 300, 303

“special,” 166, 295, 303

Liberation

by thinking of Kṛṣṇa’s pastimes, 105

types of, 196

See also: Freedom; Purification

Life

goal of, 89, 131, 137, 138

for goodness, 179

material. See: Life, material

perfection of, 168, 216, 263, 276, 296,
297

for purification, 93

purpose of, 189, 263, 272

for spiritual knowledge, 182

success of, 229, 276

for *yajña* (sacrifice), 60

See also: Animals; Human beings; Living
entities; Soul

Life, material

cause of, 41, 42

defined, 191

fearful, 73

as illusion, 35, 42

relationship with Kṛṣṇa ends, 34

risky, 139

transcendence of, 51–52

truth about, 86–87

See also: Materialists; Material world

Light, spiritual. See: Brahman effulgence

Literature, Kṛṣṇa conscious, people purchasing, 241

See also: *Bhagavad-gītā*; Śrīmad-

Bhāgavatam; Vedic literature

Living entities

everywhere, 77

as individuals, 295

Kṛṣṇa’s program for, 100

as Kṛṣṇa’s servants, 165

part of the Supreme, 97

receiving “seed” of devotional service,
176, 186

struggle of, 138

See also: Animals; Human beings; Soul

Lokasyājānato vidvāṁś

quoted, 105, 276

verse quoted, 264

Love of God. *See:* Kṛṣṇa, love for; Kṛṣṇa, relationships with

Lunchtime for Kṛṣṇa & cowherd boys
announced by Rohinī & Yaśodā, 230–236
arranged via Aghāsura's advent, 278–279

Lust. *See:* Desires, material; Sense gratification

M

Mad-bhaktim labhate parām
quoted, 57

Madhvācārya, quoted on Viṣṇu, 204

Magic powers. *See:* Mystic powers

Mahābhārata, quoted on arguing about the inconceivable, 126

Mahad-vicalanam nṛṇām
quoted, 190

Mahā-mantra. *See:* Hare Kṛṣṇa mantra

Mahāmāyā, materialists in, 130

See also: Illusion; Material world; Modes of material nature; Nature, material

Mahārāja Nanda. *See:* Nanda Mahārāja

Mahārāja Parikṣit. *See:* Parikṣit Mahārāja

Maharloka, 298

Mahātmās (great souls), *grhasthas* to be trained as, 85

See also: Acārya; Pure devotees; Saintly persons; Spiritual master

Mahāvana, 242

Mamaivāṁśo jīva-loke

quoted, 97

verse quoted, 138

Mama vartmānuvartante

verse quoted, 132–133, 167

Māṁ mano manimāṁs tava jānuni avyāt
quoted, 19

Māṁsa defined, 187

Māna defined, 57

Manah saṁsthānindriyāni
verse quoted, 138

Mandāḥ sumanda-matayo
quoted, 93

Mandākini River, 173, 175

Maṇigrīva and Nalakūvara. *See:* Nalakūvara and Maṇigrīva

Mankind. *See:* Human beings; Society, human

Mantras

gopis chanted, for Kṛṣṇa's protection, 21–23, 26

for protection, 21

for purification, 19

See also: Hare Kṛṣṇa mantra

Manuṣyānām sahasreṣu
quoted, 210

Material body. *See:* Body, material

Material desires. *See:* Desires, material

Material energy. *See:* Energy, external;
Mahāmāyā; Material world; Nature, material

Materialists

devotees contrasted to, 130

Kṛṣṇa unknown to, 205–206

in *mahāmāyā*, 130

warning to, 87

See also: Atheists; Demons; *Jñānis*; *Karmīs*; Nondevotees

Material nature. *See:* Nature, material

Material world

changeable & chancy, 86–87

dangerous, 3, 4, 25

enjoyment in, 272

spiritual world vs., 272, 299

struggle in, 138

See also: Heavenly planets; Life, material; Nature, material; Universe(s)

Matrā-sparśās tu kaunteya

verse quoted, 127

Mat-sthāni sarva-bhūtāni

quoted, 62

verse quoted, 206

Māyā (as love), 301

Māyā (*mahāmāyā*), materialists in, 130

See also: Illusion; Material world; Modes of material nature; Nature, material

Mayādh�akṣena prakṛtiḥ

quoted, 123

Māyā-mohita defined, 10

Mayā tatam idam sarvam

quoted, 62

verse quoted, 206

Māyayāpahṛta-jñānā

verse quoted, 174, 193

Medicine

arjuna trees used for, 197

father giving, to child, 178

Viṣṇu's protection excels, 25

See also: Diseases; Health

Meditation. *See:* Kṛṣṇa consciousness; *Yoga*

Mental speculators. *See:* *Jñānis*

Merging with the Supreme, devotee's attitude toward, 105

Milk

in food preparations, 57

Kṛṣṇa stole, 113, 115

Yaśodā's cows ate grasses flavoring, 145

Mind. *See:* Consciousness

Misery. *See:* Suffering

Modern age. *See:* Kali-yuga

Modes of material nature, devotees beyond, 194

See also: Goodness; Ignorance; Passion

Mohitam nābhijānāti

quoted, 10

Mokṣa. *See:* Liberation

Mokṣaṇam defined, 299

Money. *See:* Wealth

Monists. *See:* *Jñānis*

Monkeys, Kṛṣṇa gave stolen milk products to, 113, 114, 152

Mother

child with, 46, 60

of Kṛṣṇa, 136–138, 140

Pūtanā acted as, to Kṛṣṇa, 8, 9, 10, 31, 32, 33

See also: Parents

Mother Yaśodā. *See:* Yaśodā, mother

Mountain, Aghāsura compared to, 281, 282, 285

Mouse story, 185–186

Mṛtyu-saṁsāra-vartmani

quoted, 89, 183

Mūḍha defined, 193

Mukti. *See:* Liberation

Muṇḍaka Upaniṣad, quoted on approaching a guru, 88n

Murder, punishment for, 187

See also: Animals, slaughter of

Mysticism. *See:* Kṛṣṇa consciousness; *Yoga*

Mystic powers

of *brāhmaṇas*, 59

of devotees, 67

by *haṭha-yoga*, 28

of Kṛṣṇa & others compared, 67–68

listed, 67

of Pūtanā, 5, 13, 16

of Vasudeva, 28

See also: Evil spirits; Ghosts; Witches, mystical

Mystics. *See:* Devotees; Witches, mystical; *Yogīs*

Mythology, Kṛṣṇa's activities not to be taken as, 208, 270

N

Na ca tasmān manusyeṣu

quoted, 85

Nalakūvara & Maṇigrīva (sons of Kuvera)

as *arjuna* trees, 197, 202, 203

intoxicated, 173, 175–177, 193–195

Kṛṣṇa delivered, 203, 213, 216

Nārada mercifully cursed, 169, 176,

177–178, 193–195, 197, 214

prayed to Lord Kṛṣṇa, 202, 204–206, 208–212

quoted on Supreme Lord, 202, 204–206, 208, 209

Na māṁ duṣkṛtino mūḍhāḥ

quoted, 208

verse quoted, 174, 193

Nāmāśraya kari'yatane tumi

quoted, 4

Name-giving ceremony for Kṛṣṇa & Balarāma, 94–96, 98–103

Names

of Balarāma, 94–95

of Kṛṣṇa, 96, 98, 99, 100, 103

of Viṣṇu, 25

See also: Hare Kṛṣṇa mantra

- Namo brahmaṇya-devāya*
quoted, 100
- Nanda Mahārāja**
abode of, Pūtanā entered, 5, 7
afraid for Kṛṣṇa's safety, 3
ate with Kṛṣṇa and Balarāma, 233–234
beyond material distress, 264
charitable to *brāhmaṇas* for Kṛṣṇa's sake, 55, 58–59
- Droṇa as, 138, 139–140
family of, related to Vasudeva, 95
fortunate, 104, 135
Gargamuni and, 83, 84, 86, 88, 89, 90–92, 93
as Kṛṣṇa's father, 300, 301
Kṛṣṇa unbound by, 224
loved Kṛṣṇa, 263
quoted on astrology, 86
quoted on devotees traveling to instruct householders, 84
quoted on pious activities, 74
simplicity of, 37
Vasudeva excelled by, 135
Vasudeva's foresight amazed, 27, 28
wondered at Pūtanā's dead body, 27, 28
Yaśodā excelled, 134
- Nandana-kānana**, 296
- Nandasya gehe vavṛdhe*
verse quoted, 78
- Nandeśvara**, 242
- Nārada Muni**
auspicious appearance of, 176
devotional service via, 212
God known via, 210–211
Kṛṣṇa fulfilled words of, 198, 199
mercifully cursed Kuvera's sons, 169, 176, 177–178, 193–195, 197, 214
previous life of, 191
- Nārada Muni**, quotations from
on animal killers, 180, 182, 184
on associating with saintly persons, 190, 192
on body, 183–184
on *brāhmaṇa*, 56
on Nalakūvara & Maṇigriva, 193–195
on poor man, 185, 187–190
- Nārada Muni**, quotations from
on wasting wealth, 179
- Nārada-pañcarātra*, quoted on senses in Lord's service, 212
- Narādhama* defined, 174, 193
- Nārāyaṇa**, Lord
excels everyone, 103
Kṛṣṇa compared to, 102–103, 223–224, 263
See also: Kṛṣṇa, Lord; Viṣṇu, Lord
- Nārāyaṇa-āśrama**, 197
- Narottama dāsa Ṭhākura**, quotations from
on associating with saints or sense gratifiers, 192–193
- on favor of devotee for deliverance, 199, 211
- Na sādu manye yata ātmano 'yam*
quoted, 87, 181
- Na śocati na kāṅkṣati*
quoted, 57
- Na te viduḥ svārtha-gatir hi viṣṇum*
quoted, 10, 89, 183
- Nature**, material
body begins & ends in, 184
law of, on animal slaughter, 187
Lord controls, 123
See also: Body, material; Energy, external; *Mahāmāyā*; Material world; Modes of material nature; Universe(s)
- Nikāṭa-stha māyā tāre jāpaṇīyā dhare*
verse quoted, 42, 191
- Nikhātocchrita-sākhābhīr*
verse quoted, 246–247
- Nirvāṇa*. *See:* Liberation
- Nitya-pūrṇāṁ samuddiṣṭāṁ*
verse quoted, 204
- Nitya-siddha* associates, 136, 168
- Nityo nityānāṁ cetanāś cetanānāṁ*
quoted, 97
- Nondevotees (*avaiṣṇavas*)
condemned, 174
devotees contrasted to, 193, 209
goodness absent in, 186
Kṛṣṇa vs., 257
See also: Atheists; Demons; *Jñānīs*; *Karmīs*; Materialists

Nṛsiṁhadēva, Lord, 49
Nyāsa-mantra, 19

O

Occupation. *See:* Duty; Society, human, social orders in
 Offenses to *sādhu* (devotee), 215
 Offerings for Kṛṣṇa, 228–229
See also: *Prasāda*
Opulence of Kṛṣṇa, 121, 229, 236
See also: Mystic powers; Possessions; Wealth

Orders, social. *See:* Brāhmaṇas; Kṣatriyas; Śūdras; Vaiśyas
Oversoul. *See:* Supersoul

P

Padma Purāna, quoted on asuras & devas, 196
Pain. *See:* Suffering

Paramātmā (Supersoul)
 Kṛṣṇa as, 287
 Lord controls universes via, 164
 soul as part of, 167
 as supreme controller, 132
 yogis seek, 153

Parām brahma parām dhāma
 quoted, 132, 158

Parāsyā saktir vividhaiva śrūyate
 quoted, 17, 305

Para-upakāra defined, 85

Parents
 children not ultimately protected by, 128–129

of Kṛṣṇa, 136–138, 140

Vedic vs. modern, 45

See also: Father; Gṛhasthas; Mother

Parikṣit Mahārāja
 humility of, 306
 Kṛṣṇa's childhood activities attracted, 41, 42, 43, 304
 quoted on Lord's childhood activities, 41, 43, 304

Parikṣit Mahārāja
 quoted on Nalakūvara, Maṇigrīva & Nārada, 172
 quoted on Nanda & Yaśodā, 133, 135
 Śukadeva assured, about Gokula's safety, 4

Paritrānāya sādhūnām
 quoted, 84, 138, 209, 253, 262, 292
 verse quoted, 208

Pārvatī, 132
Pāṣandī defined, 103
 Passion, mode of (*rajo-guṇa*), condemned, 179, 180, 183

Past, present and future, astrology reveals, 86, 87
See also: Future; Time

Patram puṣpam phalam toyāṁ
 quoted, 57
 verse quoted, 181, 228

Pavitra-patra (herbs), 57

Perfection
 of devotional service, 141
 gopis achieved, 31, 35
 of life, 168, 216, 263, 276, 296, 297
 Pūtanā achieved, 31, 32, 33
 two types of, 136
 Viṣṇu worship as, 132
See also: Life, goal of; Success

Perplexities between Pūtanā & Kṛṣṇa, 8–9

Personalists. *See:* Devotees

Persons. *See:* Animals; Human beings; Living entities; Society, human

Philanthropic activities by former poor man, 185
See also: Pious activities; Welfare work

Philosophers, speculative. *See:* Jñānis

Pious activities
 of cowherd boys in past lives, 276
 of God, 306
 Lord as approached by, 134
 perfection by, 136
 Vedic injunctions on, 74
 of Vṛndāvana's residents in past lives, 277
See also: Philanthropic activities; Welfare work
Planets
 below Earth, 13

Planets

Lord incarnates on, 43
See also: Heavenly planets; Universe(s)

Pleasure. *See:* Bliss, transcendental; Enjoyment; Happiness; Sense gratification
 Poetry, Kṛṣṇa's activities sung in, 145, 260

Poor man

austerities by, 188, 189
 freed of false ego, 188
 realizes others' pain, 185, 187
 rich man contrasted to, 190–191

Possessions, material, belong to the Lord, 128, 129

See also: Wealth

Potency of Kṛṣṇa. *See:* Kṛṣṇa, potency of

Poverty. *See:* Poor man

Power. *See:* Kṛṣṇa, potency of; Mystic powers

Prahlāda Mahārāja, 73

cited on Caitanya, 98
 quoted on parents & children, 128–129

Prakṛti defined, 123

Prakṛtim svām adhiṣṭhāya

verse quoted, 137–138

Prasāda (food offered to Kṛṣṇa)

devotees take, 160, 181
 four kinds of, 58
 offered with love & devotion, 228, 229
 sins dispelled by, 181

Pratyuvāca tato rāmaḥ

verse quoted, 95

Prayers by Nalakūvara & Maṇigrīva to Lord Kṛṣṇa, 202, 204–206, 208–212

Prayojana defined, 131

Preaching Kṛṣṇa consciousness, 190

See also: Kṛṣṇa, glorification of; Kṛṣṇa consciousness movement, Śrīmad-Bhāgavatam distributed by;
 Literature, Kṛṣṇa conscious, people purchasing; *Saṅkirtana-yajña*

Pregnancy. *See:* Childbirth

Premā defined, 168

Premā pum-artha mahān
 quoted, 131, 166, 168

Premā-vivarta, quoted on material existence, 41–42, 191

Pride

poverty dispels, 188
 wastes wealth, 179, 180, 185
See also: Bodily concept; False ego

Priests, Vedic. *See:* Brāhmaṇas

Protection

for body, 25
 for cows, 18, 57, 58
 by gopīs for Kṛṣṇa, 17–19, 21–23, 26
 mantras for, 21
 for parents' children, 128–129
See also: Kṛṣṇa, protection by

Proverbs

on wealth & poverty, 187

on woman & childbirth, 187

See also: Analogies

Prśnigarbha, 140

Punar mūśiko bhava story, 185–186

Punishment

for murder, 187
 by sādhu, 194
 for sinful activities, 180–181
See also: Suffering

Puṇya-śravaṇa-kirtanah

quoted, 29

Purāṇas as nonfiction, 208

Pure devotee(s) of Lord Kṛṣṇa

duty of, 85

Kṛṣṇa captured by, 153–156, 164

Lord protects, 3

Lord's forms revealed to, 25

mixed devotee vs., 196

service to, 199

yogīs contrasted to, 153–156

See also: Ācārya; Devotees; Saintly persons; Spiritual master

Purification

by devotional service, 73

by Ganges River, 175

by hearing & chanting about Kṛṣṇa, 29–30

life meant for, 93

mantras for, 19

of material desires, 190, 191

of Pūtanā by Kṛṣṇa, 29, 30

of society, 92–93

See also: Liberation

Puruṣa defined, 132

Pūtanā

- captivated Yaśodā & Rohinī, 9–10, 33
- as child killer, 3, 7, 8, 11, 31
- dead body of, 15–16, 27–29, 30, 36
- disguised as beautiful woman, 5–7, 9–10, 33
- entered Nanda's abode, 5, 7
- fierce, 9–10
- Kṛṣṇa killed, 11–14, 29, 36–38
- Kṛṣṇa played on breast of, 16, 17
- as "mother" to Kṛṣṇa, 8, 9, 10, 31, 32, 33, 302
- mystic power of, 5, 13, 16
- perfection achieved by, 31, 32, 33
- purified by Kṛṣṇa, 29, 30
- relatives of, 279
- as Yaśodā's assistant, 33

Python, Aghāsura in form of, 281–286, 288, 294, 295, 298, 299

Q

Qualities

- of brāhmaṇa, 55, 56, 57
- of kṣatriya, 306

Quarrel, Age of. *See: Kali-yuga*

R

Rajo-guṇa (passion mode), condemned, 179, 180, 183

Rākṣasis (mystical witches)

- as children's enemies, 24
- in India, 5

See also: Evil spirits; Ghosts

Rakṣiṣyatī viśvāsaḥ

- quoted, 73

Rāma. *See: Balarāma, Lord; Rāmacandra, Lord*

Rāmacandra, Lord, as Kṛṣṇa, 96

Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan

- quoted, 302

Ramyā kācid upāsanā

- quoted, 31, 132

Rāsa dance, Kṛṣṇa enjoys, 103, 116

Rasas (relationships with Kṛṣṇa). *See: Kṛṣṇa, relationships with*

Reactions. *See: Karma; Nature, material, law of; Sinful activities*

Reality. *See: Absolute Truth; Kṛṣṇa consciousness; Spiritual world*

Relationships, material vs. spiritual, 35

See also: Kṛṣṇa, relationships with

Religion. *See: Devotional service; Kṛṣṇa consciousness; Purification; Sacrifice; Worship*

Remembering Kṛṣṇa, 145–146, 276

Renunciation, mentality of, 128

See also: Kings retired for purification;

Sannyāsi

Rich man, poor man contrasted to, 190–191

See also: Possessions; Wealth

Ritualistic ceremony

- by brāhmaṇas for Kṛṣṇa's safety, 53–55

- for child, 44, 45

- duties at, 234–235

- herbs & leaves for, 57

- by Nanda for Kṛṣṇa's welfare, 55, 58–59

See also: Sacrifice; names of specific ceremonies

Rohinī

- as Balarāma's mother, 94, 95

- Balarāma suckled by, 107–108

- called Kṛṣṇa & Balarāma for lunch, 230, 231

- ecstatic anxiety of, for Balarāma's safety, 110

- inseparable from Balarāma, 245–246

- protected Kṛṣṇa, 17

- Pūtanā enchanted, 9–10, 33

- Yaśodā excelled, 230, 231–232

Rohinī constellation, 45

Rope, Yaśodā binding Kṛṣṇa with, 158, 159, 160, 161, 162, 163

Rsabhadeva, quoted on body as suffering, 87

Rukmini, Kṛṣṇa kidnapped, 256

Rulers. *See: Kings; Kṣatriyas*

Rūpa Gosvāmi

- following in footsteps of, 199

- quoted on thinking of Kṛṣṇa, 276

Rūpyatvāt tu jagad rūpam
verse quoted, 204

S

Śābde pare ca niṣṇātam
quoted, 182

Sa ca tenaiva nāmnā tu
verse quoted, 201

Sacred thread, use & misuse of, 56, 57

Sacrifice (*yajña*), chanting Hare Kṛṣṇa as, 60
See also: Offerings for Kṛṣṇa; Ritualistic ceremony; Worship; names of specific sacrifices (*yajñas*)

Sādhana-siddha associates, 136, 168

Sādhus (saintly persons)

associating with, 186, 190–191, 192–193
cited on glorifying the Lord, 296–297
defined, 72–73
in mouse story, 185–186
poverty accepted by, 188
preach Kṛṣṇa consciousness, 190
punishment by, 194
symptoms of, 192

See also: Ācārya; Brāhmaṇas; Devotees;

Pure devotees; Spiritual master

'Sādhu-saṅga,' 'sādhu-saṅga' — *sarva-sāstre kaya*

verse quoted, 176, 215

Sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣanṭāt

quoted, 264, 276

Sages. *See:* Ācārya; Brāhmaṇas; Devotees; *Jñānis*; Pure devotees; Saintly persons; Spiritual master

Sa gunān samatityaitān
quoted, 51–52, 194

Saintly persons (*sādhus*)

associating with, 186, 190–191, 192–193
cited on glorifying the Lord, 296–297

defined, 72–73

in mouse story, 185–186

poverty accepted by, 188

preach Kṛṣṇa consciousness, 190

punishment by, 194

Saintly persons

symptoms of, 192

See also: Ācārya; Brāhmaṇas; Devotees;

Pure devotees; Spiritual master

Śāka defined, 121

Śakām vijahruḥ kṛta-puṇya-puñjāḥ

quoted, 300

Śakaṭāsura (cart demon), Kṛṣṇa kicked down, 47, 48, 49, 50–51

Śakaṭi-vāṭa-paryantas

quoted, 246

Salvation. *See:* Liberation

Samāḥ sarveṣu bhūteṣu

quoted, 57

Samatvenaiva vikṣeta

verse quoted, 103

Sambandha defined, 131

Samsāra defined, 35

Sanātana Gosvāmī

Caitanya's instruction to, on *Vedas'* purposes, 131

cited on Yaśodā binding Kṛṣṇa, 145

quoted on Kṛṣṇa as unlimited, 271

Sāṅkhya-yoga, purpose of, 132

Sankirtana-yajña for present age, 60

See also: Hare Kṛṣṇa mantra; Preaching Kṛṣṇa consciousness

Sannyāsi (renunciant) preaches Kṛṣṇa consciousness, 190

Sārūpya-mukti defined, 294

Sarva-dharmāṇ parityajya

quoted, 276

Sarva-kāraṇa-kāraṇam

quoted, 126

Sarvāṁ khalv idam brahma

quoted, 202, 205

Sarvātma-snapanāṁ param vijayate śrī-krṣṇa-saṅkirtanam

quoted, 264

Sāstras (Vedic scriptures). *See:* Vedas; Vedic literature; names of specific Vedic literatures

Satāṁ prasaṅgān mama vīrya-saṁvido

verse quoted, 191

Satataṁ kīrtayanto māṁ

quoted, 303

- Sat-saṅga chāḍī' kainu asate vilāsa*
verse quoted, 192
- Sattva-guṇa.* See: Goodness, mode of
- Sayings
on wealth & poverty, 187
on woman & childbirth, 187
See also: Analogies
- Sāyujya-mukti* defined, 294
- Self. See: Soul
- Self-realization. See: Devotional service; Kṛṣṇa consciousness; *Yoga*
- Self-realized soul, changing bodies understood by, 87
See also: Ācārya; Pure devotees; Spiritual master
- Senayor ubhayor madhye*
quoted, 164
- Sense gratification
householders attracted to, 85
as risky, 89
See also: Attachment; Desires, material; Enjoyment; Happiness
- Senses
Kṛṣṇa's potency beyond perception of, 270
in Lord's service, 29, 30, 212
See also: Body, material
- Servants of God. See: Devotees; Living entities, as Kṛṣṇa's servants
- Service to God. See: Devotional service
- Sevonnukhe hi jihvādau*
verse quoted, 160, 205
- Showers of flowers by demigods for Kṛṣṇa, 253, 259, 296
- Siddhas defined, 210
- Siddhis (mystic perfections) listed, 67
- Śikṣāṣṭaka, quoted on purifying the materialistic heart, 191
- Sinful activities
animal slaughter among, 182, 184
Ganges River and, 175
prasāda dispels reactions to, 181
punishment for, 180–181
suffering due to, 182, 183
- Śiva, Lord, 70
in bodily concept, 168
devotees of, 174
- Śiva, Lord
Kuvera's sons devoted to, 173
quoted on Viṣṇu worship, 132
worships the Lord, 156
Yaśodā excels, 165–166
- Slaughter, animal, 180, 182, 184, 187
- Snake
corpse of, burning of, 28–29
Kṛṣṇa compared to, 8, 9
- Society, human
food supply for, 57–58
in Kali-yuga, 45, 189
Kṛṣṇa consciousness movement guides, 88, 89
past & present, 93
purification of, 92–93
social orders in, 56, 88–89
See also: Civilization; Human beings; *Varnāśrama-dharma*; Vedic culture
- Soldiers. See: Kṣatriyas
- Soul
atheists deny, 184
changes bodies, 86–87
as Supersoul's part & parcel, 167
See also: Consciousness; Life; Living entities
- Sound, transcendental. See: Hare Kṛṣṇa mantra; Mantras
- Space travel by mystical witches, 5
- Speculators, mental. See: Jñānis
- Spirit. See: Brahman (spirit); Soul; Spiritual world
- Spirits, evil, trouble from, 24
See also: Ghosts; Witches, mystical
- Spiritual life. See: Advancement, spiritual; Devotional service; Kṛṣṇa consciousness
- Spiritual master (*guru*)
devotional service via, 176
duty of, to disciple, 306
necessary, 88n, 182
qualification of, 182
seeking shelter of, 199
See also: Ācārya; Pure devotees
- Spiritual world
enjoyment in, 272
feelings in, 110

Spiritual world

material world vs., 272, 299

See also: Gokula; Vṛndāvana

Śravaṇa-kīrtana defined, 30**Śravaṇam kīrtanam viṣṇoh**

quoted, 4, 212

Śrimad-Bhāgavatam

See also: Śrimad-Bhāgavatam, quotations from

distribution of, 264, 276

extra verses in, 78–79

for *Gītā* graduates, 139

happiness by hearing, 264

Kṛṣṇa known via, 276

Vaiṣṇavas (devotees) love, 276

Vyāsā compiled, 105, 276

Śrimad-Bhāgavatam, quotations from

on associating with saintly persons, 191

on body as suffering, 181

on brāhmaṇa, 56

on cowherd boys gaining Kṛṣṇa's association, 300

on delusion by external energy, 10

on devotees' achieving Kṛṣṇa's association, 120

on devotees' controlling the Lord, 163–164

on devotee's distress as Lord's mercy, 126

on devotees serving Kṛṣṇa, 302

on devotional processes, 212

on fool not knowing life's goal, 183

on glorifying the Lord, 296–297

on goodness absent in *avaiṣṇava* (non-devotee), 186

on *guru*, 182

on hearing & chanting about Kṛṣṇa, 29, 42

on hearing Śrimad-Bhāgavatam, 264

on "I-and-mine" misconception, 129

on Kali-yuga brāhmaṇa, 56

on Kali-yuga people, 93

on Kṛṣṇa as known by devotional service, 212

on Kṛṣṇa as known via Śrimad-Bhāgavatam, 276

on Kṛṣṇa fearing Yaśodā, 153

on life's purpose, 189

on Lord's incarnations, 97, 98, 101

Śrimad-Bhāgavatam, quotations from
on parents "protecting" children, 128–129

on remembering Kṛṣṇa (Nārāyaṇa) at
death, 276

on *sādhu*, 192

on saintly persons as traveling preachers,
190

on *saṅkirtana-yajña*, 60

on satisfying the Lord, 296

on Śrimad-Bhāgavatam & Vaiṣṇavas
(devotees), 276

on subduing passion & ignorance, 179

on Vyāsadeva compiling Śrimad-
Bhāgavatam, 105, 264, 276

Śrimad-bhāgavatam purāṇam amalaṁ yad
vaiṣṇavānāṁ priyam

quoted, 276

Śrīvatāṁ sva-kathāḥ kṛṣṇah

quoted, 29, 42, 73

Śrutiṁ apare smṛtiṁ itare

quoted, 105

Stars. *See:* Astrology; Planets; Rohiṇī con-
stellation

Stool as body's fate, 182

Students, spiritual. *See:* Brahmācāri; Disci-
ple; Education

Success

by devotional service, 33

of life, 229, 276

See also: Life, goal of; Perfection

Śuddha-sattva defined, 294

Śūdras (laborers), 88, 89

Suffering

body causes, 42, 87, 127

of devotees blissful, 70, 141

devotees tolerate, 126–127

devotional service relieves, 137, 138

hearing Kṛṣṇa's pastimes ends, 42, 264

poor man understands, 185, 187

root cause of, 42

sinful activities cause, 182, 183

Suhṛdaḥ sarva-dehinām

quoted, 192

Suhṛdaṁ sarva-bhūtānām

verse quoted, 128

Śukadeva Gosvāmī, quotations from
on Kṛṣṇa, cowherd boys & calves,
268–269
on Kṛṣṇa as bound by *gopis*, **213**
on Kuvera's sons, **173**
on Nanda Mahārāja, **3**
on Nārada, Nalakūvara & Maṇigrīva, **197**
on *yamala-arjuna* trees falling, **220, 221**
on Yaśodā, **145**
Śukadeva Gosvāmī assured Parīkṣit about
Gokula's safety, **4**
Sukṛti defined, **134**
Sunshine & Kṛṣṇa incarnation, analogy of, **97**
Supersoul (Paramātmā)
 Kṛṣṇa as, **287**
 Lord controls universes via, **164**
 soul as part of, **167**
 as supreme controller, **132**
 yogīs seek, **153**
Supreme Brahman, Kṛṣṇa as, **158**
Supreme Personality of Godhead. *See: Kṛṣṇa, Lord*
Surrender to Kṛṣṇa. *See: Kṛṣṇa, surrender to*
Sūta Gosvāmī, quotations from
 on Parīkṣit & Śukadeva, **307**
 on Parīkṣit hearing Kṛṣṇa's childhood
 pastimes, **304**
Sutapā, **140**
Svāda-bhakṣana ceremony, **45**
Svalpam apy asya dharmasya
 quoted, **302**
Svanuṣṭhitasya dharmasya
 quoted, **296**
Svarga. *See: Heavenly planets; Spiritual world*
Svayambhūr nāradāḥ śambhuḥ
 quoted, **210**
Svetāśvatara Upaniṣad, quoted on Kṛṣṇa's po-
 tencies, **305**

T

Tad ahaṁ bhakti-upahṛtam
 verse quoted, **181, 228**
Tādāna-bhayān mithyoktir
 quoted, **120**

Tadā rajas-tamo-bhāvāḥ
 verse quoted, **179**
Tad-viñānārthaṁ sa gurum evābhigacchet
 quoted, **88n**
Taj-joṣanād āśv apavarga-vartmani
 verse quoted, **191**
Tamo-guṇa. *See: Ignorance, mode of*
Tapasā brahmacaryena
 quoted, **120, 171**
Tapoloka, **298**
Tasmād gurum prapadyeta
 quoted, **182**
Tasmāt kenāpy upāyena
 quoted, **276**
Tathā dehāntara-prāptih
 quoted, **276**
 verse quoted, **86–87**
Tato māṁ tattvato jñātvā
 verse quoted, **154**
Tat te 'nukampāṁ susamikṣamāṇo
 verse quoted, **126**
Teachers, spiritual. *See: Ācārya; Brāhmaṇas;*
 Spiritual master
Te-kārane lāgila ye karma-bandha-phānsa
 verse quoted, **192**
Temples in India, *prasāda* distribution at, **58**
Tena tyaktena bhuñjūthāḥ
 quoted, **181**
Teṣāṁ satata-yuktānāṁ
 verse quoted, **149**
Thread, sacred, use & misuse of, **56, 57**
Three times, uttering anything, **166**
Time
 in higher planets, **196**
 Kṛṣṇa beyond, **158**
 See also: Future; Past, present and future
Tūkiṣavāḥ kāruṇikāḥ
 verse quoted, **192**
Transcendence. *See: Liberation; Spiritual*
 world
Transcendentalists. *See: Devotees; Jñānis;*
 Saintly persons; Yogīs
Tree(s)
 consciousness of, **196**
 kapūtha, **252**

Tree(s)

Nārada cursed Nalakūvara & Maṇigrīva to become, 195–196
yamala-arjuna, 169, 220–223, 224

Tretāyāṁ raktā-varpa 'sau
 quoted, 97

Triputrāsura, 70

Trṇāvarta vs. Kṛṣṇa, 62, 63, 67–71

Truth about material life, 86–87

See also: Absolute Truth

Tuberculosis, cause of, 189

Tyaktvā deham punar janma
 quoted, 34, 276

U

Uddhava, cited on Pūtanā, 33

Universe(s)

Kṛṣṇa as heavy as, 61
 in Kṛṣṇa's effulgence, 154
 living entities everywhere in, 77
 living entities wander, 176, 186
 Lord controls, 164
 Yaśodā saw, in Kṛṣṇa's mouth, 77, 78, 123

See also: Heavenly planets; Material world; Nature, material; Planets; Spiritual world

Upānanda

quoted on Kṛṣṇa surviving demons' attacks, 239, 240
 quoted on leaving Gokula for Vṛndāvana, 238, 241, 242

Upaniṣads

cited on Lord's running speed, 164
 impersonal realization via, 132

Upāsanā defined, 132

Uttikāna ceremony, 44

V

Vaiküñṭha. *See:* Spiritual world, *all entries*

Vaiṣṇavānāṁ yathā śambhuḥ

quoted, 165

Vaisnavas. *See:* Devotees

Vaiṣṇava ṭhākura tomāra kukkanā bhuliyā jānaha more
 quoted, 199

Vaiṣṇava-toṣaṇī, cited

on Aghāsura attaining *sārūpya-mukti*, 294
 on Kṛṣṇa kicking cart demon, 49
 on Yaśodā binding Kṛṣṇa, 145

Vaiśyas (farmers & merchants)

kṣatriyas contrasted to, 28
 Nanda among, 95
 training of, 248

Vaktum arhasi dharma-jña

verse quoted, 79

Vāmana, Lord, 49

Vāmana Purāṇa, quoted on Viṣṇu, 204

Vandhyā ki bujhibe prasava-vedanā
 quoted, 187

Variety for enjoyment, 279

Varṇāśrama-dharma

divisions in, 85
 society guided by, 88

See also: Brahmacārī; Brāhmaṇas;
Gṛhasthas; Kṣatriyas; Sannyāsī;
 Society, human; Śūdras; Vaiśyas;
 Vedic culture

Vāruṇi liquor, Kuvera's sons drank, 173, 193

Vasudeva

family of, related to Nanda, 95
 inspired Gargamuni to visit Nanda, 82
 as Kṛṣṇa's father, 98–99
 mystic power of, 28
 Nanda amazed by foresight of, 27, 28
 Nanda excelled, 135

Vasus, 136

Vatsāsura (calf demon) vs. Kṛṣṇa, 250–252

Vedaiś ca sarvair aham eva vedyah

quoted, 131, 167

Vedānta-sūtra (*Brahma-sūtra*), quotations from

on learning about Brahman, 263, 272
 on source of emanation, 272

Vedas

Kṛṣṇa as goal of, 131, 167
 relationship with Kṛṣṇa via, 131

Vedas (continued)

*See also: Vedic literature; names of specific
Vedic literatures*

*Vedeṣu durlabham adurlabham ātma-
bhaktau*

verse quoted, 24–25, 159

Vedic culture

mantra protection in, 21

modern society vs., 45

pious activities according to, 74

ritualistic ceremony in, 234–235

See also: India; Varṇāśrama-dharma

Vedic literature, purpose of, 42

*See also: Vedas; names of specific Vedic
literatures*

Vibhūti defined, 160

Vidyā defined, 132

Vijayadhvaja Tīrtha, verse added by, 79

Vimukti defined, 166, 295

Vipravite sūtram eva hi

quoted, 56

Virāṭ-rūpa defined, 77

Viṣṇor ārādhanaṁ param

quoted, 25

Viṣṇu, Lord

chanting names of, for protection, 25

worship of, 132

See also: Kṛṣṇa, Lord; Nārāyaṇa, Lord;

Supersoul

Viṣṇu-bhaktah smṛto daiva

verse quoted, 196

Viṣṇu Purāṇa, quoted on cowherd men &

women arriving in Vṛndāvana, 246

Vistareṇeha kāruṇyāt

verse quoted, 79

Viśvanātha Cakravartī Ṭhākura, as cited or

quoted

on Aghāsura attaining *sārūpya-mukti*, 294

on demons interrupting Kṛṣṇa & cowherd
boys, 278–279

on Kṛṣṇa kicking cart demon, 49

on Nārada cursing Nalakūvara &
Manigrīva, 178

on *rasā* planets, 13

on Yaśodā binding Kṛṣṇa, 145

Viśvanātha Cakravartī Ṭhākura, as cited or

quoted

on Yaśodā's forgetfulness via *yogamāyā*,
129–130

Vraja. *See: Gokula; Vṛndāvana*

Vṛndāvana (Vraja)

animals in, 250

cowherd men & women moved to,
243–246

cow protection around, 18

devotional ecstasy in, 140–141

Drona & Dharā appeared in, 139–140

Goloka, Pūtanā promoted to, 33

inhabitants of

Aghāsura plotted against, 280

following in footsteps of, 138, 141, 147,
167–168

good fortune of, 277

*See also: Cowherd boys; Cowherd men;
Gopīs*

Kṛṣṇa & Balarāma enjoyed, 247

Kṛṣṇa & Yaśodā in, 134

Kṛṣṇa never leaves, 168

Upānanda suggested going to, 242

Yaśodā saw, in Kṛṣṇa's mouth, 123

See also: Gokula; Spiritual world

Vṛndāvanam parityajya

quoted, 168

Vyāsadeva

literary intent of, 42, 264

as nonfiction writer, 208

Śrimad-Bhāgavatam by, 105, 276

W*Wealth*

degradation by, 180–181

pride wastes, 179, **180, 185**

proverb about, 187

*See also: Economic development; Posses-
sions*

Welfare work

distributing *Śrimad-Bhāgavatam* as, 276
by pure devotee, 84–85

- Welfare work**
See also: Kṛṣṇa consciousness movement; Philanthropic activities; Pious activities
- Western civilization, wealth wasted in**, 179
- Whirlwind demon (Trṇāvarta) vs. Kṛṣṇa**, 62, 63, 67–71
- Wine, wealth wasted on**, 179, 180
See also: Intoxication
- Wisdom.** *See:* Absolute Truth; Knowledge
- Wise men.** *See:* Ācārya; Brāhmaṇas; Devotees; Pure devotees; Saintly persons; Spiritual master
- Witches, mystical**
 as children's enemies, 24
 in India
See also: Ghosts
- Woman (Women)**
 beautiful, danger of, 10
 in childbirth saying, 187
 with Kuvera's sons, 173, 175, 177
 Pūtanā disguised as, 5–7, 9–10, 33
 wealth wasted on, 179, 180
See also: Gopīs; Mother
- Work.** *See:* Duty; Karma; Welfare work
- World, material.** *See:* Material world
- Worms as body's fate**, 182
- Worship of the Supreme Lord**
 by demigods, 156
 as Viṣṇu, 25, 132
See also: Devotional service; Offerings for Kṛṣṇa; Ritualistic ceremony; Sacrifice
- Y**
- Yādaveṣv api sarveṣu**
 verse quoted, 95
- Yadā yadā hi dharmasya**
 verse quoted, 208
- Yadu dynasty**
 Balarāma united Nanda's family with, 95
 Gargamuni as priest of, 82, 90
- Yajña (sacrifice), chanting Hare Kṛṣṇa as**, 60
See also: Offerings for Kṛṣṇa; Ritualistic ceremony; Worship; names of specific *yajñas*
- Yajña-dāna-tapah-karma**
 quoted, 235
- Yajñaiḥ saṅkirtana-prāyair**
 quoted, 60
 verse quoted, 98
- Yajñārthāt karmaṇo 'nyatra**
 quoted, 60
- Yajño dānam tapaś caiva**
 quoted, 235
- Yamala-arjuna trees**
 cowherd men bewildered by fall of, 220–223, 224
 Kuvera's sons as, 169
- Yamarāja fears Kṛṣṇa**, 156
- Yamunā River**, 247, 250, 254
- Yaśodā, mother**
 binding Kṛṣṇa with rope, 158, 159, 160, 161, 162, 163
 Brahmā excelled by, 165–166
 called Kṛṣṇa & Balarāma for lunch, 231–236
 caught Kṛṣṇa stealing butter, 152–155
 celebrated *utthāna* ceremony for Kṛṣṇa, 44–47
 churning butter, 145–148
 cows of, 145
 Devakī excelled by, 132, 135
 Dharā as, 138, 139–140
 eating-dirt complaints about Kṛṣṇa disturbed, 117–121
 ecstatic anxiety of, for Kṛṣṇa's safety, 110
 following in footsteps of, 145–147
 forgot universal vision, 129, 130
 fortunate, 134, 135
 goddess of fortune excelled by, 165–166
 gopīs informed, of Kṛṣṇa's mischief, 112, 113, 115, 116
 inseparable from Kṛṣṇa, 245–246
 Kṛṣṇa angry at, 149, 150
 Kṛṣṇa feared stick of, 153, 155, 156, 157

Yaśodā, mother (*continued*)

Kṛṣṇa showed universe to, in His mouth, 77, 78, 123
 as Kṛṣṇa's mother, 62, 77, 131, 134, 236
 Kṛṣṇa weighed down, 60, 61, 62, 67
 in maternal love of Kṛṣṇa, 78, 121, 123,
 129, 132, 147, 156–157, 158
 missed Kṛṣṇa during dust storm, 64–66
 Nanda excelled by, 134
 as *nitya-siddha*, 166
 protected Kṛṣṇa, 17, 26
 Pūtanā as assistant to, 33
 Pūtanā enchanted, 9–10, 33
 Rohinī excelled by, 230, 231–232
 sang Kṛṣṇa's pastimes, 145
 Śiva excelled by, 165–166
 suckled Kṛṣṇa, 26, 53, 76, 107–108,
 148–149
 superexcellence of, 165–166, 168
 surrendered to the Lord, 125–126, 128
 wondered at vision of cosmos, 123,
 124–125

Yas tu nārāyaṇam devam
 verse quoted, 103

Yasya prabhā prabhavato jagad-aṅḍa-koṭi-
 quoted, 154

Yasya yal lakṣaṇam proktam
 quoted, 56

Yata mata, tata paṭha, misconception of, 212

Yathāvidāsinah kulyāḥ
 verse quoted, 97

Yat karosi yad aśnāsi
 verse quoted, 229

Yat-pāda-pāṅkaja-palāśa-vilāsa-bhaktyā
 quoted, 302

Yatra yogeśvaro hariḥ
 quoted, 67

Yat tapasyasi kaunteya
 verse quoted, 229

Yāvad artha-prayojanam
 quoted, 189

Ye yathā māṁ prapadyante
 quoted, 257
 verse quoted, 132–133, 167

Yoga

haṭha-, 28
 for Paramātmā realization, 132

sāṅkhyā-, 132

See also: Mystic power(s); Kṛṣṇa consciousness

Yogamāyā

arranged Aghāsura's advent, 279
 Kārṇa and, 91

Yogamāyā potency

in Balarāma-Rohinī relationship, 108
 devotees in, 130
 Kṛṣṇa's cart-kicking concealed by, 51
 Kṛṣṇa's pastimes via, 37
 in Kṛṣṇa-Yaśodā relationship, 62, 77, 78,
 108, 129–130, 163

in Pūtanā pastime, 10

Yoga-miśra-bhakti, 196

Yoginām api sarveśām
 quoted, 276

Yogīs

brāhmaṇas as, 59
 devotees contrasted to, 153–156, 167
 Kṛṣṇa inaccessible to, 153, 154–156, 210,
 277

rascal, 68

See also: Devotees

Yo me bhaktyā prayacchati
 quoted, 228

Yugas. *See:* Dvāpara-yuga; Kali-yuga



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