ŚRĪMAD BHĀGAVATAM
Tenth Canto-Part Two

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

SrImad-Bhägavatam, 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-Bhägavatam. Known as “the ripened fruit of the tree of Vedic literature,” Śrīmad-Bhägavatam is the most complete and authoritative exposition of Vedic knowledge.

After writing the Bhägavatam, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the Bhägavatam to Mahārāja Parīksīt in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīksīt was a great rājarṣi (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 Parīksīt 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-Bhägavatam.

This edition of Bhägavatam 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.
ŚRĪMAD BHĀGAVATAM

of

KRŚṆA-DVAIPĀYANA VYĀSA

śrī-rajovāca
yena yenāvatāreṇa
bhagavān harir iśvaraḥ
karoṭi karna-ramyāṇi
mano-jñāni ca naḥ prabho

yac-chṛnvato 'paity aratir vītrṣnā
sattvam ca śuddhyaty acireṇa puṁsaḥ
bhaktir harau tat-puruṣe ca sakhyam
tad eva hāraṁ vada manyase cet (p. 40)
BOOKS by
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

Bhagavad-gītā As It Is
Śrīmad-Bhāgavatam, Cantos 1–10 (50 Vols.)
Śrī Caitanya-caritāmṛta (17 Vols.)
Teachings of Lord Caitanya
The Nectar of Devotion
The Nectar of Instruction
Śrī Īsopaniṣad
Easy Journey to Other Planets
Kṛṣṇa Consciousness: The Topmost Yoga System
Kṛṣṇa, the Supreme Personality of Godhead (3 Vols.)
Perfect Questions, Perfect Answers
Dialectical Spiritualism—A Vedic View of Western Philosophy
Teachings of Lord Kapila, the Son of Devahūti
Transcendental Teachings of Prahlad Mahārāja
Kṛṣṇa, the Reservoir of Pleasure
Life Comes From Life
The Perfection of Yoga
Beyond Birth and Death
On the Way to Kṛṣṇa
Geetār-gan (Bengali)
Rāja-vidyā: The King of Knowledge
Elevation to Kṛṣṇa Consciousness
Kṛṣṇa Consciousness: The Matchless Gift
Back to Godhead Magazine (Founder)

A complete catalog is available upon request

Bhaktivedanta Book Trust
3764 Watseka Avenue
Los Angeles, California 90034

Endpapers: Śukadeva Gosvāmī speaking Śrīmad-
Bhāgavatam to Mahārāja Parikṣit in the presence of
exalted sages.
Readers interested in the subject matter of this book
are invited by the International Society for Krishna Consciousness
to correspond with its Secretary.

International Society for Krishna Consciousness
3764 Watska Avenue
Los Angeles, California 90034

First Printing, 1977: 50,000 copies

© 1977 Bhaktivedanta Book Trust
All Rights Reserved
Printed in the United States of America

Library of Congress Cataloging in Publication Data (Revised)

Puranas. Bhāgavatapurāṇa.
Śrīmad-Bhāgavatam.

Includes bibliographical references and indexes.

CONTENTS: Canto 1. Creation. 3 v.—Canto 2. The cosmic manifestation. 2 v.—Canto 3. The status quo. 4 v.—Canto 4. The creation of the Fourth Order. 4 v.—Canto 5. The creative impetus. 2 v.

BL1135.P7A22 1972 73-169353
ISBN 0-912776-98-6
# Table of Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td></td>
<td>ix</td>
</tr>
<tr>
<td></td>
<td>Introduction</td>
<td>xiii</td>
</tr>
</tbody>
</table>

## CHAPTER SIX

**The Killing of the Demon Pūtanā**

- 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 *Mantras*: 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 Tṛṇāvarta**

- 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
- Tṛṇāvarta, Demon in the Form of a Whirlwind 62
- Yogesvara, 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
<table>
<thead>
<tr>
<th>Chapter Summary</th>
<th>81</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Science of the Soul’s Transmigration</td>
<td>86</td>
</tr>
<tr>
<td>Kṛṣṇa’s Name-giving Ceremony Performed Secretly</td>
<td>92</td>
</tr>
<tr>
<td>God Is One, Yet He Has Many Names and Forms</td>
<td>99</td>
</tr>
<tr>
<td>The Childhood Play of the Supreme Lord</td>
<td>105</td>
</tr>
<tr>
<td>Kṛṣṇa’s Playmates Complain, “Kṛṣṇa Has Eaten Earth”</td>
<td>117</td>
</tr>
<tr>
<td>Kṛṣṇa’s Mouth Reveals the Cosmic Manifestation</td>
<td>123</td>
</tr>
<tr>
<td>The Ultimate Proprietor of Everything</td>
<td>128</td>
</tr>
<tr>
<td>Nanda Mahārāja and Mother Yasodā’s Past Lives</td>
<td>136</td>
</tr>
<tr>
<td>Avoiding the Risky Life of Material Existence</td>
<td>139</td>
</tr>
</tbody>
</table>

CHAPTER NINE

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

CHAPTER TEN

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

## 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

- 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
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.

\begin{verbatim}
kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabham mānuṣam janma
tad apy adhruvam arthadam
\end{verbatim}
\textit{(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
Srimad-Bhagavatam 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 Bhagavatam or Srimad-Bhagavatam.

Srimad-Bhagavatam 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.

Srimad-Bhagavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedanta-sutra by the same author, Srila Vyasaadeva, 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 Sri Krsna. 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 Srimad-Bhagavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Srimad-Bhagavatam (1.5.11):

\[
\text{tad-våg-visargo janatågha-viplavo}
\]
\[
\text{yasmin prati-ślokam abaddhavaty api}
\]
nāmāny anantasya yaśo 'ṅkitānī yac
chrṇvanti gāyanti ṛṇanti 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 Parikṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parikṣit was the emperor of the world and was a great rājarṣi (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 Parikṣit’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 Parikṣit, 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
Naimiṣāraṇya. 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 thou­
sand verses of Śrīmad-Bhāgavatam, as spoken by Śukadeva Gosvāmī to
Mahārāja Parikṣit.

The reader of Śrīmad-Bhāgavatam hears Sūta Gosvāmī relate the
questions of Mahārāja Parikṣit and the answers of Śukadeva Gosvāmī. Also,
Sūta Gosvāmī sometimes responds directly to questions put by
Śaunaka Rṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One
therefore simultaneously hears two dialogues: one between Mahārāja
Parikṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another
at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya
Forest, headed by Śaunaka Rṣi. Furthermore, while instructing King
Parikṣit, 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 philo­
sophical 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 transla­
tion 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. Bhakti­vedanta 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 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.

—The Publishers
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
One day the demoness Pūtanā came down from outer space into Gokula, the home of Nanda Mahārāja. Having been sent by the cruel King Kaṁsa 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)
Just after baby Kṛṣṇa 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 *brāhmanas* joined by chanting Vedic hymns while professional musicians played their instruments and sang. (pp. 44–45)
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)
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 Tṛṇāvarta, who was a servant of King Kaṁsa’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, Tṛṇāvarta 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 Tṛṇāvarta, 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)
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 Kaṁsa, 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 Kaṁsa. 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)
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)
One day, while Kṛṣṇa was playing with His brother, Balārama, 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)
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.”
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 Nalakuvara and Maṇigriva 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 Nalakuvara and Maṇigriva. 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)
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)
One day a great demon named Aghāsura appeared in Vṛndāvana. Having been sent by King Kaṁsa 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 Śrī Hari. Meanwhile, Kaṁsa 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 Rākṣasīs, 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 Rohiṇī 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 Pūtana, 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 Pūtana 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 Pūtana 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 Pūtana 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

श्रीशुकु उवाच
नन्दः पथि कचः शौरेन्मृषेति विचिन्तयन् ।
हरिः जगाम शरणमुत्पातागमशक्तिः ॥ १ ॥

śrī-śuka uvāca
nandah pathi vacah saurer
na mṛṣeti vicintayan
harim jagāma saraṇam
utpātāgama-saṅkitaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; nandaḥ—Nanda Mahārāja; pathi—on his way back home; vacah—the words; saureḥ—of Vasudeva; na—not; mṛṣā—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; saraṇam—shelter; utpāta—of disturbances; āgama—with the expectation; saṅkitaḥ—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 imam prāpya bhajasva mām. In this material world there is danger at every step (padam padaṁ 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 ।
शिर्षश्चार निन्नन्ती पुराग्रामा-व्रजाधिशु ॥ २ ॥

kamsena prahitā ghorā
pūtanā bāla-ghātinī
dīsūṁśi cacāra nighnanti
pura-grāma-vrajādiśu

kamsena—by King Kaṁsa; prahitā—engaged previously; ghorā—very fierce; pūtanā—by the name Pūtanā; bāla-ghātinī—a Rākṣasī who killed; dīsūṁ—small babies; cacāra—wandered; nighnanti—killing; pura-grāma-vraja-ādiśu—in towns, cities and villages here and there.

TRANSLATION

While Nanda Mahārāja was returning to Gokula, the same fierce Pūtanā whom Kaṁsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.
TEXT 3

न यत्र अवणादीनि रक्षोमानि सकर्मसु ।
कुर्वन्ति सत्तवां भर्तयतुधान्यथ तत्र हि ॥ ३ ॥

na yatra śravanādīni
rakṣo-ghanāni sva-karmaṣu
kurvanti sāvatām bhartur
yātudhānyaḥ ca tatra hi

TRANSLATION

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [sravaṇaṁ kīrtanaṁ viṣṇoḥ], 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 Parikṣit. Mahārāja Parikṣit was a devotee of Kṛṣṇa, and therefore when he understood that Pūtana was causing disturbances in Gokula, he was somewhat perturbed. Śukadeva Gosvāmī therefore assured him that there was no danger in Gokula. Śrīla Bhaktivinoda Ṭhākura has sung: nāmāśraya kari’ yatane tumī, 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

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

sā—that (Pūtanā); khe-carī—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; ātmānam—herself; prāviṣat—entered; kāma-cāriṇī—one who could move according to her own desire.

TRANSLATION

Once upon a time, Pūtanā Rākṣasī, 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

Rākṣasīs 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
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, Kṛṣṇa.

**TEXT 7**

बालग्रहस्त्र विचिन्तती श्रीश्रुतः
यद्रच्छया नन्दग्रहसदन्तकम्।
बालं प्रतिच्छविनिभ्रोहतेऽसं
ददर्शं तत्पेदायित्वाहितं भसि॥ ७ ॥

bāla-grahas tatra vicinvati śisūn
yadṛcchayā nanda-grhe 'sad-antakam
bālam praticchanna-nijoru-tejasāṁ
dadarśa talpe āgnim ivāhitam bhāsi

bāla-grahah—the witch, whose business was to kill small babies; tatra—standing there; vicinvati—thinking of, searching for; śisūn—children; yadṛcchayā—independently; nanda-grhe—in the house of Nanda Mahārāja; asat-antakam—who could kill all demons; bālam—the child; praticchanna—covered; nija-uru-tejasam—whose unlimited power; dadarśa—she saw; talpe—(lying) on the bed; āgnim—fire; iva—just like; āhitam—covered; bhāsi—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

vibudhya tāṁ bālaka-mārikā-grahāṁ
caracarātmā sa nimilitekṣaṇāṁ
anantam āropayad aṁkam antakaṁ
yathoragam suptam abuddhi-raju-dhiṁ

vibudhya—understanding; tāṁ—her (Pūtana); bālaka-mārikā-grahāṁ—a witch very expert in killing small babies; cara-acara-ātmā—Kṛṣṇa, the all-pervading Supersoul; saḥ—He; nimilitekṣaṇaḥ—closed His eyes; anantam—the Unlimited; āropayat—she placed; aṁkam—on her lap; antakaṁ—for her own annihilation; yathā—as; uragam—a snake; suptam—while sleeping; abuddhi—a person who has no intelligence; raju-dhiṁ—one who thinks a snake to be a rope.

Translation
Lord Śrī Kṛṣṇa, the all-pervading Supersoul, lying on the bed, understood that Pūtana, 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 Pūtana 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 Pūtana 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.

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 Rohīṇī, 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. Mohitaṁ nābhijānāti māṁ ebhyāḥ param avyayam (Bg. 7.13). Na te viduh svārtha-gatiṁ hi viṣṇum durāsayaṁ ye bair-artha-māninaḥ (Bhāg. 7.5.31). Here, of course, the two mothers Rohini and Yaśodā were not māyā-mohita, deluded by the external energy, but to develop the pastimes of the Lord, they were captivated by yogamāya. Such māyā-moha is the action of yogamāya.

TEXT 10


tasmin stanam durjara-vīryam ulbaṇam
ghorāṅkam ādāya sīṣor dadāv atha
gādham karābhyaṁ bhagavān prapīḍya tat-
prāṇaiḥ samam roṣa-samanvito 'pibat

tasmin—in that very spot; stanam—the breast; durjara-vīryam—a very powerful weapon mixed with poison; ulbaṇam—which was fierce; ghorā— the most ferocious Pūtanā; ānkam—on her lap; ādāya—placing; sīṣor—in the mouth of the child; dadāv—pushed; atha—thereupon; gādham—very hard; karābhyaṁ—with both hands; bhagavān—the Supreme Personality of Godhead; prapīḍya—giving her great pain; tat-prāṇaiḥ—her life; samam—along with; roṣa-samanvitaḥ—being very angry at her; āpibat—sucked the breast.
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.

Lord Kṛṣṇa was not angry at Pūtana 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.

Unbearably pressed in every vital point, the demon Pūtana began to cry, “Please leave me, leave me! Suck my breast no longer; it is being pressed severely in every center of her vitality; her two eyes; her two legs; her two hands; again and again; with her body perspiring; throwing; cried severely; indeed.

TRANSLATION

Unbearably pressed in every vital point, the demon Pūtana 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

\[ \text{tasyāḥ svanenātigabhīrāṁhā}\]
\[ \text{sādṛśī mahī dyaud ca cacāla sa-grahā}\]
\[ \text{rasā diśāḥ ca pratinedire janaḥ}\]
\[ \text{petuḥ kṣitau vajra-nipāta-śaṅkayā}\]

*tasyāḥ*—of the great Rākṣasī Pūtanā; *svanena*—by the vibration of the sound; *ati*—very; *gabhīra*—deep; *ramhāsā*—forceful; *sa-adṛśī*—with the mountains; *mahī*—the surface of the world; *dyaud ca*—and outer space; *cacāla*—trembled; *sa-grahā*—with the stars; *rasā*—below the planet earth; *diśāḥ ca*—and all directions; *pratinedire*—vibrated; *janaḥ*—people in general; *petuḥ*—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, Vītala, Sutala and Talātala.

TEXT 13


niśā-carīttham vyathita-stanā vyasur vyādāya keśāṁśi caraṇau bhujāv api prasārya gośthe nija-rūpam āśhitā vajrāhato vṛtra ivāpatan nrpa

niśā-carī—the Rākṣasī; ittham—in this way; vyathita-stanā—being severely aggrieved because of pressure on her breast; vyasaḥ—lost her life; vyādāya—opening her mouth wide; keśāṁśi—bunch of hairs; caraṇau—her two legs; bhujāu—her two hands; api—also; prasārya—expanding; gośthe—in the pasturing ground; nija-rūpam āśhitā—remained in her original demoniac form; vajra-āhataḥ—killed by the thunderbolt of Indra; vṛtraḥ—Vṛtrāsura; iva—as if; apatat—fell down; nrpa—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 Parīkṣit, 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

पतमानोधपि तदहस्तिग्न्योत्स्नतरदुमान् ।
चूर्णामास राजेन्द्र महदसीचचद्रमेथस् ॥१४॥

\[\text{patamāno } 'pī \text{ tad-dehas} \]
\[\text{tri-gavyūti-antara-drumān} \]
\[\text{cūṛṇayāṁ āsa rājendra} \]
\[\text{mahad āśīt tad adbhutam} \]

\[\text{patamānah api—even while falling down; tat-dehah—her gigantic} \]
\[\text{body; tri-gavyūti-antara—within a limit of twelve miles; drumān—all} \]
\[\text{kinds of trees; cūṛṇayāṁ āsa—smashed; rājendra—O King Parikṣit;} \]
\[\text{mahat āśīt—was quite gigantic; tat—that body; adbhutam—and very,} \]
\[\text{very wonderful.} \]

TRANSLATION

O King Parikṣit, when the gigantic body of Pūtana fell to the
ground, it smashed all the trees within a limit of twelve miles. Ap­
pearing in a gigantic body, she was certainly extraordinary.

PURPORT

Because of the grievous hurt imposed upon her by Kṛṣṇa’s sucking her
breast, Pūtana, 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

\[\text{ईशामात्रोपरिप्रकाश्यं गिरिकन्द्ररासिकःम् ॥} \]
\[\text{गण्डकेल्स्तनं रौद्रं प्रकर्णोर्त्तमसूर्जःम् ॥१५॥} \]
\[\text{अन्धकुपप्रमीरास्तं पुलिनारोहभीष्मम् ॥} \]
\[\text{बदन्तेरुप्यङ्गौर्युंक्षधि शुष्प्तयोधदोधरम् ॥१६॥} \]
\[\text{सन्ताननिवः स तह वीक्षय गोपा गोप्यः कलेवरम् ॥} \]
\[\text{पूवः तु तथः स्वनितप्रकर्णस्मतः काः ॥१७॥} \]
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 were blind wells; whose thighs were fearful like the banks of a river—whose arms, thighs and feet were strongly built bridges; whose abdomen was like a lake without water; became frightened; that—seeing; the cowherd men; and the cowherd women; such a gigantic body; before that; because of her loud vibration; were shocked; whose hearts; ears; 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 Rākṣasī’s screaming, and when they saw the fierce wonder of her body, they were even more frightened.

TEXT 18

बालं च तस्या उरसि क्रीडन्तमुक्तोभयम्।
गोप्यस्तूणं समभेत्यं जग्नुर्जर्जतस्मः।१८॥

bālam ca tasyā urasi
krīḍantam akutobhayam
gopyas tūrnam samabhetya
jagṛhur jāta-sambhramāḥ

bālam ca—the child also; tasyāḥ—of that (Rākṣasī Pūtanā); urasi—on the upper portion of the breast; krīḍantam—engaged in playing; akutobhayam—without fear; gopyah—all the cowherd women; tūrnam—immediately; samabhetya—coming near; jagṛhuh—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 Rākṣasī’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 Rākṣasī 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. Saḍ-aiśvarya-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. Parāsya ṣaktir vividhaiva śrūyate. He can display all potencies under any circumstances.

TEXT 19

यशोदाराधिपिनीयः तः समं वालस्य सर्वत्।
रक्षां विदिधिरे सम्भ्यगोपुरच्छ्रमणादिदिमिः।

yaśodā-rohiṇībhyāṁ tāḥ
samarth bālasya sarvataḥ
rakṣāṁ vidadhire samyag
go-puccha-bhramaṇādibhiḥ

yaśodā-rohiṇībhyāṁ—with mother Yaśodā and mother Rohiṇī, who principally took charge of the child; tāḥ—the other gopīs; samam—equally as important as Yaśodā and Rohiṇī; bālasya—of the child; sarvataḥ—from all dangers; rakṣāṁ—protection; vidadhire—executed; samyag—completely; go-puccha-bhramaṇā-ādibhiḥ—by waving around the switch of a cow.

TRANSLATION

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

PURPORT

When Kṛṣṇa was saved from such a great danger, mother Yaśodā and Rohiṇī were principally concerned, and the other elderly gopīs, who were almost equally concerned, followed the activities of mother Yaśodā and Rohiṇī. 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 (kṛṣṇa-go-rākṣya-vānijyam 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

गोमृत्रेन स्नापयित्वा पुनर्गोरजसार्थकम् ।
रक्षा चकृथ श्रायेष द्वादशाज्ञेषु नामभि: ॥२०॥

go-mūtreṇa snāpayītvā
punar go-rajāsārbhakam
rakṣāṁ cakruḥ ca śakṛtā
dvādaśāṅgeṣu nāmabhīḥ

go-mūtreṇa—with the urine of the cows; snāpayītvā—after thoroughly washing; punah—again; go-rajāsā—with the dust floating because of the movements of the cows; arbhakam—unto the child; rakṣāṁ—protection; cakruḥ—executed; ca—also; śakṛtā—with the cow dung; dvādaśa-aṅgeṣu—in twelve places (dvādaśa-tilaka); nāmabhīḥ—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

The gopis 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 gopis, and in fact any householders, knew the process for being purified by chanting Vedic hymns. The gopis 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 namaḥ: am namo ījas tavāṅghri avyāt, maṁ 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

अव्यादजोऽद्धिः मणिमांस्तव जानवऽथोऽ
यज्ञोद्धृतः कस्तित्ते जताः ह्याः ॥
हन्ते केसबस्तूरु ईशा इनस्तु कार्णे
विष्णुकुंजस मुखाक्रम्य इश्वरः कम् ॥२२॥

चक्रच्युतः सहग्रेहिरस्तु पश्चातः
त्वत्पार्थ्योधिन्यस्स मधुहाजनस्स
कोणेषु श्रेष्ठ उर्माय उपि प्रेणन्तः-
स्तायेः: धितोः हल्याः पुरुषः समन्तात् ॥२३॥

avyād ajo 'ṅghri maṇimāṁs tava jānu athorū
yajño 'cyutāḥ kaṭi-tātāṁ jaṭharaṁ hayāsyāh
hṛt keśavas tvad-ura ṯā inas tu kaṇṭham
viṣṇur bhujāṁ mukham urukrama iṣvāraḥ kam

cakry agrataḥ saha-gado harir astu paścāt
tvat-pārśvayor dhanur-asi madhu-hājanaś ca
koneṣu śaṅkha urugāya upary upendras
tārksyaḥ kṣitau haladharaḥ puruṣaḥ samantāt

avyāt—may protect; ajaḥ—Lord Aja; aṅghri—legs; maṇimāṁ—Lord Maṇimāṁ; tava—Your; jānu—knees; atha—thereafter; urū—thighs; yajñaḥ—Lord Yajña; acyutaḥ—Lord Acyuta; kaṭi-taṭāṁ—the upper part of the waist; jaṭharaṁ—abdomen; hayāsyāḥ—Lord Hayagrīva; hṛt—the heart; keśavaḥ—Lord Keśava; tvat—Your; uṛah—chest; iṣāḥ—the supreme controller, Lord Īśa; ināḥ—Sūrya, the sun-god; tu—but; kaṇṭham—neck; viṣṇuh—Lord Viṣṇu; bhujāṁ—arms; mukham—the mouth; urukramaḥ—Lord Urukrama; iṣvāraḥ—Lord Īśvara; kam—head; cakrī—the carrier of the disc; agrataḥ—in front; saha-gadoḥ—the carrier of the club; hariḥ—Lord Hari; astu—may He remain; paścāt—on the back; tvat-pārśvayoh—on both sides; dhanuh-asi—the carrier of the bow and the sword; madhu-hā—the killer of the demon Madhu; ajanāḥ—Lord Viṣṇu; ca—and; koneṣu—in the corners;
śaṅkhaḥ—the carrier of the conchshell; urugāyaḥ—who is well-worshiped; upari—above; upendraḥ—Lord Upendra; tārksyaḥ—Garuḍa; kṣiṭau—on the surface; haladharaḥ—Lord Haladhara; puruṣaḥ—the Supreme Person; samantāt—on all sides.

TRANSLATION

[Sukadeva Gosvāmī informed Mahārāja Parikṣit that the gopīs, 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 Hayagriva 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 Cakri protect You from the front; may Śri 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 Garuḍa 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 ह्रसिकेशः प्राणान् नारायणोऽवतु
स्वेतद्रीपयतिधितं मनो योगेश्वरोऽवतु||२४||

indriyāṇi hṛṣikeśaḥ
prāṇān nārāyaṇo 'vatu
śvetadvipa-patiś cittam
mano yogesvaro 'avatu

indriyāṇi—all the senses; hṛṣikeśaḥ—Lord Hṛṣikeśa, the proprietor of all the senses; prānān—all kinds of life air; nārāyaṇaḥ—Lord Nārāyaṇa; avatu—may He give protection; śvetadvipa-patiḥ—the master of Śvetadvipa, Viṣṇu; cittam—the core of the heart; manaḥ—the mind; yogesvarah—Lord Yogesvara; avatu—may He give protection.

TRANSLATION
May Hṛṣikeśa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvipa protect the core of Your heart, and may Lord Yogesvara protect Your mind.

TEXTS 25–26

prśnigarbhas tu te buddhim
ātmānam bhagavān paraḥ
kṛḍantam pātu govindaḥ
śayānam pātu mādhavaḥ

vrajaṇtam avyād vaikuntha
āsīnam tvām śriyāḥ patiḥ
bhūnjānam yajñabhuk pātu
sarva-graha-bhayankaraḥ

prśnigarbhaḥ—Lord Prśnigarbha; tu—indeed; te—Your; buddhim—intelligence; ātmānam—Your soul; bhagavān—the Supreme Personality of Godhead; paraḥ—transcendental; kṛḍantam—while playing; pātu—may He protect; govindaḥ—Lord Govinda; śayānam—while sleeping; pātu—may He protect; mādhavaḥ—Lord Mādhava;
The Killing of the Demon Pūtanā

vrājantam—while walking; avyāt—may He protect; vaikuṇṭhaḥ—Lord Vaikuṇṭha; āsīnam—while sitting down; tvām—unto You; śriyaḥ 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 Pṛśnigarbha 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

ḍākīnyo yātudhānyaś ca
kūṣmāṇḍā ye ’rbhaka-grahāḥ
bhūta-preta-piśācās ca
yakṣa-rakṣo-vināyakāḥ

doṣa revatī jyeṣṭhā
dvītā pūtanā mātrkādayāḥ
unmādā ye hy apasmārā
deha-prāṇendriya-duḥḥaḥ
svapna-drśṭā mahotpātā
vrddhā bāla-grahāḥ ca ye
sarve naśyantu te viṣṇor
nāma-graḥaṇa-bhīravaḥ

daṅkinyah yātudhāṇyāḥ ca kuśmāṇḍāḥ—witches and devils, enemies of children; ye—those who are; arbhaka-graḥāḥ—like evil stars for children; bhūta—evil spirits; preta—evil hobgoblins; piśācāḥ—similar bad spirits; ca—also; yakṣa—the living entities known as Yakṣas; rakṣaḥ—those known as Rakṣasas; vināyakaḥ—those by the name Vināyaka; koṭarā—by the name Koṭarā; revatī—by the name Revatī; jyeṣṭhā—by the name Jyeṣṭhā; pūtanā—by the name Pūtanā; mātrkā-ādayaḥ—and evil women like Mātrkā; 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-drśṭāḥ—the evil spirits that cause bad dreams; mahā-upātāḥ—those causing great disturbances; vrddhāḥ—the most experienced; bāla-graḥāḥ ca—and those attacking children; ye—who; sarve—all of them; naśyantu—let be vanquished; te—those; viṣṇoh—of Lord Viṣṇu; nāma-graḥaṇa—by the chanting of the name; bhīravaḥ—become afraid.

TRANSLATION

The evil witches known as Daṅkinis, Yātudhāṇis and Kuśmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rakṣasas and Vināyakas, as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Mātrkā, 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-samhitā (5.33):

advaitam acyutam anādim ananta-rūpam
dāyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabhām adurlabhām ātma-bhaktau
govindam ādi-puruṣam tam aham 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 ārādhanaṁ 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, ausadhi cintayet viṣṇum: 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, kīrtanīyaḥ sadā hariḥ, param vijayate śrī-kṛṣṇa-saṅkīrtanam, and kīrtanād eva kṛṣṇasya mukta-saṅgah param vrajaḥ.
Srila Sukadeva Gosvami continued: All the gopis, headed by mother Yasodå, were bound by maternal affection. After they thus chanted mantras to protect the child, mother Yasodå 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 gopis were not satisfied with chanting mantras to give protection to Krsna; 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 gopis were fully satisfied, they had the child lie down on His bed.

TEXT 31

tāvan nandādayo gopā
mathurāyā vrajāṁ gatāḥ
vilokya pūtanā- deham
babhūvur ativismitāḥ

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

TRANSLATION

Srila Sukadeva Gosvami said: It is this way; the gopis, headed by mother Yasodá, were bound with maternal affection. All measures were taken to protect the child, and after that, mother Yasodá gave the child the nipple of her breast to suck and made him lie down on the bed.

When a baby drinks milk from the breast of his mother, this is a good sign of health. So the elderly gopis were not satisfied with chanting mantras to give protection to Krsna; 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 gopis were fully satisfied, they had the child lie down on His bed.

TEXT 31

tāvan nandādayo gopā
mathurāyā vrajāṁ gatāḥ
vilokya pūtanā- deham
babhūvur ativismitāḥ

-tāvan—in the meantime; nanda-ādayah—headed by Nanda Mahārāja; gopā—all the cowherd men; mathura-āyah—from Mathura; vrajam—to Vṛndāvana; gatāḥ—came back; vilokya—when they saw; pūtanā-deham—the gigantic body of Pūtanā lying dead; babhūvah—became; ati—very much; vismitāḥ—struck with wonder.
The Killing of the Demon Puñatā

TRANSLATION

Meanwhile, all the cowherd men, headed by Nanda Mahārāja, returned from Mathurā, and when they saw on the way the gigantic body of Puñatā 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

nūnam batarśīṁ sañjāto
yogesō vā samāsa saḥ
sa eva drśṭo hy utpāto
yad āhānakadundubhiḥ

nūnam—certainly; bata—O my friends; ṛṣiḥ—a great saintly person; sañjātaḥ—has become; yoga-īśah—a master of mystic power; vā—or; samāsa—has become; saḥ—he (Vasudeva); saḥ—that; eva—indeed; drśṭah—has been seen (by us); hi—because; utpātah—kind of disturbance; yat—that which; āha—predicted; ānakadundubhiḥ—Ānakadundubhi (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?
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 Kaṁsa’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

kalevaram paraśubhiś
chattvā tat te vrajauskasah
dūre kṣiptvāvayavavaso
nyadahan kāṣṭha-veṣṭitam

kalevaram—the gigantic body of Pūtana; paraśubhiḥ—with the aid of axes; chhttā—after cutting to pieces; tat—that (body); te—all of those; vraja-okasah—inhabitants of Vraja; dūre—far, far away; kṣiptvā—after throwing; avayavasah—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 Pūtana 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. Pūtana resembled a great serpent, and therefore the cowherd men took the same precautions by burning her body to ashes.

**TEXT 34**

\[
\begin{align*}
dahyamānasya & \text{ dehasya} \\
dhūmaḥ & \text{ cāguru-saurabhahaḥ} \\
uttitaḥ & \text{ krṣṇa-nirbhukta-} \\
sapady & \text{ āhata-pāpmanaḥ}
\end{align*}
\]

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

**TRANSLATION**

Because of Kṛṣṇa’s having sucked the breast of the Rākṣasi Pūtana, 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. Śravatāṁ sva-kathāḥ krṣṇaḥ punya-śravana-kīrtanaḥ (Bhāg. 1.2.17). Hearing about the activities of Kṛṣṇa is the beginning of purified life. *Punya-śravana-kīrtanaḥ*: simply by hearing and chanting, one becomes
purified. Therefore, in discharging devotional service, sravana-kirtana (hearing and chanting) is most important. Then, with purified senses, one begins to render service to the Lord (hṛṣikeṇa hṛṣikeśa-sevanam). Bhakti 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 लोकालेश्वरी राजसी रथिराणा |
जिन्द्रयापि हरये स्तनं दच्छाप सद्दतिम् ॥३५॥
किं पुनः भद्या भक्त्या क्रुद्धाय परस्मात्मने ।
चन्द्रौ स्रनितमं किं न रक्तात्सन्नात्मारो यथा ॥३६॥

pūtanā loka-bāla-ghnī
rākṣasi rudhirāśanā
gīghāṁsayāpi haraye
stanaṁ dattvāpa sad-gatim

kim punah śraddhayā bhaktyā
kṛṣṇāya paramātmane
yacchan priyatamam kim nu
raktās tān-mātaro yathā

**pūtanā—**Pūtanā, the professional Rākṣasi; loka-bāla-ghnī—who used to kill human children; rākṣasi—the she-demon; rudhira-āśanā—simply hankering for blood; gīghāṁsayā—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; stanaṁ—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-mātaraḥ—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

पद्मयं मत्तक्र्ष्णाद्रिष्ठयं वन्याभ्यं लोकवन्दितेः ।
अज्ज्य यस्याः समाक्रमयं भगवानपिततु स्तनम् ॥ ३७॥
यातुधान्यपि सा खर्गृङ्गवाप जन्नीगतिम् ।
क्रण्यायक्ततन्तनशीरा किमु गाधोशुमातरः ॥ ३८॥
padbhyaṁ bhakta-hrdi-sthābhyaṁ
vandyābhyaṁ loka-vanditaiḥ
aṅgam yasyāḥ samākramya
bhagavān api tat-stanam

yātudhānī api sā svargam
avāpa janani-gatim
krṣṇa-bhukta-stana-kśirāḥ
kim u gavo 'numātarah

TRANSLATION

The Supreme Personality of Godhead, Krṣṇa, 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 Krṣṇa embraced Pūtana'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 Krṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?
The Killing of the Demon Pūtanā

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 Kṛṣṇa 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 Rohiṇī 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-ucitāṁ), 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

पयासि यासामपित्रत् पुत्रस्नेहस्वतान्यलयम्।
भगवान् देहसपुत्रः केवल्यायिलप्रदः ||३९||
तासामपित्रतं क्र्ष्णे कुर्वतीनां सुतेश्यश्।
न पुनं कल्पते राजनं संसारोऽञ्जानसम्भवः ||४०||

payāmsi yāsām apibat
putra-sneha-snutāny alam
bhagavān devakī-putra
kaivalyādy-akhila-pradaḥ

tāsām avirataṁ kṛṣne
kurvatīnāṁ sutekṣanam
na punāḥ kalpate rājan
saṁsāro 'jnāna-sambhavah
payāṃsi—milk (coming from the body); yāsāṁ—of all of whom; apiḥ—Lord Kṛṣṇa drank; putra-sneha-snutāni—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; akhilapradah—the bestower of all similar blessings; tāsāṁ—of all of them (of all the gopīs); aviratam—constantly; kṛṣṇe—unto Lord Kṛṣṇa; kurvatinām—making; suta-iksāṇam—as a mother looks upon her child; na—never; punah—again; kalpate—can be imagined; rājan—O King Parikṣit; saṁsārah—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-gitā (4.9), tyaktvā dehaṁ punar janma naiti mām eti: for such devotees, going back home, back to Godhead, is guaranteed. Na punah kalpate rājan saṁsāro '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 samsāra, 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-sambhavah: 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 Rohiṇī 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 Rohiṇī and Yaśodā to go back to Godhead and act as Kṛṣṇa's mothers-in-law, servants and so on. The word samsāra 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 Thākura: 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

katā-dhūmasya saurabhyam
avaghrāya vrajaukasaḥ
kim idam kuta eveti
vadonto vrajam āyayuḥ

katā-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-okasaḥ—the inhabitants of Vrajabhūmi in distant places; kim idam—what is this
fragrance; \textit{kuta\=\={h}}—where does it come from; \textit{eva}—indeed; \textit{iti}—in this way; \textit{vadanta\=\={h}}—speaking; \textit{vrajam}—the place of Nanda Mah\=\={a}r\=\={a}ja, Vrajabh\=\={u}mi; \textit{\=\={a}yayu\=\={h}}—reached.

TRANSLATION

Upon smelling the fragrance of the smoke emanating from P\=\={u}tan\=\={a}’s burning body, many inhabitants of Vrajabh\=\={u}mi in distant places were astonished. “Where is this fragrance coming from?” they asked. Thus they went to the spot where P\=\={u}tan\=\={a}’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

\begin{verbatim}
ta\=\={ta} tatra \textit{var\=\={n}itam} gopai\=\={h}
p\=\={u}tan\=\={a}gaman\=\={a}dikam
\textit{\=\={s}r\=\={u}tv\=\={a}} tan-nidhanam svasti
\textit{\=\={s}i\=\={s}o\=\={s}} ca\=\={s}an suvismit\=\={a}h
\end{verbatim}

\textit{te}—all those persons who arrived; \textit{tatra}—there (in the vicinity of Nanda Mah\=\={a}r\=\={a}ja’s estate); \textit{var\=\={n}itam}—described; \textit{gopai\=\={h}}—by the cowherd men; \textit{p\=\={u}tan\=\={a}-\=\={a}gama-na-\=\={a}dikam}—everything about how P\=\={u}tan\=\={a} the witch had come there and played havoc; \textit{\=\={s}r\=\={u}tv\=\={a}}—after hearing; \textit{tat-nidhanam}—and about how P\=\={u}tan\=\={a} had died; \textit{svasti}—all auspiciousness; \textit{\=\={s}i\=\={s}o\=\={s}}—for the baby; \textit{ca}—and; \textit{\=\={a}san}—offered; \textit{su-vismit\=\={a}h}—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 P\=\={u}tan\=\={a} 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 Pūtana. 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 प्रत्यागतपुदर्शीः
मूर्ध्युपाघ्रवथ परस्य गुरूं लेमे कृश्यह ||४३||

nandha sva-putram ādāya
pretyāgatam udāra-dhiḥ
mūrdhvny upāghrāya paramām
mudam lebhe kurūdvaha

nandha—Mahārāja Nanda; sva-putram adāya—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-dhiḥ—because he was always liberal and simple; mūrdhvni—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 Piitana to enter the house, nor could he imagine the gravity of the situation. He did not understand that Kṛṣṇa had wanted to kill Pūtana 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

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

yah—anyone who; etat—this; pūtanā-mokṣam—salvation of Pūtanā; krṣṇasya—of Kṛṣṇa; ārbhakam—the childhood pastimes; abhutam—wonderful; śṛṇuyāt—should hear; śṛṇadhayā—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 Trśāvarta

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

When Śukadeva Gosvāmi 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 śakata, 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 Trśāvarta, one of the servants of Kaṁsa, 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 yogamāya’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 yogī. 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

श्रीराौजयः

चेन चेनावतारेण भगवान् हरिःस्वरः ||
करोति कर्ष्यस्याणि मनोज्ञानि च नः प्रभो || १ ॥

यज्ञ्युपवतोपेत्यतन्तितिष्ठणा
सत्यं च शुद्धत्वस्वरेण पुंसः ||
भक्तिः तत्युपरे च सत्यं
तदेव हारं वद मन्यसे वेत् || २ ॥

śrī-rājovāca
yena yenāvatāreṇa
bhagavān harir iśvaraḥ
karoṭi karna-ramyāṇi
mano-jñāni ca naḥ prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvam ca śuddhyaty acireṇa puṁsaḥ
Śrī-rāja 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; kārṇa-rāmyāṇi—were all very pleasing to the ear; manah-jñāṇi—very attractive to the mind; ca—also; nah—of us; prabho—my lord, Śukadeva Gosvāmī; yata śṛṅvataḥ—of anyone who simply hears these narrations; apaiti—vanishes; aratiḥ—unattractiveness; vṛṣṭā—dirty things within the mind that make us uninterested in Kṛṣṇa consciousness; sattvam ca—the existential position in the core of the heart; sūḍhyati—becomes purified; acireṇa—very soon; pūṁsaḥ—of any person; bhaktiḥ 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:
Our material existence is mayā, or illusion, in which we desire different varieties of material enjoyment and therefore change to different varieties of bodies (brāmāyan sarva-bhūtāni yantrārūdhi mayā). Asann api klesa-da āsa dehaḥ: as long as we have these temporary bodies, they give us many varieties of tribulation—ādhyātmika, ādhībhautika and ādīdaiyika. 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 śravaṇa-kīrtanaṃ. Śrīvatām śva-kathāḥ kṛṣṇah ( 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, Kurma and Varaha 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 Pūtana, Tṛṇāvarta and Śaκaṭāsura 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, Kurma and Varaha. Wanting to hear more and more from Śukadeva Gosvāmī, Mahārāja Parikṣit requested him to con-
continue describing Kṛṣṇa’s childhood activities, which are especially easy to hear and which create more and more inquisitiveness.

TEXT 3

अथान्यद्यि कृष्णस्य तोकाचरितमद्भुतम् ||
मानुषं लोकमासाधु तज्जातिमुनरुपम्: || ३ ||

atha—also; anyat api—other pastimes also; kṛṣṇasya—of child Kṛṣṇa; toka-ācaritam adbhutam—they are also wonderful childhood pastimes; mānuṣam—as if playing as a human child; lokam āsādyam—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 Parikṣit 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 Maharaja Parikšit was very much interested in hearing about Him.

TEXT 4

śrī-śuka uvāca

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī continued to speak (at the request of Maharaja Parikšit); 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-yoṣitām—(the ceremony was observed) among the assembled women, a ceremony of mothers; vāditra-gīta-dvija-mantra-vācakaiś—different varieties of music and singing; dvija-mantra-vācakaiś—with chanting of Vedic hymns by qualified brāhmaṇas; cakāra—executed; sūnōḥ—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 con-
junction of the moon with the constellation Rohiṇī. As the
brāhmaṇas joined by chanting Vedic hymns and professional musi-
cians 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 per-
formed. 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 svāda-
bhakṣaṇa. Similarly, before the birth of the child there is the
garbhaḥdāna ceremony. In Vedic civilization, childbirth or pregnancy is
never regarded as a burden; rather, it is a cause for jubilation. In con-
trast, 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. Al-
though 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 कृतमज्जनादिर्कं
विचैः कृतस्वस्त्ययनं सुपुजितेः ।
अभाववासः समसीष्ठेनुभिः
संजातनिद्राक्षमशीश्चल्लने: ॥ ५ ॥

nandasya patnī kṛta-majjanādikam
viproīḥ kṛta-svastiyayanāṁ supūjitaṁ
annādyā-vāsah-srag-abhiṣṭa-dhenubhiḥ
saṅjāta-nidrāksam aśīśayac 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-svastīyayanam—engaging them in chanting auspicious Vedic hymns; su-pūjitaiḥ—who were all received and worshiped with proper respect; anna-ādyā—by offering them sufficient grains and other eatables; vāsak—garments; srak-abhūṭa-dhenubhiḥ—by offering flower garlands and very desirable cows; saṅjāta-nidrā—had become sleepy; aksam—whose eyes; aśīsyaḥ—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 तथानिकासुक्क्ययमना मनिकिनी
समागतानु पुजयति ब्रजालकसः]
नैवाश्यरणोऽवे रुदिरं सुतस्य सा
रुद्रन सतार्यं चरणाबुद्धिपते || ६ ||
autthānika-utsukya-manā manasvinī
samāgatān pūjyatī vrajaukasaḥ
naivāṣṇod vai ruditaṁ sutasya sā
rudan stanārthī caraṇāv udaksipat

autthānika-utsukya-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; pūjyatī—just to satisfy them; vrajaukasaḥ—to the inhabitants of Vraja; na—not; eva—certainly; aśrṇot—did hear; vai—indeed; ruditaṁ—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 udaksipat—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 Parīkṣit and Śukadeva Gosvāmi 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 शिशोरोऽद्यतपकः
प्रवालमुद्रक्षिद्धिहरं व्यवर्तत ।
विभवस्तनानारस्कुष्यभाजनं
व्यत्यस्तचक्र्क्षिक्कश्चरसः ॥ ७ ॥

adhah-śayānasya sīśor ano 'lpaka-pravāla-
pravāla-mṛdu-anghri-hatam vyavartata
vidhvasta-nānā-rasa-kupya-bhājanam
vyatyasta-cakṛāka-vibhinna-kūbaram

adhah-śayānasya—who was put underneath the handcart; sīśor—of the child; anah—the cart; alpaka—not very much grown; pravāla—just like a new leaf; mṛdu-anghri-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

Śrila 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 Nṛsimhadeva. 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 Vaiśṇava-toṣāṇī 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

द्वारा यशोदाप्रमुखा त्र्यजंत्रिक
आत्मानिके कर्मणि या: समागता: |
नन्दःद्याखुतदेशनाकुला: |
कथं खं ने शकर्तं विपर्यगात् ॥ ५ ॥

dṛṣṭvā yaśodā-pramukhā vṛaja-striya
autthānike karmanī yāḥ samāgatāḥ
nandādayaś cādbhuta-darśanākulaḥ
kathāṁ svayam vai śaktaṁ viparyagāt

dṛṣṭvā—after seeing; yaśodā-pramukhāḥ—headed by mother Yaśodā; vṛaja-striyāḥ—all the ladies of Vraja; autthānike karmanī—in the celebration of the utthāna ceremony; yāḥ—those who; samāgatāḥ—
assembled there; nanda-ādayāḥ 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; śakātām—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

ॐ

acur avyavasita-matīn

gopān gopiḥ ca bālakāḥ

rudatānena pādena

kṣiptam etan na samśayaḥ

acūḥ—said; avyavasita-matīn—who had lost all intelligence in the present situation; gopān—to the cowherd men; gopiḥ 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 samśayaḥ—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 Śakātaśura 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):

anāgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujvala-vigrahasya
govindam ādi-puruṣam tam ahaṁ 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
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 बालमाषितिमित्युत ।
अप्रमेयं बलं तस्य बालकस्य न ते विदु: ||१०||

na te śraddadhire gopā
bāla-bhāṣitam ity uta
aprameyam balam tasya
bāla-kasya 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; balam—the power; tasya bāla-kasya—of the small baby Kṛṣṇa; na—not; te—the gopis and gopas; viduḥ—were aware of.

TRANSLATION

The assembled gopis 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 श्रद्धाप्रक्षितं ।
क्रत्वस्वस्त्ययनं विप्र: स्तूः स्तनपाययत् ||११||

rudantaṁ sutam ādāya
yaśodā graha-śaṅkītā
kṛta-svasthya-yanāṁ viprāḥ
stuḥ stanaṁ apāyayat
The Killing of the Demon Tṛṇāvarta

rudantam—crying; sutam—son; ādāya—picking up; yaśodā—mother Yaśodā; graha-śaṅkūtā—fearing some bad planet; kṛta-svastyayanam—immediately performed a ritualistic ceremony for good fortune; vipraiḥ—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 brahmaṇas immediately chant Vedic hymns to counteract it. Mother Yaśodā did this properly and allowed the baby to suck her breast.

TEXT 12

pūrvavat śāpiṇā gopaiṁ aspariṁśadasm |
viśra huṭvārcaṭaṁ cakrur
dadhy-aksiṭa-kuṣāmbubhiḥ

pūrvavat—as the handcart had been situated before; śāpiṇā—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; aspariṁśadasm—with all the paraphernalia kept on it; viṭṭaḥ—the brāhmaṇas; huṭvā—after performing a fire ceremony; arcayāṁ cakruḥ—performed ritualistic ceremonies; dadhi—with curd; aksiṭa—grains of rice; kuṣa—and kuṣa 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 brähmaṇas 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

ye 'suyāṇṛta-dambhersa-
hiṁsā-māna-vivarjitaḥ
na teśām satya-śilānām
āśīso viphaḷāḥ kṛtāḥ

iti bālakam ādāya
sāmarg-yajur-upākṛtaiḥ
jalaiḥ pavitrauṣadhibhir
abhīṣicya dvijottamaiḥ

vāciyitvā svastyayanaṁ
nanda-gopaḥ samāhitaḥ
The Killing of the Demon Tr̥ṇāvarta

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 Śāma Veda, Ṛg 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 brähmanas showered their blessings, the child Kṛṣṇa would be happy. The blessings of qualified brähmanas 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 brähmanas. What then is to be said of others? In human society, therefore, there must be an ideal class of men, brähmanas, who can bestow blessings upon others, namely, upon the kṣatriyas, vaiśyas and śūdras, so that everyone will be happy. Kṛṣṇa therefore says in Bhagavad-gītā (4.13) that human society must have four social orders (cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ); it is not that everyone should become a śūdra or a vaiśya and human society will prosper. As enunciated in Bhagavad-gītā, there must be a class of brähmanas with qualities like satya (truthfulness), śama (peacefulness), dama (self-control) and titikṣā (tolerance).

Here also, in the Bhagavatam, Nanda Mahārāja invites qualified brähmanas. There may be caste brähmanas, and we have all respect for them, but their birth in brähmaṇa 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 brähmanas are accepted as brähmanas. Vipratve sūtram eva hi (Bhāg. 12.2.3): in Kali-yuga, simply by putting on a thread worth two paise, one becomes a brāhmaṇa. Such brähmanas 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 śāstra, and one must be qualified with these symptoms.

The blessings of brähmanas 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 brähmanas from the very beginning. Brahma-cāri 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 brähmanas in society. Brähmanas 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 jānātiḥ brahmaṇaḥ). One who is brahma-
bhūta is always happy (prasannātmā). Na śocati na kāṅkṣati: he is never
disturbed about material necessities. Samaḥ sarvesu bhūteṣu: he is ready
to bestow blessings upon everyone equally. Mad-bhaktim labhate parām:
then he becomes a Vaiṣṇava. In this age, Śrīla Bhaktisiddhānta Sarasvati
Ṭhākura introduced the sacred thread ceremony for his Vaiṣṇava disci-
pies, 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 hiṁsā-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 pavitra-
patra. Sometimes there were nimba leaves, sometimes bael leaves,
mango leaves, aśvattha leaves or āmalaki leaves. Similarly, there were
pañca-gavya, pañca-śasya and pañca-ratna. Although Nanda Mahārāja
belonged to the vaiśya 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 (krṣi-go-raksya-vānijyam vaiśya-karma svabhāvajam). Sim-
ply 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-śīrś-bhagavat-prasāda. Patraṁ
puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati.) Then the prasāda is
distributed. Even today in Jagannātha-ksetra 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 Vaiśṇavas. 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 Vaiśṇavas 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 सर्वसुणोपेता वासःसमुक्कमालिनीः ।
आत्मजाशुद्यायार्थ्य प्रादाने चान्त्रयुक्तः ॥१६॥

gāvah sarva-guṇopetā ।
vāsaḥ-srag-rukma-māliniḥ ।
ātmajābhhyudayārthāya ।
prādāt te cânvayuñjata ।

gāvah—cows; sarva-guṇa-upetāh—being fully qualified by giving sufficient milk, etc.; vāsaḥ—well dressed; srak—with flower garlands; rukma-māliniḥ—and with garlands of gold; ātma-jā-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 brāhmaṇas in charity, and the
brāhmaṇas accepted them and bestowed blessings upon the whole
family, and especially upon Kṛṣṇa.

PURPORT

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

TEXT 17

vīpṛa mantra-vido yuktās
tair yāḥ proktās tathāśiṣaḥ
tā nisphalā bhaviṣyanti
na kadācid api sphaṭam

viprā—the brāhmaṇas; mantra-vido—completely expert in chant­
ing the Vedic hymns; yuktāḥ—perfect mystic yogīs; tair—by them;
yāḥ—whatsoever; proktāḥ—was spoken; tathāḥ—becomes just so;
āśiṣaḥ—all blessings; tāḥ—such words; nisphalāḥ—useless, without
fruit; bhaviṣyanti na—never will become; kadācit—at any time; api—
indeed; sphaṭam—always factual, as it is.

TRANSLATION

The brāhmaṇas, 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

Brāhmaṇas fully equipped with the brahminical qualifications are al­
ways yogīs fully powerful in mystic yoga. Their words never fail. In
every transaction with other members of society, brāhmaṇas are cer­
tainly dependable. In this age, however, one must take into account that
the brāhmaṇas are uncertain in their qualifications. Because there are no yajñaic brāhmaṇas, all yajnas are forbidden. The only yajña recommended in this age is saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah (Bhāg. 11.5.32). Yajña is meant to satisfy Viṣṇu (yajñārthaḥ karmano 'nyatra loko 'yam karma-bandhanaḥ). Because in this age there are no qualified brāhmaṇas, people should perform yajña by chanting the Hare Kṛṣṇa mantra (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah). 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**

एकदारोहमारूढ़ं लालयंति सुतं सति ||
गरिमाणं शिशोरवं न सेहे मिरिक्क्तवत् ॥१८॥

- ekadāroham āruḍham
- lālayanti sutam satī
- garimāṇam śisor voḍhum
- na sehe giri-kūṭavat

- ekadā—one time (estimated to have been when Kṛṣṇa was one year old);
- āroham—on His mother’s lap;
- āruḍham—who was sitting;
- lālayanti—was patting;
- sutam—her son;
- satī—mother Yaśodā;
- garimāṇam—because of an increase in heaviness;
- śisor—of the child;
- voḍhum—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**

Lālayanti. 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 Tṛṇāvartāsura, who would take Him far away from His mother. Kṛṣṇa knew that when Tṛṇāvarta came and took Him away from His mother’s lap, mother Yasodā 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 Yasodā, 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 Tṛṇāvartāsura 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
भूमि निधाय तं गोपी विषिता भार्योहिडिता ।
महापुरुषमाद्यन् जगतामास कर्मसु ॥१७॥
bhūmāu nidhāya tam gopi
vismitā bhāra-pīḍitā
mahā-puruṣam ādadhyau
jagatām āsa karmasu

bhūmāu—on the ground; nidhāya—placing; tam—the child; gopi—mother Yasodā; vismitā—being astonished; bhāra-pīḍitā—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 Yasodā 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 Yasodā did not understand that Kṛṣṇa is the heaviest of all heavy things and that Kṛṣṇa rests within everything (mat-sthāni sarva-bhūtānī). 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 avasthitāḥ: Kṛṣṇa is not everywhere. Mother Yasodā 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 brahmāṇas to counteract the situation.

TEXT 20

While the child was sitting on the ground, a demon named Trṇāvartaka, who was a servant of Kamsa’s, came there as a whirlwind, at Kamsa’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 Trṇāvartaka came, he immediately carried the child away. This was
another demonstration of Kṛṣṇa’s inconceivable energy. When the Tṛṇāvarta demon came, Kṛṣṇa became lighter than the grass so that the demon could carry Him away. This was ānanda-cīnmaya-rasa, Kṛṣṇa’s blissful, transcendental pleasure.

TEXT 21

गोकुलं सर्वमार्गायन्त् मुष्णं बोधुः सर्वां दिशा: ||२१||

gokulam sarvam āvṛvan
muṣṇanāṁ cakṣūṁsi reṇubhiḥ
irayan sumahā-ghora-
sabdena pradiśo diśaḥ

gokulam—the whole tract of land known as Gokula; sarvam—everywhere; āvṛvan—covering; muṣṇan—taking away; cakṣūṁsi—the power of vision; reṇubhiḥ—by particles of dust; irayan—was vibrating; su-mahā-ghora—very fierce and heavy; śabdena—with a sound; pradiśaḥ diśaḥ—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

Tṛṇāvartāsura 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.
muhūrtam abhavad goṣṭham
rajasa tamasāvṛtam
sutam yaśodā nāpaśyat
tasmin nyastavati yataḥ

muhūrtam—for a moment; abhavat—there was; goṣṭham—throughout the whole pasturing ground; rajasa—by big particles of dust; tamasā avṛtam—covered with darkness; sutam—her son; yaśodā—mother Yaśodā; na apaśyat—could not find; tasmin—in that very spot; nyastavati—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

nāpaśyat kaścanātmānaṁ
param cāpi vimohitaḥ
tṝṇāvarta-nisṛṣṭābhīḥ
śarkarābhīr upadrutah

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

TRANSLATION
Because of the bits of sand thrown about by Tṝṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.
TEXT 24

इति 
खरपवनचक्रपांश्वरेः
मुतपदवीमवलाविलस्य माता।
अतिकरुणमनुसारन्त्यशोच्चू
श्रवण पतिता मृत्युवस्त्र कथा यथा गोः।॥२४॥

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

TEXT 25

रूदितमुनिश्चष्म तत्त गोप्यो
भृषामुतस्थित्योऽश्वपूर्णमुर्ष्य: ॥

ruditam anuniśamyā tatra gopyo
bhṛṣam anutapta-dhiyo 'śru-pūrṇa-mukhyāḥ
rurudur anupalabhya nanda-sūnum
pavane upārata-pāṁśu-varṣa-vege

ruditam—mother Yaśodā, crying pitifully; anuniśamyā—after hearing; tatra—there; gopyāḥ—the other ladies, the gopīs; bhrāṣam—highly; anutapta—lamenting sympathetically after mother Yaśodā; dhiyaḥ—with such feelings; aśru-pūrṇa-mukhyāḥ—and the other gopīs, their faces full of tears; ruruduh—they were crying; anupalabhya—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

trāṇāvartaḥ śānta-rayo
vātyā-rūpa-dharo haran
kṛṣṇam nabho-gato gantum
nāśaknōd bhūri-bhāra-bhṛt

trāṇāvartaḥ—the demon Trāṇāvarta; 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; krṣṇam—Krṣṇa, the Supreme Personality of Godhead; nabha-gatah—went up to the top of the sky; gantum—to go further; na aṣaknot—was not able; bhūri-bhāra-bhṛt—because Krṣṇa then became more powerful and heavy than the demon.

TRANSLATION

Having assumed the form of a forceful whirlwind, the demon Trṇāvarta took Krṣṇa very high in the sky, but when Krṣṇa 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 Krṣṇa and Trṇāvarta. By practicing mystic yoga, asuras generally attain some perfection in the eight siddhis, or perfections, namely animā, laghimā, mahimā, prāpti, prākāmya, iṣītva, vaṣītva and kāmāvasāyītā. But although a demon may acquire such powers to a very limited extent, he cannot compete with the mystic power of Krṣṇa, for Krṣṇa is Yogēśvara, the source of all mystic power (yatṛa yogēśvaro hariḥ). No one can compete with Krṣṇa. Sometimes, of course, having acquired a fragmental portion of Krṣṇa’s mystic power, asuras demonstrate their power to the foolish public and assert themselves to be God, not knowing that God is the supreme Yogēśvara. Here also we see that Trṇāvarta assumed the mahimā-siddhi and took Krṣṇa away as if Krṣṇa were an ordinary child. But Krṣṇa 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 Krṣṇa away in the presence of mother Yaśodā. But when Krṣṇa, 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 Krṣṇa’s desire. One should not, therefore, compete with Krṣṇa’s mystic power.

Devotees automatically have all mystic power, but they do not like to compete with Krṣṇa. Instead, they fully surrender to Krṣṇa, and their yogic power is demonstrated by Krṣṇa’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

tam aśmānaṁ manyamāna
ātmāno guru-mattayaḥ
gale grhīta utsraṣṭum
nāśaknot adbhubārbhakam

tam—Kṛṣṇa; aśmānam—very heavy stone like a lump of iron; manyamānaḥ—thinking like that; ātmanāḥ guru-mattayaḥ—because of being heavier than he could personally perceive; gale—his neck; grhīte—being embraced or encircled by His arms; utsraṣṭum—to give up; na aśaknot—was not able; adbhuba-arbhakam—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 Tṛṇāvarta’s attempt to kill Kṛṣṇa failed, while Kṛṣṇa, ānanda-cinmaya-rasa-vigraha, enjoyed this pastime. Now, since Tṛṇāvarta 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 Tṛṇāvarta’s yogic power. Now he was going to die by the arrangement of Kṛṣṇa.

TEXT 28

गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः ।
अन्यकरावो न्यपतत् सहवालो व्यसुव्रजे ॥२८॥

gala-grahaṇa-niśceṣto
daityo nirgata-locanaḥ
avyakta-rāvo nyapatat
saha-bālo vyasur vraje

gala-grahaṇa-niśceṣṭah—because of Kṛṣṇa’s grasping the neck of the demon Tṛṇāvarta, the demon choked and could not do anything; daityah—the demon; nirgata-locanaḥ—his eyes popped out because of pressure; avyakta-rāvah—because of choking, he could not even make a sound; nyapatat—fell down; saha-bālaḥ—with the child; vyasuh vraje—lifeless on the ground of Vraja.

TRANSLATION

With Kṛṣṇa grasping him by the throat, Tṛṇāvarta 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

तमन्नतरितश्वात पतिं शिलायां
विश्रीणस्वर्णवययं करारम् ।
पुरं यथा रूद्दशरेण विद्वं
स्त्रियो रूद्त्यो दृष्ट्यो समेताः ॥२९॥
tam antariṣṭaṁ patitam śilāyāṁ
viśirṇa-sarvāvayavam karālam
puram yathā rudra-śareṇa viddham
striyo rudatyo dadṛśuḥ sametāḥ

tam—unto the demon Tṛṇāvarta; antariṣṭa—from outer space; patitam—fallen; śilāyām—on a slab of stone; viśirṇa—scattered, separated; sarva-āvayavam—all the parts of his body; karālam—very fierce hands and legs; puram—the place of Tripurasura; yathā—as; rudra-śareṇa—by the arrow of Lord Śiva; viddham—pierced; striyāḥ—all the women, the gopīs; rudatyaḥ—although crying because Kṛṣṇa was separated from them; dadṛśuḥ—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

श्राद्य यात्रे प्रतिव्रृत्ति विषिन्ति:
कृष्णं च तस्योर्वसशुभ्रामानम्
तं खतिमनं पुरुषाधिनां
विहायस्वं मुनयुप्यवात् प्रभुक्रमः
गोप्यश्व गोपा: फिल नन्दसुल्ल्या
लघुवा पुनः प्रापुरवीच मोदम् ॥३०॥
The gopis 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 gopis 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 ब्रजत्युद्धतेषः रक्षसा
वालो नित्राति गमितोस्म्यगातपुनः।
हिञ्वः खपापेन विहिनितः खलः
साधुः समतवेन भयादृ विमुच्यते ॥३१॥

aho batāty-adbhutam eṣa rākṣasā
bālo nivṛttiṁ gamito 'bhyagāt punaḥ
hīṁsraḥ sva-pāpena vihiṁsitaḥ khalaḥ
sādhuḥ samatvena bhayād vimucyate

*ahō*—alas; *bata*—indeed; *ati*—very much; *adbhutam*—this incident is wonderfully astonishing; *eṣa*—this (child); *rākṣasā*—by the man-eating demon; *bālaḥ*—the innocent child Kṛṣṇa; *nivṛttiṁ*—taken away just to be killed and eaten; *gamitaḥ*—went away; *abhyagāt punaḥ*—but He has come back again unhurt; *hīṁsraḥ*—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 Rākṣasas 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 āśa krodha āśa rajo-guṇa-samudbhavaḥ). 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, sravaṇam kīrtanam, diminishes one’s polluted life of material existence, and one is purified and protected by the Supreme Personality of Godhead. Śrīvatāṁ sva-kathāḥ kṛṣṇah puṁya-sravāṇa-kīrtanaḥ. In devotional life, one has faith in this process. Such faith is one of the six kinds of surrender. Rakṣiyatīti 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 नस्तपर्थिणोऽभोज्जाविनं
पूर्वत्तदच्छुत मृतसौहिदम् ।
यत्संपरेत् पुनरेव वालको
दिष्टा क्वचन्धून प्रणायनुपस्थितः ||२२||

kim nas tapaś cirṇam adhokṣajārcanam
dūteṣṭa-dāttam uta bhūta-sauhrdām
yat samparetaḥ punar eva bālako
dīṣṭyā sva-bandhūn praṇayann upasthitah

kim—what kind of; naḥ—by us; tapaḥ—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-sauhrdam—because of love for the general public; yat—by the result of which; samparetaḥ—even though the child was practically lost in death; punaḥ eva—even again because of pious activities; bālakaḥ—the child; dīṣṭyā—by fortune; sva-bandhūn—all His relatives; praṇayan—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 śāstra 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

dṛśtvādbhutāni bahuṣo
nandagopabṛhadvane
vasudevavaco bhūyo
mānayām āsa vismitaḥ

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

TEXT 34

ekadārbhakam ādāya
svānkam āropya bhāminī
prasnutam pāyayām āsa
stanam sneha-pariplutā

ekadā—once upon a time; arbhakam—the child; ādāya—taking; sva-aṅkam—on her own lap; āropya—and placing Him; bhāminī—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

Pīta-prāyasya janani śutasya ruciṁśaḥ
muκhāṁ lālayattī rājaṁ
jṛmbhato dadrśe idam

kham rodasī jyoṁ-anikam āsāḥ
sūryendu-vahni-śvasanāmbudhimś ca
dvīpaṁ nāgāṁs tad-duhitṛ vanāṁ
bhūtāṁ yāṁ sthira-jāṅgamāṁ

Pīta-prāyasya—of child Kṛṣṇa, who was being offered breast milk and was almost satisfied; janani—mother Yaśodā; sutasya—of her son; rucira-smītam—seeing the child fully satisfied and smiling; muκhāṁ—the face; lālayattī—patting and softly rubbing with her hand; rājan—O King; jṛmbhataṁ—while the child was yawning; dadrśe—she saw; idam—the following; kham—the sky; rodasī—both the higher planetary system and the earth; jyoṁ-anikam—the luminaries; āsāḥ—the directions; sūrya—the sun; indu—the moon; vahni—fire; śvasana—the air; ambudhin—the seas; ca—and; dvīpaṁ—the islands; nāgān—the mountains; tat-duhitṝ—the daughters of the mountains (the
rivers); \textit{vanāni}—forests; \textit{bhūtāni}—all kinds of living entities; \textit{yāni}—which are; \textit{sthirā-jaṅgamāni}—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 (\textit{nagāṁs \textit{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**

\begin{verbatim}
śa viśya viśvaṁ sahasā
rājan saṅjāta-vepathuḥ
sammilya mṛgaśāvākṣī
nenre āsit suvismitā
\end{verbatim}

\textit{sā—}mother Yaśodā; \textit{viśya—}by seeing; \textit{viśvaṁ—the whole universe; sahasā—}suddenly within the mouth of her son; \textit{rājan—}O King
(Mahārāja Parīkṣit); sañjāta-vepathuh—whose heart was beating; sammilya—opening; mṛgaśāva-aksī—like the eyes of a deer cub; netre—her two eyes; āsīt—became; su-vismita—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:

\[ e intermediate \]

evaṁ bahūni karmāṇi
gopānāṁ śaṁ sa-yoṣitāṁ
nandasya gehe vavṛdhe
kurvan viṣṇu-janārdanaḥ

“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.”

evaṁ sa vavṛdhe viṣṇur
nanda-gehe janārdanaḥ
kurvann aniśam ānandaṁ
gopālānāṁ sa-yoṣitāṁ

“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.”
Śrīpāda Vijayadhvaja Tīrtha also adds another verse after the third verse in this chapter:

\[
\begin{align*}
vistareṇeḥa kārunyāt \\
sarva-pāpa-praṇāśanam \\
vaktum arhasi dharma-jīna \\
dayālus tvam iti prabho
\end{align*}
\]

"Parikṣit Mahārāja then requested Śukadeva Gosvāmi 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 Śrīmad-Bhāgavatam, entitled "The Killing of the Demon Tṛṇāvarta."
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-vaṁśa, 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 Kāṁśa 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 Kāṁśa, who would then suspect that Kṛṣṇa was the son of Devaki. Nanda Mahārāja therefore requested Gargamuni to perform this ceremony without anyone’s knowledge, and Gargamuni did so. Because Balarāma, the son of Rohiṇī, 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 Saṅkarṣaṇa. 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 Parikṣit, Śukadeva Gosvāmī, at Mahārāja Parikṣit’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

श्रीगृहुक उवाच

gargaḥ purohito rājan
yadūnāṁ sumahā-tapāḥ
vrajam jagāma nandasya
vasudeva-pracoditaḥ

śrī-śuka uvāca

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parikṣit, 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 द्वारा परमश्रीत: प्रत्युत्पाय कुतान्तरितः ||

TRANSLATION

Then by this Śri Kṛṣṇa entered the churchyard of Nandā at Mahārāja Parikṣit’s request.
tam drṣṭvā parama-prītah
pratyutthāya kṛtānjaliḥ
ānarcādhokṣaja-dhiyā
pranipāta-puraḥsaram

tam—him (Gargamuni); drṣṭvā—after seeing; parama-prītah—Nanda Mahārāja was very much pleased; pratyutthāya—standing up to receive him; kṛtā-ānjaliḥ—with folded hands; ānarca—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

sūpaviṣṭam kṛtātithyam
girā sūṁtayā munim
nandayitvābravid brahman
pūrṇasya karavāma kim

su-upaviṣṭam—when Gargamuni was seated very comfortably; kṛtātithyam—and he had been properly received as a guest; girā—by words; sūntayā—very sweet; munim—Gargamuni; nandayitvā—pleasing him in this way; abravid—said; brahman—O brāhmaṇa; pūrṇasya—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

mahad-vicalanam nṛṇāṁ
grhiṇāṁ dīna-cetasāṁ
nīḥśreyasāya bhagavan
kalpate nānyathā kvacit

 mahat-vicalanam—the movement of great personalities; nṛṇāṁ—in the houses of ordinary persons; grhiṇāṁ—especially householders; dīna-cetasāṁ—who are very simple-minded, being engaged in family maintenance and nothing more; nīḥśreyasāya—a great personality has no reason to go to the grhastha 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 grhasthas [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 sādhūnāṁ 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 \textit{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 \textit{(na ca tasmān manuṣyeṣu kaścin me priyakṛttamaḥ)}. Similarly, Caitanya Mahāprabhu has advised this \textit{para-upakāra}, and He has especially advised the inhabitants of India:

\begin{quote}
\textit{bhārata-bhūmite haila manuṣya-janma yāra janma sārthaka kari’ kara para-upakāra}
\end{quote}

“One who has taken his birth as a human being in the land of India \textit{[Bhāratavarṣa]} should make his life successful and work for the benefit of all other people.” \textit{(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 \textit{vāraṇāśrama} society is organized into eight divisions: \textit{brāhmaṇa}, kṣatriya, vaiśya, śūdra, brahmacarya, grhaṣṭha, vānapraṣṭha and sannyāsa. Nanda Mahārāja represented himself as \textit{grhiniḥ}, a householder. A \textit{brahmacārī} factually has no needs, but \textit{grhiḥ}, householders, are engaged in sense gratification. As stated in \textit{Bhagavad-gītā} \textit{(2.44)}, \textit{bhogaishvarya-prasaktanām 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 \textit{grhaṣṭha-āśrama} is very precarious. Since everyone in this material world is searching for sense gratification, \textit{grhaṣṭhas} are required to be trained as \textit{mahat}, great \textit{mahātmās}. Therefore Nanda Mahārāja specifically used the word \textit{mahad-vicalanam}. Gargamuni had no interest to serve by going to Nanda Mahārāja, but Nanda Mahārāja, as a \textit{grhaṣṭha}, was always perfectly ready to receive instructions from a \textit{mahātmā} to gain the real benefit in life. Thus he was ready to execute Gargamuni’s order.

\textbf{TEXT 5}

\begin{quote}
\textit{ज्योतिषामथयं साक्षाद्व चतुर्वाणामतीतन्त्रिमयू।}
\textit{प्रणीतं महतं येन पुमान् वेद परावर्तम्।} 11511
\end{quote}
jyotiṣām ayanāṁ sākṣād
yat tat jñānam atīndriyam
pranītam bhavatā yena
pumān veda parāvaram

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; pranītam 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. Krṣṇa says:

dehino 'smin 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 dehaḥ (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**

\[
\text{tvam hi brähma-vidām śreṣṭhaḥ}
\]

\[
\text{saṁskārān kartum arhasi}
\]

\[
\text{bālayor anayor nṛnāṁ}
\]

\[
\text{janmanā brāhmaṇo guruḥ}
\]
**TRANSLATION**

My lord, you are the best of the brahmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, 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), cātur-varṇaṁ mayā srṣṭaṁ guṇa-karma-vibhāgaśaḥ: the four varṇas—brāhmaṇa, kṣatriya, vaishya and śūdra—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 śāstras 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 viduḥ svārtha-gatim hi viṣṇum), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (mṛtyu-saṁśāra-vartmani). It doesn’t matter whether one is born a brāhmaṇa or not. No one is born a brāhmaṇa; everyone is born a śūdra. 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 śūdra 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

यदुनामहाचार्यः स्वात्म श्रुति सर्वेदा ।
सुतं मया संस्कृतं ते मन्यते देवकीसुतम् ॥ ७ ॥

śrī-garga uvāca
yadūnām aham ācāryaḥ
khyātaḥ ca bhuvi sarvadā
sutaṁ mayā saṁskṛtam te
manyate devakī-sutam

śrī-gargaḥ uvāca—Gargamuni said; yadūnām—of the Yadu dynasty; aham—I am; ācāryaḥ—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; *devaki-sutam*—the son of Devaki.

**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, Kamsa will consider Them the sons of Devaki.

**PURPORT**

Gargamuni indirectly disclosed that Kṛṣṇa was the son of Devaki, not of Yaśodā. Since Kamsa was already searching for Kṛṣṇa, if the purificatory process were undertaken by Gargamuni, Kamsa 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 Devaki.”

**TEXTS 8–9**


cāṁśaḥ pāpa-matiḥ sakhyam  
tava cānakadundubheḥ  
devakyāḥ aṣṭamo garbho  
na stri bhavitum arhati  

iti saṁcintayaṁ chrutvā  
devakyā dārikā-vacah  
apī hantā gataśaṅkas  
tarhi tan no 'nayo bhavet
Karilsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamaya, the daughter of Devaki, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devaki could not bring forth a female child, and having understood your friendship with Vasudeva, Karilsa, 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 1\(\text{fl(lq.a}\) is the son of Devaki and Vasudeva. Then he might take steps to kill K\(\text{rl(lq.a}\). That would be a catastrophe.

**PURPORT**

Kamsa knew very well that Yogamaya was, after all, the maidservant of Krsna and Vi\(\text{su}\) and that although Yogamaya had appeared as the daughter of Devaki, 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 Krsna would give rise to many doubts, so that Kamsa might take very severe steps to kill the child. Kamsa 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, Kamsa’s suspicions would be fully confirmed, and he would take very severe steps. Gargamuni gave this warning to Nanda Maharaja.
TEXT 10

śrī-nanda uvāca
alakṣito 'smin rahasi
māmakair api go-vraje
kuru dvijātī-saṁskāram
svasti-vācana-pūrvakam

śrī-nandaḥ uvāca—Nanda Mahārāja said (to Gargamuni); alakṣitaḥ—without Kaṁsa’s knowledge; asmin—in this cow shed; rahasi—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 (saṁskārad bhaved dvijāḥ); 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 Kaṁsa 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-varṇyaṁ mayā srṣṭaṁ guṇa-karma-vibhāgaśaḥ
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-karaṇa 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. Mandaḥ sumanda-matayo manda-bhāgyāḥ 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. Mandaḥ 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.
Gargamuni said: This child, the son of Rohini, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rama. 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 Saṅkarśaṇa.

**PURPORT**

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

\[ \text{pratyuvāca tato rāmah} \\
\text{svrāṁs tān abhitaḥ sthitān} \\
\text{yādaveśv api sarvesu} \\
\text{bhavanto mama vallabhāḥ} \]

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

**TEXT 13**

\[ \text{āsan varnās trayo hy asya} \\
\text{grhṇato 'nuyugam tanūḥ} \\
\text{śuklo raktas tathā pīta} \\
\text{idānim kṛṣṇatāṁ gataḥ} \]

āsan—were assumed; varnāḥ trayah—three colors; hi—indeed; asya—of your son Kṛṣṇa; grhṇaḥ—accepting; anuyugam tanūḥ—
transcendental bodies according to the different yugas; śuklaḥ—sometimes white; raktaḥ—sometimes red; tatha—as well as; pītaḥ—sometimes yellow; idānāṁ krṣṇatām 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 grhṇataḥ 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 Kamsa’s atrocities, Gargamuni tried to avoid disclosing this fact, but he indirectly informed Nanda Maharaja 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 śukla, 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):

\[
\begin{align*}
\text{avatārāḥ hy asaṃkhyaeyā} \\
\text{hareḥ sattva-nidher dvijāḥ} \\
\text{yathāvidāsināḥ kulyāḥ} \\
\text{sarasaḥ syuḥ sahasrasaḥ}
\end{align*}
\]

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 āṁśī, whereas others are āṁsā, part of Kṛṣṇa. All living entities, including us, are āṁsās (mamaivāṁśo jiva-loke jiva-bhūtaḥ sanātanaḥ). These āṁsās are of different magnitude. Human beings (who are minute āṁsās) and the demigods, viṣṇu-tattva and all other living beings are all part of the Supreme. Nityo nityanāṁ cetanāṁ cetanānāṁ (Katha 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-varṇam tvīṣākṛṣṇam. 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 tvīṣākrṣnam: although Caitanya Mahāprabhu appears without kṛṣṇa, or a blackish color, He is understood to be Kṛṣṇa Himself. Idānāṁ kṛṣṇatāṁ 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 Gaudīya Vaiṣṇavas accept the conclusion that although Caitanya Mahāprabhu appeared in pīta color, He is Kṛṣṇa.

krṣṇa-varṇam tvīṣākrṣnaṁ
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ
(Bhag. 11.5.32)

TEXT 14

प्रागायं वसुदेवस्य कविज्ञातस्तवात्मजः ।
वासुदेव इति श्रीमानभिष्नः सम्प्रचक्षते ॥२४॥

prāg ayaṁ vasudevasya
kvacī jātās tavaatmajaḥ
vāsudeva iti śrīmān
abhijñāḥ sampracaksate

prāk—before; ayaṁ—this child; vasudevasya—of Vasudeva; kvacī—sometimes; jātāḥ—was born; tava—your; ātmajaḥ—Kṛṣṇa, who has taken birth as your child; vāsudevaḥ—therefore He may be given the name Vāsudeva; iti—thus; śrīmān—very beautiful; abhijñāḥ—those who are learned; sampracaksate—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

bhūni santi nāmāni
rupāṇi ca sutasya te
guṇa-karmānurūpāṇi
tāny aham veda no janāḥ

bahūni—various; santi—there are; nāmāni—names; rūpāṇi—forms; ca—also; sutasya—of the son; te—your; guṇa-karma-anurūpāṇi—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-samhitā (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 Bhakta-vatsala, Giridhāri, 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 अश्व आनायः गोपगोकुलनन्दनः।
अनेन सर्वदुर्गार्थोऽयुष्मदन्तरिष्यथ।

\[
\text{esa vaḥ śreya ādhāsyad}
\]
\[\text{gopa-gokula-nandanaḥ}
\]
\[\text{anena sarva-durgāṇi}
\]
\[\text{yuḥam aṁjas tariṣyatha}
\]

\(eṣaḥ\)—this child; \(vaḥ\)—for all of you people; \(śreyaḥ\)—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; \(yuḥam\)—all of you; \(aṁjaḥ\)—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 \textit{namo brahmanya-devāya go-brāhmaṇa-hitāya ca}. His pastimes in Gokula, His \textit{dhāma}, are always favorable to the \textit{brāhmaṇas} and the cows. His first business is to give all comfort to the cows and the \textit{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 ब्रजपते साधनो दस्युपीडिता: । ।
अराजके रूपमाणा जिगुदस्यून समेधिता: ॥१७॥

purānena vṛṣṇa-pate
sādhavā deva-pīḍitaḥ
arājake rakṣyamāṇā
jigur dasyūn samedhitāḥ

purā—formerly; anena—by Kṛṣṇa; vṛṣṇa-pate—O King of Vraja;
sādhavā—those who were honest; dasyu-pīḍitaḥ—being disturbed by rogues and thieves; arājake—when there was an irregular government; rakṣyamāṇāḥ—were protected; jigur—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 एतस्वित महामाया: श्रीति कुर्वित्य मानवाः।
नायोधमस्वन्त्येतात् विष्णुप्रकाशानिवासुरः॥१८॥
ye—those persons who; etasmin—unto this child; mahā-bhagāḥ—very fortunate; prītim—affection; kurvanti—execute; mānavaḥ—such persons; na—not; arayaḥ—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; asūrāḥ—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 Kaṁsa [or by the internal enemies, the senses].

TEXT 19

tasmān nandātma jaye vām te
nārāyaṇa-sama uṇa ihaṁ
śriya kirtya nubhāvena
gopāyasva samāhitāḥ

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-samaḥ is significant. Nārāyaṇa has no equal. He is asamaurdhvā: no one is equal to Him, and no one is greater than He is. As stated in śāstra:

\[
\begin{align*}
yas tu nārāyaṇam devam \\
brahma-rudrādi-daiivataiḥ \\
samatvenaiva vikṣeta \\
sa pāṣaṇḍi bhaved dhruvam
\end{align*}
\]

One who equates Nārāyaṇa even with great exalted demigods like Lord Śiva or Lord Brahmā is a pāṣaṇḍi, 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-samhitā, lakṣmī-sahasra-sata-sambhrama-sevyamānam: He would be served by many gopīs, who would all be as good as the goddess of fortune.

**TEXT 20**

श्रीमुकु उवाच

इत्यात्मानं समादिश्य गगों च खर्दं गते ।
नन्दः प्रमुदितो मेने आत्मां पूर्णमाशिषामुः ॥२०॥
Srī-Suka uvāca
tyātmānam saṃādiśya
garge ca sva-grham gate
nandāḥ pramudito mene
ātmānam pūrṇam āśiśām

Srī-Sukadeva Gosvāmī said; iti—thus; ātmānam—about the Absolute Truth, the Supreme Soul; saṃādiśya—after fully instructing; garge—when Gargamuni; ca—also; sva-grham—to his own abode; gate—had departed; nandāḥ—Mahārāja Nanda; pramudito—became extremely pleased; mene—considered; ātmānam—his own self; pūrṇam āśiśām—full of all good fortune.

TRANSLATION
Srīla Sukadeva 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 Śakataśura, and because he possessed such a son, he thought of himself as most fortunate.

TEXT 21

kalena vrajatālpene gokule rāma-keśavau
jānuḥṣyaḥ saḥ pāṇibhyām riṃgamāṇau vijahratuh

kalena—of time; vrajatā—passing; alpena—a very small duration; gokule—in Gokula, Vraja-dhāma; rāma-keśavau—both Balarāma and
Krṣṇa; jānubhyām—by the strength of Their knees; saha paṇībhyām—resting on Their hands; riṅgamāṇau—crawling; vijahratuḥ—enjoyed childhood play.

TRANSLATION

After a short time passed, both brothers, Rāma and Krṣṇa, 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 śṛtim 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 Krṣṇa and Balarāma in the courtyard of Nanda Mahārāja and always merge in transcendental happiness. As long as one is absorbed in thoughts of krṣṇa-līlā, especially Krṣṇa’s childhood pastimes, as Parīkṣit Mahārāja desired to be, one is always merged in actual kaivalya. Therefore Vyāsadeva compiled Śrīmad-Bhāgavatam. Lokasyājānato vidvāṁś cakre sātvata-samhitām (Bhāg. 1.7.6). Vyāsadeva compiled Śrīmad-Bhāgavatam, under the instruction of Nārada, so that anyone can take advantage of this literature, think of Krṣṇa’s pastimes and always be liberated.

śrutim apare śṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandam vande yasyālinde param brahma
When Kṛṣṇa and Balarama, 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 Rohini.

PURPORT

When Kṛṣṇa and Balarama 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 Balarama and exclaim, “Oh, see how Kṛṣṇa and Balarama are crawling!” Upon hearing this, Kṛṣṇa and Balarama 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 Balarama was enjoyed by
the people of the neighborhood, as well as by mother Yaśodā and Rohiṇī and the two children Themselves.

**TEXT 23**

\[\text{tan-mātaraṇa nija-sutau ghṛṇayā snuvantyaṇa}
\begin{align*}
\text{paṅkāṅga-rāga-rucirāv upagṛhyā dorbyām} \\
\text{dattvā stanaṁ prapibatoḥ sma mukham nirikṣya} \\
\text{mugdha-smītālpa-daśanam yayatuḥ pramodam}
\end{align*}\]

\begin{align*}
\text{tat-mātaraṇu—Their mothers (Rohiṇī and Yaśodā); nija-sutau—their} \\
\text{own respective sons; ghṛṇayā—with great affection; snuvantyaṇa—} \\
\text{allowed to suck the flowing milk from Their breasts very happily;} \\
\text{paṅkāṅga-rāga-rucirāv—whose beautiful transcendental bodies were} \\
\text{covered with muddy cow dung and urine; upagṛhyā—taking care of;} \\
\text{dorbyām—by their arms; dattvā—delivering Them; stanaṁ—the} \\
\text{breast; prapibatoḥ—when the babies were sucking; sma—indeed;} \\
\text{mukham—the mouth; nirikṣya—and seeing; mugdha-smītālpa-daśanam—} \\
\text{smiling with little teeth coming out of Their mouths (they} \\
\text{were more and more attracted); yayatuḥ—and enjoyed; pramodam—} \\
\text{transcendental bliss.}
\end{align*}

**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 Rohiṇī 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 Rohiṇī and Balarama and Yaśodā and Kṛṣṇa, they all enjoyed transcendental bliss.

TEXT 24

�हेज्ज्ञानाद्यनन्नीयकुमारलिला-
बन्त्रेजे तदबलाः प्रग्रहितपुच्छे ||
बतैरितस्तत उमावनकुष्यमाणाः
प्रेक्षन्त्यं उज्ज्जितगृहं जह्सुहसन्त्यं:||२४||

yarhay aṅganā-dārsanīya-kumāra-lilāv
antar-vraje tad abalāh pragṛhitapucchāḥ
vatsair itas tata ubhāv anukṛṣyamānau
prekṣantya ujjhita-grhā jahṛṣuḥ hasantyaḥ

yarhi—when; aṅganā-dārsanīya—visible only to the ladies within the house; kumāra-lilā—-the pastimes Śrī Kṛṣṇa and Balarāma exhibited as children; antah-vraje—within the inside of Vraja, in the house of Nanda Mahārāja; tat—at that time; abalāh—all the ladies; pragṛhitapucchāḥ—the ends of their tails having been caught by Kṛṣṇa and Balarāma; vatsaiḥ—by the calves; itaḥ tataḥ—here and there; ubhau—both Kṛṣṇa and Balarāma; anukṛṣyamānau—being dragged; prekṣantyaḥ—seeing such things; ujjhita—given up; grhāḥ—their household affairs; jahṛṣuḥ—enjoyed very much; hasantyaḥ—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

श्रीकृष्णश्रीदर्शनोपक्रमम्
श्रीकृष्णश्रीदर्शनोपक्रमम्

śṛṅgy-agni-damśtry-asi-jala-dvija-kaṇṭakebhyaḥ
krīḍā-parāv aticalau sva-sutau niṣeddam
grhyāṇi kartum api yatra na taj-jananyau
sekāṭa āpatuḥ alam manaso 'navasthām

śṛṅgī—with the cows; agni—fire; damśrí—monkeys and dogs; asi—swords; jala—water; dvija—birds; kaṇṭakebhyaḥ—and thorns; krīḍā-

parau ati-calau—the babies, being too restless, engaged in play; sva-
sutau—their own two sons; niṣeddam—just to stop Them; grhyāṇī—

household duties; kartum api—by executing; yatra—when; na—not;
tat-jananyau—Their mothers (Rohini and Yaśodā); sekāte—able;
āpatuḥ—obtained; alam—indeed; manasaḥ—of the mind; an-
vasthām—equilibrium.
TRANSLATION

When mother Yaśodā and Rohini 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 Rohini enjoyed them transcendentally.

TEXT 26

kalena alpena rājarṣe
rāmaḥ kṛṣṇaḥ ca gokule
aghrṣṭa-jānubhīḥ padbhir
vicakramatūr aṇjasā

kalena alpena—within a very short time; rājarṣe—O King (Mahārāja Parīkṣit); rāmaḥ kṛṣṇaḥ ca—both Rāma and Kṛṣṇa; gokule—in the village of Gokula; aghrṣṭa-jānubhīḥ—without the help of crawling on Their knees; padbhir—by Their legs alone; vicakramatūr—began to walk; aṇjasā—very easily.
TRANSLATION

O King Parikṣit, 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

tātāḥ tu bhagavān kṛṣṇo vayasyair vṛaja-bālakaiḥ saha-rāmo vṛaja-striṇāṁ cikṛiḍe janayan mudam

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

krṣṇasya gopyo ruciram
vikṣya kaumāra-cāpalam
śrṣvantyaḥ kila tan-mātur
iti hocuḥ samāgatāḥ

krṣṇasya—of Kṛṣṇa; gopyaḥ—all the gopīs; ruciram—very attractive; vikṣya—observing; kaumāra-cāpalam—the restlessness of the childish pastimes; śrṣvantyaḥ—just to hear them again and again; kila—indeed; tat-mātur—in the presence of His mother; iti—thus; ha—indeed; ucuḥ—said; samāgatāḥ—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.
Lord Kṛṣṇa Shows the Universal Form

markāṇ bhokṣyaṁ vibhaṇjati sa cen nāṭṭi bhāṇḍam bhinnatti
dravyālābhe sa-grha-kupito yāty upakroṣya tokān

vatsān—the calves; muñcan—releasing; kvacit—sometimes; asa-
maye—at odd times; kroṣa-saṅjāta-hāṣāḥ—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-payāḥ—pot of
curd and milk; kalpitaḥ—devised; steya-yogaiḥ—by some sort of steal-
ing process; markāṇ—to the monkeys; bhokṣyaṁ—giving to eat; vibha-
jati—divides their portion; saḥ—the monkey; cet—if; na—not; atti—
eats; bhāṇḍam—the pot; bhinnattī—He breaks; dravya-alābhe—when
eatables are unavailable or He cannot find such pots; sa-grha-kupitāḥ—
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 pre-
sented 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

ḥastāgrāhye rācyate viḍhīṃ pīṭhakolākhalādyaiś
rīṣṭdṛ bānṭāṁ niḥihita-vyāyauḥ śikya-bhāndaseu tad-vit
bhāntagāre dṛśāmāṇīgaṃ svaṁmṛthadṛśāṃ
dhāne goṣṭiyo yahī guḍhakṛtyeṣu suvyaṃpradīṣṭāḥ

ḥasta-agrahye—when the destination is out of the reach of His hands; rācyate—He arranges to make; viḍhīṃ—a means; pīṭhaka—by wooden planks piled together; ulākhalā-ādyaiḥ—and by overturning the stone mortar for grinding spices; chidram—a hole; hi—indeed; antaḥ-nihita—about the contents of the pot; vayunaḥ—with such knowledge; śikya—hanging by a swing; bhāndaseu—in the pots; tat-vit—expert in that knowledge, or in full knowledge; dhvānta-āgāre—in a very dark room; dhṛta-manī-gaṇam—because of being decorated with valuable jewels; sva-āṅgam—His own body; artha-pradīpaṃ—is the light required for seeing in darkness; kāle—after that, in due course of time;
Lord Kṛṣṇa Shows the Universal Form

“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 gopīs 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 धार्श्यांनुसरणे कुरूते मेहनादीनि वास्तोः
स्तेयोपायंविषिचिन्तने सुप्रतीको यथास्ते ।
इत्यं खिमि: समयन्यनश्रीमतालोकनीमि-
व्यायातार्थः प्रहसितमुखि न भुपलुभ्येत्तः।३१|

evaṁ dhārṣṭyāṁ uṣati kurute mehanādīni vāstau
steyopaṁair viracita-kṛtiḥ supratiko yathāste
itthāṁ stribhīḥ sa-bhaya-nayana-śrī-mukhālokinībhīr
vyākhya-tārthā prahasita-mukhi na hy upālabdhum aicchat
evam—in this way; dhārstyaṇī—naughty activities; uṣati—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; strībhīḥ—by the gopīs; sa-bhaya-nayana—just now sitting there with fearful eyes; śrī-mukha—such a beautiful face; ālo-kinībhīḥ—by the gopīs, who were enjoying the pleasure of seeing; vyākhyāta-arthā—and while complaining against Him before mother Yaśodā; prahasita-mukhi—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 Gopi-jana-vallabha because He invented such activities to please the gopīs.

TEXT 32

एकदा कीड़मानास्ते रामाया गोपदाराकः ।
कृष्णो मुदं भक्तवानिति मात्रे न्येवेदयन् ॥३२॥

ekadā kṛḍamānās te
rāmādyā gopa-dārakāḥ
kṛṣṇo mrdam bhakṣitavān
iti mātre nyavedayan

ekadā—once upon a time; kṛḍamānāḥ—now Kṛṣṇa, being still more grown up, was playing with other children of the same age; te—they; rāma-ādyāḥ—Balarāma and others; gopa-dārakāḥ—other boys born in the same neighborhood of the cowherd men; kṛṣṇāḥ mrdam 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

sā grhītvā kare krṣṇam
upālabhya hitaisini
yaśodā bhaya-sambhrānta-
prekṣaṇāksam abhāṣata

sā—mother Yaśodā; grhītvā—taking; kare—within the hands (being anxious about what Kṛṣṇa might have eaten); krṣṇam—Kṛṣṇa; upālabhya—wanted to chastise Him; hita-esini—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

kṣāmanādānātaḥmano bhavaḥ bhaktiḥ bhāvau rāhā
dvarati tavakā hetaṃ kūmārastematraṣṭāpyam ||24||
kasmān mṛdam adāntatman
bhavān bhakṣitavān rahāḥ
vadanti tāvakā hy ete
kumārāṁ te 'grajo 'py ayam

kasmāt—why; mṛdam—dirt; adānta-ātman—You restless boy; bhavān—You; bhakṣitavān—have eaten; rahāḥ—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

nāham mūkhyābhisāṁśīnāṁ
yadi satyagirirātreṇaṁ samkarṇaṁ paśya me mukham

nāham bhakṣitavān amba
sarve mithyābhīṣāṁśīnāḥ
yadi satya-giras tārhi
samakṣaṁ paśya me mukham
na—not; aham—I; bhakṣitavān—have eaten dirt;amba—My dear mother; sarve—all of them; mithya-abhiśamsināḥ—all liars, simply complaining against Me so that you may chastise Me; yadi—if it is actually a fact; satya-girāḥ—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, tāḍana-bhayān mithyoktir vātsalya-rasa-poṣikā. 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-puṇjāḥ: 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

चथेवं तद्धि व्याद्रहार्थस्य: स भगवान हरि: ।
व्याद्रताव्याहतिष्कण्ड: क्रीडामुज्जवालक: ||३६||
yady evam tarhi vyādehi-t
ty uktah sa bhagavān hariḥ
vyādattāvyāhataiśvaryaḥ
krīḍā-manuja-bālakaḥ

yadi—if; evam—it is so; tarhi—then; vyādehi—open Your mouth wide (I want to see); iti uktah—in this way ordered by mother Yasodā; saḥ—He; bhagavān—the Supreme Personality of Godhead; hariḥ—the Supreme Lord; vyādatta—opened His mouth; avyāhata-aiśvaryaḥ—without minimizing any potencies of absolute opulence (aiśvaryasya samagrasya); krīḍā—pastimes; manuja-bālakaḥ—exactly like the child of a human being.

TRANSLATION

Mother Yasodā 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 Yasodā, 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

सात्त ् त्रदेदशे विश्वं जगत् खास्तु च वं दिशः।
सादिश्वापविभूमभुगोऽवस्थ्यवभीन्दुतारकमः॥३७॥
sa tatra dadrse visvam
jagat sthasnu ca kham diśah
sādri-dvipābdhi-bhūgolam
sa-vāyuv-agnindu-tārakam

jyotiś-cakram jalam tejo
nabhasvān viyad eva ca
vaikārikānindriyaṇi
mano mātrā guṇās trayaḥ

etad vicitram saha-jīva-kāla-
svabhāva-karmāśaya-linga-bhedam
sūnos tanau viksya vidaritasye
vrajaṁ sahātmānan avāpa śaṅkām

sa—mother Yaśodā; tatra—within the wide-open mouth of Kṛṣṇa;
dadrse—saw; visvam—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;
jyotiḥ-cakram—the planetary systems; jalam—water; tejah—light;
nabhasvān—outer space; viyat—the sky; eva—also; ca—and;
vaikārikāṇi—creation by transformation of ahaṅkāra; indriyaṇi—the senses;
manah—mind; mātrāḥ—sense perception; guṇāḥ trayaḥ—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; $\text{linga-bhedam}$—varieties of bodies according to desire; $\text{sunoḥ tanau}$—in the body of her son; $\text{vikṣya}$—seeing; $\text{vidārita-āśye}$—within the wide-open mouth; $\text{vraja-m}$—$\text{Vṛndāvana-dhāma}$, Nanda Mahārāja’s place; $\text{saha-ātmānam}$—along with herself; $\text{avāpa}$—was struck; $\text{śānkām}$—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 $\text{guṇas}$, 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). $\text{Mayādhyakṣena prakṛtiḥ sūyate sa-carācaram}$: everything in the material nature ($\text{prakṛti}$) 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

kim svapna etat uta devamāya
kim vā madiyo bata buddhi-mohāḥ
atho amuṣyaiva mamārbhakasya
yah kaścanautpattika ātma-yogāḥ

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

TRANSLATION

[Mother Yaṣodā 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 Yaṣodā 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 Yaṣodā 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**

अयो यथावच वितर्कगोचरं
चेतोमनःकर्मचोभिरञ्जसा
यदान्रयं येन यत् प्रतीयते
सुदुर्विभाव्यं प्रणतासि तत्पदम् ||41||

*atho yathāvan na vitarka-gocaram*
*ceto-manaḥ-karma-vacobhir aṇjasā*
*yad-āśrayam yena yataḥ pratīyate*
*sudurvibhāvyam praṇatāsmi tat-padam*

**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 tarkena 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:

\[
tat te 'nukampāṁ susamīkṣamāno \\
bhuṇjāna evātma-kṛtam vipākam \\
hṛd-vāg-vapurbhir vidadhan namas te \\
jīveta yo mukti-pade sa dāya-bhāk \\
\]

(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
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino nityās
tāṁs titikṣasva bharata

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

ahām mamāsau patir eṣa me suto
vrajeśvarasyākhila-vittapā satī
gopyaḥ ca gopāḥ saha-godhanaḥ ca me
yan-māyayettham kumatiḥ sa me gatiḥ

ahām—my existence (“I am something”); mama—my; asau—Nanda Mahārāja; patiḥ—husband; eṣaḥ—this (Krṣṇa); me sutaḥ—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 gatiḥ—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 Krṣṇa...
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):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-mahēśvaram
suhrdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim rcchatī
gātām ca sādhūm adbhutānāṁ
sukṛchā follow in my footsteps

“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 mohō 'yam aham mame) 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 śaraṇaṁ pitarau nṛśimha: a father and mother cannot ultimately take care of their children. Ato grha-kṣetra-sūtāpa-vittair janaśya 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

हत्थं विदिततत्त्वायं गोपिकायां स इश्वरं।
वैश्णवीं व्यत्तोत्तमायां पुत्रेऽहेमयीं विद्युः॥४३॥

ittham vidita-tattvāyāṁ
gopikāyām sa iśvarāḥ
vaśnavīṁ vyatanon māyāṁ
putra-snehamayīṁ vibhuḥ

ittham—in this way; vidita-tattvāyāṁ—when she understood the truth of everything philosophically; gopikāyāṁ—unto mother Yaśodā; saḥ—the Supreme Lord; iśvarāḥ—the supreme controller; vaisnāvīṁ—viṣṇumāyā, or yogamāyā; vyatanot—expanded; māyāṁ—yogamāyā; putra-sneha-mayīṁ—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 Śrila Viśvanātha Cakravartī Thākura as being inspired by
the influence of yogamāyā (mohana-sādharmyān māyām). Materialistic persons are captivated by mahāmāyā, whereas devotees, by the arrangement of the spiritual energy, are captivated by yogamāyā.

TEXT 44

sadya naṣṭa-smṛtir gopi
śāropyāroham ātmajam
pravrddha-sneha-kalila-
hrdayāsid 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; $gopi$—mother Yaśodā; $sā$—she; $ārophyā$—seating; $āroham$—on the lap; $ātmajam$—her son; $pravrddha$—increased; $sneha$—by affection; $kalila$—affected; $hrdayā$—the core of her heart; $āsūt$—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

The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upanisads, the literature of sankhya-yoga, and other Vasistha literature, yet mother Yasodā 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 (vedais ca sarvair aham eva vedyah). Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmi 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 (trayi)—by karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. When one reaches the complete, perfect stage of upāsanā-kāṇḍa, 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, ārādhanaṁ sarveṣāṁ viṣṇor ārādhanaṁ param. Viṣṇu- pāsaṇā, or viṣṇu-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, Śrīla 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 paramam bhavān/ puruṣam śāśvatam). When one understands that puruṣa, the supreme controller, to be Paramātma, one is engaged in the method of yoga (dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogināḥ). 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 bhagavan iti śabdyate), but she is in such ecstasy that she does not care to understand what is Brahman, what is Paramātma 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 yaḥ 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
"As men surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prthvī." One may be a kārmi, a jñāni, a yogī and then a bhākta or prema-bhākta. But the ultimate stage of realization is prema-bhakti, as actually demonstrated by mother Yaśodā.

**TEXT 46**

**Srīraja-candra**

नन्दः किमकरोद ब्रह्मनु श्रेय एवं महोदयम् ।
यशोदा । महाभागा पपौ यशाः लनं हरि: ॥४६॥

śrī-rājovāca

nandah kim akarod brahman
śreyo evam mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanam hariḥ

śrī-rāja uvāca—Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmi); nandah—Mahāraja Nanda; kim—what; akarot—performed; brahman—O learned brāhmaṇa; śreyah—auspicious activities, like performing penances and austerities; evam—as exhibited by him; mahāudayam—from which they achieved the greatest perfection; yaśodā—mother Yaśodā; ca—also; mahā-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 Gosvāmi: 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 'ṛjuna. 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 jījñāsur arthārthi 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

पितारू नान्वविन्देतां कुष्णोदराम्भकेहितम् ।
गायन्त्यद्यापि कवयो यद्दक्षमलापहम् ॥४७॥

pitarau nānvavindetāṁ
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yal loka-śamalāpaḥam

pitarau—the actual father and mother of Kṛṣṇa; na—not; anvavindetāṁ—enjoyed; kṛṣṇa—of Kṛṣṇa; udāra—magnanimous; arbhaka-heitam—the childhood pastimes He performed; gāyanti—are glorifying; adya api—even today; kavayāḥ—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 Devaki 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 Devaki.

PURPORT
Kṛṣṇa actually took birth from the womb of Devaki, but just after His birth He was transferred to the home of mother Yaśodā. Devaki 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

śrī-śuka uvāca
droṇo vasūnāṁ pravaro
dharayā bhāryayā saha
kariṣyamāṇaḥ ādesān
brahmaṇaḥ tam uvāca ha

śrī-śukhaḥ uvāca—Śrī Śukadeva Gosvāmī said; droṇaḥ—by the name Droṇa; vasūnāṁ—of the eight Vasus (a type of demigod); pravaraḥ—who was the best; dharayā—with Dharā; bhāryayā—His wife; saha—with; kariṣyamāṇaḥ—just to execute; ādesān—the orders; brahmaṇaḥ—of Lord Brahmā; tam—unto him; uvāca—said; ha—in the past.
TRANSLATION

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

PURPORT

As stated in the Brahma-samhitā (5.37):

\begin{verbatim}
ananda-cinmaya-rasa-pratibhāvitābhis
tābhīr ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam aham bhajāmi
\end{verbatim}

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 Parīkṣīt 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 sadhana-siddhi. There are two kinds of perfection—nitya-siddhi and sadhana-siddhi. A nitya-siddha is one who is eternally Kṛṣṇa’s associate, an expansion of Kṛṣṇa’s personal body, whereas a sadhana-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 Parīkṣīt’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

जातयोनः महादेवे भृवि विनिखेन्द्रे हरौ।
भक्ति: स्यात् परमा लोके ययाज्ञो दृग्भितं तरे॥४९॥
Lord Kṛṣṇa Shows the Universal Form

Text 49

\[ jātayor nau mahādeve \\
\textit{bhuvi viśveṣvare harau} \\
\textit{bhaktiḥ syāt paramā loke} \\
yayāñjo durgatim taret \]

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

TRANSLATION

Droṇa 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 Droṇa clearly indicates that Droṇa and Dharā are the eternal father and mother of Kṛṣṇa. Whenever there is a necessity of Kṛṣṇa’s appearance, Droṇa and Dharā appear first, and then Kṛṣṇa appears. Kṛṣṇa says in \textit{Bhagavad-gītā} that His birth is not ordinary (\textit{janma karma ca me divyam}).

\[ ajo 'pi sann avyayātmā \\
bhūtānām īśvaro 'pi san \\
prakṛtiṃ svām adhiśṭhāya \\
sambhavāmy ātma-māyayā \]

“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, Droṇa and Dhara 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 sādhanā-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 Droṇa and Dhara 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 asāśvatam), where the living beings struggle for existence. The Lord says in Bhagavad-gītā (15.7):

\[
\begin{align*}
\text{mamaivāṁśo jīva-loke} \\
\text{jīva-bhūtaḥ sanātanaḥ} \\
\text{manāḥ saṣṭhānindriyāṇi} \\
\text{prakṛti-sthāni karṣati}
\end{align*}
\]

“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:

\[
\begin{align*}
aśraddadhānāḥ puruṣā \\
dharmasyāsyā va parantapa \\
aprāpya māṁ nivartante \\
mṛtyu-saṁsāra-vartmanī
\end{align*}
\]

“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

अस्त्विन्त्रक्षुकः स भगवान् ब्रजे द्रोणो महायशा: ।
जज्ञे नन्दे दत्ति रुपातो यशोदा सा धराभवत् ॥५०॥

astu ity uktaḥ sa bhagavān
vrajo droṇo mahā-yaśāḥ
jajñe nanda iti khyāto
yasodā sā dharābhavat

astu—when Brahmā agreed, “Yes, it is all right”; iti uktaḥ—thus being ordered by him; saḥ—he (Droṇa); bhagavān—eternally the father of Kṛṣṇa (Bhagavān’s father is also Bhagavān); vraje—in Vraja-bhūmi, Vṛndāvana; droṇaḥ—Droṇa, the most powerful Vasu; mahā-yaśāḥ—the very famous transcendentalist; jajñe—appeared; nandaḥ—as Nanda Mahārāja; iti—thus; khyātāḥ—is celebrated; yaśodā—as mother Yaśodā; sā—she; dharā—the same Dharā; abhavat—appeared.

TRANSLATION

When Brahmā said, “Yes, let it be so,” the most fortune Droṇa, 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 Sutapa and Pṛśnigarbha, 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 भक्तिभगवति पुत्रीभूते जनार्दने ।
दम्पत्योधितरामसीधेन गोपगोपिषु भारत ॥५१॥

\[tato bhaktir bhagavati
putrī-bhūte janārdane
dampatyor nitarāṁ āsid
gopa-gopīṣu bhārata\]

\[tataḥ—thereafter; bhaktiḥ bhagavati—\textit{the cult of bhakti}, devotional service unto the Supreme Personality of Godhead; putrī-bhūte—\textit{in the Lord, who had appeared as the son of mother Yaśodā}; janārdane—\textit{in Lord Kṛṣṇa}; dam-patyoh—of both husband and wife; nitarāṁ—continuously; āsid—there was; gopa-gopīṣu—all the inhabitants of Vṛndāvana, the gopas and the gopis, associating with Nanda Mahārāja and Yaśodā and following in their footsteps; bhārata—O Mahārāja Parikṣit.\]

TRANSLATION

Thereafter, O Mahārāja Parikṣit, 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 gopis, 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 gopis this teasing superficially seemed troublesome, in fact it was an exchange of affection in the ecstasy of devotional service. The more the gopas and gopis 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 Yāsodā 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

\[ \text{क्र्ष्णो ब्रह्मण आदेशं सत्यं कर्तुं व्रजे विस्तः।} \\
\text{सहरामो वसंधके तेषा प्रीति खलीलया॥५२॥} \]

\[ kṛṣṇo brahmaṇa ādeśam satyaṁ kartum vraje vibhuh saha-rāmo vasamś cakre teṣāṁ prītim sva-lilayā \]

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

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 Śrīmad-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 ulūkhalā, 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 Nalakuvara and Mañigriva, two sons of Kuvera who had been condemned by Narada 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**

**Sriyukta Upanishad**

एकदा ग्रहदासीषु यशोदा नन्दगेहिनी। कर्मान्तरनियुक्ताः निरमान्त्य स्वयं दद्धि।।

यानि यानीह गीतानि तद्भास्चरितानि च।

dधिनिर्मान्त्यने काले सार्त्ती तान्यगायत।।

śrī-śuka uvāca
ekadā grha-dāsiṣu
yaśodā nanda-gehini
karmāntara-niyuktāsu
nirmamantha svayam dadhi

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

śrī-sukaḥ uvāca—Śrī Śukadeva Gosvāmi said; ekadā—one day; grha-dāsiṣu—when all the maidservants of the household were otherwise engaged; yaśodā—mother Yaśodā; nanda-gehini—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-caritāṇi—in which the activities of her own child were enacted; ca—and; dadhi-nirmanthane—while churning the yogurt; kāle—at that time; smarantī—remembering; tāni—all of them (in the form of songs); agāyata—chanted.

TRANSLATION

Śrī 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

Śrīla Viśvanātha Cakravartī Ṭhākura, quoting from the Vaiśṇava-ṭoṣāṇī of Śrīla 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, Śakaṭāsura and Tṛṇāvarta, 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

\[
\text{kṣaumam vāsah prthu-kaṭi-ṭate bibhrati sūtra-naddham}
\]
\[
\text{putra-sneha-snuta-kuca-yugam jāta-kampam ca subhrūḥ}
\]
\[
\text{rajju-ākaraśa-śrama-bhuja-calat-kañkaṇau kuṇḍale ca}
\]
\[
\text{svinnam vaktram kabara-vigalan-mālati nirmamantha}
\]

\textit{kṣaumam}—saffron and yellow mixed; \textit{vāsah}—mother Yaśodā was wearing such a sari; \textit{prthu-kaṭi-ṭate}—surrounding her large hips; \textit{bibhrati}—shaking; \textit{sūtra-naddham}—bound with a belt; \textit{putra-sneha-snuta}—because of intense love for her child, became wet with milk; \textit{kuca-yugam}—the nipples of her breasts; \textit{jāta-kampam ca}—as they were very nicely moving and quivering; \textit{su-bhrūḥ}—who had very beautiful eyebrows; \textit{rajju-ākaraśa}—by pulling on the rope of the churning rod; \textit{śrama}—because of the labor; \textit{bhuja}—on whose hands; \textit{calat-kañkaṇau}—the two bangles were moving; \textit{kuṇḍale}—the two earrings; \textit{ca}—also; \textit{svinnam}—her hair was black like a cloud, so perspiration was dropping like rain; \textit{vaktram}—throughout her face; \textit{kabara-vigalan-mālati}—and \textit{mālati} flowers were dropping from her hair; \textit{nirmamantha}—thus mother Yaśodā was churning the butter.

\textbf{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 सत्तन्यकाम आसाय मथनन्ती जननी हरि: ||
गुहीत्वा दधिमन्त्यान् न्यष्ठेष्टु प्रीतिमात्महन् || ४ ||

tāṁ stanya-kāma āsādyā
mathnantim jananīṁ hariḥ
gṛhitvā dadhi-manthānam
nyaśedhat prītim āvahan

tam—unto mother Yaśodā; stanya-kāmaḥ—Kṛṣṇa, who was desiring to drink her breast milk; āsādyā—appearing before her; mathnantim—while she was churning butter; jananīṁ—to the mother; hariḥ—Kṛṣṇa; gṛhitvā—catching; dadhi-manthānam—the churning rod; nyaśedhat—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

tam aṅkam ārūḍham apāyayat stanam
sneha-snutam sa-smitam ikṣatī mukham
atrptam utsṛhya javena sā yayāv
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-snutam—which was flowing with milk because of intense affection; sa-smitam ikṣatī mukham—mother Yaśodā was smiling and observing the smiling face of Kṛṣṇa; atrptam—Kṛṣṇa, who was still not fully satisfied by drinking the milk; utsṛhya—putting Him aside; javena—very hastily; sā—mother Yaśodā; yayāv—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.

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

saṅjāta-kopaḥ sphuritāruṇādharam
sandaśya dadhīr dadhi-mantaṁ bhājanam
bhittvā mrśāsrur dṛṣad-āśmanā raho
jaghāsa haiyaṅgavam antaraṁ gataḥ
sañjāta-kopah—in this way, Kṛṣṇa being very angry; sphurita-aruṇa-adharam—swollen reddish lips; sandasya—capturing; dadbhīḥ—by His teeth; dadhi-mantha-bhājanam—the pot in which yogurt was being churned; bhittvā—breaking; mṛsā-aśruḥ—with false tears in the eyes; dṛṣat-aśmanā—with a piece of stone; rahaḥ—in a solitary place; jaghāsa—began to eat; haiyāṅgavam—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 सुभृत्त पयः पुनः
प्रविष्य संदर्शय च दद्धय-भारकम्।
भग्नं विलोक्य स्खुतस्य कर्म-तः
जहासं चापि न तत्र पश्यति ॥ ७ ॥

uttārya gopī suṣṛtam payah punah
praviśya sandṛśya ca dadhi-amatram
bhagnam vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyati

uttārya—putting down from the oven; gopī—mother Yaśodā; su-ṣṛtam—very hot; payah—the milk; punah—again; praviśya—entered the churning spot; sandṛśya—by observing; ca—also; dadhi-amatram—the container of yogurt; bhagnam—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; *paśyati*—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**

उत्तरवलहलाङ्गहरुः परि व्यवस्थितम्
मक्रोष कामं ददतं शिष्चिन्तम्।
हैयाण्गवरं चायर्विशातिक्षितखण्
निरिख्य पश्चात् सुतमागमच्छनः।।

ulākhala-āṅghreḥ—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; *kāmaṁ*—according to His satisfaction; *dadatam*—delivering shares; *sīci sthitam*—situated in the butter pot hanging on the swing; *haiyaṇgavam caurya-viśaṅkitekṣanam*—butter and other milk preparations; *caurya-viśaṅkita*—because of stealing, were anxiously looking hither and thither; *tikṣaṇam*—whose eyes; *nirikṣya*—by seeing these activities; *paścāt*—from behind; *sutam*—her son; *āgamat*—she reached; *śanaiḥ*—very slowly, cautiously.
TRANSLATION

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

TEXT 9

ताम अत्ता-यष्टिम् प्रसमिक्ष्या सत्वर-सतोड्वरुह्यापससार भीतवत्।
गोप्य अन्वधावन यम अपा योगिनां क्षमं प्रवेष्टं तपसेरितं मनः॥ ९ ॥

tām—unto mother Yaśodā; āttā-yaṣṭim—carrying in her hand a stick; prasamikṣya—Krṣṇa, seeing her in that attitude; satvarah—very quickly; tataḥ—from there; avaruhya—getting down; apasasāra—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; manahḥ—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 yogīs 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

अन्वाेकमाना जनानी चृहृचल-
क्षोणीभराक्तान्तङ्गतिः सुमायमि ।
जवेन विस्थंत्तकेशवन्यन- 
च्युतप्रक्ष्टानुगतिः परामुशात् ॥१०॥

anvañcamānā janānī brhac-calac-
chroṇi-bharākrānta-gatīḥ sumadhyamā
javena visramśita-keśa-bandhana-
çyuta-prasūnānugatiḥ parāmrśat

anvañcamānā—following Kṛṣṇa very swiftly; janānī—mother Yaśodā; brhac-calat-sroṇi-bhara-ākrānta-gatīḥ—being overburdened by
the weight of her large breasts, she became tired and had to reduce her speed; *su-madhyama*—because of her thin waist; *javena*—because of going very fast; *visraṁśita-keśa-bandhana*—from her arrangement of hair, which had become loosened; *cyuta-prasūna-anugatiḥ*—she was followed by the flowers falling after her; *parāmrṣat*—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**

Yogis 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-anḍa-koti-kotiṣu* (Brahma-samhitā 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.

*bhaktayā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viṣate 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

When caught by mother Yasoda, 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 Yasoda, catching her beautiful son by the hand, mildly began to chastise Him.

PURPORT

From these dealings between mother Yasoda and Kṛṣṇa, we can understand the exalted position of a pure devotee in loving service to the Lord. Yogiṣ, jñāniṣ, karmiṣ 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

母 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 चान्तनं वाहिर्यया न पूर्वं नापि चापरसूः ।
पूर्वापरं वाहिश्वान्त्वजगंतो यो जगच यः ॥ १३ ॥
तं मत्वात्मजमन्यांत्तं मर्त्यलिङ्गमप्रकृत्सं ।
गोपिकोलक्ष्यते दास्रा ववन्ध्य प्राक्ष्तं यथा ॥ १४ ॥

na cāntar na bahir yasya
na pūrvam nāpi cāparam
pūrvāparam bahiś cāntar
jagato yo jagac ca yath

tam matvātmajam avyaktam
martya-lingam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtam yathā

na—not; ca—also; antah—interior; na—nor; bahiḥ—exterior;
yasya—whose; na—neither; pūrvam—beginning; na—nor; api—
indeed; ca—also; aparām—end; pūrva-aparām—the beginning and the end; bhaiḥ ca antaḥ—the external and the internal; jagataḥ—of the whole cosmic manifestation; yaḥ—one who is; jagat ca yāḥ—and who is everything in creation in total; tam—Him; matvā—considering; ātmajam—her own son; avyaktam—the unmanifested; martyrā-lingam—appearing as a human being; adhokṣajam—beyond sense perception; gopiḥ—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 Brahmān (paraṁ brahma paraṁ 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
ādyam purāṇa-puruṣam nava-yauvanam ca
vedesu durlabhham adurlabhham ātma-bhaktau
govindam ādi-puruṣam tam aham bhañjami
(Brahma-samhitā 5.33)

Everything is one because Kṛṣṇa is the supreme cause of everything. Kṛṣṇa cannot be measured or calculated by Vedic knowledge (vedeṣu durlabhham). He is available only to devotees (adurlabhham 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 क्रियमानस्य स्वार्भक्ष्य क्रतागासः ।
द्वियाङ्गुलोपनेन सन्न्यायन्यच गोपिका ॥१५॥

tad dāma badhyamānasya
svārbhakasya kṛtāgasah
dvi-āṅgulonam abhūt tena
sandadhe 'nyac ca gopikā
tat dāma—that binding rope; badhyamānasya—who was being bound by mother Yaśodā; svā-arbhakasya—of her own son; kṛtāgasah—who was an offender; dvi-āṅgula—by a measurement of two fingers; ānam—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, Śakaṭāsura and Triṇāvarta. 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 sphuratya 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 sphuratya adah
(Bhakti-rasāmṛta-sindhu 1.2.234)

TEXT 16

yadāśiṣṭ tad api nyūnām
tenānyad api sandadhe
tad api dvy-āṅgulaṁ nyūnām
yad yad ādatta bandhanam

yat—when; asīṭ—became; tat api—even the new rope that had been joined; nyūnām—still short; tena—then, with the second rope; anyat api—another rope also; sandadhe—she joined; tat api—that also; dvi-āṅgulaṁ—by a measurement of two fingers; nyūnām—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 स्वागेहादामानि यशोदा सन्दधात्यपि।
गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत्।

evam sva-geha-damani
yasodā sandadhaty api
gopinām susmayantināṁ
smayanti vismitābhavat

evam—in this manner; sva-geha-damāni—all the ropes available in the household; yasodā—mother Yasodā; sandadhati api—although she was joining one after another; gopinām—when all the other elderly gopī friends of mother Yasodā; su-smayantināṁ—were all taking pleasure in this funny affair; smayantī—mother Yasodā 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

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.

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 con-
dition. 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 ब्रज हरिणा, मृत्युवशय्यता।
खब्देनापि कृष्णन् यस्येदं सेष्यं वशे॥१९॥

evaṁ sandarśitā hy aṅga
harīnā bhrtya-vaśyatā
sva-vaśāni kṛṣṇena
yasyedam sesvaraṁ vaše

evaṁ—in this manner; sandarśitā—was exhibited; hi—indeed; aṅga—O Mahāraja Parīkṣit; harīnā—by the Supreme Personality of
Godhead; bhrtya-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-īśvaram—with the powerful
demigods like Lord Śiva and Lord Brahmā; vaše—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, darṣayams tad-vidāṁ 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):

\[
\begin{align*}
\text{eko 'py asau racayitim jagad-anḍa-kotiṁ} \\
\text{yac-chaktir asti jagad-anḍa-caya yad antaḥ} \\
\text{anḍāntara-stha-paramāṇu-cayāntara-sthaṁ} \\
\text{govindam ādi-puruṣaṁ tam aham bhajāmi}
\end{align*}
\]

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 Yaśoda captured Him. Lakṣmi-sahasra-śata-sambhrama-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


na—not; imam—this exalted position; viriṇcaḥ—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; prasādam—mercy; lebhire—obtained; gopi—mother Yaśoda; 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 Yaśoda.

PURPORT

This is a comparative study between mother Yaśoda and other devotees of the Lord. As stated in Caitanya-caritāmṛta (Ādi 5.142), ekale iśvara kṛṣṇa, āra saba bhrtya: the only supreme master is Kṛṣṇa, and all others are His servants. Kṛṣṇa has the transcendental quality of bhrtya-vasyatā, becoming subordinate to His bhrtya, or servant. Now, although everyone is bhrtya and although Kṛṣṇa has the quality of becoming subordinate to His bhrtya, the position of mother Yaśodā is the greatest. Lord Brahmā is bhrtya, 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 topmost 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 Parikṣit 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, 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 pum-ar tho 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 hlādini potency, His potency to enjoy transcendental bliss through expansions who are special devotees (ānanda-cintayarsa-pratibhāvitābhīḥ). Such devotees are not sādhana-siddha.

TEXT 21

नायं सुखापो भगवान् देहिनाम् गोपिकासुतः ।
झानिनन्दा चात्मभूतानां यथा भक्तिमतामिह ॥२१॥

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutah
jñānīnāṁ cātma-bhūtanāṁ
yathā bhaktimatāṁ iha

na—not; ayam—this; sukhā-āpah—very easily obtainable, or an object of happiness; bhagavān—the Supreme Personality of Godhead; dehināṁ—of persons in the bodily concept of life, especially the karmīs;
gopikā-sūtaḥ—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 śānta-bhaktas, real bhakti begins with dāsyā-rasa. Kṛṣṇa says in Bhagavad-gītā (4.11):

ye yathā mām prapadyante
tāṁs tathāiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"As living entities surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prthū. 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 kārmiṣ, jñānīṣ, yogīṣ 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, vṛndāvanaṁ parityajya padam ekaṁ na gacchati: Kṛṣṇa does not leave Vṛndāvana even for a moment. The vṛndāvana-vāsis—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 iśvara. 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-artho 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

क्र्ष्णस्तु गुहक्ष्येषु व्यग्रायां मातरि प्रस्थः ।
अद्राक्षिद द्रुव्यं पूर्वं गुहवकै थनदात्मजी ||१२२||

kṛṣṇas tu grha-kṛtyeṣu
vyagrāyāṁ mātari prabhuḥ
adrākṣīd arjunau pūrvāṁ
guhyakau dhanadātmajau

kṛṣṇaḥ tu—in the meantime; grha-kṛtyeṣu—in engagement in household affairs; vyagrāyām—very busy; mātari—when His mother; prabhuḥ—the Lord; adrākṣi—observed; arjunau—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**

```
purā nārada-śāpena
vrksatāṁ prāpitaḥ madāt
nalakūvara-mañigrīvāv
iti khyātāv śriyānvitau
```

*purā*—formerly; *nārada-śāpena*—being cursed by Nārada Muni; *vrksatāṁ*—the forms of trees; *prāpitaḥ*—obtained; *madāt*—because of madness; *nalakūvara*—one of them was Nalakūvara; *mañigrīvāv*—the other was Mañigrīva; *iti*—thus; *khyātāv*—well known; *śriyā anvitau*—very opulent.

**TRANSLATION**

In their former birth, these two sons, known as Nalakūvara and Mañigrīva, 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 Mañigrīva, the sons of Kuvera, then came out.

Nalakūvara and Mañigrīva 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 brahmacyarṣa ṣamena 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 Mañigrīva, 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 devarṣi, Nalakūvara and Mañigrīva 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 Mañigrīva were thus delivered by Kṛṣṇa after one hundred years of the
devas, their old consciousness revived, and they offered Krṣṇa prayers suitable to be offered by demigods. Having thus gotten the opportunity to see Krṣṇa 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, Krṣṇa, they departed for their respective abodes.

**TEXT 1**

श्रीराजवा जातां भगवभेतात्तथोः शापस्य कारणम्।
यत्तत्त्व विगहितं कर्म चेन वा देवर्षेष्टम्।

śrī-rājovāca
kathyatāṁ bhagavan etat
tayoh śāpasya kāraṇam
yat tad vigarhitam karma
yena vā devarṣes tamaḥ

śrī-rāja 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 tamaḥ—the great sage Nārada became so angry.

**TRANSLATION**

King Parīkṣit inquired from Śukadeva Gosvāmi: O great and powerful saint, what was the cause of Nalakuṭāra'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 उच्चा

ḥṛdayānuruchāḥ bhūtva suddhāṁ bhūdātāmśaṁ
kēlaśaṁ pavanē rāme mandaśīmāṁ mādotaṁ
dharmeṣaṁ tatra prakṣāṁ tatra prakṣāṁ
Sukadeva Gosvami said: O King Parikṣit, 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 Vārunī. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.
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): kāmaḥ tais tair hrta-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 hrta-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 duskrṭino mūdhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsurāṁ bhāvam 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 duskrṭi, 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 प्रविष्य गङ्गायामः
चिक्रीड़तुर्यतिमिग्जाविव
करेणमि: || ४ ||

antah praviṣya gaṅgāyām
ambhoja-vana-rājini
TRANSLATION

Within the waters of the Mandakini 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

yadrcchaya ca devarsir
bhagavâns 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 Parikṣit; apaśyat—when he saw; nāradah—the great saint; devau—the two boys of the
demigods; kṣībāṇau—with eyes maddened by intoxication; samabdhyata—he could understand (their position).

TRANSLATION

O Mahārāja Parikṣit, 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 दद्या श्रीहिता देव्यो विवक्षा: शापशक्तिः।
वासांसि पर्यं: श्रीघ्रं विवक्षा: नैव गुणकः॥ ६ ॥
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.

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 Maṅigriva 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 Maṅigriva in order to cure their disease of material blindness.

TEXT 8

श्रीनारद उपाच

न बन्यो जुष्टो जोष्यानु बुद्धि-भ्रम्णो राजोगुणः ।
श्रीमददामिज्यादिचित्रेत्र ख्री चूतमासवः ॥ ८ ॥

śrī-nārada uvāca
na hy anyo juṣṭaṁ joṣyān
buddhi-bhramśo rajo-guṇaḥ
śrī-maḍād ābhijātyādir
yatra strī dyūtam āsavaḥ

śrī-nāradaḥ uvāca—Nārada Muni said; na—there is not; hi—indeed; anyaḥ—another material enjoyment; juṣṭaḥ—of one who is enjoying; joṣyān—things very attractive in the material world (different varieties of eating, sleeping, mating and defense); buddhi-bhramśaḥ—such enjoyments attract the intelligence; rajaḥ-guṇaḥ—being controlled by the mode of passion; śrī-maḍāt—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; āsavaḥ—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-lobhādayaḥ ca ye
ceṣa etair anāviddhāṁ
sthitāṁ sattve prasīdatī
tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaḥ ca ye
ceṣa etair anāviddhāṁ
sthitāṁ sattve prasīdatī

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 Nalakuvara because he found in them so much pride in the wealth of their father, Kuvera.

TEXT 9

हन्यन्ते पशोऽयत्र निर्देशयेतितात्मबिः ॥
मन्यमानैर्मि देहस्मितामृत्युः नथरम् ॥ ९ ॥
hanyante paśavo yatra
nirdayair ajitātmabhīḥ
manyamānair imam deham
ajarāmṛtyu naśvaram

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 duṣkṛtīs, they completely forget the existence of the supreme controller, who is sitting within the core of everyone’s heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'ṛjuna 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.

\[
na \ sādhu\ manye\ yata\ ātmano\ 'yam
asann\ api\ kleśada\ āśa\ dehaḥ
\]

(Bhāg. 5.5.4)

Animal killing is prohibited. Every living being, of course, has to eat something \((jīva\ jīvasya\ jīvanam)\). But one should be taught what kind of food one should take. Therefore the Ísopaníṣad instructs, \(tena\ tyaktena\ bhuñjīthāḥ\): one should eat whatever is allotted for human beings. Kṛṣṇa says in Bhagavad-gítā (9.26):

\[
\text{patraṁ\ puspam\ phalam\ toyam}\n\text{yo\ me\ bhaktyā\ prayacchati}\n\text{tad\ aham\ bhakty-upahṛtam}\n\text{aśnāmi\ prayatātmanāḥ}
\]

“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 \((tena\ tyaktena\ bhuñjīthāḥ)\). Kṛṣṇa recommends that one give Him \(patraṁ\ puspam\ phalam\ toyam\)—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-śiṣṭāsinaḥ\ santo\ mucyante\ sarva-kilbāsaiḥ\ (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.
bhūta-dhruk tat-krte svārtham
kim veda nirayo yataḥ

deva-samjñītam—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; viṭ—or into stool; bhasma-samjñītam—or into ashes; bhūta-dhruk—a person who does not accept the śāstric injunctions and is unnecessarily envious of other living entities; tat-krte—by acting in that way; sva-artham—self-interest; kim—who is there; veda—who knows; nirayaḥ 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-samjñītam). 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-jijnāsā, enlightenment in knowledge of spiritual values. Therefore, one must seek shelter of a bona fide spiritual master. Tasmād guruṁ prapadyeta: one must approach a guru. Who is a guru? Śābde pare ca niṣnātam (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 rajo-guṇa and tamo-guṇa, one does not care about anything; instead, one acts like an ordinary foolish animal, risking his life (mrtyu-saṁsāra-vartmani) and therefore continuing to go through suffering after suffering. Na te vidūḥ svārtha-gatiḥ 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

dehaḥ kim anna-dātuḥ svam
nīsektuḥ mātur eva ca
mātuḥ pituḥ vā balinaḥ
kretuḥ agneḥ śuno 'pi vā

dehaḥ—this body; kim anna-dātuḥ—does it belong to the employer who gives me the money to maintain it; svam—or does it belong to me personally; nīsektuḥ—(or does it belong) to the person who discharged the semen; mātuḥ eva—(or does it belong) to the mother who maintained this body within her womb; ca—and; mātuḥ 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); balinaḥ—(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 देहमात्रात्मापूर्वपूर्वायम्।
को विद्यानात्मसात् कृत्वा हस्ति जन्तुप्रतेकसः॥ १२॥

*evam sādhāraṇam deham avyakta-prabhavāpyayam ko vidvān ātmasāt kṛtvā hanti jantūn rte '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”); *kāḥ*—who is that person; *vidvān*—one who is actually in knowledge; *ātmasāt kṛtvā*—claiming as his own; *hani*—kills; *jantūn*—poor animals; *rte*—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 श्रीमदन्तन्यस्य दारिद्रिः परमज्ञनम्।
आत्मापम्पेन भूतानि दरिद्रः परमीश्वरे।॥१३॥

asataḥ śrī-madāndhasya
dāridryaṁ param añjanam
dātmaupamyena bhūtāni
daridraḥ param īkṣate

asataḥ—of such a foolish rascal; śrī-mada-andhasya—who is blinded by temporarily possessing riches and opulence; dāridryaṁ—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; daridraḥ—a poverty-stricken man; param—perfectly; īkṣate—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 mūśiko 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:

\[
\text{brahmāṇḍa bhramite kona bhāgyavān jīva} \\
guru-krṣṇa-prasāde pāya bhakti-latā-bīja
\]

(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. \text{Harāv abhaktasya kuto mahad-guṇāḥ} (Bhāg. 5.18.12). An avaiṣṇava never becomes a good man, however severely he is punished.

**TEXT 14**

\text{yathā kaṇṭaka-viddhāṅgo} \\
jantar necchati tāṁ vyathāṁ \\
jiiva-sāmyam gato liṅgair \\
na tathāviddha-kaṇṭakaḥ}

\text{yathā—just as; kaṇṭaka-viddhāṅgaḥ—a person whose body has been pinpricked; jantor—of such an animal; na—not; icchati—desires; tāṁ—a particular; vyathāṁ—pain; jiiva-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-kanṭakaḥ—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 būjhibe prasava-vedanaḥ: “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 māṃsa. Māṁ 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.
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-rāṣi-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

nityam ksut-kṣāma-dehasya
daridrasyānna-kānkṣiṇah
indriyāny anuṣuṣyanti
himsāpi vinivartate

nityam ksut-kṣāma-dehasya
daridrasyānna-kānkṣiṇah
indriyāny anuṣuṣyanti
himsāpi vinivartate
nityam—always; ksut—with hunger; ksama—weak, without necessary strength; dehasya—of the body of a poor man; daridrasya—poverty-stricken; anna-kanksinah—always desiring to get sufficient food; indriyani—the senses, which are compared to snakes; anususyanti—gradually become weaker and weaker, with less potency; himsa 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 austeries 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. Yavad artha-prayoganam. We should eat frugally and keep the body fit for advancing in Krsna consciousness. As recommended elsewhere in Srimad-Bhagavatam (1.2.10):

\[
\begin{align*}
kamasya nendrya-pritin \\
labho jiveta yavata \\
jivasya tattva-jijnasa \\
nartho yaś ceha karmabhiḥ
\end{align*}
\]

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।
सद्गु त्तिण्यति तं तत्तद आराद्विशुद्धयति॥ १७॥

daridrasyaiva yujyante
śādhavaḥ sama-darśinaḥ
sadbhiḥ kṣīnoti tam tarṣam
tata ārād viśuddhyati

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, mahād-vicalanāṁ nṛṇāṁ grhītāṁ 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. Śādhus, saintly persons, want to preach to both the poor and the rich, but the poor take more advantage of the śādhus’ preaching than the rich do. A poor man receives śādhus 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 maidservant, 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.

\begin{quote}
\begin{align*}
satām prasaṅgān mama vīrya-samvīdo 
  bhavanti hṛt-karna-rasāyanāḥ kathāḥ 
  taj-jośanād āśv apavarga-vartmani 
  śraddhā ratir bhaktir anukramiṣyati 
\end{align*}
\end{quote}

(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.

\begin{quote}
\begin{align*}
krṣṇa-bahir-mukha haiyā bhoga-vāṁcchā kare 
nikāta-stha māyā tāre jápaṭīyā dhare 
\end{align*}
\end{quote}

(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-nirvāpanam (Śiṣṭākā 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

\begin{quote}
\begin{align*}
sādhūnāṁ sama-cittānāṁ 
mukunda-caraṇaśīnāṁ 
upekṣyaṁ kirīṁ dhana-stambhair 
asadbhir asad-āśrayaiḥ
\end{align*}
\end{quote}
śādhūnām—of saintly persons; sama-cittānām—of those who are equal to everyone; mukunda-carana-esinām—whose only business is to serve Mukunda, the Supreme Personality of Godhead, and who always aspire for that service; upakṣyaīḥ—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 [śādhus] 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 śādhu is one who is engaged in devotional service to the Lord without deviation (bhajate mām ananya-bhāk).

titikṣavah kāruṇikāh
suhrdah sarva-dehinām
ajāta-śratavaḥ śāntāh
śādhavaḥ śādhu-bhūṣanāh

“The symptoms of a śādhu 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 śādhu is suhrdah sarva-dehinām, the friend of everyone. Why then should the rich, instead of associating with śādhus, 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 chādi’ kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṇa
If we give up the association of sadhus, 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:

\[
\begin{align*}
na \text{ māṁ duṣkṛtino mūḍhāḥ} \\
prapadyante narādhamāḥ \\
māyāyāpahṛta-jñānā \\
āsuraṁ bhāvam āsritaḥ
\end{align*}
\]

Anyone who is not surrendered to Kṛṣṇa is a most sinful person (duṣkṛti), a rascal (mūḍha), and the lowest of men (narādhamā). 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**

\[
\begin{align*}
tad aham mattayor mādhvyā \\
vārunyā śrī-madāndhayoh \\
tamo-madam hariṣyāmi \\
strainayor ajitātmahoh
\end{align*}
\]

**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 Parikṣit had inquired why Nārada Muni was subject to such a spirit of revenge (tamaḥ). But this was not tamaḥ, 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 samātītyaitān 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 पुत्रो भृत्वा तमः हुतोः ।
न विवाससमात्मानं विजानीतः सुदुर्मद् ॥२०॥
अतोवहतः सायतं सायतं नेव यथा पुनः ।
स्मृतिः स्यान्तमयसदेन तत्रापि मदनुय्यहात् ॥२१॥
वातुदेवस्य सातिधिं रथव्य दिन्यशश्रझवते ।
भृजे स्वल्यशकां भृत्रो लघधिनवतीभविष्यतः ॥२२॥

yad imau loka-pālasya
putrau bhūtvā tamaḥ-plutau
na vivāsasam ātmānaṁ
vijānitaḥ sudurmadau

ato 'rhaṇaḥ sthāvaratāṁ
syātāṁ naivāṁ yathā punah
smṛtīḥ syān mat-prasādena
tatrāpi mad-anugrahāt
Deliverance of the Yamala-arjuna Trees

vāsudevasya sānnidhyam
labdhvā divya-śarac-chate
vr̥tte svarlokatāṁ 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; vijānitaḥ—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-sate vṛtte—after the expiry of one hundred years by the measurement of the demigods; svarlokatām—the desire to live in the celestial world; bhūyaḥ—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 Närada Muni wanted the consciousness of Nalakūvara and Maṇigrīva 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, Närada 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 (āsurāṁ bhāvam āśritāḥ), whereas the devas do not forget.

dvau bhūta-sargaḥ lokā 'smin
daiva āśura eva ca
visnu-bhaktah smṛto daiva
āsuras tad-viparyayah
(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.
Deliverance of the Yamala-arjuna Trees

(ānukālyena kṛṣṇānuśilananam bhaktir uttama). 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 Nalakuvara the greatest opportunity by his so-called curse.

TEXT 23

श्रीशुकु उवाच
एवकृत्वा स देवर्षिंगतो नारायणाध्रमम्।
नलकुवरमणिग्रिवावस्थनुष्मलार्जनाः॥२३॥

śrī-śuka uvāca
evam uktvā sa devarṣir
gato nārāyaṇāśramam
nalakūvara-maṇigrīvāv
āsatur yamalārjunau

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī continued to speak; evam uktvā—thus uttering; sah—he; devarṣih—the greatest saintly person, Nārada; gataḥ—left that place; nārāyaṇa-āśramam—for his own āśrama, known as Nārāyaṇa-āśrama; nalakūvara—Nalakuvara; maṇi-grīvau—and Maṇigrīva; āsatuḥ—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

\[
\text{rṣer bhāgavata-mukhyasya}
\]
\[
\text{satyaṁ kartuṁ vaco hariḥ}
\]
\[
\text{jagāma śanakais tatra}
\]
\[
\text{yatrāstāṁ yamalārjunau}
\]

ṛṣer—of the great sage and saintly person Nārada; bhāgavata-mukhyasya—of the topmost of all devotees; satyaṁ—truthful; kartuṁ—to prove; vaco—his words; hariḥ—the Supreme Personality of Godhead, Kṛṣṇa; jagāma—went there; śanakaiḥ—very slowly; tatra—there; yatra—to the spot where; āstāṁ—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

\[
devarśīr me priyatamo
\]
\[
yad imau dhanadātmajau
\]
\[
tat tathā sādhayisyāmi
\]
\[
yad gitāṁ tan mahātmanā
\]

devarśīḥ—the great saint Devarśi Nārada; me—My; priya-tamaḥ—most beloved devotee; yat—although; imau—these two persons (Nalakūvara and Maṇigrīva); dhanadātmajau—born of a rich father and being nondevotees; tat—the words of Devarśi; tathā—just so; sādhayisyāmi—I shall execute (because he wanted Me to come face to
Deliverance of the Yamala-arjuna Trees

face with the *yamala-arjuna*, I shall do so); *yat gītam*—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, Devarśi 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. Śrīla Bhaktivinoda Thākura has therefore recommended: *vaiṣṇava thākura tomāra kukkura bhuliya jānaha more, kṛṣṇa se tomāra kṛṣṇa 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 Thākura therefore sings, *chādiya 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 Gauḍīya Vaiṣṇava society, following in the footsteps of Rūpa Gosvāmī, our first business is to seek shelter of a bona fide spiritual master (*ādau gurv-āśrayaḥ*).
Srimad-Bhagavatam

Iti antarenārjunayoh
krṣṇas tu yamayor yayau
ātma-nirveṣa-mātreṇa
tiryag-gatam ulākhalam

iti—thus deciding; antareṇa—between; arjunayoh—the two arjuna trees; krṣṇah tu—Lord Kṛṣṇa; yamayaḥ yayau—entered between the two trees; ātma-nirveṣa-mātreṇa—as soon as He entered (between the two trees); tiryak—crossways; gatam—so became; ulākhalam—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

বালেন নিষ্কর্ষযতান্ত্যগুস্তস্য তদ্দু
দামোদরেণ তরসোতকlicaংঘ্রিবদ্ধস্য।
নিষপেতদূ: পরমাক্রনিতাত্বেপ-
স্কন্ধপ্রান্তবিস্তাদ্যুতং কৃতচণ্ডস্য দুঃ

bālena niśkarṣayatānvag ulūkhalam tad
dāmodareṇa tarasotkalitāṅghri-bandhau
nispetatuḥ parama-vikramitātivepa-
skandha-pravāla-viṭapau kṛta-caṇḍa-śabdau

bālena—by the boy Kṛṣṇa; niśkarṣayatā—who was dragging; anvak—following the dragging of Kṛṣṇa; ulūkhalam—the wooden mortar; tat—that; dāma-udareṇa—by Kṛṣṇa, who was tied by the belly; tarasā—with great force; utkalita—uprooted; anghri-bandhau—the roots of the two trees; nispetatuḥ—fell down; parama-vikramita—by the supreme power; ati-vēpa—trembling severely; skandha—trunk; pravāla—bunches of leaves; viṭapau—those two trees, along with their branches; kṛta—having made; caṇḍa-śabdau—a fierce sound.
TEXT 28] Deliverance of the Yamala-arjuna Trees

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-vamśa:

sa ca tenaiva nāmnā tu
kṛṣṇo vai dāma-bandhanāt
goṣṭhe dāmodara iti
gopībhīḥ parigīyate

TEXT 28

तत्र श्रीया परमया ककुभः स्फुर्त्ताः
सिद्धाचुपृत्तृ कुजयोरिव जातवेदाः
क्रृष्णं प्रणयं विरसाबिजलितोक्ताय
बादङ्गली विरजसाबिदुम्पूच्चुः सा §28।

tatra śriyā paramayā kakubhaḥ sphurantau
siddhāv upetya kujayor iva jāta-vedāḥ
kṛṣṇam pranayam śirasākhila-loka-nātham
baddhānjali virajasāv idam ucatuḥ sma

tatra—there, on the very spot where the two arjunas fell; śriyā—with beautification; paramayā—superexcellent; kakubhaḥ—all directions; sphurantau—illuminating by effulgence; siddhau—two perfect persons; upetya—then coming out; kujayoh—from between the two trees; iva—like; jāta-vedāḥ—fire personified; kṛṣṇam—unto Lord Kṛṣṇa; pranayam—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; ucatuḥ 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

kṛṣṇa kṛṣṇa mahā-yogināṁ
tvam ādyah puruṣah paraḥ
vyaktāvyaktam idam viśvam
rūpaṁ 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; paraḥ—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; rūpaṁ—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 sarvaṁ khalv idam brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.
The two demigods Nalakūvara and Mañigriva, 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**

\[ tvam ekaḥ sarva-bhūtānāṁ \]
\[ dehāsv-ātmendriyeśvaraḥ \]
\[ tvam eva kālo bhagavān \]
\[ viśnur avyaya īśvaraḥ \]
\[ tvam mahān prakṛtiḥ sūkṣmā \]
\[ rajaḥ-sattva-tamomayī \]
\[ tvam eva puruṣo 'dhyakṣaḥ \]
\[ sarva-ṇetra-vikāra-vit \]

\*tvam—Your Lordship; ekaḥ—one; sarva-bhūtānām—of all living entities; deha—of the body; asu—of the life force; ātma—of the soul; indriya—of the senses; īśvaraḥ—the Supersoul, the controller; tvam—Your Lordship; eva—indeed; kālaḥ—the time factor; bhagavān—the Supreme Personality of Godhead; viśnuḥ—all-pervading; avyayaḥ—imperishable; īśvaraḥ—controller; tvam—Your Lordship; mahān—the greatest; prakṛtiḥ—the cosmic manifestation; sūkṣmā—subtle; rajaḥ-sattva-tamaḥ-mayī—consisting of three modes of nature (passion, goodness and ignorance); tvam eva—Your Lordship is indeed; puruṣaḥ—the
Supreme Person; adhyakṣaḥ—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:

\[
\begin{align*}
\text{rupyatvāt tu jagad rūpaṁ} \\
\text{viṣnoḥ śākṣat sukhātmakam} \\
\text{nitya-pūrṇam samuddiśtaṁ} \\
\text{svarūpaṁ paramātmanaḥ}
\end{align*}
\]

**TEXT 32**

\[
\begin{align*}
grhyamānaiś tvam agrāhyo \\
vikāraiḥ prākṛtair guṇaiḥ \\
ko nv ihārhati vijnātum \\
prāk siddham guṇa-samvṛtaḥ
\end{align*}
\]

grhyamānaiḥ—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; *prākṛtaiḥ guṇaiḥ*—by the material modes of nature (*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*); *kaḥ*—who is there; *nu*—after that; *īha*—in this material world; *arhati*—who deserves; *vijnātum*—to know; *prāk siddham*—that which existed before the creation; *guṇa-saṁvṛtaiḥ*—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:

\[
\begin{align*}
\text{ataḥ śri-krṣṇa-nāmādi} \\
\text{na bhaved grāhyam indriyaiḥ} \\
\text{sevonmukhe hi jīhvādu} \\
\text{svayam eva sphuraty adaḥ} \\
\end{align*}
\]

(*Bhakti-rasāmṛta-sindhu* 1.2.234)

Krṣṇa’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 Krṣṇa perfectly? This is not possible. But, *sevonmukhe hi jīhvādu svayam eva sphuraty adah*: Krṣṇa 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 Krṣṇa in Śrīmad-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 Krṣṇa, then, since Krṣṇa is everything (*sarvaṁ khalv idam brahma*), one could understand Krṣṇa by seeing anything within this material world. But that is not possible.
Everything is resting on Kṛṣṇa, and everything is Kṛṣṇa, but this is not to be realized by persons on the material platform.

TEXT 33

"Tasmā tuṁ bhagavate vāsudeva vēdhaṁ
Aṭṭamahimne brahmaṁ nāmaḥ


trasmai tubhyarh bhagavate
vasudevāya vedhase
ātma-dyota-guṇaiḥ channamahimne brahmaṁ nāmaḥ

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; vasudevāya—unto Vāsudeva, the origin of Saṅkarṣaṇa, Pradyumna and Aniruddha; vedhase—unto the origin of creation; ātma-dyota-guṇaiḥ channamahimne—unto You whose glories are covered by Your personal energy; brahmaṁ—unto the Supreme Brahman; nāmaḥ—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 caturvyūha. 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**

\[yasyāvatārā jñāyante\]
\[śarīreṣu aśaṁgata\]
\[tais tair atulyātiṣayair\]
\[vīryair dehiṣv asaṁgataiḥ\]

\[sa bhavān sarva-lokasya\]
\[bhavāya vibhavāya ca\]
\[avatīrṇo 'ṁśa-bhāgena\]
\[sāmpratam patir āśiśām\]

*yasya*—of whom; *avatārāḥ*—the different incarnations, like Matsya, Kūrma and Varāha; *jñāyante*—are speculated; *śarīreṣu*—in different bodies, differently visible; *aśaṁgataḥ*—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; *asaṁgataiḥ*—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; *avatīrṇaḥ*—have now appeared; *āṁśa-bhāgena*—in full potency, with different parts and parcels; *sāmpratam*—at the present moment; *patiḥ āśiśām*—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):

\[
yadā yadā hi dharmasya
glānir bhavati bhārata
abhyyutthānam adharmasya
tadātmānaṁ srjāmy aham
\]

\[
paritrānāya sādhūnāṁ
vināśāya ca duṣkṛtāṁ
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
\]

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 māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ). Such men cannot understand that the events described by Vyāsa 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, Śakaṭāsura and Trāṇāvartāsura, 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 परममंगळः
वासुदेवाय शान्ताय यदृः 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 Vāsudeva, 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  भूमस्तवातुचरकिंकरी ।
दशरं नौ  भगवत  ऋष्येरातीदनुग्रहात् ॥३७॥

anujānīhi nau bhūmaṁ
tavānucara-kiṅkarau
darśanaṁ nau bhagavata
ṛṣer āśīd anugrahāt

anujānīhi—may we have permission; nau—we; bhūman—O greatest universal form; tava anucara-kiṅkarau—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; ṛṣeḥ—of the great saint Nārada; āśīt—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 sahasreṇu 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 nāradaḥ śambhūḥ), 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. Chāḍiyā 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 श्रवणी कथायां
हस्तिं च कर्मसु मनस्तव पादयोऽनेनः ।
स्तुत्यां शिरस्तव निवासजगत्यामाये
द्यि: सतां दर्शने दस्तु भवत-तानूनाम् ॥३८॥

vāṇī guṇanukathane śravanau kathāyām
hastau ca karmasu manas tava pādayor nah
smṛtyāṁ śiras tava nivāsa-jagat-praṇāme
dṛṣṭih satāṁ darśane 'stu bhavat-tanūnām

vāṇī—words, the power of speech; guṇa-anukathane—always engaged in talking about Your pastimes; śravanaḥ—the ear, or aural reception; kathāyām—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; smṛtyām—in remembrance always engaged in meditation; śiraḥ—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; satāṁ—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 kīrtanaṁ viṣṇoḥ
smaranaṁ pāda-sevanam
arcanam vandanam dāśyaṁ
sakhyam ātma-nivedanam

(Bhāg. 7.5.23)

Everything should be engaged in the service of the Lord. Hṛṣikeṇa hṛṣikeśa-sevanam bhaktir ucyate (Nārada-pańcarātra). 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 ekayaṁ grahyah: “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

श्रीसुक उवाच

इत्यं संकीर्तितस्तम्भयों भगवान गोकुलेश्वरः
दाम्रा चोलक्षेत्रे बद्रं ग्रहस्वाह गुष्कं ||३९||

śrī-śuka uvāca
ittham sankīrtitas tābhyaṁ
bhagavān gokuleśvaraḥ
Śūkadeva 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 gopīs, 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 gopīs and am subject to their chastisements.” In other words, Kṛṣṇa submits to being chastised and bound by the gopīs because of pure love and affection worthy of being praised by a devotee in so many ways.

TEXT 40

Śrī-bhagavān uvāca

jñātām mama puraivaitad
ṛṣiṇā karuṇātmanā
yac chrī-madāndhayor vāgbhir
vibhṛaṁśo 'nugrahaḥ kṛtaḥ

śri-bhagavān uvāca—the Supreme Personality of Godhead said;
jñātaṁ—everything is known; mama—to Me; purā—in the past; eva—indeed; etat—this incident; ṛṣinā—by the great sage Nārada; karuṇā-ātmanā—because he was very, very kind to you; yat—which; śri-madāndhayoh—who had become mad after material opulence and had thus become blind; vāgbhīḥ—by words or by cursing; vibhṛaṁśaḥ—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

sādhūnāṁ sama-cittānāṁ
sūtarāṁ mat-kṛtātmanāṁ
darśanān no bhaved bandhaḥ
puṁso 'ksṇoḥ savitur yathā
sādhūnām—of devotees; sama-cittānām—who are equally disposed toward everyone; sutarām—excessively, completely; mat-kṛtātmanām—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; puṁsah—of a person; akṣnoḥ—of the eyes; savitūḥ 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-śāstre kaya lava-mātra 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 vaisnava-aparādhas, or offenses to a sādhu, will have to take some time before being rectified. This is also indicated herein.

TEXT 42

तद्गच्छतं मतपरं नत्स्यावर सादनम् ।
सज्जातो यमि भानो वामीन्दितः परमोऽभवः ॥४२॥
tat gacchatam mat-paramau
nalakūvara śādanam
saṁjāto mayi bhāvo vām
īpsitaḥ paramo 'bhavaḥ

*tat gacchatam*—now both of you may return; *mat-paramau*—accepting Me as the supreme destination of life; *nalakūvara*—O Nalakūvara and Maṇigrīva; *śādanam*—to your home; *saṁjātaḥ*—being saturated with; *mayī*—unto Me; *bhāvāḥ*—devotional service; *vām*—by you; *īpsitaḥ*—which was desired; *paramaḥ*—supreme, highest, always engaged with all senses; *abhavaḥ*—from which there is no fall down 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**

श्रीशुकु उवाच

इत्युक्तः तौ परिक्रमयः प्रणम्य च पुनः पुनः ।
बद्धोलक्ष्यमामामन्यं जग्मतुदिनिन्दुमाराम् ॥४३॥

śrī-śuka uvāca

*ity uktau tau parikramya
praṇamya ca punah punah
baddholākhalam āmantrya
jagmatur diśam uttarām*
Śrī-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 Śrīmad-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 *ulākhala*, 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-caraṇa*). 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

Śrīṣuka uvāca

gopā nandādayah śrutvā
drumayoh patato ravam
tatrājagmuḥ kuru-śreṣṭha
nirghāta-bhaya-śaṅkitāḥ

śrī-śuka uvāca—Śrī Śukadeva Gosvāmi said; gopā—all the cowherd men; nanda-ādayah—headed by Nanda Mahārāja; śrutvā—hearing; drumayoh—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 Parikṣit; nirghāta-bhaya-śaṅkītāḥ—who were afraid of falling thunderbolts.

TRANSLATION

Śukadeva Gosvāmi continued: O Mahārāja Parikṣit, 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

bhūmyāṁ nipatitau tatra
dadṛṣur yamalārjunau

bhūmyāṁ nipatitau tatra
dadṛṣur yamalārjunau
babhramus tad avijnāya
lakṣyāṁ patana-kāraṇam

bhūmyāṁ—on the ground; nipatitau—which had fallen; tatra—there; dadṛṣuḥ—all of them saw; yamala-arjuna—the twin arjuna trees; babhramuḥ—they became bewildered; tat—that; avijnāya—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
उद्द्भिर विकर्षितं दाम्फ्रा बद्धं च बालकम्
कर्ष्येदं कुत्त आश्चर्यमुखत इति कातराः: || २ ||

ulūkhalam vikarṣantam
dāmnā baddham ca bālakam
kasyedaṁ kuta āscaryam
upṭātaḥ 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—wherefrom; āscaryam—these wonderful happenings; upṭātaḥ—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

bāla učur aneneti tiryag-gatam ulūkhalam
vikarṣatā madhya-gena
puruṣāv apy acakṣmahi

bālāḥ—all the other boys; ucuḥ—said; anena—by Him (Kṛṣṇa); iti—thus; tiryak—crosswise; gatam—which had become; ulūkhalam—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 जग्रहुः घटेतति तस्य तत्॥
बालशोत्पाटनं तवः केचिं सन्दिग्धचेतसः॥५॥

na te tad-uktam jagṛhur
na ghaṭeteti tasya tat
bālasyoṭpātanam tarvoh
kecit sandigṛha-cetasah

na—not; te—all the gopas; tat-uktam—being spoken by the boys; jagṛhuh—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; kecit—some of them; sandigṛha-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**

उद्देश्य विकर्षन्त दास्ता बढ़ैं स्मरणमज्ञ ।
विलोक्य नन्दः प्रहसंदनो विसुमोच ह ॥ ६ ॥

ulūkhalam vikarṣantam
dāmnā baddham svam ātmajam
vilokya nandah prahasad-
vadano vimumoca ha

_TRANSLATION_

When Nanda Maharaja 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**

गोपीभ: स्तोभिताःसुन्त्यव भगवान् बालवत् कषितु ।
उदायति कथिन्युभिस्तद्वो दाररेयन्नवतं ॥ ७ ॥
The Childhood Pastimes of Kṛṣṇa

\[
gopibhiḥ stobhito 'nṛtyad
bhagavān bālavat kvacit
udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat
\]

gopibhiḥ—by the gopīs (by flattery and offers of prizes); stobhitah—encouraged, induced; anrtyat—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

\[
\begin{align*}
bibharti kvacid ājñaptah \\
pīṭhakonmānapādukam \\
bāhu-kṣepam ca kurute \\
svānām ca prītim āvahan
\end{align*}
\]

bibharti—Kṛṣṇa would simply stand and touch articles as if unable to raise them; kvacit—sometimes; ājñaptah—being ordered; pīṭhaka-unmāna—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—inventing.
TRANSLATION

Sometimes mother Yaśodā and her gopi 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

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 Vrajavāsīs 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 Vrajabhumi, 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

kritihi bhoḥ phalaniṭi
śrutvā satvaram acyutaḥ
phalārthī dhānyam ādāya
yayau sarva-phala-pradah

kritihi—please come and purchase; bhoḥ—O neighborhood residents; phalaniṭi—ripe fruits; iti—thus; śrutvā—hearing; satvaram—very soon; acyutaḥ—Kṛṣṇa; phala-arthī—as if He wanted some fruits; dhānyam ādāya—capturing some grains of paddy; yayau—went to the fruit vendor; sarva-phala-pradah—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 Vrajabhumi, 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

\begin{align*}
\text{phala-vikrayini} & \text{ tasya} \\
\text{cyuta-dhanya-kara-dvayam} & \\
\text{phalair apurayad ratnaih} & \\
\text{phala-bhundam apuri ca} &
\end{align*}

\textit{phala-vikrayini—the aborigine fruit vendor, who was an elderly woman; \textit{tasya}—of Krsna; \textit{cyuta-dhanya—the paddy He brought to barter having mostly fallen; \textit{kara-dvayam—palm of the hands; \textit{phalaih apurayat—the fruit vendor filled His small palm with fruits; \textit{ratnaih—in exchange for jewels and gold; \textit{phala-bhundam—the basket of fruit; \textit{apuri ca—filled.}}}

TRANSLATION

While Krsna was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Krsna’s hands with fruits, and her fruit basket was immediately filled with jewels and gold.

PURPORT

In \textit{Bhagavad-gita} (9.26) Krsna says:

\begin{align*}
\text{patram puspaṁ phalam toyam} & \\
\text{yo me bhaktyā prayacchati} & \\
\text{tad ahaṁ bhakty-upahrtam} & \\
\text{aśnāmi prayatātmanah} &
\end{align*}

Krsna 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 \textit{bhakti} (\textit{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):

\[
\begin{align*}
yat karosi yad aśnāsi \\
yaj juhoṣi dadāsi yat \\
yat tapasyasi kaunteya \\
tat kuruṣva mad-arpaṇam
\end{align*}
\]

“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**

[Scriptural verse in Devanagari script]

\[sarit-tīra-gataṁ kṛṣṇaṁ bhagnārjunam athāhva yat\]
TRANSLATION

Once, after the uprooting of the yamala-arjuna trees, Rohini-devi went to call Rama and Krsna, who had both gone to the riverside and were playing with the other boys with deep attention.

PURPORT

Mother Yasodā was more attached to Kṛṣṇa and Balarāma than Rohini-devi was, although Rohini-devi was the mother of Balarāma. Mother Yasodā sent Rohini-devi to call Rama and Kṛṣṇa from Their play, since it was the right time for lunch. Therefore Rohini-devi went to call Them, breaking Their engagement in play.

TEXT 13

नोपेयातां यदाहृती क्रिडासंगने पुत्रकोः ।
यसोदां प्रेषयामास रोहिणि पुत्रवत्सलाम् ||१३१||

nopeyātāṁ yadāhūtau
kriḍā-saṅgena putrakau
yasodāṁ presayāṁ āsa
rohini putra-vatsalam

na upeyātāṁ—would not return home; yadā—when; āhūtāu—They were called back from playing; kriḍā-saṅgena—because of so much attachment to playing with other boys; putrakau—the two sons (Kṛṣṇa and Balarāma); yasodāṁ presayāṁ āsa—sent mother Yasodā to call Them;
The Childhood Pastimes of Kṛṣṇa

rohini—mother Rohini; putra-vatsalam—because mother Yasodā was a more affectionate mother to Kṛṣṇa and Balaraṁa.

TRANSLATION

Because of being too attached to playing with the other boys, Kṛṣṇa and Balaraṁa did not return upon being called by Rohini. Therefore Rohini sent mother Yasodā to call Them back, because mother Yasodā was more affectionate to Kṛṣṇa and Balaraṁa.

PURPORT

Yaśodām praśayām āsa. These very words show that since Kṛṣṇa and Balaraṁa did not care to return in response to the order of Rohini, Rohini thought that if Yasodā called They would have to return, for Yasodā was more affectionate to Kṛṣṇa and Balaraṁa.

TEXT 14

Kṛidadantaṁ sa sutaṁ bālaṁ
ati velam saha agrājam
yaśodājohavit kṛṣṇam
putra sneha snuta stanī

kṛidadantam—engaged in playing; sā—mother Yaśodā; sutam—her son; bālaṁ—with the other boys; ati velam—although it was too late; saha agrājam—who was playing with His elder brother, Balaraṁa; yaśodā—mother Yaśodā; ajohavit—called (“Kṛṣṇa and Balaraṁa, 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 Balaraṁa, 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 ajohavit 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**

\[
\begin{align*}
\text{krṣṇa} & \quad \text{krṣṇāravindākṣa} \\
\text{tāta} & \quad \text{ehi stanaṁ piba} \\
\text{alam} & \quad \text{vihāraiḥ ksut-ksāntaḥ} \\
\text{krīḍā-śrānto} & \quad \text{ʿsi putraka}
\end{align*}
\]

krṣṇa krṣṇāravinda-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-ksāntaḥ—tired because of hunger; krīḍā-śrāntaḥ—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**

\[
\begin{align*}
\text{he} & \quad \text{rāmāgaccha tātāsu} \\
\text{sānujaḥ} & \quad \text{kula-nandana}
\end{align*}
\]

he rāmāgaccha tātāsu
sānujaḥ kula-nandana
prātar ēva kṛtahāras
tad bhavān bhoktum arhati

he rāma—my dear son Balarāma; āgaccha—please come here; tāta—my dear darling; āsū—immediately; sa-anujah—with Your younger brother; kula-nandana—the great hope of our family; prātah ēva—certainly in the morning; kṛta-āhārah—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

pratikṣate tvāṁ dāśārha
bhokṣyamāṇo vrajādhipaḥ
ehy āvayoh priyam dhehi
sva-grhān yāta bālakāḥ

pratikṣate—is waiting; tvāṁ—for both of You (Kṛṣṇa and Balarāma); dāśārha—O Balarāma; bhokṣyamāṇaḥ—desiring to eat; vraja-adhipaḥ—the King of Vraja, Nanda Mahārāja; ehi—come here; āvayoh—our; priyam—pleasure; dhehi—just consider; sva-grhān—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

bhūtānukṣpitādīssvatāḥ putrā bhajanābhah  
janmāvahii te ‘dya bhavati dehi gāh śucī
dhuli-dhūsinaraṅgas tvam  
putra majjanam āvaha  
janmarkṣam te ’dya bhavati  
viprebyo dehi gāh śucīḥ

dhūli-dhūsarita-aṅgah 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; viprebyah—unto the pure brāhmaṇas; dehi—give in charity; gāh—cows; śucīḥ—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.”
Text 19] The Childhood Pastimes of Kṛṣṇa

Yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat. As advised in Bhagavad-gītā (18.5), sacrifice, charity and austerity should never be given up. Yajño dānam tapaś caiva pāvanāni maniśiṁāṁ: 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 tapaḥ), or all of them together.

TEXT 19

पस्य पत्न्य व्यस्ते मातृमृष्टान् स्वल्पक्ष्तात्।
ल्ल च ख्वातः कृताहरे विहरसा स्वल्पक्ष्तः।।।१९।।

paśya paśya vayasyāṁs te
mātṛ-mṛṣṭān svalaṅkṛtān
tvam ca snātah kṛtāhāro
viharasva svalaṅkṛtāh

paśya paśya—just see, just see; vayasyāṁ—boys of Your age; te—Your; mātṛ-mṛṣṭān—cleansed by their mothers; su-a-laṅkṛtān—decorated with nice ornaments; tvam ca—You also; snātah—after taking a bath; kṛta-āhāraḥ—and eating Your lunch; viharasva—enjoy with them; su-a-laṅkṛtāḥ—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

Srīmad-Bhāgavatam

Canto 10, Ch. 11

My dear Maharāja Parikṣit, 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

नन्दादयः समागम्य व्रजकार्यसमन्त्यत्वः ||२१||

śrī-śuka uvāca

gopa-ṛddhā mahotpātān
anubhūya bṛhadvane
nandādayāḥ samāgamyā
vraja-kāryam amantrayan

śrī-śukadeva Gosvāmi said; gopa-ṛddhā—the elderly persons among the cowherd men; mahā-utpātān—very great disturbances; anubhūya—after experiencing; bṛhadvane—in the place known as Brḥadvana; nandā-ādayāḥ—the cowherd men, headed by Nanda Mahārāja; samāgamyā—assembled, came together; vraja-kāryam—the business of Vrajabhūmi; amantrayan—deliberated on how to stop the continuous disturbances in Mahāvana.

TRANSLATION

Śrī Śukadeva Gosvāmi 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

तत्रोपान्तनन्दानामह गोपो ज्ञानवयोधिकः ||

देशकालायंततच्छः प्रियक्रृत रामकृष्ण्योः ||२२||

tatropānanda-nāmāha
goṇa jñāna-vayo-’dhiḥ
deśa-kālārtha-tattva-jñāḥ
priya-krṣā rāma-krṣṇayoh

tatra—in the assembly; upānanda-nāmā—by the name Upānanda (the elder brother of Nanda Mahārāja); āha—said; gopāḥ—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-kṛṣṇayoh—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

उत्थातयम्‍यम इति 'स्माभिः
गोकुलस्य हितायिसिभि
अयांत्र अत्र महोपताः
बालनाम्‍या हेतावह

utthātavyam—now this place should be left; itah—from here, from Gokula; asmābhīḥ—by all of us; gokulasya—of this place, Gokula; hitaisibhiḥ—by persons who desire good for this place; āyānti—are happening; atrā—here; mahā-utpātāḥ—many great disturbances; bālānāṁ—for the boys like Rāma and Kṛṣṇa; nāśa-hetavah—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

हरेरुप्रहात्नुमन्त्वशोपिर
नापतू

॥२४॥
The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtana, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

**TEXT 25**

The childhood pastimes of Kṛṣṇa

---

**TRANSLATION**

Then again, the demon Trāvārta, 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

 yan na mriyeta drumayor
   antaram prāpya bālakaḥ
   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; bālakaḥ asau—that child, Kṛṣṇa; anyatamah—another child; vā api—or; tat apy 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

 yāvad autpātiko 'riṣṭo
   vrajaṁ nābhibhaved itaḥ
   tāvad bālān upādāya
   yāsyāmo 'nyatra sānugāḥ

   yāvat—so long; autpātikaḥ—disturbing; āriṣṭaḥ—the demon; vṛjaṁ—this Gokula Vrajabhumi; na—not; abhibhavet itaḥ—go away from this place; tāvat—so long; bālān upādāya—for the benefit of the
The Childhood Pastimes of Kṛṣṇa

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

vanam vṛndāvanaṁ nāma
paśavyam nava-kānanam
gopa-gopi-gavāṁ sevyam
punyādri-trṇa-viṛudham

vanam—another forest; vṛndāvanaṁ nāma—named Vṛndāvana; paśavyam—a very suitable place for maintenance of the cows and other
animals; *nava-kānanam*—there are many new gardenlike places; *gopa-gopi-gavām*—for all the cowherd men, the members of their families, and the cows; *sevyam*—a very happy, very suitable place; *punya-adri*—there are nice mountains; *tr̥ṇa*—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 gopis 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**

\[\text{tat tatrādyaiwa yāsyāmaḥ} \]
\[\text{śakatān yuṅkta mā ciram} \]
\[\text{godhanāny agrato yāntu} \]
\[\text{bhavatāṁ yadi rocate} \]

*tat*—therefore; *tatra*—there; *adya eva*—just today; *yāsyāmaḥ*—let us go; *śakatān*—all the carts; *yuṅkta*—make ready; *mā ciram*—without delay; *go-dhanāni*—all the cows; *agrataḥ*—in front; *yāntu*—let them go; *bhavatāṁ*—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

तच्छृत्वैकविषयो गोपा: साधु साधिति बादिनः ।
ब्रजान्तर विष्णु विष्णु समायुज्य यथौ रूद्धपरिच्छदाः॥३०॥

tac chrutvaika-dhiya gopāḥ
sādhu sādhu iti vādinaḥ
vrajan svān svān samāyujya
yayu rūḍha-paricchadāḥ

*tat śrutvā*—hearing this advice of Upānanda’s; *eka-dhiyaḥ*—voting unanimously; *gopāḥ*—all the cowherd men; *sādhu sādhu*—very nice, very nice; *iti*—thus; *vādinaḥ*—speaking, declaring; *vrajan*—cows; *svān svān*—own respective; *samāyujya*—assembling; *yayuḥ*—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

व्रजान् बालान् खियो राजन् सर्वोपकरणानि च।
अनः खारोप्य गोपालायत्ता आचत्रासनाः॥३१॥
गोधनानि पुरस्कृत्य भक्तास्यापूर्वे सर्वेऽः ।
तृष्णेषोषण महत यथौ सहपुरोहिताः॥३२॥

*vṛddhān bālan striyo rājan*
sarvopakaraṇāni ca
anahsv āropya gopālā
yattā ātta-sarāsanāḥ

godhanāni puraskṛtya
śrīgāny āpūrya sarvataḥ
tūrya-ghoṣena mahatā
yayuḥ saha-purohitāḥ

vrddhān—first all the old men; bālān—children; striyah—women; rājan—O King Parikṣit; sarva-upakaraṇāṇī ca—then all sorts of necessities and whatever belongings they had; anaḥsu—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; śrīgāṇi—bugles or horns; āpūrya—vibrating; sarvataḥ—all around; tūrya-ghoṣena—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 रुद्रया नूतुकुचुकुमकान्तयः ।
कृष्णलीलाजयः प्रीत्या निन्द्व-रुद्रयः सुवाससः ॥ ३३॥

gopyo rudra-rathā nūtana-
kuca-kunśkuma-kāntayah
krṣṇa-līlā jaguḥ prītyā
niśka-kaṇṭhyah suvāsasah
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 kuńkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.

**TRANSLATION**

Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇidevi, 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 Rohiṇī 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 Rohiṇī looked very beautiful.

TEXT 35

vrndāvanarāḥ sampraviśya
sarva-kāla-sukhāvaham
tatra cakrur vrajavāsam
śakatair ardha-candravat

vrndāvanam—the sacred place by the name Vrndavana; 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; śakataiḥ—by the bullock carts; ardha-candravat—making a semicircle like a half moon.

TRANSLATION

In this way they entered Vrndavana, 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:

śakatī-vāṭa-paryantaś
candrārdha-kāra-saṁsthite

And as stated in the Hari-varṇa:

kaṇṭakībhiḥ pravrddhābhis
tathā kaṇṭakībhir drumaiḥ
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.

**TRANSLATION**

O King Parikṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.
evam—in this way; *vraja-okasām*—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-kālena*—in due course of time; *vatsa-pālau*—to take care of the calves; *babhūvatuḥ*—were grown up.

**TRANSLATION**

In this way, Kṛṣṇa and Balarama, 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 Balarama 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 *brahmana* families were not meant for academic education. The *brahmanas* were trained in a literary, academic education, the *kṣatriyas* were trained to take care of the state, and the *vaiṣyas* 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 Balarama taught us by Their personal behavior. Kṛṣṇa took care of the cows and played His flute, and Balarama took care of agricultural activities with a plow in His hand.
with other boys of the same profession (cowherd boys); cārayām āsatuk—tended; vatsān—the small calves; nānā—various; krīḍā—sporting; paricchadāu—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**

\[
\begin{align*}
\text{kvacit} & \text{ vādayata venum} \\
\text{kṣepaṇaih} & \text{kṣipatah kvacit} \\
\text{kvacit pādaih} & \text{kiṅkiṇībhihi} \\
\text{kvacit kṛtrima-go-vṛṣaiḥ} & \\
\text{vṛṣāyamāṇau} & \text{nardantau} \\
\text{yuyudhāte} & \text{parasparam} \\
\text{anukṛtya} & \text{rutair jantūṁś} \\
\text{ceratuḥ} & \text{prākṛtau yathā}
\end{align*}
\]

kvacit—sometimes; vādayataḥ—blowing; venum—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; kiṅkiṇībhiḥ—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 āmalaki. 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. Kuṭjat-kokila-hamsa-sārāsa-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 वत्सांशरयतोः स्वकैः ||
वयस्येः कृष्णवल्लोचनपुर्वदेवत्य आगमत ॥४१॥

kadācid yamunā-tire
vatsāṁś cārayatoh svakaih
vayasyaiḥ kṛṣṇa-balayor
jighāmsur daitya āgamat

kadācit—sometimes; yamunā-tire—on the bank of the Yamunā; vatsān—the calves; cārayatoh—when They were tending; svakaiḥ—Their own; vayasyaiḥ—with other playmates; kṛṣṇa-balayor—both Kṛṣṇa and Balarāma; jighāmsuḥ—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

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

gṛhiṭvāpara-pādāḥhyāṁ saha-lāṅgūlaṁ acyutaḥ
bhramayitvā kapitthāgre
prāhinod gata-jīvītamo
sa kapitthaire mahā-kāyaḥ
pātyamānaiḥ papaṭa ha

grhitvā—capturing; aparapādabhyaṁ—with the hind legs; saha—
along with; lāṅgulam—the tail; acyutaḥ—Krṣṇa, the Supreme Per-
sonality of Godhead; bhramayitvā—twirling around very severely;
kapittha-agre—on the top of a kapittha tree; prāhinot—threw him;
gata-jīvītam—lifeless body; saḥ—that demon; kapitthaiḥ—with the
kapittha trees; mahā-kāyaḥ—assumed a great body; pātyamānaiḥ—
and while the tree fell down; papāta ha—he fell dead on the ground.

TRANSLATION

Thereafter, Śrī Krṣṇa 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

Krṣṇa 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 kṣatbel-
phala. The pulp of this fruit is very palatable. It is sweet and sour, and
everyone likes it.

TEXT 44

tam vikṣya vismitā bālāḥ
śaśaṁsuḥ sādhu sādhu iti
devās ca parisantuṣṭā
babhūvuḥ puspa-varṣīnaḥ

tam—this incident; vikṣya—observing; vismitāḥ—very much aston-
ished; bālāḥ—all the other boys; śaśaṁsuḥ—praised highly; sādhu
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-varṣīṇāḥ—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

\[
\text{t} \text{a} \text{u} \text{ v} \text{a} \text{t} \text{s} \text{a} \text{-p} \text{ālakau} \text{ b} \text{hūtvā} \\
\text{sa} \text{rva-} \text{l} \text{oka} \text{ik-a} \text{-p} \text{ālakau} \\
\text{s} \text{a} \text{prātar-āsau} \text{ go-vatsāmś} \\
\text{c} \text{ārayantau} \text{ vicera} \text{tu} \text{ḥ}
\]

\text{t} \text{a} \text{u}—Kṛṣṇa and Balarama; \text{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-āsau—finishing breakfast in the morning; go-vatsān—all the calves; cārayantau—tending; viceraṭuḥ—wandered here and there.

TRANSLATION

After the killing of the demon, Kṛṣṇa and Balarama finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarama, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

PURPORT

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkrītām. Kṛṣṇa’s daily business here in this material world was to kill the duṣkrītīs. 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

svam svam vatsa-kulam sarve
pāyayiṣyanta ekadā
gatvā jalāśayābhyāsam
pāyayitvā papur jalam

 svam svam—own respective; vatsa-kulam—the group of calves; sarve—all the boys and Kṛṣṇa and Balarāma; pāyayiṣyantaḥ—desiring to have them drink water; ekadā—one day; gatvā—going; jala-āśaya-abhyāsam—near the water tank; pāyayitvā—after allowing the animals to drink water; papur 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

te tatra dadrśur bālā
mahā-sattvam avasthitam
tatrasur vajra-nirbhinnam
gireh śṛṅgam iva cyutam
te—they; tatra—there; dadṛśuḥ—observed; bālāḥ—all the boys; mahā-sattvam—a gigantic body; avasthitam—situated; tatraśuḥ—became afraid; vajra-nirbhinnam—broken by a thunderbolt; gireḥ śṛṅgam—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

sa vai bako nāma mahān
asuro baka-rūpa-dhṛk
āgatyā sahasā krṣṇaṁ
tīkṣṇa-tuṇḍaḥ āgrasat balī

saḥ—that creature; vai—indeed; bakaḥ nāma—by the name Bakāsura; mahān asuraḥ—a great, gigantic demon; baka-rūpa-dhṛk—assumed the bodily shape of a big duck; āgatyā—coming there; sahasā—all of a sudden; krṣṇaṁ—Krṣṇa; tīkṣṇa-tuṇḍaḥ—sharp beak; āgrasat—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 Krṣṇa.

TEXT 49

krṣṇaṁ mahā-baka-grastam
dṛṣṭvā rāmādayo 'rbhakāḥ
Srimad-Bhagavatam  
[Canto 10, Ch. 11]

babhūvur indriyāṇīva
vinā prāṇam vicetasah

kṛṣṇam—unto Kṛṣṇa; mahā-baka-grastam—swallowed by the great duck; dṛṣṭvā—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 rukmiṇī-haraṇa, the kidnapping of Rukmiṇī. When Kṛṣṇa, after kidnapping Rukmiṇī, was attacked by all the kings, Rukmiṇī was momentarily bewildered, until the Lord took the proper steps.

TEXT 50

tam tālu-mūlam pradahantam agnivad
gopāla-sūnum pitaram jagad-guroḥ
caccharda sadyo 'tiruṣāksatam bakas
tuṇḍena hantuṁ punar abhyapadyata

tam—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;
The Childhood Pastimes of Kṛṣṇa

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 tathāiva 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

tam āpatantam sa nigrhya tuṇḍayor
dorbhyām bakaṁ kaṁsa-sakham satāṁ patiḥ
paśyatsu bālesu daddāra lilayā
mudāvaho viṇaṇavad divaukasāṁ

tam—unto Bakāsura; āpatantam—again endeavoring to attack Him; saḥ—Lord Kṛṣṇa; nigrhya—capturing; tuṇḍayoh—by the beak;
When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kaṁsa, 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 viraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.

TRANSLATION

dorbhyāṁ—with His arms; bakam—Bakāsura; kaṁsa-sakham—who was the friend and associate of Kaṁsa; satāṁ patiḥ—Lord Kṛṣṇa, the master of the Vaiṣṇavas; paśyatu—while observing; bālecu—all the cowherd boys; dadāra—bifurcated; lilāyā—very easily; mudā-āvahah—this action was very much pleasing; viraṇa-vat—like the grass called viraṇa (as it is bifurcated); divaukasāṁ—to all the denizens of heaven.

TEXT 52

तदा बकारिः सुरलोकवासिनः:
समाकिरन् नन्दनमल्लिकादिदिनि ।
समीङ्गिरे चानकश्रुसंतवै
लद्द वीक्ष्य गोपालसुता विसिसिरे ||५२||

tadā bakārim sura-loka-vāsinaḥ
samākirān nandana-mallikādibhiḥ
samīdhere caṇaka-śaṅkha-saṁstavais
tad viṅsya gopāla-sutā visismire

tadā—at that time; baka-arim—unto the enemy of Bakāsura; sura-loka-vāsinaḥ—the celestial denizens of the higher planets; samākiran—showered flowers; nandana-mallikā-ādibhiḥ—with such flowers as mallikā, which are grown in Nandana-kānana; samīdhere—and; āṇaka-śaṅkha-saṁstavaiḥ—by celestial kettledrums and conchshells, accompanied with prayers; tat viṅsya—by seeing this; gopāla-sutā—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

muktam bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ
sthānāgataṁ tam parirabhya nirvṛtāḥ
praṇīya vatsān vrajam etya taj jaguḥ

muktam—thus released; baka-āsyāt—from the mouth of Bakāsura; upalabhya—getting back; bālakā—all the boys, the playmates; rāmādayaḥ—headed by Balarama; prāṇam—life; iva—like; indriyaḥ—senses; gaṇaḥ—all of them; sthāna-āgataṁ—going to their own place; tam—unto Kṛṣṇa; parirabhya—embracing; nirvṛtāḥ—being freed from the danger; praṇīya—after collecting; vatsān—all the calves; vrajam etya—returning to Vrajabhumi; taj 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 Balarama, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhumi, 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

srutvā tad vismitā gopa
gopyaś cātipriyādṛtāḥ
pretyāgatam ivotsukyād
aišanta trṣitekṣanāḥ

srutvā—after hearing; tat—these incidents; vismitā—being struck with wonder; gopaḥ—the cowherd men; gopyaḥ ca—and their respective wives; ati-priya-ādṛtāḥ—received the news with great transcendental pleasure; pretya āgatam iva—that thought that it was as if the boys had returned from death; utsukyāt—with great eagerness; aiśanta—began to look upon the boys; trṣita-ikṣanāḥ—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 मृत्योऽभवन।
अप्या सीद्र विप्रियं तेषां कुञ्जं पूर्णं यथो भयम्।

\[
\begin{align*}
\text{aho batāsyā bālasya} \\
\text{bahavo mṛtyavo 'bhavan} \\
\text{apy āsid vipriyam teśām} \\
\text{kṛtam pūrvaṁ yato bhayam}
\end{align*}
\]

*ahō bata—* it is very astonishing; *asya—* of this; *bālasya—* Kṛṣṇa; *bahavo—* many, many; *mṛtyavo—* causes of death; *abhavan—* appeared; *api—* still; *āsid—* there was; *vipriyam—* the cause of death; *teśām—* of them; *kṛtam—* done; *pūrvaṁ—* 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**

अयाप्यगमितवन्त्येनं नैव ते घोरदर्शना।
जिष्ठायेनमासाय नस्यन्त्यचौ पतज्ज्वत॥५६॥

\[
\begin{align*}
\text{athāpy abhibhavanty enaṁ} \\
\text{naiva te ghora-darśanāḥ}
\end{align*}
\]
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; jighāṁsayā—because of envy; enam—unto Kṛṣṇa; āsādyaya—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 duśkrām (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

ahō brahmavidāṁ vāco
nāsatiḥ santi karhicit
gargo yad āha bhagavān
anvabhāvi tathaiva tat

ahō—how wonderful it is; brahma-vidāṁ—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 Brahmā 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-jijnāsā. To make one’s life perfect—in the past, present and future—one must learn about Brahmā. 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 कृष्णरामकथ्यां गुदाः ।
कुर्वन्तो रमणाणां नाविन्दनो भवेदनाम्।।५८।।

iti nandādayo gopāḥ
kṛṣṇa-rāma-kathāṁ mudā
kurvanto ramamāṇāṁ ca
nāvindan bhava-vedanāṁ

iti—in this way; nanda-ādayaḥ—all the cowherd men, headed by Nanda Mahārāja; gopāḥ—cowherd men; kṛṣṇa-rāma-kathāṁ—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-līlās that appear in Śrīmad-Bhāgavatam. Sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrāsubhis tat-kaṇṭāt (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.

anarthopāśamāṁ sāksād
bhakti-yogam adhokṣaje
lokaśyājānato vidvāṁś
cakre sātvata-sanhitām

(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 Śrīmad-Bhāgavatam. There is no need of austerities and penances, which in this age are very difficult to perform. Śrī Caitanya Mahāprabhu has therefore declared, sarvātmānāṁ snanam param vijayate śrī-kṛṣṇa-saṅkīrtanaṁ. By our Kṛṣṇa consciousness movement, we are trying to distribute Śrīmad-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

evam vihāraḥ kau maśraḥ
kaumāraṁ jahatur vṛaja
nilāyanaiḥ setu-bandhair
markaṭotplavanādibhiḥ

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 Kaṁsa, 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 pauganda 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

śrī-sūka uvāca

kvacid vanāśāya mano dadhad vrajāt
prātaḥ samutthāya vayasya-vatsapān
prabodhayāḥ chrṇga-raveṇa cārunā
vinirgato vatsa-puraḥsaro hariḥ

śrī-sukah uvāca—Śrī Śukadeva Gosvāmī said; kvacit—one day; vanāśāya—just to enjoy a picnic in the forest; manah—mind; dadhat—gave attention; vrajāt—and went out of Vrajabhumi; 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; chrṇga-raveṇa—by sounding the bugle made of horn; cārunā—very beautiful; vinirgataḥ—came out of Vrajabhumi; vatsa-puraḥsaro—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

tenaiva sākam prthukāḥ sahasraśāh
snigdhāḥ suśig-vetra-viśāṇa-venavāh
svān svān sahasropari-sanākhyaśānti
vatsān puraskṛtya vinirvayur mudā

tena—Him; eva—indeed; sākam—accompanied by; prthukāḥ—the boys; sahasraśāh—by the thousands; snigdhāḥ—very attractive; su—beautiful; śīk—lunch bags; vetra—sticks for controlling the calves; viśāṇa—horn bugles; venavāh—flutes; svān svān—their own respective; sahasra-upari-sanākhyaśāh anvitan—numbering over a thousand; vatsān—the calves; purah-kṛtya—keeping in front; vinirvayuḥ—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.
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. Atah 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 Brhad-bhāgavatāmṛta:
Sri Sanatana Gosvami, in the Brhad-bhagavatamrta, states that since everything about Krishna is unlimited, nothing is impossible for Him. It is in this sense that we have to understand this verse.

**TEXT 4**

<table>
<thead>
<tr>
<th>The Killing of the Demon Aghasura</th>
</tr>
</thead>
<tbody>
<tr>
<td>evam prabhoh priyannam ca</td>
</tr>
<tr>
<td>dharmna ca samayasya ca</td>
</tr>
<tr>
<td>avicintya-prabhavatvad</td>
</tr>
<tr>
<td>atrat kincin na durghatam</td>
</tr>
</tbody>
</table>

Although all these boys were already decorated by their mothers with ornaments of kaca, guijnja, 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**

<table>
<thead>
<tr>
<th>The Killing of the Demon Aghasura</th>
</tr>
</thead>
<tbody>
<tr>
<td>phala-prabala-stavaka-</td>
</tr>
<tr>
<td>sumanah-piccha-dhatubhih</td>
</tr>
<tr>
<td>kaca-guinjma-nani-svarna-</td>
</tr>
<tr>
<td>bhusita api abhushayan</td>
</tr>
</tbody>
</table>

phala—fruits from the forest; prabala—green leaves; stavaka—bunches; sumanaha—beautiful flowers; piccha—peacock feathers; dhatubhih—very soft and colorful minerals; kaca—a kind of gem; guijnja—small conchshells; mani—pearls; svarna—gold; bhusitah—although decorated; api abhushayan—in spite of being decorated by their mothers, the boys decorated themselves still more with the above-mentioned articles.
muṣṇanto 'nyonya-śikyādin
jñātān ārāc ca cikṣipuḥ
tatratyāḥ ca punar dūrād
dhasantaḥ ca punar dāduḥ

muṣṇantaḥ—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 dūrāt—then again threw farther away; hasantaḥ ca punah dāduḥ—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 jaḍa. The Kṛṣṇa consciousness movement is meant to train one how to transfer oneself from the jaḍa to the Brahman, because human life is meant for this purpose. Athato 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.
The Killing of the Demon Aghāsura

TEXT 6

yadi dūram gataḥ krṣṇo
vana-śobhekaṇāya tam
aham pūrvam aham pūrvam
iti saṁsṛṣya remire

yadi—if; dūram—to a distant place; gataḥ—went; krṣṇa—the Supreme Personality of Godhead; vana-śobha—the beauty of the forest; ikṣaṇaḥ—for visiting and enjoying; tam—unto Krṣṇa; aham—first; pūrvam—first; aham—first; pūrvam—first; iti—in this way; saṁsṛṣya—by touching Him; remire—they enjoyed life.

TRANSLATION

Sometimes Krṣṇa 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 Krṣṇa! I shall touch Krṣṇa first!” In this way they enjoyed life by repeatedly touching Krṣṇa.

TEXTS 7–11
kécit—some of them; venín—flutes; vādayantah—blowing; dhmāntah—bugling; śrṅgāni—the horn bugles; kecana—someone else; kécit—someone; bhrṅgaiḥ—with the bumblebees; pragāyantah—singing along with; kūjantah—imitating the sound of; kokilaiḥ—with the cuckoos; pare—others; vicchāyābhīḥ—with running shadows; pradhāvantah—someone running on the ground after the birds; gacchantah—going along; sādhu—beautiful; hāmsakaiḥ—with the swans; bakaiḥ—with the ducks sitting in one place; upaviśantah ca—sitting silently like
The Killing of the Demon Aghāsura

them; nrtyantah ca—and dancing with; kalāpibhiḥ—with the peacocks; vikarsantah—attracting; kīṣa-bālān—the young monkeys; ārohantah ca—gliding over; tāih—with the monkeys; drumān—the trees; vikurvantaḥ ca—exactly imitating them; tāih—with the monkeys; sākam—along with; plavantaḥ ca—gliding over; palāśīṣu—on the trees; sākam—along with; bhekaḥ—with the frogs; vilaṅghantaḥ—jumping like them; saritaḥ—the water; srava-samplutāḥ—became wet in the water of the river; vihasantaḥ—laughing; prāticchāyāḥ—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-daivatena—with the Supreme Personality of Godhead; māyā-āśritānām—for those in the clutches of material energy; nara-dārakeṇa—with Him who is like an ordinary child; sākam—along with; vijahruḥ—enjoyed; kṛta-puṇya-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 Śrila Rūpa Gosvāmī, tasmāt kaṇāpy upāyena manah kṛṣṇe niṣeṣayet (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 paritvajjya mām ekaṁ saraṇam vraja. Śrīmad-Bhāgavatam is the easiest way of directly approaching Kṛṣṇa. Īśvārāḥ sadyo hrday avarudhyate 'tra kṛtibhibhū suśrūṣubhis 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 ca kriṣvāsatvata-saṁhitām (Bhāg. 1.7.6). The secret of success is unknown to people in general, and therefore Śrīla Vīyāsadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the Śrīmad-Bhāgavatam. Śrīmad-bhāgavatam purāṇam amalāṁ yad vaiśṇavānāṁ priyām (Bhāg. 12.13.18). For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, Śrīmad-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 Śrīmad-Bhāgavatam, we do not know what the next body will be. But if one adheres to these two books—Bhagavad-gītā and Śrīmad-Bhāgavatam—one is sure to obtain the association of Kṛṣṇa in the next life (tyaktvā deham punar janma naiti māṁ eti so ‘ṛjuna). Therefore, distribution of Śrīmad-Bhāgavatam all over the world is a great welfare activity for theologians, philosophers, transcendentalists and yogīs (yoginām api sarveṣāṁ), as well as for people in general. Janma-lābhāḥ paraḥ pūrṇāṁ 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

yat-pāda-pāṁsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyaḥ
sa eva yad-dṛg-visayah 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-ātmabhīḥ—by persons able to control the mind; yogibhiḥ—by such yogīs (jñāna-yogīs, rāja-yogīs, dhyāṇa-yogīs, etc.); api—indeed; alabhyaḥ—cannot be achieved; saḥ—the Supreme Personality of Godhead; eva—indeed; yat-dṛk-visayah—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; atah—therefore; vṛaja-okasām—of the inhabitants of Vrajabhūmi, Vṛndāvana.

TRANSLATION

Yogīs 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

My dear King Parikṣit, 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 yogamāya, 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

द्रष्टवर्भाकान कृष्णमुखानवासुरः
कंसानुशि:स बक्कीवकानुजः।
अर्थं तु मे सोदरनाशकृत्यः
द्रष्टोमेंतं सबलं हामिषे ॥१४॥

drṣṭvārbhakān kṛṣṇa-mukhān aghāsuraḥ
kaṁśānuśiṣṭaḥ sa baki-bakānujaḥ
ayam tu me sodara-nāśa-kṛt tayor
dvayor mamainam sa-balam hāniṣye

drṣṭvā—after seeing; arbhakān—all the cowherd boys; kṛṣṇa-
mukhān—headed by Kṛṣṇa; aghāsuraḥ—the demon by the name
Aghāsura; kaṁśa-anuśiṣṭaḥ—sent by Kaṁsa; saḥ—he (Aghāsura);
baki-baka-anujāḥ—the younger brother of Pūtanā and Bakāsura;
ayam—this Kṛṣṇa; tu—indeed; me—my; sodara-nāśa-kṛt—the killer
of my brother and sister; tayoh—for my brother and sister; dvayoh—
for those two; mama—my; enam—Kṛṣṇa; sa-balam—along with His
assistants, the cowherd boys; hāniṣye—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 मत्सुहर्दोस्तिलापः
कुतास्तदा नष्टसमा व्रजासः।
प्राणे गते वर्षम्सु का नु चिन्ता
प्रजासय: प्राणमृत्तो हि ये ते ॥१५॥

ete yadā mat-suhrdōs tilāpah
kṛtās tādā naṣṭa-samā vrajaukasaḥ
prāne gate varṣmasu kā nu cintā
prajāsavaḥ prāṇa-bhṛto hi ye te

etē—this Kṛṣṇa and His associates, the cowherd boys; yadā—when; mat-suhrdōh—of my brother and sister; tila-āpah kṛtāḥ—become the last ritualistic ceremonial offering of sesame and water; tādā—at that time; naṣṭa-samāḥ—without life; vṛaja-okasaḥ—all the inhabitants of Vrajabhūmi, Vṛndāvana; prāne—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

Aghāṣura 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 व्यवसाजगरं व्रहु चपुः
सं योजनायाममहाद्रिपीवरस् ॥
The Killing of the Demon Aghāsura

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 Kṛṣṇa and His associates the cowherd boys.

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 Kṛṣṇa and His associates the cowherd boys.

TEXT 17
dharā—on the surface of the globe; adhara-oṣṭhaḥ—whose lower lip; jalada-uttara-oṣṭhaḥ—whose upper lip was touching the clouds; darī-ānana-antaḥ—whose mouth was expanded very widely like a mountain cave; giri-śrīga—like a mountain peak; damśṭraḥ—whose teeth; dhvānta-antaḥ-āsyah—within whose mouth the atmosphere was as dark as possible; vitata-adhva-jihvāḥ—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

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 सत्त्वकु ṭां पुरः स्थितम् ।
अस्तत्रस्माःसन्यासव्यालुटण्डायते न वा ||१९||

aho mitrāṇi gadat
sattva-kūṭam purah sthitam
asmata-saṅgrasana-vyātta-
vyāla-tuṇḍāyate na vā

aho—oh; mitrāṇi—friends; gadata—just let us know; sattva-
kūṭam—dead python; purah sthitam—as it is just before us all; asmat—all of us; saṅgrasana—to devour us altogether; vyātta-vyāla-tuṇḍā-
yate—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

satyam arka-kara-araktam
uttarā-hanuvat ghanam
adharā-hanuvat rodhas
tat-praticchāyāyarunam

satyam—now the boys decided that it was in fact a living python; arka-kara-araktam—appearing like the sunshine; uttarā-hanuvat ghanam—on the cloud resembling the upper lips; adharā-hanuvat—resembling the lower lips; rodhaḥ—big bank; tat-praticchāyāyā—by the reflection of sunshine; arunam—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

pratispardhete sṛkkabhyaṁ
savyāsavye nagaudare
tuṅga-śṛṅgālayo ’py etās
tad-damśtrabhiś ca paśyata

pratispardhete—just resembling; sṛkkabhyaṁ—with the corners of the mouth; savya-asavye—left and right; naga-udare—caves of a mountain; tuṅga-śṛṅga-ālayaḥ—the high mountain peaks; api—although it is so; etāḥ tat-damśtrabhiḥ—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

आस्त्रतायामामार्गोऽयम् रसानं प्रतिगर्जति।
एषांमन्तर्गतं ध्वान्त्मेतदपन्नतराननम्।॥२२॥

äṣṭṝ-āyāma-mārgo 'yaṁ
rasanāṁ pratigarjati
esām antar-gatam dhvāntam
etad api antar-ānanam

äṣṭṛ-āyāma—the length and breadth; mārgaḥ ayaṁ—a broad way; rasanām—the tongue; pratigarjati—resembles; esām antah-gatam—on the inside of the mountains; dhvāntam—darkness; etat—this; api—in-deed; antah-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

दावोश्नाखरावतोत्यं श्रास्वतू भाति पत्यत।
तद्वध्यसत्वदुर्गन्त्योष्णतरामिषगन्धवत्।॥२३॥

dāvoṣṇa-khara-vāto 'yaṁ
śvāsavat bhāti paśyata
tad-daghava-sattva-durgandho
'py antar-āmiṣa-gandhavat

dāva-uṣṇa-khara-vātah ayaṁ—hot breath coming out exactly like fire; śvāsa-vat bhāti paśyata—just see how it resembles his breath;
tat-dagdha-sattva—of burning corpses; durgandhaḥ—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

 asmān kim atra grasitā nivīṣṭān
 ayaṁ tathā ced bakavad vināṅkṣyati
 kṣaṇād aneneti bakāry-uṣan-mukham
 vikṣyoddhasantāḥ kara-tāḍanaiḥ yayuḥ

asmān—all of us; kim—whether; atra—here; grasitā—will swallow; nivīṣṭān—who have attempted to enter; ayaṁ—this animal; tathā—so; cet—if; baka-vat—like Bakāṣura; vināṅkṣyati—he will be vanquished; kṣaṇāt—immediately; anena—by this Kṛṣṇa; iti—in this way; baka-ari-uṣat-mukham—the beautiful face of Kṛṣṇa, the enemy of Bakāṣura; viṣya—observing, looking at; uddhasantāḥ—loudly laughing; kara-tāḍanaiḥ—with clapping of hands; yayuḥ—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 Bakāṣura, without delay.” Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāṣura, 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

The Killing of the Demon Aghāsura


TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmi, 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

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 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 dead relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.
The Killing of the Demon Aghāsura

289

tān vikṣya kṛṣṇaḥ sakalabhaya-prado
ḥy ananya-nāthān sva-karād avacyutān
dīnāṁś ca mṛtyor jaṭhāra-agni-ghāsāṁ
ghṛṇārdīto diśta-krtena vismitāḥ

-tān—all those boys; vikṣya—seeing; kṛṣṇaḥ—the Supreme Personality of Godhead, Kṛṣṇa; sakala-abhaya-pradāḥ—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-karaṭ—from the control of His hand; avacyutān—now gone out; dīnān ca—helpless; mṛtyoḥ jaṭhāra-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-arditaḥ—therefore, being compassionate due to causeless mercy; diśta-krtena—by things arranged by His internal potency; vismitāḥ—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

क्र्ययं किमत्रस्य खलस्य जीवनं
न वा अमीषं च सतां विहिसनम्
ढयं कर्त्थं स्वदित्ति संविचित्त्य
भ्रात्वाविश्वज्यन्त्येष्यद्भवः

kṛtyam kim atrāya khalasya jīvaman
na vā amīṣām ca satām vihimsanam
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 Aghāsura.

PURPORT

Kṛṣṇa is known as ananta-vīrya-sarva-jña 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

tadā ghaṇa-cchadā devā
bhayād dhā-heti cukruṣuh
jahṛṣur ye ca kamsādyāḥ
kauṇapās tv agha-bāndhavāḥ

Śrimad-Bhāgavatam [Canto 10, Ch. 12] 290
Tadā—at that time; ghana-chadāh—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; cukruṣuh—they exclaimed; jahrṣuh—became jubilant; ye—those; ca—also; kaṁsa-ādyāḥ—Kamsa and others; kaunapaḥ—the demons; tu—indeed; agha-bāndhavaḥ—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 Kamsa and other demons, were jubilant.

TEXT 30

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. Paritṛṣṇaya sādhūnāṁ vināśāya ca duṣkṛtāṁ (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

ततोऽविकाग्यस्य निर्दृढ्माग्यिणो
ब्रह्मन्तरंतरं पवनो निरुभो
पूर्वः स्विनिर्भिषयं विनिगर्तं बहिः ||३१||

tato 'tikāyasya niruddha-mārgino
hy udgīrṇa-drṣṭer bhramatas tv itas tataḥ
pūrṇo 'ntar-aṅge pavano niruddho
mūrdhan vinirbhidyā 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-mārgināḥ—because of suffocating, all outlets being stopped up; hi udgīrṇa-drṣṭeḥ—whose eyes had popped out; bhramataḥ tu itah tataḥ—the eyeballs, or the life air, moving here and there; pūrnāḥ—completely filled; antaḥ-aṅge—within the body; pavanaḥ—the life air; niruddhaḥ—being stopped; mūrdhan—the hole in the top of the head; vinirbhidyā—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.
tenaiva sarvesu bahir gateṣu
prāṇeṣu vatsān suhṛdāḥ paretān
dṛṣṭyā svayotthāpya tad-anvitaḥ punar
vaktrān mukundo bhagavān vinirayayau

Text 32

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
pīṇāhi-bhogotthitam adbhutam mahaj
jyotiḥ svā-dhānmā jvalayad diśa daśa
pratikṣya khe 'vasthitam tīṣa-nirgamanā
viveśa tasmin miṣatāṃ divaukasām

pīna—very great; ahi-bhoga-utthitam—issuing from the serpent’s body, which was meant for material enjoyment; adbhutam—very wonderful; mahat—great; jyotih—effulgence; svā-dhāmnā—by his own illumination; jvalayat—making glaring; diśaḥ daśa—all the ten directions; pratikṣya—waiting; khe—in the sky; avasthitam—individually staying; tīṣa-nirgaman—until the Supreme Personality of Godhead, Kṛṣṇa, came out; viveśa—entered; tasmin—in the body of Kṛṣṇa; miṣatāṃ—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-toṣanī of Śrīla Jiva Gosvāmi. 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 suddha-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.

Krṣṇa 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, Krṣṇa had this individual
effulgence stay outside the demon’s body for some time, for everyone to
see. Then Krṣṇa 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 en-
tered the body of Krṣṇa 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

ततोःतिहृतषाहः । खङ्गकोःकहङ्गताहः ।
पुष्पः सुगा अपसरस्तः नतेनः ।
मीतैः सुरा वायुरास्तः वायुकः ।
स्वेष्व विषा जयनिःख्नेन्द्रणाः । ॥४४॥

tato 'tihṛṣṭāḥ sva-krta 'krtaḥrahaṁ
puspāiḥ sugā apsarasaś ca nartanaṁ
gitaiḥ surā vādyā-dharās ca vādyakaiḥ
stavaiś ca viprā jaya-niḥsvanair gaṇāḥ

तताः—thereafter; ati-hṛṣṭāḥ—everyone becoming very much
pleased; sva-krtaḥ—own respective duty; akṛta—executed; arhaṇam—
in the shape of worshiping the Supreme Personality of Godhead; *puspaih*—by showering flowers grown in Nandana-kānana from the heavens; *su-gāh*—the celestial singers; *apsarasah ca*—and the celestial dancing girls; *nartanaih*—by dancing; *gūaih*—by singing celestial songs; *surāh*—all the demigods; *vādyā-dharāh ca*—those who played on musical drums; *vādyakaih*—by playing respectively; *stavaih ca*—and by offering prayers; *vipra bhastas jaya-nīsavanaih*—simply by glorifying the Supreme Personality of Godhead; *ganāh*—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 śāstra has concluded (*nirūpitaḥ*) 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 dharmasya saṁsiddhir hari-toṣanam* (*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 puṁsas tapasaḥ śrutasya vā sviṣṭasya śāktasya ca buddhi-dattayoh avicyuto 'rthah 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.

Krṣṇa 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-hīnasya
jātiḥ śāstram japas tapah
aprāṇasyaiva dehasya
maṇḍanam loka-raṇjanam
(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

तद-द्वद्वुपापनस्तवगितिकाः
एव जयादिनेत्रकोत्सवमञ्जर्कनानां
अक्त्वाकाशालोकस्तुप्त्यां आयातोपविशवाः
हृद भूतिश्च जगाम विसवायम् ॥ ३५ ॥

tad-adbhuta-stotra-suvādyā-gitikā-
jayādi-naikotsava-maṅgalasvanān
śrūtvā sva-dhāmno 'nty aja āgato 'cirād
dṛśtvā mahīśasya jagāmavismayam

tat—that celebration performed by the demigods in the upper planetary system; adbhuta—wonderful; stotra—prayers; su-vādyā—glorious musical sounds of drums and other instruments; gitikā—celestial songs; jaya-ādi—sounds of jaya, etc.; na-eka-utsava—
celebrations simply for glorifying the Supreme Personality of Godhead; maṅgala-svanān—transcendental sounds auspicious for everyone; śrūtvā—hearing such sounds; sva-dhāmnāḥ—from his abode; anti—nearby; ajāḥ—Lord Brahmā; āgataḥ—coming there; acirāṭ—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 Brahmaloka, like Maharloka, Janaloka and Tapoloka, the festival of glorification of Lord Kṛṣṇa was going on.

TEXT 36

राजाजागरं चर्म शुष्कं ब्रजावनेमहतम ।
व्रजोक्सां बहुतिथं ब्रह्मव्रकृस्तगहरम् ॥२६॥

rājan—O Mahārāja Parikṣit; ājagaram carma—the dry body of Aghāsura, which remained only a big skin; śuṣkam—when it completely dried up; vrndāvane adbhutam—like a wonderful museum piece in Vṛndāvana; vraja-okasām—for the inhabitants of Vraja-bhūmi, Vṛndāvana; bahu-titham—for many days, or for a long time; babhūva—became; ākṛṣṭa—sporting place; gahvaram—a cave.

TRANSLATION

O King Parikṣit, 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**

**Purport**

The word mokṣaṇaṁ 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-mokṣaṇam, 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? Sākam vijahruḥ krta-puṣya-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 विचित्रम् मनुजार्ब्धमायिनः
परावरणां परमस्य वेषसः।
अघोपि यत्स्पर्शंस्याल्पातः
प्रापत्साम्यं त्वस्तं सुदुर्लभम् ॥३८॥

naitad vicitraṁ manujārbha-māyinah
parāvarāṇāṁ paramasya vedhasah
agho 'pi yat-sparśana-dhauta-pātakah
prāpātma-sāmyam tv asatāṁ sudurlabhham

na—not; etat—this; vicitram—is wonderful; manuja-arbha-māyinah—of Kṛṣṇa, who appeared as the son of Nanda Mahārāja and Yaśodā, being compassionate upon them; para-avarāṇāṁ—of all causes and effects; paramasya vedhasah—of the supreme creator; aghaḥ api—Aghāsura 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; asatāṁ sudurlabhham—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 māya is also used in connection with love. Out of māya, 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

sakṛd yad-aṅga-pratimāntar-āhitā
manomayi bhāgavatīṁ dadau gatim
sa eva nityātma-sukhānubhūty-abhi-
vuddasta-māyo ’ntar-gato hi kim punaḥ

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; bhāgavatīṁ—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-vilāśa-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-hrdi sthitatt*). 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 grāhyaḥ*. 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 bhayat* (*Bg.* 2.40). Especially when Kṛṣṇa appears as an *avatāra*, anyone who thinks of Kṛṣṇa in His different incarnations (*rāmādi-mūrtiśu kalā-niyamena tiṣṭhan*), and especially in His original form as
The Killing of the Demon Aghāsura

Krṣṇa, attains salvation. There are many instances of this, and among them is Aghāsura, who attained the salvation of sārūpya-mukti. Therefore the process is satatam kīrtayanto māṁ yatantaś ca dṛḍhavrataḥ (Bg. 9.14). Those who are devotees always engage in glorifying Krṣṇa. Advaitam acyutam anādim ananta-rūpam: when we speak of Krṣṇa, we refer to all His avatāras, such as Krṣṇa, Govinda, Nārāyaṇa, Viṣṇu, Lord Caitanya, Krṣṇa-Balarāma and Śyāmasundara. One who always thinks of Krṣṇa must attain vimukti, special salvation as the Lord’s personal associate, not necessarily in Vrndāvana, but at least in Vaikuṇṭha. This is called sārūpya-mukti.

TEXT 40

Sri-sūta uvac

ittham dvija yādavadeva-dattaḥ
śrutvā sva-rātuḥ caritam vicitram
papraccha bhūyo 'pi tad eva punyam
vaiyāsakim yan nigṛhita-cetāḥ

śrī-sūtaḥ uvāca—Śrī Śūta Gosvāmī spoke to the assembled saints at Naimiṣāranya; ittham—in this way; dvijaḥ—O learned brāhmaṇas; yādava-deva-dattaḥ—Mahārāja Parikṣit (or Mahārāja Yudhishṭhira), who was protected by Yādavadeva, Krṣṇa; śrutvā—hearing; sva-rātuḥ—of Krṣṇa, who was his savior within the womb of his mother, Uttarā; caritam—the activities; vicitram—all wonderful; papraccha—inquired; bhūyaḥ api—even again; tat eva—such activities; punyam—which are always full of pious activities (śrīvatāṁ sva-kathāḥ krṣṇaḥ punya-sravāṇa-kirtanaḥ: to hear about Krṣṇa is always pious); vaiyāsakim—unto Śukadeva Gosvāmī; yat—because; nigṛhita-cetāḥ—Parikṣit Mahārāja had already become steady in hearing about Krṣṇa.
Śri Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī 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.

**TRANSLATION**

Mahārāja Parikṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugaṇḍa age, could the boys have described this incident as having happened recently?

**TEXT 41**

Mahārāja Parikṣit inquired; brahman—O learned brāhmaṇa (Śukadeva Gosvāmī); kāla-antarā-kr̥tam—things done in the past, at a different time (in the kaumāra age); tat-kālīnam—described as happening now (in the paugaṇḍa age); katham bhavet—how could it be so; yat—which pastime; kaumāre—in the kaumāra age; hari-kr̥tam—was done by Kṛṣṇa; jaguḥ—they described; paugaṇḍake—in the paugaṇḍa 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 Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugaṇḍa age, could the boys have described this incident as having happened recently?
tad brūhi me mahā-yogin
param kautahalam 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; kautahalam—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 (Śvetāsvatara Upaniṣad 6.8). The description of Aghasura was disclosed after one year. Some act of Kṛṣṇa’s potency must have been involved. Therefore Maharaja Parīkṣit was very curious to know about this, and he requested Śukadeva Gosvāmī to explain it.

TEXT 43

vayam dhanyatamā loke
guro 'pi kṣatra-bandhavaḥ
vayam pibāmo muhuḥ tvattah
puṇyam kṛṣṇa-kathāmṛtam

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; pibāmah—drinking; muhuḥ—always; tvattaḥ—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 kṣatriyas, 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. Parikṣit Mahārāja placed himself as kṣatrabandhavaḥ, which means "the lowest of the kṣatriyas." The qualities of the kṣatriya are described in Bhagavad-gītā, and although the general quality of the kṣatriya is iṣvara-bhāva, the tendency to rule, a kṣatriya is not supposed to rule over a brāhmaṇa. Thus Mahārāja Parikṣit regretted that he had wanted to rule over the brāhmaṇas and had therefore been cursed. He considered himself the lowest of the kṣatriyas. Dānam iṣvara-bhāvaḥ ca kṣatram karma svabhāvajam (Bg. 18.43). There was no doubt that Mahārāja Parikṣit had the good qualities of a kṣatriya, but as a devotee he presented himself, with submissiveness and humility, as the lowest of the kṣatriyas, 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

श्रीसूता उवाच

हृद्यं स पुष्टं स तु बादरायणि-
स्तत्सारितानन्तहुताह्विजेन्द्रियः।
कुर्ष्ट्रात् पुनर्लभ्यविदेशिः शनेः
प्रत्याह तं भागवतोत्समोत्तमम्॥४४॥

śrī-sūta uvāca
dhṛtyaṃ sma prṣṭāḥ sa tu bādarāyaṇīs
tat-smāritānanta-hṛtaḥkīlendriyaḥ
kṛcchrāt punar labdha-bahir-dṛṣṭiḥ śanaiḥ
dratyāha tam bhāga-vatottamottama
**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 Śrīmad-Bhāgavatam, entitled, “The Killing of the Demon Aghāsura.”
Appendixes
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, Śrila Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvati, a prominent devotional scholar and the founder of sixty-four Gaṇḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrila Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrila Bhaktisiddhānta Sarasvatī Thākura requested Śrila Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrila Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gaṇḍīya 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 Śrila Prabhupāda’s philosophical learning and devotion, the Gaṇḍīya Vaiṣṇava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrila Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrila 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, Śrila Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrila 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.
References

The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

Āyurveda-śāstra, 25


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

Kātha Upaniṣad, 97

Mahābhārata, 126

Muṇḍaka Upaniṣad, 88n
Srimad-Bhagavatam

Narada-pancaratra, 212

Padma Purana, 196

Prema-vivarta, 41–42, 191

Sikṣāstaka, 191

Srimad-Bhagavatam, 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

Svetasvatara 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 Kamsa 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 Paṇḍava 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 Rohiṇī and elder brother of Lord Kṛṣṇa.

Bhakta-vatsala—a name of the Supreme Personality of Godhead, who favors His devotees.

Bhaktisīddhānta 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 sarīkirtana movement.

Cakri—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.
Droṇa—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.
Giridhāri—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.
Gopi-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 Nrṣimhadeva.

I

Indra—chief of the administrative demigods and king of the heavenly planets.
Íśa—a name of the Supreme Personality of Godhead, the supreme controller.  
Íśvara—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 Gosvāmī—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.  
Kunti—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

Lakṣmi—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.
Maṇigrīva—a son of Kuvera cursed by Nārada Muni to take birth as an arjuna tree; ultimately liberated by Lord Kṛṣṇa.

Maṇimāṇ— 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 Gosvāmi 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 Hiraṇyakaśipu.

P

Parīkṣit Mahārāja—the emperor of the world who heard Śrīmad-Bhāgavatam from Śukadeva Gosvāmi and thus attained perfection.

Pārvati—wife of Lord Śiva.

Prahlāda Mahārāja—a devotee persecuted by his demoniac father but protected and saved by the Lord.

Prśnigarbha—the name of Devakī in a previous birth.

Prthā—the mother of the five Pāṇḍava brothers.

Pūtana—a witch who was sent by Kaṁsa 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.
Rohini—one of Vasudeva’s wives, residing under the care of Nanda Mahārāja. Rohini is the mother of Balarama.
Rṣabhadeva—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 Gosvāmi—the chief of the six Vaiṣṇava spiritual masters who directly followed Śrī Caitanya Mahāprabhu and systematically presented His teachings.

S
Śakaṭāsura—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 Gosvāmi—one of the six Vaiṣṇava spiritual masters who directly followed Śrī Caitanya Mahāprabhu and systematically presented His teachings.
Saṅkarṣaṇa—another name of Balarama given by Gargamuni.
Saunaka—the chief of the sages assembled at Naimiśāranya forest who heard Śrīmad-Bhāgavatam from Sūta Gosvāmi.
Śiva—the demigod in charge of the mode of ignorance and the destruction of the material manifestation.
Śukadeva Gosvāmi—the sage who originally spoke Śrīmad-Bhāgavatam to King Parikṣit prior to the King’s death.
Sūrya—the demigod of the sun.
Sūta Gosvāmi—the sage who recounted the discourses between Parikṣit and Śukadeva to the sages assembled in the forest of Naimiśāranya.
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 Kamsa 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 Madhvacārya.
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

Yajña—a name of the Supreme Personality of Godhead, the goal and enjoyer of all sacrifices.
Yamarāja—the god of death who punishes the sinful.
Yāsodā—the foster-mother of Kṛṣṇa; the Queen of Vraja and wife of Mahārāja Nanda.
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.
Ādhidaiivika kleśa—misery caused by natural disturbances.
Ādhokṣaja—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.
Anima—the mystic perfection of becoming very small.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcana—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: Vaiṣyas
Gopīs—Kṛṣṇa’s cowherd girl friends, His most confidential servitors.
Grhaṭha—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

Īṣitva—the mystic ability to become a great controller.

J

Jaḍa—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.
Jñānī—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.
Kīrtana—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.
Kuṣa—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.
Mahā-mantra—the great chanting for deliverance:
   Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
   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.
Mâyā—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.
Mrdaṅga—a clay drum used for congregational chanting.
Mukti—liberation from birth and death.

N
Nāma-karaṇa 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 per-
   sonality.
Pañca-ratna—five gems.
Pañca-sāsya—five grains.
Paramparā—the chain of spiritual masters in disciplic succession.
Paugāṇḍa—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.
General Glossary

R

Rajo-guṇa—the material mode of passion.
Rākṣasi—a demoness.

S

Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss.
Śaḍ-aiśvarya-pūrṇa—the Lord, who is full in all six opulences: wealth, knowledge, fame, renunciation, beauty, and strength.
Śāloka—the liberation of residing on the same planet as the Lord.
Śāmipya—the liberation of becoming a personal associate of the Lord.
Śaṁskāra—Vedic process for purifying a human being from the time of conception until death.
Saṅkirtana—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.
Śāyujya—the liberation of merging into the spiritual effulgence of the Lord.
Śravaṇam kirtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Svāmi—one who controls his mind and senses; title of one in the renounced order of life.
Śvargaloka—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.
Upāsanā-kāṇḍa—a section of the Vedas prescribing worship of demigods for fruítive results.

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.
Vaiṣṇava—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.
Vaiṣṇavasrama—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.

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 आ ए ऐ उ ऊ ऋ र ल ए ऐ ओ औ

- m (anusvāra) : h (visarga)

Consonants

Gutturals: क ka ख kha ग ga घ gha ङ ŋa
Palatals: च ca छ cha ज ja झ jha ञ ŋa
Cerebrals: ट ta ठ tha ड da ढ dha ण ŋa
Dentals: त ta थ tha द da ध dha न na
Labials: प pa फpha ब ba भ bha म ma
Semivowels: य ya र ra ल la व va
Sibilants: श śa ष ṣa स sa
Aspirate: ह ha Ṣ ' (avagraha) – the apostrophe

The numerals are: ०-0 १-1 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
ä – like the a in far but held twice as long as short a
i – like the i in pin
ì – 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
ṛ — like the ri in rim
ṝ — like ree in reed
ḷ — 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
ṁ (anusvara) — 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:

The vowel “a” is implied after a consonant with no vowel symbol.
The symbol virāma (\`) indicates that there is no final vowel: कृ

The consonants are pronounced as follows:

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 dove but with tongue against teeth
<sep>dh — as in red-hot but with tongue against teeth
<sep>n — as in nut but with tongue between teeth
<sep>p — as in pine
<sep>l — as in light
<sep>ph — as in uphill (not f)
<sep>v — as in vine
<sep>b — as in bird
<sep>s (palatal) — as in the s in the German word sprechen
<sep>bh — as in rub-hard
<sep>r — as in run
<sep>m — as in mother
<sep>y — as in yes
<sep>h — as in home

Generally two or more consonants in conjunction are written together in a special form, as for example: ष kṣa त 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.
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.

<table>
<thead>
<tr>
<th>Sanskrit Transliteration</th>
<th>Chapter-Verses Reference</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>adhāh-sāyānasya sīsor ano ’lpaka-</td>
<td>11.55 261</td>
<td></td>
</tr>
<tr>
<td>adhārā-hanuvad rodhas</td>
<td>12.20 284</td>
<td></td>
</tr>
<tr>
<td>adṛksīd arjunau pūrvam</td>
<td>9.22 168</td>
<td></td>
</tr>
<tr>
<td>āgatyā sahasā krṣṇaḥ</td>
<td>11.48 25</td>
<td></td>
</tr>
<tr>
<td>agho ’pi yat-sparsana-dhauta-pātakaḥ</td>
<td>12.38 300</td>
<td></td>
</tr>
<tr>
<td>aghṛṣṭa-jānubhiḥ padbhir</td>
<td>8.26 110</td>
<td></td>
</tr>
<tr>
<td>aham mamāsau patir eṣa me suto</td>
<td>8.42 127</td>
<td></td>
</tr>
<tr>
<td>aham pūrvam aham pūrvam</td>
<td>12.6 273</td>
<td></td>
</tr>
<tr>
<td>aho batāṣya bālasya</td>
<td>11.55 261</td>
<td></td>
</tr>
<tr>
<td>aho batāṭy-adbhutam eṣa rāksaśa</td>
<td>7.31 72</td>
<td></td>
</tr>
<tr>
<td>aho brahma-vidāṁ vāco</td>
<td>11.57 262</td>
<td></td>
</tr>
<tr>
<td>aho mitrāṇi gadata</td>
<td>12.19 283</td>
<td></td>
</tr>
<tr>
<td>ākhāṣyate rāma iti</td>
<td>8.12 94</td>
<td></td>
</tr>
<tr>
<td>alakṣīto ’śmin raḥasi</td>
<td>8.10 92</td>
<td></td>
</tr>
<tr>
<td>alam vihārāiḥ ksut-ksāntaḥ</td>
<td>11.15 232</td>
<td></td>
</tr>
<tr>
<td>amanisatāṁbhōja-kareṇa rūpiṇīṁ</td>
<td>6.6 6</td>
<td></td>
</tr>
<tr>
<td>ananāśv āropya gopālā</td>
<td>11.31 243</td>
<td></td>
</tr>
<tr>
<td>anantaṁ āropayad ankam antakaṁ</td>
<td>6.8 8</td>
<td></td>
</tr>
<tr>
<td>ānācādhokṣaja-dhiyā</td>
<td>8.2 83</td>
<td></td>
</tr>
<tr>
<td>andha-kāpa-gabhīrākasīṁ</td>
<td>6.16 15</td>
<td></td>
</tr>
<tr>
<td>anena sarva-durgāṇi</td>
<td>8.16 100</td>
<td></td>
</tr>
<tr>
<td>anīgam yasyāḥ samākramya</td>
<td>6.37 32</td>
<td></td>
</tr>
<tr>
<td>anānāya-vāsah-srag-ahhiṣṭa-dhenubhiḥ</td>
<td>7.5 45</td>
<td></td>
</tr>
<tr>
<td>antaḥ praviṣya gangāyām</td>
<td>10.14 174</td>
<td></td>
</tr>
<tr>
<td>anujāṇīhi nau bhūmaṁ</td>
<td>10.37 210</td>
<td></td>
</tr>
<tr>
<td>anukṛtya rūtair jāntumī</td>
<td>11.40 249</td>
<td></td>
</tr>
<tr>
<td>anuvaṇcamāṇā jānani bhṛc-cacal-acpāyaṇ nārādo devau</td>
<td>9.10 153</td>
<td></td>
</tr>
<tr>
<td>api hantā gatāṃkakas</td>
<td>10.5 175</td>
<td></td>
</tr>
<tr>
<td>aprameyām balam tasya</td>
<td>7.10 52</td>
<td></td>
</tr>
</tbody>
</table>

**A**

<table>
<thead>
<tr>
<th>Sanskrit Transliteration</th>
<th>Chapter-Verses Reference</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>aṣṭījake rāṣṭryaḥ</td>
<td>8.13 95</td>
<td></td>
</tr>
<tr>
<td>aṣṭaviṣṭrā -ṣrī-madāndhāṣya</td>
<td>10.13 185</td>
<td></td>
</tr>
<tr>
<td>aṣāv anyatamo vāpi</td>
<td>11.26 240</td>
<td></td>
</tr>
<tr>
<td>aṣāvāna kim atra grasitā nivīṣṭām</td>
<td>12.24 286</td>
<td></td>
</tr>
<tr>
<td>aṣmat-saṅgrasana-tyāṭa-</td>
<td>12.19 283</td>
<td></td>
</tr>
<tr>
<td>aṣṭṛtāyāma-ārjūṅ-yām</td>
<td>12.22 285</td>
<td></td>
</tr>
<tr>
<td>aṣṭu ity uktaḥ sa bhogavān</td>
<td>8.50 139</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāga-nāmābhhyapatan mahāsuras</td>
<td>12.13 278</td>
<td></td>
</tr>
<tr>
<td>aṭṭhānayad aṣṭa-kṛṣṇasya</td>
<td>7.3 43</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāpy abhībhavanty enam</td>
<td>11.56 261</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi auśubrata-</td>
<td>8.40 124</td>
<td></td>
</tr>
<tr>
<td>aṭṭho yathāvān na vitarka-gocarāṁ</td>
<td>8.41 125</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>7.24 65</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>10.33 206</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>7.16 58</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>10.26 200</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>10.3 185</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>10.21 194</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>9.5 148</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>7.6 47</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>11.38 248</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>6.22 20</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>7.28 69</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>8.12 94</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>12.14 279</td>
<td></td>
</tr>
<tr>
<td>aṭṭhāyapi amuṣavatikṣaḥ</td>
<td>11.33 238</td>
<td></td>
</tr>
</tbody>
</table>

**B**
baddha-setu-bhujorv-anghri 6.16 15 daityo nāmā trāṇavartah 7.20 62
duddholākhālam āmantrya 10.43 216 dākinyo yatudhānaya ca 6.27 23
bāhu-kepers ca kurute 11.8 225 dāmnā colkhale baddhāh 10.39 213
bāhūni santi nāmāni 8.15 99 dampatyor nitarām āśīd 8.51 140
bakair upvisantasa ca 12.8 274 daridrasyava yuyante 10.17 190
bāla-grahas tatra vicinvati sīsūn 6.7 7 daridro nirahan-stambho 10.15 187
bālam ca tasyā urasi 6.18 16 darsānaṁ nau bhagavata 10.37 210
bālam pratechhanna-nijoru-tejasam 6.7 7 darsanān no háved bandhaḥ 10.41 214
bālasotpānanāṁ tarvoh 11.5 223 darsāyaṁ tad-vidāṁ loka 11.9 226
bali ca urc aneneti 11.4 222 darsāyaṁ baladevāya 11.42 251
bālayor anayor tṛṇāṁ 8.6 87 dattvā stanaṁ propibatoh sma mukhaṁ 8.23 107
bālena nīkṣara-yātāvagva ulākhalaṁ 10.27 200 dāvoṣa-krāha-vātō 'yām 12.23 285
bhagavān devakti-putraḥ 6.39 33 deśa-klārthā-tattva-jaṭāḥ 11.22 237
bhagam viyokya sva-sutasya karma taī 9.7 150 devakāya āstamo garbha 8.8 90
bhaktiśyāt paramāloke 8.49 137 devaṁīr me priyatamo 10.25 158
bhaktī kariha tat-putuṣce ca sakhyāṁ 7.2 41 deva-saṁhitām āpy ante 10.10 181
bhūttvā mṛṣaṁrū ṣrīṣad-asāmanā raho 9.6 149 devaś ca parisantiṣṭa 11.44 252
bhrāmāyitvā kapitthāgre 11.43 252 dharāḥdharostho ājalottaraṁ 12.17 281
bhāmānu nīdhāya taṁ gopī 7.19 61 dhrītavādbhutam vyātta-guhaṅvanāṁ tadā 12.16 281
bhūmyāṁ nipatitau tatra 11.2 220 dhāli-dhūṣaritāṅgōvaṁ tvāṁ 11.18 234
bhūnjānaṁ yajñabhūk pātu 6.26 22 dhvāntāgāre dhṛta-manī-ganāṁ 8.30 114
bhāta-dhruk tat-kṛte svārthāṁ 10.10 182 dhvāntāntar-āsyo vitatādḥva-jiḥvaḥ 12.17 281
bhāta-preta-piśāca ca 6.27 23 dināṁ ca mṛtyor jathārāgni-ghāsān 12.27 289
bibharti kvacid ajnāptāḥ 11.8 225 dvrayādābhē sagṛha-kupito 8.29 113
brahman kālāntara-krītaṁ 12.41 304 droma vatsunāṁ pravaro 8.48 135
caccharda sadya 'tiruṣākṣatam bakas 11.50 250 dṛṣṭvādbhutāṁ bahuḥ 7.33 75
cakāra nāma-karanāṁ 8.11 93 dṛṣṭvā pārśaram kṛṣṇāḥ 9.18 162
cakravātā-svarāpēna 7.20 62 dṛṣṭvā bhuḥ-bhuḥān kṛṣṇāḥ 12.14 279
cakramātṝa-nīṭo 'yāṁ 11.25 239 dṛṣṭvā yaśodā-pramukhā vṛāja-striya 7.8 49
cakry agrataḥ saha-gado harī astu 6.23 20 dṛṣṭvā svayotthāpya tad-anvitaḥ punar 12.32 293
cārayāṁ āsataḥ vatsān 11.38 248 dāre kṣiptavāyavāsō 6.33 28
cārayanto 'rbha-līlābhīr 12.3 270 dvayaṁ katham syād iti saṁvicintya 12.28 290
cikrīḍautṛ yuvatibhīr 10.4 175 dvīpān nagāṁs tad-duhitṛvānaṁ 7.36 76
cūrṇyāṁ āsa rājendra 6.14 14 dvī-āngulonam abhūt tena 9.15 159
cūrṇī-cikṛṣor ātmānaṁ 12.30 291
caccharda sadya 'tiruṣākṣatam bakas 11.50 250
cakāra nāma-karanāṁ 8.11 93
cakravātā-svarāpēna 7.20 62
cakramātṝa-nīṭo 'yāṁ 11.25 239
cakry agrataḥ saha-gado harī astu 6.23 20
cārayāṁ āsataḥ vatsān 11.38 248
cārayanto 'rbha-līlābhīr 12.3 270
cikrīḍautṛ yuvatibhīr 10.4 175
cūrṇyāṁ āsa rājendra 6.14 14
cūrṇī-cikṛṣor ātmānaṁ 12.30 291
dadhi-nirmanthane kāle 9.2 144
dahyamānasya dehasya 6.34 29
ehy āvayoh priyam dhehi 11.17 233
ekāda gṛha-dāsīṣu 9.1 144
ekāda kṛṣṇāṁ kṛṣṇāṁ te 8.32 117
<table>
<thead>
<tr>
<th>Index of Sanskrit Verses</th>
<th>335</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekadārbhakam ādāya</td>
<td>7.34 75</td>
</tr>
<tr>
<td>ekadāroham ārūḍham</td>
<td>7.18 60</td>
</tr>
<tr>
<td>esām antar-gatam dhvāntam</td>
<td>12.22 285</td>
</tr>
<tr>
<td>eṣā vah śreya ādāsyaḥ</td>
<td>8.16 100</td>
</tr>
<tr>
<td>etad vicirām saha-jīva-kāla-</td>
<td>8.39 122</td>
</tr>
<tr>
<td>etat kaumārājanān karma</td>
<td>12.37 299</td>
</tr>
<tr>
<td>ete yadā mat-suhrdha tilāpaḥ</td>
<td>12.15 280</td>
</tr>
<tr>
<td>evam dhārṣṭyāṇy uṣati kurute</td>
<td>8.31 115</td>
</tr>
<tr>
<td>evam saḍāharaṇaṁ deham</td>
<td>10.12 184</td>
</tr>
<tr>
<td>evam samprārthiḥtvo vīraḥ</td>
<td>8.11 93</td>
</tr>
<tr>
<td>evam sandarśitā hy anga</td>
<td>9.19 163</td>
</tr>
<tr>
<td>evam sva-geha-dāmāṇī</td>
<td>9.17 161</td>
</tr>
<tr>
<td>evam uktvā sa devarśir</td>
<td>10.23 197</td>
</tr>
<tr>
<td>evam vihāraḥiḥ kaumāraḥ</td>
<td>11.59 265</td>
</tr>
<tr>
<td>evam vijauskaśasṁ pritiṁ</td>
<td>11.37 247</td>
</tr>
<tr>
<td>gādham karābhīyāṁ bhagavān prapīḍya</td>
<td>6.10 10</td>
</tr>
<tr>
<td>gala-graḥana-nicaśeto</td>
<td>7.28 69</td>
</tr>
<tr>
<td>gale grhīta utrasātun</td>
<td>7.27 68</td>
</tr>
<tr>
<td>ganda-śaīla-śtanam raudrah</td>
<td>6.15 15</td>
</tr>
<tr>
<td>gargah purohito rājan</td>
<td>8.1 82</td>
</tr>
<tr>
<td>gargo yad āha bhagavān</td>
<td>11.57 262</td>
</tr>
<tr>
<td>garmaṇaṁ śiśor vodhun</td>
<td>7.18 60</td>
</tr>
<tr>
<td>gata jālaśāyābhāyaṁ</td>
<td>11.46 254</td>
</tr>
<tr>
<td>gāvah sarva-gunopeṭā</td>
<td>7.16 58</td>
</tr>
<tr>
<td>gāyanty adyāpi kavya</td>
<td>8.47 134</td>
</tr>
<tr>
<td>giltāḥ surā vādyā-dharaś ca vādyakāiḥ</td>
<td>12.34 295</td>
</tr>
<tr>
<td>godhanāni puraskṛtya</td>
<td>11.32 243</td>
</tr>
<tr>
<td>godhanāṇy agrato yāntu</td>
<td>11.29 242</td>
</tr>
<tr>
<td>gokulaṁ sarva-ārṣvan</td>
<td>7.21 63</td>
</tr>
<tr>
<td>go-mūtreṇa snāpayaśīvā</td>
<td>6.20 18</td>
</tr>
<tr>
<td>gopa-gopi-gavāṁ sevanaḥ</td>
<td>11.28 241</td>
</tr>
<tr>
<td>gopa nandādāyaḥ śrutvā</td>
<td>11.1 220</td>
</tr>
<tr>
<td>gopa-vṛddha mahotpātan</td>
<td>11.21 237</td>
</tr>
<tr>
<td>gobiphiḥ stobhiḥ 'nṛtyaḥ</td>
<td>11.7 225</td>
</tr>
<tr>
<td>gopikolūkhahe dāmṇā</td>
<td>9.14 157</td>
</tr>
<tr>
<td>gopināṁ susmayantināṁ</td>
<td>9.17 161</td>
</tr>
<tr>
<td>gopyaḥ samāprṛṣṭa-salīlā</td>
<td>6.21 19</td>
</tr>
</tbody>
</table>

**G**

| haste gṛhītāv saha-rāmam acyutam | 11.20 230 |
| he rāmāgaccha tātāsū      | 11.16 232 |
| hirṇaṁ sva-pāpena vihiraṁ khalāh | 7.31 72 |
| hṛt kesaśvas tvad-ura iṣa inas tu kaṇṭhaṁ | 6.22 20 |
| hūtvā cāgniṁ dvijātibhyāḥ | 7.15 55 |

**H**

| haiyaṁgaṁaṁ caurya-visāṅkiteḥṣeṇaṁ | 9.8 151 |
| hanyante pāsavo yatras       | 10.9 180 |
| harer anugrahaṁ nūnam          | 11.24 239 |
| harin jāgāṁa śaṇaṁ            | 6.1 2 |
| hastāGRAHYe racayaṁ vidhiṁ | 8.30 114 |

**I**

| indriyāṁī hrṣikesaṁ         | 6.24 21 |
| indriyāṁī anusūṣyantī      | 10.16 188 |
| iryaṁ sumahā-ghora-       | 7.21 63 |
| iṣā-mātrogra-darśstraṁyāṁ | 6.15 15 |
| iti bālaṅkaṁ adāya        | 7.14 54 |
| iti khara-pavana-cakra-pāṁṣu-varṣe | 7.24 65 |
| iti nandādāyo gopāḥ        | 11.58 263 |
| iti pranaya-badhābhīr       | 6.30 25 |
| iti saṣṭantyaṁ chrutvā   | 8.9 90 |
| iti pāyasyājagaram bhṛhad vapaḥ | 12.16 281 |
| iti pāvaya-daha-devamadattah | 12.40 303 |
| iti pāvaya-daha-devamadattah | 12.40 303 |
| iti pranaya-badhābhīr       | 6.30 25 |
| iti saṣṭantyaṁ chrutvā   | 8.9 90 |
| iti pāvaya-daha-devamadattah | 12.40 303 |
| iti pranaya-badhābhīr       | 6.30 25 |
| iti saṣṭantyaṁ chrutvā   | 8.9 90 |
śrimad-bhāgavatam

ithāṁ strībhīḥ sa-bhaya-nayana-śrī-
ithāṁ vidīta-tattvāyāṁ
ithāṁ yaśodā tam aśeṣa-śekharāṁ
ity antarenārjunayoḥ
ity ātmānam samādiṣya
ity uktau tau parikramya
iyesa kila tam baddhum

śrīmad-bhāgavatam

kasmān mṛdam adāntātmam
kasyedaṁ kuta aścaryam
kaṭa-dhūmasya saurabhyaṁ
kathyaṁtam bhagavann etat
kecid bhṛṅgaṁ prāyāntaḥ
kecid veyan vādayanto
khaṁ rodasi jyotir-anikam aśāḥ

j

kim idaṁ kuta eveti
kim nas tapaṁ cīraṁ adhokṣajārcanaṁ
kim punah śraddhayā bhaktyā
ciṁ svapna etad uṣa deva-māyā
diciṁ saṁkha urugāya upary upendraṁ
do iṣṭaṁ aṣṭadevaṁ saṁkhaṁ āryaṁ
diciṁ yadṛcchayāṇpto
kṛcchrat punar labdhā bahir-drśiṁ śanaṁ
diciṁ yadṛcchayāṇpo

k

kṛṣṇa kuṁsa mahā-yogīṁs
kṛṣṇa pranāmya śirasākhiḻa-locanam

<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>kurvanto ramamānāś ca</td>
<td>11.58</td>
<td>263</td>
</tr>
<tr>
<td>kvacit vādayato venuṁ</td>
<td>11.39</td>
<td>249</td>
</tr>
<tr>
<td>kvacid vanāśāya mano dadhad vrajāt</td>
<td>12.1</td>
<td>268</td>
</tr>
<tr>
<td>kvacit pādaīh kīṅkīṃibhiṁ</td>
<td>11.39</td>
<td>249</td>
</tr>
<tr>
<td>na teṣāṁ satya-śilānāṁ</td>
<td>8.13</td>
<td>54</td>
</tr>
<tr>
<td>na te sraḍḍadhire gotā</td>
<td>7.10</td>
<td>52</td>
</tr>
<tr>
<td>na te tukṣaṁ jaghur</td>
<td>11.5</td>
<td>223</td>
</tr>
<tr>
<td>na vivāśasam ātmanāṁ</td>
<td>10.20</td>
<td>194</td>
</tr>
<tr>
<td>nāyaṁ sukhāpo bhagavān</td>
<td>9.21</td>
<td>166</td>
</tr>
<tr>
<td>na yatra śravanādī</td>
<td>6.3</td>
<td>4</td>
</tr>
<tr>
<td>mahād-vicaḷanaṁ nṝṇāṁ</td>
<td>8.4</td>
<td>84</td>
</tr>
<tr>
<td>mahā-puruṣam ādādyau</td>
<td>7.19</td>
<td>61</td>
</tr>
<tr>
<td>māṇunāṁ lokam āsādyava</td>
<td>7.3</td>
<td>43</td>
</tr>
<tr>
<td>nāmaḥvāyam utah-sānyāsamanāṁ</td>
<td>10.9</td>
<td>180</td>
</tr>
<tr>
<td>mukrānaḥ bhokṣyaḥ vibhajati</td>
<td>8.29</td>
<td>112</td>
</tr>
<tr>
<td>nāyam kṣut-ksāma-deḥasya</td>
<td>10.16</td>
<td>188</td>
</tr>
<tr>
<td>mṛtyuoḥ puṇḍrāṅe balā</td>
<td>12.37</td>
<td>299</td>
</tr>
<tr>
<td>mukhāṁ laṭayāti rājaṁ</td>
<td>7.35</td>
<td>76</td>
</tr>
<tr>
<td>nāmaḥvāyam utah-sānyāsamanāṁ</td>
<td>11.24</td>
<td>239</td>
</tr>
<tr>
<td>nāyaṁ etad dharer eva nsyaṭātmānaḥ atha bāalasya</td>
<td>12.42</td>
<td>305</td>
</tr>
<tr>
<td>muktaḥ kathāṇicād rākṣasyā</td>
<td>12.5</td>
<td>272</td>
</tr>
<tr>
<td>muktaḥ kathāṇicād rākṣasyā</td>
<td>11.53</td>
<td>259</td>
</tr>
<tr>
<td>mūrḍhny upāgrhāya paramāṁ</td>
<td>6.43</td>
<td>37</td>
</tr>
<tr>
<td>mūṣanta 'nyonya-sīkyādī</td>
<td>12.5</td>
<td>272</td>
</tr>
<tr>
<td>na cāntar na bahir yasya</td>
<td>9.13</td>
<td>157</td>
</tr>
<tr>
<td>nāmaṁ bhakṣitavān amba</td>
<td>8.35</td>
<td>119</td>
</tr>
<tr>
<td>na haṁ antam jyotāṁ</td>
<td>10.8</td>
<td>178</td>
</tr>
<tr>
<td>naiḍaḥ vicīraṁ maṇuṭarḥa-māyinaḥ</td>
<td>12.38</td>
<td>300</td>
</tr>
<tr>
<td>naivāṃavyo vai ruditaṁ sutasya sa</td>
<td>7.6</td>
<td>47</td>
</tr>
<tr>
<td>naḷaṅkūva-maṇigrīva</td>
<td>9.23</td>
<td>169</td>
</tr>
<tr>
<td>naḷaṅkūva-maṇigrīva</td>
<td>10.23</td>
<td>197</td>
</tr>
<tr>
<td>naamāḥ paramā-kalāyāna</td>
<td>10.36</td>
<td>209</td>
</tr>
<tr>
<td>nandādaṁyā samāgyaṁ</td>
<td>11.21</td>
<td>237</td>
</tr>
<tr>
<td>nandādaṁyā cāḍbhuta-dāraṇāṅkūlaḥ</td>
<td>7.8</td>
<td>49</td>
</tr>
<tr>
<td>nandāḥ kim akarod brahman</td>
<td>8.46</td>
<td>133</td>
</tr>
<tr>
<td>nandāḥ pathi vacah saurāṁ</td>
<td>6.1</td>
<td>2</td>
</tr>
<tr>
<td>nandāḥ pramudito mene</td>
<td>8.20</td>
<td>104</td>
</tr>
<tr>
<td>nandāḥ svā-puṭram ādāya</td>
<td>6.43</td>
<td>37</td>
</tr>
<tr>
<td>nandasyā patni kṛta-majānāṇdaṁ</td>
<td>7.5</td>
<td>45</td>
</tr>
<tr>
<td>nandāḥ pitaḥ vacah saurāṁ</td>
<td>8.46</td>
<td>133</td>
</tr>
<tr>
<td>nandāḥ pramudito mene</td>
<td>6.1</td>
<td>2</td>
</tr>
<tr>
<td>nandāḥ svā-puṭram ādāya</td>
<td>8.20</td>
<td>104</td>
</tr>
<tr>
<td>nandāḥ kim akarod brahman</td>
<td>8.46</td>
<td>133</td>
</tr>
<tr>
<td>nāpaśyaṭ kāścānāṁmaṇāṁ</td>
<td>6.40</td>
<td>33</td>
</tr>
<tr>
<td>nārāyaḥ svaḥ sānapāṭa rājan</td>
<td>8.18</td>
<td>102</td>
</tr>
<tr>
<td>nārāyaḥ bhībhavaṇty etān</td>
<td>8.8</td>
<td>83</td>
</tr>
<tr>
<td>nārāyaḥ bhībhavaṇty etān</td>
<td>7.23</td>
<td>64</td>
</tr>
<tr>
<td>nārāyaḥ bhībhavaṇty etān</td>
<td>6.40</td>
<td>33</td>
</tr>
<tr>
<td>nārāyaḥ bhībhavaṇty etān</td>
<td>8.18</td>
<td>102</td>
</tr>
</tbody>
</table>

**Index of Sanskrit Verses**

<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>padbhyaṁ bhaktaḥrđi-sthābhyaṁ</td>
<td>6.37</td>
<td>32</td>
</tr>
<tr>
<td>papraccha bhāyo 'pi tad eva punyaṁ</td>
<td>12.40</td>
<td>303</td>
</tr>
<tr>
<td>paśya paśya vyayaṁsṁs te</td>
<td>11.19</td>
<td>235</td>
</tr>
<tr>
<td>paśyatsu bālesu dādāra līlāyā</td>
<td>11.51</td>
<td>257</td>
</tr>
<tr>
<td>patamāno 'pi tad-deḥas</td>
<td>6.14</td>
<td>14</td>
</tr>
<tr>
<td>payāṁmi yāsām apiṁ</td>
<td>6.39</td>
<td>33</td>
</tr>
<tr>
<td>pāyayitām tānāṁ mātā</td>
<td>6.30</td>
<td>25</td>
</tr>
<tr>
<td>phalārā apiṁayād ratiṁ</td>
<td>11.11</td>
<td>228</td>
</tr>
<tr>
<td>phala-prabhā-lstavaka-</td>
<td>12.4</td>
<td>271</td>
</tr>
<tr>
<td>phalārāḥ dhāṁyaḥ ādāya</td>
<td>11.10</td>
<td>227</td>
</tr>
<tr>
<td>phala-vikrayiṁ tasya</td>
<td>11.11</td>
<td>228</td>
</tr>
<tr>
<td>pīnāḥi-bhgoṭhraṁ abhutāṁ mahāja</td>
<td>12.33</td>
<td>294</td>
</tr>
<tr>
<td>pīta-prāyasya janāḥ</td>
<td>7.35</td>
<td>76</td>
</tr>
<tr>
<td>pīta-arāḥ nānavaṁdeṭāṁ</td>
<td>8.47</td>
<td>134</td>
</tr>
<tr>
<td>prabhōdayāḥ cṛṇa-raṇe cāraṇāḥ</td>
<td>12.1</td>
<td>268</td>
</tr>
<tr>
<td>prāddāya mātre prātikṛtya vīṣmitāḥ</td>
<td>7.30</td>
<td>71</td>
</tr>
<tr>
<td>prāg ayarān vasyudvasya</td>
<td>8.14</td>
<td>98</td>
</tr>
<tr>
<td>prāne gate vārṣaṁśu kā nu cintā</td>
<td>12.15</td>
<td>280</td>
</tr>
<tr>
<td>prāṇāṁḥ bhaṇavā ṣeṇa</td>
<td>8.5</td>
<td>86</td>
</tr>
<tr>
<td>prasādāṁ lebhūre goti</td>
<td>9.20</td>
<td>165</td>
</tr>
<tr>
<td>prasārāṁ goṣṭhe niśa-ṛuṇāṁ āṣṭhiṁ</td>
<td>6.13</td>
<td>13</td>
</tr>
<tr>
<td>prasūntaṁ pāyayāṁ āsā</td>
<td>7.34</td>
<td>75</td>
</tr>
</tbody>
</table>
Index of Sanskrit Verses

<table>
<thead>
<tr>
<th>Sanskrit Phrase</th>
<th>Page</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>sutaṁ yaśodā nāpaśyat</td>
<td>7.22</td>
<td>64</td>
</tr>
<tr>
<td>suvvāsasah kalpiita-karṇa-bhūṣāṇa-</td>
<td>6.5</td>
<td>6</td>
</tr>
<tr>
<td>svā-mātuh svīna-gātārayā</td>
<td>9.18</td>
<td>162</td>
</tr>
<tr>
<td>svaṁ svrāṁ vatsa-kulaṁ sarve</td>
<td>11.46</td>
<td>254</td>
</tr>
<tr>
<td>svān svāṁ hasarposa-ransiḥkhyāyāntīṇ</td>
<td>12.2</td>
<td>269</td>
</tr>
<tr>
<td>svapna-dṛṣṭā mahottātā</td>
<td>6.29</td>
<td>23</td>
</tr>
<tr>
<td>svā-vaśenāpi kṛṣṇena</td>
<td>9.19</td>
<td>163</td>
</tr>
<tr>
<td>svetadviśa-patiś cittāṁ</td>
<td>6.24</td>
<td>22</td>
</tr>
<tr>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tac chrutvā bhagavān kṛṣṇas</td>
<td>12.30</td>
<td>291</td>
</tr>
<tr>
<td>tac chrutaśka-dhiyo gopāḥ</td>
<td>11.31</td>
<td>243</td>
</tr>
<tr>
<td>tādā bakārīṁ sūra-lōka-vāsīṇāḥ</td>
<td>11.52</td>
<td>258</td>
</tr>
<tr>
<td>tād-ādhyuṭa-sotra-suvādyā-gūtīkā-</td>
<td>12.35</td>
<td>297</td>
</tr>
<tr>
<td>tādā ghana-chhadā devā</td>
<td>12.29</td>
<td>290</td>
</tr>
<tr>
<td>tād ahān māttayor mādhuvā</td>
<td>10.19</td>
<td>193</td>
</tr>
<tr>
<td>tād api dyṛ-āṅgulaṁ nyūnaṁ</td>
<td>9.16</td>
<td>160</td>
</tr>
<tr>
<td>tād brāhī me mahā-yogin</td>
<td>12.42</td>
<td>305</td>
</tr>
<tr>
<td>tād-dādha-sattva-durgandho</td>
<td>12.23</td>
<td>285</td>
</tr>
<tr>
<td>tād dāma badhyāmānasya</td>
<td>9.15</td>
<td>159</td>
</tr>
<tr>
<td>tād gacchataṁ mat-paramau</td>
<td>10.42</td>
<td>216</td>
</tr>
<tr>
<td>tais tair atulyātīśayarī</td>
<td>10.34</td>
<td>207</td>
</tr>
<tr>
<td>tām ankām arūḍham apāyayat stanaṁ</td>
<td>9.5</td>
<td>148</td>
</tr>
<tr>
<td>tām antarikṣaṁ patitaṁ silāyāṁ</td>
<td>7.29</td>
<td>70</td>
</tr>
<tr>
<td>tām āpatantaṁ sa nigrhyā tuṇḍayor</td>
<td>11.51</td>
<td>257</td>
</tr>
<tr>
<td>tām āsānāṁ manyaṁāna</td>
<td>7.27</td>
<td>68</td>
</tr>
<tr>
<td>tām ātā-yāṣṭhir prasamikṣya satvaras</td>
<td>9.9</td>
<td>152</td>
</tr>
<tr>
<td>tām dṛṣṭāḥ prarama-prītāḥ</td>
<td>8.2</td>
<td>83</td>
</tr>
<tr>
<td>tām dṛṣṭāḥ vṛdiṭāḥ devyo</td>
<td>10.6</td>
<td>177</td>
</tr>
<tr>
<td>tām keśa-bandha-vyatiṣakta-mallikāṁ</td>
<td>6.5</td>
<td>6</td>
</tr>
<tr>
<td>tām matvāṭmajam anvayaktā</td>
<td>9.14</td>
<td>157</td>
</tr>
<tr>
<td>tamo-madāṁ karhiśyām</td>
<td>10.19</td>
<td>193</td>
</tr>
<tr>
<td>tām stāṇa-kāma āsādya</td>
<td>9.4</td>
<td>147</td>
</tr>
<tr>
<td>tām svassimantaṁ puruṣāda-nitāṁ</td>
<td>7.30</td>
<td>71</td>
</tr>
<tr>
<td>tām tālū-mūlaṁ pradhantam aṅgovad</td>
<td>11.50</td>
<td>256</td>
</tr>
<tr>
<td>tām tīkṣa-ṇaṭitāṁ ativāma-čeṣṭitāṁ</td>
<td>6.9</td>
<td>9</td>
</tr>
<tr>
<td>tām vatsa-rūpiniṁ viśyāḥ</td>
<td>11.42</td>
<td>251</td>
</tr>
<tr>
<td>tām viśyā vismitā bālāḥ</td>
<td>11.44</td>
<td>252</td>
</tr>
<tr>
<td>tā nīṣphalā ṛhaviśantī</td>
<td>7.17</td>
<td>59</td>
</tr>
<tr>
<td>tām-mātarau niṇa-sūtāṁ gṛṣṇāyā</td>
<td>8.23</td>
<td>107</td>
</tr>
<tr>
<td>tān-nāda-hṛṣṭa-manasāv anusṛtya lokaṁ</td>
<td>8.22</td>
<td>106</td>
</tr>
<tr>
<td>tān viśyā kṛṣṇā sakalābhaya-prado</td>
<td>12.27</td>
<td>289</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit Phrase</th>
<th>Page</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>tāsām avirataṁ kṛṣṇa</td>
<td>6.40</td>
<td>33</td>
</tr>
<tr>
<td>tasmāi tubhyān bhagavate</td>
<td>10.33</td>
<td>206</td>
</tr>
<tr>
<td>tāmān nandātmajo 'yam te</td>
<td>8.19</td>
<td>102</td>
</tr>
<tr>
<td>tasmīn stanaṁ durjā-ḥṛyam ubaṇaṁ</td>
<td>6.10</td>
<td>10</td>
</tr>
<tr>
<td>tasyāḥ svanṇētiḥbhiṁ-ramahā</td>
<td>6.12</td>
<td>12</td>
</tr>
<tr>
<td>tatā s tu bhagavān kṛṣṇo</td>
<td>8.27</td>
<td>111</td>
</tr>
<tr>
<td>tatā hāyāḥ rohiniyāv</td>
<td>11.34</td>
<td>245</td>
</tr>
<tr>
<td>tato bhaktiḥ bhagavati</td>
<td>8.51</td>
<td>140</td>
</tr>
<tr>
<td>tato 'tihṛṣṭāḥ sva-keśto 'krītāḥ ranaṁ</td>
<td>12.34</td>
<td>295</td>
</tr>
<tr>
<td>tato 'tikāyasya niruddha-mārgino</td>
<td>12.31</td>
<td>292</td>
</tr>
<tr>
<td>tatā cakrur vṛjāvāsāṁ</td>
<td>11.35</td>
<td>246</td>
</tr>
<tr>
<td>tatārājagmuḥ kuru-sreṣṭha</td>
<td>11.1</td>
<td>220</td>
</tr>
<tr>
<td>tatra śriyāḥ paramayā kakubhaḥ</td>
<td>10.28</td>
<td>201</td>
</tr>
<tr>
<td>tatraśuras vajra-nirbhinnāḥ</td>
<td>11.47</td>
<td>254</td>
</tr>
<tr>
<td>tatrtyāṣa ca punar dūrād</td>
<td>12.5</td>
<td>272</td>
</tr>
<tr>
<td>tatropāṇanda-nāmāḥ</td>
<td>11.22</td>
<td>237</td>
</tr>
<tr>
<td>tatā tāhā śāhāyisāmī</td>
<td>10.25</td>
<td>158</td>
</tr>
<tr>
<td>tat tātraḍyāva vāyāmāḥ</td>
<td>11.29</td>
<td>242</td>
</tr>
<tr>
<td>tātu dṛṣṭvā madirā-mattau</td>
<td>10.17</td>
<td>177</td>
</tr>
<tr>
<td>tātu vatsa-pālakau bhūtvā</td>
<td>11.45</td>
<td>253</td>
</tr>
<tr>
<td>tāv adālān upādāya</td>
<td>11.27</td>
<td>240</td>
</tr>
<tr>
<td>tāv anīgri-yugmān anukṛṣya</td>
<td>8.22</td>
<td>106</td>
</tr>
<tr>
<td>tāv nandādāya gopāḥ</td>
<td>6.31</td>
<td>26</td>
</tr>
<tr>
<td>tātvat praviśṭays tv asurodarāntaṛaṁ</td>
<td>12.26</td>
<td>288</td>
</tr>
<tr>
<td>tayor anugrahaḥāṭhya</td>
<td>10.7</td>
<td>177</td>
</tr>
<tr>
<td>tenaiva sākāṁ prthukāḥ sahasraśaḥ</td>
<td>12.2</td>
<td>269</td>
</tr>
<tr>
<td>tenaiva sarvesaḥ bahir gateṣu</td>
<td>12.32</td>
<td>293</td>
</tr>
<tr>
<td>te tatra dādṛṣur bālā</td>
<td>11.47</td>
<td>254</td>
</tr>
<tr>
<td>te tatra vārtiṇaṁ gopaṁī</td>
<td>6.41</td>
<td>36</td>
</tr>
<tr>
<td>tāv ṣanām manyaṁāna</td>
<td>8.45</td>
<td>131</td>
</tr>
<tr>
<td>tṛṇāvartaḥ śaṁta-raya</td>
<td>7.26</td>
<td>66</td>
</tr>
<tr>
<td>tṛṇāvarta-nirṇṛṣṭhibhī</td>
<td>7.23</td>
<td>64</td>
</tr>
<tr>
<td>tṛṇaṣa-viṇgālavo 'py etās</td>
<td>12.21</td>
<td>284</td>
</tr>
<tr>
<td>tārya-ghoṣena mahatā</td>
<td>11.32</td>
<td>244</td>
</tr>
<tr>
<td>tvam ca snātaḥ kṛtāḥrā</td>
<td>11.19</td>
<td>235</td>
</tr>
<tr>
<td>tvam ekaḥ sarva-bhūtānāṁ</td>
<td>10.30</td>
<td>203</td>
</tr>
<tr>
<td>tvam eva kālo bhagavān</td>
<td>10.30</td>
<td>203</td>
</tr>
<tr>
<td>tvam eva puruṣo 'dhyakṣaḥ</td>
<td>10.31</td>
<td>203</td>
</tr>
<tr>
<td>tvam hi brahma-vidāṁ sreṣṭhaḥ</td>
<td>8.6</td>
<td>87</td>
</tr>
<tr>
<td>tvam mahān prakṛtiḥ sūkṣmā</td>
<td>10.31</td>
<td>203</td>
</tr>
<tr>
<td>tyaktvā yāṣṭirīṁ sutaṁ bhitāṁ</td>
<td>9.12</td>
<td>156</td>
</tr>
</tbody>
</table>
Srimad-Bhagavatam

U

ucur avyavasita-matin
udgatyai kvacis mudhas
udviksamam bhaya-vihvalekshanam
ulakhalam vikarsantam
ulakhalam vikarsantam
ulakhalanghrer upari vyavasthitam
unmadda ye hy apasmara
upagtyamana-mahatmyam
upeksyaih kin dhana-stambhair
uttarya gopi siprnam payah punah
uttahatyaman ito 'smabhir
uttihatih krsna-nirbhukta-

V

vacyitvetva sastiyananam
vadanti tavaka hy ete
vaditra-ghita-dvija-mantra-vacakais
vaikarikanidriyani
vaisnavin vyatanon mayah
valgu-smitaparga-visarga-viksitair
vanam vrandavanam nama
vani gunanukathane sramavan kathayam
vara-striyam tat-prabhayya ca dharisar
varaunir madiram pitva

Y

yacchan priyataman kin nu
yac chi-madandhyayor vaghbir
yac-chhmnato 'paity aratir vitrshpa
yadasi tad api nyunam
yad-ashrayam yena yatha pratyate

yadicchit abhav anukramyam
yasadave iti sirman
yasadavesya sannidhyam
yasadave-vaco bhuyo
yasadavya sansyati
yatsair itas tata ubhay anukramyam
vatsan muiran kvacid asamaye
vayam dhanyata ca dharisar
vayasyaih krsna-balayor
vibudhya taam baloka-marikagraham
vichayaabh pradhavanto
vidhvastra-nana-rasa-kupya-bhajanam
vikasanta pracchayyah
vikaranta ksa-balan
<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaśodājohavit kṛṣṇaṁ</td>
<td>11.14</td>
<td>231</td>
</tr>
<tr>
<td>yaśodāṁ preṣayāṁ āṣa</td>
<td>11.13</td>
<td>230</td>
</tr>
<tr>
<td>yaśodā-rohinīḥḥyāṁ tāḥ</td>
<td>6.19</td>
<td>17</td>
</tr>
<tr>
<td>yasyāvatārā jñāyante</td>
<td>10.34</td>
<td>207</td>
</tr>
<tr>
<td>yathā kaṇṭaka-viddhāṅgo</td>
<td>10.14</td>
<td>186</td>
</tr>
<tr>
<td>yat kaumāre hari-krīḍāḥ</td>
<td>12.41</td>
<td>304</td>
</tr>
<tr>
<td>yat-pāda-pāṁśur bahu-jānma-krīḍhāre</td>
<td>12.12</td>
<td>277</td>
</tr>
</tbody>
</table>
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 activities; Sinful activities; Welfare work
Ādau śraddhā tataḥ sādhu-
quoted, 42
Ādi-kavi defined, 165
Administrators. See: Kings; Kṣatriyas
Advaitam acyutam anādim ananta-rūpaṃ
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
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-bhayā-maithunaṁ ca
quoted, 73
Ajāmila history, Yamarāja & Kṛṣṇa’s devotees in, 156
Ajāta-satravah śāntāḥ
verse quoted, 192
Ajñāna defined, 164
Ajo 'pi sann avyayātmā
verse quoted, 137–138
Aṁ nāmo 'jas tavaṁghṛī 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

343
Ananda-cinmaya-rasa defined, 63, 164
Ananda-cinmaya-rasa-pratibhāvitābhīḥ quoted, 166
verse quoted, 136
Ananda-cinmaya-sad-ujjvala-vigrahasya
verse quoted, 51
Anarthopaśamaṁ sākṣād
verse quoted, 264
Aṇḍāntara-stha-paramāṇu-cayāntara-sthāṁ
verse quoted, 164
Aṅgāni yasya sakalendriya-vṛttimanti
verse quoted, 51
Aṅga-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
Anītaṁ asukham lokam
quoted, 3
Antaryāṁi defined, 287
Anukūlyaṁaṁ kṛṣṇānu-
quoted, 197
Anxiety. See: Fear; Suffering
Anyābhilāṣitā-śāṇyaṁ
quoted, 196
Appearance of Kṛṣṇa. See: Kṛṣṇa, advent of
Aprānāsyevā dehasya
verse quoted, 297
Aprāpya māṁ nivartante
verse quoted, 138
Ārādhanānāṁ sarvesaṁ
quoted, 132
Arcanaṁ vandanaṁ dāsaṁ
verse quoted, 212
Arjuna, Kṛṣṇa drove chariot of, 164
Arjuna trees
Kṛṣṇa uprooted, 198–201, 208–209
medicinal use of, 197
Nalakūvara & Manigrīva as, 197, 202, 203
Ārto jiñāsura arthārthi
quoted, 134
Asann api klesada āsa dehaṁ
quoted, 42
Ashes as body’s fate, 182
Aṣṭрадdhatāṁ 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 bāhavam āśrītāṁ
quoted, 196
Asuras. See: Demons
Ataḥ śrī-kṛṣṇa-nāmādi
quoted, 270
verse quoted, 160, 205
Athāto brahma-jiñāsā
quoted, 263, 272
Atheists
poverty prescription for, 185
soul denied by, 184
See also: Demons; Karmīs; Materialists; Nondevotees
Ātmā. See: Soul, all entries
Ato grha-kṣetra-sutāpa-vittair
quoted, 129
Attachment
to devotees, 42
to Govinda (Kṛṣṇa), 38
to sense gratification, 85
See also: Association; Bodily concept; Desires, material
Auṣadhi cintayet viśnum
quoted, 25
Austerity
freedom by, 188
by poor man, 188, 189
Authority. See: Ācārya; Spiritual master
Avaśīṣṭavas. See: Nondevotees
Avaṭārāḥ hy asanāṁhyeyā
verse quoted, 97
Avatāras (incarnations of Godhead)
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
by time & place, 43
See also: Kṛṣṇa, advent of
Avicintya-prabhāvatvād
verse quoted, 271
Avicyuto vr̥ha-kavibhir nirūpito
verse quoted, 296–297
Āyurveda-sūstra, 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
Rohini & Yaśodā called, for lunch, 230–233, 234, 235, 236
Rohini inseparable from, 245–246
Rohini suckled, 107–108
Vṛndāvana pleased, 247
walking for first time, 110–111

Bālasya neha śaranām pitarau nṛṣimha
quoted, 129
Beautiful woman, 10
Beings. See: Living entities
Bhagavad-bhakti-hinasya
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
Śrimad-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 ksatriya, 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
Bhagavat-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-hrdi śthitaḥ quoted, 302
Bhāgavata-kathā. See: Kṛṣṇa, pastimes of;
Kṛṣṇa-kathā
Bhāgavatam. See: Śrīmad-Bhāgavatam
Bhāgavata Purāṇa. See: Śrīmad-Bhāgavatam
Bhajate māṁ 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 Ṭhākura, Śrila, intro­duced sacred thread, 57
Bhaktivinoda Ṭhākura, 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
 Bhakti-yāham ekāyā grahyah quoted, 212, 302
Bhaktā māṁ abhijānāti quoted, 159, 205
verse quoted, 154
Bhārata-bhūmite haila manusya-jaṅma yāra
verse quoted, 85
Bhava-mahādāvāgni defined, 191
Bhogaiva-prasaktānāṁ quoted, 85
Bhoktāram yajña-tapasāṁ
verse quoted, 128
Bhrāmayan sarva-bhūtāni
quoted, 42, 180
Bhrītya 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
festival glorifying Kṛṣṇa astonished, 298
worships Kṛṣṇa, 156
Yāsodā excels, 165–166
Brahma-bhūtāḥ prasannātmā
quoted, 56
Brahmacari (celibate student), householder contrasted to, 85
See also: Disciple
Brahmacari guru-kule quoted, 56
Brahma defined, 158
Brahma-janaati brahma-nah quoted, 57
Brahma-jna 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, Krsna as, 158
Brhamanas (priests & teachers)
bogus vs. bona fide, 56, 57
ceremony for Krsna’s safety by, 53-55, 56, 57
in Kali-yuga, 56, 88
in Krsna consciousness movement, 57
Krsna favors, 100
at Krsna’s uthana ceremony, 45, 46
ksatriya under, 306
as mystic yogis, 59
Nanda’s charity to, for Krsna’s welfare, 55, 58-59
none nowadays, 59-60, 88
qualifications of, 55, 56, 57
training of, 248
Vaisnavas (devotees) excel, 56-57, 88, 89
Brahmanda bhramite kona bhagyan jiva verse quoted, 176, 186
Brahman effulgence
 from Krsna, 275, 276, 295
 merging into, 196
See also: Brahman (spirit); Brahman, Supreme
Brahman platform, Vaisnavas (devotees) on, 194

Brahma-samhitai, quotations from
 on Krsna & associates, 136
 on Krsna and gopi-goddesses, 103
 on Krsna available to devotees, 159
 on Krsna’s effulgence containing universes, 154
 on Lord controlling universes, 164
 on Lord’s many forms, 24-25, 99
 on spiritual world, 110
Brahma-sutra. See: Vedanta-sutra
Brahmeti paramatmeti quoted, 132
Brahmins. See: Brhamanas
Bṛhad-bhāgavatamrta, quoted on Kṛṣṇa as unlimited, 270–271
Burning
 of dead body, 182, 183
 of Pūtana’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

Caitanya-caritāmṛta
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 sankīrtana movement, 264
Calf (Calves)
 demon in form of, 250–252
 Kṛṣṇa and Balarāma caught tails of, 108–109
 Kṛṣṇa & Balarāma tended, 248–250, 253, 254
 Kṛṣṇa & cowherd boys tended, 254, 269, 270
 Kṛṣṇa let loose, 113
 Kṛṣṇa revived, 293
 See also: Cows
Cart demon (Śakatāsura), Kṛṣṇa kicked down, 47, 48, 49, 50–51
 “Caste system.” See: Varṇāsrama-dharma
 Cātur-varṇaṁ mayā srṣṭam
 quoted, 56, 88, 92
 Catur-vidhā bhajante māṁ
 quoted, 134
 Catur-vidha-srī-bhagavat-prasāda
 quoted, 57
Cause, ultimate
 Lord (Kṛṣṇa) 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 anāviddhaṁ
 verse quoted, 179
 Ceto-darpaṇa-mārjanaṁ bhava-
mahādāvāgni-nivāpaṇam
 quoted, 191
 Chādiyā vaiśnava-sevā nistāra pāyeche kebā
 quoted, 199, 211
 Chāndogya Upanisad, quoted on knowledge via ācārya, 182–183
 Chanting. See: Hare Kṛṣṇa mantra; Mantras
Charity
 by Nanda to brāhmaṇas for Kṛṣṇa’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
 Kṛṣṇa 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; Varṇāsrama-dharma
Colors, Kṛṣṇa 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: Kṛṣṇa 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
 Kṛṣṇa revived, 293
 quoted on Aghāsura (python demon), 283–286
 quoted on Kṛṣṇa & yamala-arjuna trees, 222–223
 quoted on Kṛṣṇa 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: Gopīs

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; Vāṇāśrama-dharma; Vedic culture

Curse of Nārada on Kuvera’s sons (Nalakūvara & Manigrīva), 169, 177–178, 193–195, 197, 214

D

Dadāmi buddhi-yogam taṁ
verse quoted, 149
Dānam iṣvara-bhāvas ca
quoted, 306

Danger
of beautiful woman, 10
mantras counteract, 21
in material world, 3, 4, 25
See also: Disturbances
Dāntaḥ defined, 56
Dantavakra, 294
Dāridrya-doso guṇa-rāśi-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 ‘śmin 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; Karmis; 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 Muni

**Devas. See:** Demigods

**Devotees 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 constrained to, 67–68
duty of, 149
equally disposed to all, 215
external & internal, 227
following in footsteps of, 199
Gauḍiya, 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 Brahmā, 105
- respect to, 215
- sādhanasiddha, 136, 168
- in śānta 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
- yogīs 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 Vrndavana's residents, 140–141
See also: Krsna, love for; Krsna consciousness; Offerings for Krsna

Dhar, 137, 138, 140
Dharma-saṁsthāpanārthāya
verse quoted, 208

Dhira defined, 87

Dhīras tatra na muhyati
quoted, 86

Dhruva Mahārāja, 73

Dhyānāvasthita-tad-gatena manasa paśyanti
yaiν yoginaḥ
quoted, 132

Diabetes, case of, 189

Dipavali Day festival, 145

Dirt-eating, Krsna accused of, 117–121

Disciple, guru's duty to, 306
See also: Brahmacārī; Devotees

Disease(s)
from eating wrong, 189
material, Vaishnavas 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

Droṇa, 137, 138, 140

Duck demon (Bakāsura)
Kṛṣṇa vs., 255–258
relatives of, 279

Duhkhālayam asāśvatam
quoted, 138

Duskti 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

Dvāpāre bhagavān śyāmah
quoted, 97

Dvau bhūta-sargau loke 'śmin
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 īśvara kṛṣṇa, āra saba bhṛtya
quoted, 165

Eko 'py asau racayitum jagad-anda-kośāṁ
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: Krṣṇa, 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; Krṣṇa consciousness

Entities, living. See: Living entities
   Evaṁ bahūni karmāṇī
   verse quoted, 78
   Evaṁ prabhoh priyānām ca
   verse quoted, 271
   Evaṁ sa vaṝḍhe viṣṇur
   verse quoted, 78

Evil spirits, trouble from, 24
   See also: Ghosts; Witches, mystical

Existence. See: Life

Faith in Krṣṇa, 73
   See also: Krṣṇa, 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; Grhasthas; Mother; Parents

Farmers. See: Vaishyas

Father
   child receiving medicine from, 178
duty of, 87
   of Krṣṇa, 136–138, 140
   See also: Grhasthas; Mother; Parents

Father’s cure & Nārada’s curse, analogy of, 178

Fear in material life, 73

Festival, Dipavali Day, 145
   See also: Ritualistic ceremony

Fire, Krṣṇa compared to, 7, 257, 262

Flies & demons, analogy of, 262

Flower shower by demigods for Krṣṇa, 253, 259, 296

Food
   by agriculture & cow protection, 57, 58
   for fitness in spiritual advancement, 189
   for humans, 181
   offered to Krṣṇa. See: Prasāda

Forest, Krṣṇa & cowherd boys in, 269–273, 275

Forms of the Lord. See: Deity; Krṣṇa, 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: Karmis; Materialists

Fruits
   kapittha, Krṣṇa obtained, 252
   Krṣṇa & Balārāma sported with, 250

Fruit vendor, Krṣṇa blessed, 227, 228, 229

Future, study of, 28
   See also: Past, present and future; Time

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 Krṣṇa’s greatness, 263
   quoted on Balārāma, 94–95
   quoted on Krṣṇa, 96, 98–103
   as Yadu priest, 82, 90

Gauḍiya Vaishnavas, 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

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 nivāsaty akhilātma-bhūto
verse quoted, 136

Goloka Vṛndāvana, Pūtanā promoted to, 33
See also: Goloka; Spiritual world; Vṛndāvana

Goodness, mode of (sattva-guṇa)
absent in avaṁśa (nondevotee), 186
human life for, 179

Gopas. See: Cowherd men

Gopis
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

Gosvāmis, the. See: Jiva Gosvāmi; Rūpa Gosvāmi; Sanātana Gosvāmi

Govardhana Hill, 247

Government. See: Civilization; Kings; Kṣatriyas; Society, human; Varnāśrama-dharma; Vedic culture

Grains, Kṛṣṇa traded, for fruit, 227, 228, 229
See also: Food

Grasses, flavorful, Yaśodā's cows ate, 145

Grāhasthas (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-guṇāh
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-vilāsa, quoted on faith in Kṛṣṇa, 73
Hari-varāha, quotations from
on Balarāma & Yadus, 95
on cowherd men & women arriving in Vṛndāvana, 246–247
on Kṛṣṇa as Dāmodara, 201
Hatha-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
Hiraṇyakaśipu, 49
Hlādini 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: Grhasthas
Hṛd-vāg-vapurbhir vidadhan namas te
verse quoted, 126
Hṛṣikeṣa 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 purīnas tapasāh śrutasya vā verse quoted, 296–297
Identity. See: Brahman (spirit), learning about; Kṛṣṇa consciousness; Soul
Ignorance, mode of (tamo-guna) 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: Jñānīs
Incarnations of Godhead (avataras) 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; Jñānīs
International Society for Krishna Consciousness (ISKCON). See: Kṛṣṇa consciousness movement
Intoxication of Kuvera’s sons, 173, 176, 177, 193–195
See also: Wine
Isopaniśad, quoted on human food-quota, 181
Īśvara-bhāva defined, 306
Īśvara sarva-bhūtānāṁ quoted, 180

J

Jagannātha-kṣetra, prasāda distribution at, 58
Janaloka, 298
Janasya moho ‘yam ahaṁ mameti quoted, 128
Janmādy asya yataḥ quoted, 61, 272
Janma karma ca me divyam quoted, 137
Janma-lābhāḥ paraḥ punāṁ quoted, 276
Janma sārthaka kari’ kara para-upakāra
verse quoted, 85
Jaya and Vijaya, 295
Jīva. See: Soul
Jiva Gosvāmi, cited
on Aghāsura attaining sārūpya-mukti, 294
on Kṛṣṇa incarnation, 96
Jīvasya tattva-jiñānāṁ quoted, 182
verse quoted, 189
Jīvo jīvasya jīvanam quoted, 181
Jñāna. See: Knowledge
Jñāna-mīśra-bhakti, 196
Jñānīs (speculative philosophers)
Brahman effulgence attracts, 275
devotees contrasted to, 153–156, 167
Jyotiṣa defined, 87

K

Kailāsa Hill, 173
Kāivalya defined, 105
Kali-yuga (Age of quarrel)
brāhmaṇas in, 56, 88
human society in, 45, 189
Lord’s incarnation for, 97
people in, 93
Kalpanā defined, 208
Kāma eṣa krodha eṣa quoted, 73
Kāmais tais tair hṛta-jñānāṁ quoted, 174
Kāmasya nendriya-śraddhā
to, verse quoted, 189
Kamṣa, 90, 91, 279, 291
Kaṇṭakibhīṣṭa pravrddhābhis
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-mīśra-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
Kīrtana. See: Hare Kṛṣṇa mantra;
Saṅkīrtana-yajña
Kīrtanād eva kṛṣṇasya quoted, 25
Kīrtaniyaḥ sādā 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-sandarbhā, cited on Kṛṣṇa incarnation, 96
Krishna. See: Kṛṣṇa, Lord
Kṛmi defined, 182
Kṛṣi-go-raksya-vānijya 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 (Śakaṭāsura) 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
dependence on, 73
General Index

Krṣṇa, Lord

devotional service to. See: Devotional service

Dhara & Droṇa 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
gopīs’ bidding done by, 225, 226
gopīs bound, 213
gopīs charmed by, 116, 117
gopīs loved, 31, 34, 35
gopīs missed, 31, 34, 35
gopīs protected, 17–19, 21–23, 26
gopīs 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 Rukmīṇi, 256

Krṣṇa, 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 Krṣṇa, 164
in cowherd men & women, 260–261
in devotee’s duty, 149
in gopīs, 31, 34, 35
as life’s perfection, 168
in Nanda, 263
as necessity, 131–132
in offerings for Krṣṇa, 228, 229
parental, 73
in Rohiṇī & Yaśodā compared, 230, 231–232
in Yaśodā, 78, 132, 156–157, 158
See also: Devotional service; Krṣṇa, relationships with; Krṣṇa consciousness
as master, 165
materialists can’t know, 205–206
mischief done by, 113, 114, 115, 116, 117
mission of, 84–85
mother of. See: Devaki; Yaśodā
as Mukunda, 99
mystic power of, 67
Nalakūvara & Manigriva delivered by, 203, 213, 216
Nalakūvara & Manigriva 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
Krṣṇa, Lord

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, 98, 123, 204, 206
other names of, 99, 103
owns everything, 128, 129
as Parābrahmā, 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 Krṣṇa according to, 99, 100
Parīkṣit attracted to, 41, 42, 43
remembrance of, 145–146
as transcendental, 110
Vrajbhūmi’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
hlādinī, 166
incarnations according to, 43, 49
inconceivable, 51, 162
limitless, 159–160, 270, 271, 305
Krṣṇa, 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 Krṣṇa, 181, 228
on Krṣṇa as known by devotional ser-
vice, 205, 212
on Krṣṇa as Vedas’ goal, 131, 167
on living entities struggling, 138
on Lord reciprocating surrender,
132–133, 167
on miscreants not surrendering to
Krṣṇa, 174
on Nārada and Kuvera’s sons, 214
on offering Krṣṇa 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
dāsyarasa, 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; Krṣṇa,
love for; Krṣṇa consciousness
remembrance of, at death, 276
Rohiṇī called, for lunch, 230, 231
Krṣṇa, Lord

as sac-cid-ānanda-vigraha, 71

Śakaṭāsura (cart demon) kicked by, 47, 48, 49–50

as Saṅkarṣaṇa, 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 Śrīmad-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

Trāṇavarta 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

Krṣṇa, 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’s utthāṇa celebration for, 44–47

as Yogeśvara, 67

yogīs can’t reach, 153, 154–156, 210, 277

See also: Nārāyaṇa, Lord; Viṣṇu, Lord

Krṣṇa, the Supreme Personality of Godhead,

benefit of reading, 38

Krṣṇa-bahir Mukha hatyā bhoga-vānchā kare

verse quoted, 42, 191

Krṣṇa consciousness

compulsory, 139

persons in. See: Devotees

preachers of, 190

purifying power of, 29–30

relationships in, 34, 35

revival of, 42

singing Krṣṇa’s activities sustains, 145–146

suffering dispelled by, 42

See also: Devotional service; Krṣṇa-kathā

Krṣṇa 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

Śrīmad-Bhāgavatam distributed by, 264

Krṣṇa-dvaiḍyaṇa Vyāsa. See: Vyāsadeva

Krṣṇa-kathā (topics of Krṣṇa), liberation by hearing, 51–52

See also: Krṣṇa, hearing about; Krṣṇa, pastimes of; Krṣṇa consciousness

Krṣṇa se tomāra krṣṇa dite pāra

quoted, 199

Krṣṇas tu bhagavān svayam

quoted, 49
Krṣṇa-varṇam tviśākṛṣṇam
quoted, 97
verse quoted, 98
Krṣṇera saṁsāra kara chādi' anācāra
quoted, 35
Krte śuklaś catur-bāhuḥ
quoted, 97
Kṣattra-bandhavaḥ defined, 306
Kṣatriyas (soldiers & statesmen)
brāhmaṇa above, 306
qualities of, 306
training of, 248
vaiśyas contrasted to, 28
Vasudeva among, 95
Kūjat-kokila-harilsa-sara-sana-vaṅkāra
mayūrākule
quoted, 250
Kunti, Queen, quoted on Kṛṣṇa fearing
Yaśodā, 153
Kurvanā anīṣam ānandam
verse quoted, 78
Kuvera, sons of. See: Nalakūvara & Maṇigrīva

L

Lakṣmi. See: Goddess of fortune
Lakṣmi-sahasra-śata-sambhrama-
sevyamānām
quoted, 103, 164
Lamentation of devotees blissful, 70, 141
See also: Suffering
Lava-mātra ādhi-sānte 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: Brahma 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
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>361</td>
<td>Love of God. See: Kṛṣṇa, love for; Kṛṣṇa, relationships with</td>
</tr>
</tbody>
</table>
|      | Lunchtime for Kṛṣṇa & cowherd boys  
|      | announced by Rohiṇi & 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  
|      | Mahā-vicalanāṁ nṛṇāṁ  
|      | 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), grhastras to be trained as, 85  
|      | See also: Ācārya; Pure devotees; Saintly persons; Spiritual master  
|      | Mahāvana, 242  
|      | Mamaivāṁso jīva-loke  
|      | quoted, 97  
|      | verse quoted, 138  
|      | Mama varmānvwartante  
|      | verse quoted, 132–133, 167  
|      | Mama mano manimāṁs tava jānunī avyāt  
|      | quoted, 19  
|      | Māṁsa defined, 187  
|      | Māna defined, 57  
|      | Manah śaṣṭhānindriyāṇi  
|      | verse quoted, 138  
|      | Mandāḥ sumanda-matayo  
|      | quoted, 93  
|      | Mandākini River, 173, 175  
|      | Manigrīva and Nalakūvara. See: Nalakūvara and Manigrīva  
|      | Mankind. See: Human beings; Society, human  
|      | **Mantras**  
|      | gopīs chanted, for Kṛṣṇa's protection, 21–23, 26  
|      | for protection, 21  
|      | for purification, 19  
|      | See also: Hare Kṛṣṇa mantra  
|      | Manusyaṁnaṁ 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)  
|      | Mātrā-sparśas 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  
|      | Mayādhyaśkaṇa prakṛtiḥ  
|      | quoted, 123  
|      | Māyā-mohita defined, 10 |
Mayā tatam idaṁ sarvam quoted, 62
verse quoted, 206
Mayāyāpahṛta-jañānā 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: Jñānī
d-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 nabhijānātī quoted, 10
Mokṣa. See: Liberation
Mokṣaṁ defined, 299
Money. See: Wealth
Monists. See: Jñānī
Monkeys, Kṛṣṇa gave stolen milk products to, 113, 114, 152
Mother
child with, 46, 60
of Kṛṣṇa, 136–138, 140
Pūtānā acted as, to Kṛṣṇa, 8, 9, 10, 31, 32, 33
See also: Parents
Mother Yaśodā. See: Yaśodā, mother
Mountain, Aghāśura compared to, 281, 282, 285
Mouse story, 185–186
Mrtyu-saṁśadra-vartmanī quoted, 89, 183
Mūḍha defined, 193
Muktī. See: Liberation
Mundaka 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 Pūtānā, 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

Na ca tasmān manusyeṣu quoted, 85
Nalakūvara & Maṅigrīva (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 mūḍhah quoted, 208
verse quoted, 174, 193
Nāmāśraya kari’yatane tumī 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
General Index

Namo brahmaṇya-devāya quoted, 100

Nanda Mahārāja
abode of, Pūtāṇā entered, 5, 7
afraid for Kṛṣṇa’s safety, 3
ate with Kṛṣṇa and Balārāma, 233–234
beyond material distress, 264
charitable to brahmanas for Kṛṣṇa’s sake, 55, 58–59
Drona as, 138, 139–140
family of, related to Vasudeva, 95
fortunate, 104, 135
Gagamunī 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 Pūtāṇā’s dead body, 27, 28
Yaśodā excelled, 134
Nandana-kāṇana, 296
Nandasya gehe vavrdhe
verse quoted, 78
Nandēsvāra, 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 brahmana, 56
on Nalakūvara & Manigrīva, 193–195
on poor man, 185, 187–190
Nārada Muni, quotations from
on wasting wealth, 179
Nārada-pańcarātra, 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 śadhu manye yata ātmano ‘yam quoted, 87, 181
Na śocati na kānksati quoted, 57
Na te viduḥ svārtha-gaṇīṁ 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)
Nīkaṭa-stha māyā tāre japaṇīyā dhare
verse quoted, 42, 191
Nīkhātocchrita-śākhābhīr
verse quoted, 246–247
Nirvāṇa. See: Liberation
Nitya-pūrṇaṁ samuddīṣṭaṁ
verse quoted, 204
Nitya-siddha associates, 136, 168
Nityo nityānāṁ cetanaṁ cetanānāṁ quoted, 97
Nondevotees (avaśnāvas)
condemned, 174
devotees contrasted to, 193, 209
goodness absent in, 186
Kṛṣṇa vs., 257
See also: Atheists; Demons; Jñānis; Karmīs; Materialists
Nṛśimhadeva, Lord, 49
Nṛśa-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: Brāhmaṇa; Kṣatriya; Śūdra; Vaśya
Oversoul. See: Supersoul

P

Padma Purāṇa, quoted on asuras & devas, 196
Pain. See: Suffering
Paramātma (Supersoul)
Kṛṣṇa as, 287
Lord controls universes via, 164
soul as part of, 167
as supreme controller, 132
yogī seek, 153
Paramā brahma param dhāma
quoted, 132, 158
Parāśya 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; Gṛhaṇa; Mother
Parīkṣit Mahārāja
humility of, 306
Kṛṣṇa’s childhood activities attracted, 41, 42, 43, 304
quoted on Lord’s childhood activities, 41, 43, 304
Parīkṣit Mahārāja quoted on Nalakūvara, Maṇigrīva & Nārada, 172
quoted on Nanda & Yaśodā, 133, 135
Śukadeva assured, about Gokula’s safety, 4
Paritṛṇāyā sādhānāṁ
quoted, 84, 138, 209, 253, 262, 292
verse quoted, 208
Pārvatī, 132
Pāṇḍita defined, 103
Passion, mode of (rajo-guṇa), condemned, 179, 180, 183
Past, present and future, astrology reveals, 86, 87
See also: Future; Time
Pataṁ puṣpaṁ phalam toyaṁ
quoted, 57
verse quoted, 181, 228
Pavitra-patra (herbs), 57
Perfection
of devotional service, 141
gopīs 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
General Index

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

Power. See: Kṛṣṇa, potency of; Mystic powers

Prahlāda Mahārāja, 73
cited on Caitanya, 98
quoted on parents & children, 128–129

Prakṛti defined, 123
Prakṛtiṁ 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

Pratyuvacatato rāmaṁ
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; Saṅkīrtana-yajña

Pregnancy. See: Childbirth

Prema defined, 168
Prema pum-artha mahan
quoted, 131, 166, 168
Prema-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

Punya-śravana-kīrtanāḥ
quoted, 29

Purasāṅgas 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

Pūtana

captivated Yaśodā & Rohini, 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 Yasodā’s assistant, 33


Q

Qualities

of brähmaṇa, 55, 56, 57
of ksatriya, 306

Quarrel, Age of. See: Kali-yuga

R

Rajo-guṇa (passion mode), condemned, 179, 180, 183
Rākṣasas (mystical witches)
as children’s enemies, 24
in India, 5
See also: Evil spirits; Ghosts
Rakṣisyattī visvāsaḥ
quoted, 73
Rāma. See: Balarāma, Lord; Rāmacandra, Lord
Rāmacandra, Lord, as Kṛṣṇa, 96
Rāmādi-mūrtiśu kalā-niyamena tiṣṭhan
quoted, 302
Rāmāyā kācid upāsāna
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; Sannyāsī
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
Rohini
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
Pūtana enchanted, 9–10, 33
Yaśodā excelled, 230, 231–232

Rohini constellation, 45

Rope, Yaśodā binding Kṛṣṇa with, 158, 159, 160, 161, 162, 163
Rṣabhadeva, 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
Saintly persons

symptoms of, 192
See also: Acárya; Bráhmaṇas; Devotees; Pure devotees; Spiritual master

Śāka defined, 121
Śakam vijrtraḥ kṛta-puṇya-puṇḍāḥ
quoted, 300
Śakatasura (cart demon), Kṛṣṇa kicked down, 47, 48, 49, 50–51
Śakati-vāta-paryantas
quoted, 246

Salvation. See: Liberation
Samaḥ sarvesu bhūteṣu
quoted, 57
Samatvēnāiva 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

Sannyāśi (renunciant) preaches Kṛṣṇa consciousness, 190
Sārupya-muktī defined, 294

Sarva-dharmān parityajya
quoted, 276
Sarva-kāraṇa-kāraṇam
quoted, 126
Sarvaṁ khalv idam brahma
quoted, 202, 205

Sarvātma-snapanam param vijyate īrīkṛṣṇa-sankirtanam
quoted, 264
Śāstras (Vedic scriptures). See: Vedas; Vedic literature; names of specific Vedic literatures

Satāṁ prasangāṅ māma virya-saṁvīdo
verse quoted, 191
Satātāṁ kīrtayanto māṁ
quoted, 303
Sat-saṅga chāḍi’ kainu asate vilāśa
verse quoted, 192
Sattva-guna. See: Goodness, mode of
Sayings
on wealth & poverty, 187
on woman & childbirth, 187
See also: Analogies
Śāyujya-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 en-
tities, as Kṛṣṇa’s servants
Service to God. See: Devotional service
Sevonmukhe hi jihvādau
verse quoted, 160, 205
Shower of flowers by demigods for Kṛṣṇa,
253, 259, 296
Siddhās defined, 210
Siddhis (mystic perfections) listed, 67
Śīkṣāṭaka, quoted on purifying the ma-
terialistic 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 en-
tities
Sound, transcendental. See: Hare Kṛṣṇa
mantra; Mantras
Space travel by mystical witches, 5
Speculators, mental. See: Jñānīs
Spirit. See: Brahma(n 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, 88, 182
qualification of, 182
seeking shelter of, 199
See also: Ācārya; Pure devotees
Spiritual world
enjoyment in, 272
feelings in, 110
General Index 369

Spiritual world
material world vs., 272, 299
See also: Gokula; Vṛndāvana
Śravaṇa-kīrtana defined, 30
Śravaṇāṁ kīrtanāṁ viṣṇoḥ
quoted, 4, 212
Śrīmad-Bhāgavatam
See also: Śrīmad-Bhāgavatam, quotations from
distribution of, 264, 276
extra verses in, 78–79
for Gītā graduates, 139
happiness by hearing, 264
Kṛṣṇa known via, 276
Vaishnavas (devotees) love, 276
Vyāsa compiled, 105, 276
Śrīmad-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 Śrīmad-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 Śrīmad-Bhāgavatam, 276
Kṛṣṇa fearing Yaśodā, 153
on life’s purpose, 189
on Lord’s incarnations, 97, 98, 101
Śrīmad-Bhāgavatam, quotations from
on parents “protecting” children, 128–129
on remembering Kṛṣṇa (Nārāyana) at death, 276
on sādhu, 192
on saintly persons as traveling preachers, 190
on sankirtana-yajña, 60
on satisfying the Lord, 296
on Śrīmad-Bhāgavatam & Vaishnavas (devotees), 276
on subduing passion & ignorance, 179
on Vyāsadeva compiling Śrīmad-Bhāgavatam, 105, 264, 276
Śrīmad-bhāgavatam purāṇam amalāṁ yad vaishnavānāṁ priyam
quoted, 276
Śrīvatāṁ sva-kathāḥ kṛṣṇaḥ
quoted, 29, 42, 73
Śrutim apare smṛtim itare
quoted, 105
Stars. See: Astrology; Planets; Rohini constellation
Stool as body’s fate, 182
Students, spiritual. See: Brahmachari; Disciple; Education
Success
by devotional service, 33
of life, 229, 276
See also: Life, goal of; Perfection
Śuddha-sattva defined, 294
Śādram (laborers), 88, 89
Suffering
body causes, 42, 87, 127
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
Suhrdahl sarva-dehinām
quoted, 192
Suhrdah sarva-bhūtānāṁ
verse quoted, 128
\textbf{Śukadeva Gosvāmi, quotations from}
on Kṛṣṇa, cowherd boys & calves,\textit{268–269}
on Kṛṣṇa as bound by gopīs,\textit{213}
on Kuverya's sons,\textit{173}
on Nanda Mahārāja,\textit{3}
on Nārada, Nakalūvāra & Maṇigrīva,\textit{197}
on yamala-arjuna trees falling,\textit{220, 221}
on Yaśodā,\textit{145}
\textbf{Śukadeva Gosvāmi assured Parīkṣit about}
Gokula's safety,\textit{4}
\textbf{Sukṛti defined,}\textit{134}
\textbf{Sunshine & Kṛṣṇa incarnation, analogy of,}\textit{97}
\textbf{Supersoul (Paramātma)}
Kṛṣṇa as,\textit{287}
Lord controls universes via,\textit{164}
soul as part of,\textit{167}
as supreme controller,\textit{132}
yogīs seek,\textit{153}
\textbf{Supreme Brahma, Kṛṣṇa as,}\textit{158}
\textbf{Supreme Personality of Godhead. See: Kṛṣṇa, Lord}
\textbf{Surrender to Kṛṣṇa. See: Kṛṣṇa, surrender to}
Sūta Gosvāmi, quotations from
on Parīkṣit & Śukadeva,\textit{307}
on Parīkṣit hearing Kṛṣṇa's childhood
pastimes,\textit{304}
\textbf{Sutapā,}\textit{140}
\textbf{Śvāda-bhāṣana ceremony,}\textit{45}
\textbf{Śvālapam apī asya dharmasya}
quoted,\textit{302}
\textbf{Śvanuṣṭhitasya dharmasya}
quoted,\textit{296}
\textbf{Śvarga. See: Heavenly planets; Spiritual world}
\textbf{Śvayambhū nāradaḥ sambhuh}
quoted,\textit{210}
\textbf{Śvetāsvatara Upaniṣad, quoted on Kṛṣṇa's po-
tendencies,}\textit{305}

\textbf{T}
\textit{Tad aham bhakty-upahrtam}
verse quoted,\textit{181, 228}
\textit{Tādana-bhayān mithyoktir}
quoted,\textit{120}
\textbf{Tadā rajas-tamo-bhāvāḥ}
verse quoted,\textit{179}
\textbf{Tad-vijñānārthaṁ sa gurum evābhigacchet}
quoted,\textit{88n}
\textbf{Taj-joṣanād ārv apavarga-vartmani}
verse quoted,\textit{191}
\textbf{Tamo-guṇa. See: Ignorance, mode of}
\textbf{Tapasā brahmacaryena}
quoted,\textit{120, 171}
\textbf{Tapoloka,}\textit{298}
\textbf{Tasmād gurum prapadyeta}
quoted,\textit{182}
\textbf{Tasmāt kenāpy upāyena}
quoted,\textit{276}
\textbf{Tathā dehāntara-prāptiḥ}
quoted,\textit{276}
verse quoted,\textit{86–87}
\textbf{Tato māṁ tattvato jīātvā}
verse quoted,\textit{154}
\textbf{Tat te 'nu kampāṁ susamīksamāno}
verse quoted,\textit{126}
\textbf{Teachers, spiritual. See: Ācārya; Brāhmaṇaś;}
Spiritual master
\textbf{Te-kāraṇe lāgila ye karma-bandha-phāṅsa}
verse quoted,\textit{192}
\textbf{Temples in India, prasāda distribution at,}\textit{58}
\textbf{Tenā tyaktena bhūjīthāḥ}
quoted,\textit{181}
\textbf{Tesāṁ satata-yuktānāṁ}
verse quoted,\textit{149}
\textbf{Thread, sacred, use & misuse of,}\textit{56, 57}
\textbf{Three times, uttering anything,}\textit{166}
\textbf{Time}
in higher planets,\textit{196}
Kṛṣṇa beyond,\textit{158}
See also: Future; Past, present and future
\textbf{Tītikṣavah kārunikāḥ}
verse quoted,\textit{192}
\textbf{Transcendence. See: Liberation; Spiritual}
world
\textbf{Transcendentalists. See: Devotees; Jñānis; Saintly persons; Yogīs}
\textbf{Tree(s)}
consciousness of,\textit{196}
\textit{kapīthā,}\textit{252}
Tree(s)
Nārada cursed Nālakūvara & Maṇigrīva to become, 195–196
yamala-arjuna, 169, 220–223, 224
Tretāyāṁ rakta-varṇo 'sau quoted, 97

Tripurāsūra, 70
Tṛṇāvarta vs. Kṛṣṇa, 62, 63, 67–71
Truth about material life, 86–87
See also: Absolute Truth

Tuberculosis, cause of, 189
Tyaktva dehaṁ punar janma quoted, 34, 276

U

Uddhava, cited on Pūtaṇā, 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
Yāsodā 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 Vṛṇḍāvana, 238, 241, 242

Upaniṣads
 cited on Lord’s running speed, 164
impersonal realization via, 132
Upāsanā defined, 132
Uṭṭhāna ceremony, 44

V

Vaikuṇṭha. See: Spiritual world, all entries
Vaiśṇavānāṁ yathā śambhuḥ quoted, 165

Vaiṣṇavas. See: Devotees
Vaiśṇava thākura toṁāra kukkura bhuliya jánaha more quoted, 199
Vaiśṇava-toṣāni, cited
on Aghāśura attaining sārūpya-mukti, 294
on Kṛṣṇa kicking cart demon, 49
on Yāsodā binding Kṛṣṇa, 145
Vaiśyas (farmers & merchants)
ksatriyas contrasted to, 28
Nanda among, 95
training of, 248
Vaktum arhasi dharma-jiṇa verse quoted, 79

Vāmana, Lord, 49
Vāmaṇa Purāṇa, quoted on Viṣṇu, 204
Vandhyā ki bujhibe prasava-vedanā quoted, 187

Variety for enjoyment, 279

Varnāśrama-dharma
divisions in, 85
society guided by, 88
See also: Brahmacārī; Brahmānas;
Gṛhaśtras; 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 Brahma, 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 vs., 21
modern society vs., 45
pious activities according to, 74
ritualistic ceremony in, 234–235
See also: India; Varnāśrama-dharma

Vedic literature, purpose of, 42
See also: Vedas; names of specific Vedic literatures

Vibhati defined, 160
Vidyā defined, 132
Vijayadhvaja Tirtha, verse added by, 79
Vimukti defined, 166, 295
Vipratvē sūtrām eva hi
quoted, 56
Virāt-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 Vṛndavana, 246

Vistareṇaḥ kāruṇyāt
verse quoted, 79

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
Droṇa & 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

Vṛndavaṇanāṁ parītyajya
quoted, 168

Vyāsadeva
literary intent of, 42, 264
as nonfiction writer, 208
Śrīmad-Bhāgavatam by, 105, 276

W

Wealth
degradation by, 180–181
pride wastes, 179, 180, 185
proverb about, 187
See also: Economic development; Possessions

Welfare work
distributing Śrīmad-Bhāgavatam as, 276
by pure devotee, 84–85
Welfare work
See also: Krṣṇa consciousness movement; Philanthropic activities; Pious activities

Western civilization, wealth wasted in, 179

Whirlwind demon (Trāṇavarta) vs. Krṣṇa, 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: Gopis; 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 Krṣṇa; Ritualistic ceremony; Sacrifice

Y

Yādaveśv api sarveṣu
verse quoted, 95

Yadā yada hi dharmasya
verse quoted, 208

Yadu dynasty
Balarāma united Nanda’s family with, 95
Gargamuni as priest of, 82, 90

Yajña (sacrifice), chanting Hare Krṣṇa as, 60
See also: Offerings for Krṣṇa; Ritualistic ceremony; Worship; names of specific yajñas

Yajña-dāna-tapah-karma quoted, 235

Yajñaiḥ sankirtana-prāyair quoted, 60
verse quoted, 98

Yajñārthāt karma ‘nyatra quoted, 60

Yajñō dānāṁ tapaś caiva quoted, 235

Yamala-arjuna trees
cowherd men bewildered by fall of, 220–223, 224
Kuvera’s sons as, 169
Yamarāja fears Krṣṇa, 156
Yamunā River, 247, 250, 254

Yaśodā, mother
binding Krṣṇa with rope, 158, 159, 160, 161, 162, 163
Brahmā excelled by, 165–166
called Krṣṇa & Balarāma for lunch, 231–236
caught Krṣṇa stealing butter, 152–155
celebrated utthāna ceremony for Krṣṇa, 44–47
churning butter, 145–148
cows of, 145
Devaki excelled by, 132, 135
Dhara as, 138, 139–140
eating-dirt complaints about Krṣṇa disturbed, 117–121
ecstatic anxiety of, for Krṣṇa’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 Krṣṇa’s mischief, 112, 113, 115, 116
inseparable from Krṣṇa, 245–246
Krṣṇa angry at, 149, 150
Krṣṇa feared stick of, 153, 155, 156, 157
Yaśodā, mother (continued)

Krṣṇa showed universe to, in His mouth, 77, 78, 123
as Krṣṇa’s mother, 62, 77, 131, 134, 236
Krṣṇa weighed down, 60, 61, 62, 67
in maternal love of Krṣṇa, 78, 121, 123, 129, 132, 147, 156–157, 158
missed Krṣṇa during dust storm, 64–66
Nanda excelled by, 134
as nitya-siddha, 166
protected Krṣṇa, 17, 26
Pūtanā as assistant to, 33
Pūtanā enchanted, 9–10, 33
Rohini excelled by, 230, 231–232
sang Krṣṇa’s pastimes, 145
Śiva excelled by, 165–166
superexcellence of, 165–166, 168
surrendered to the Lord, 125–126, 128
wondered at vision of cosmos, 123, 124–125

Yaś tu nārāyaṇaṁ devaṁ
verse quoted, 103
Yaśya prabhā prabhavato jagad-aṅga-koti-
quoted, 154
Yaśya yal lakṣaṇarā proktam
quoted, 56
Yaṁ maṁ, tata pātha, misconception of, 212
Yathāvidāsinaḥ kulāḥ
verse quoted, 97
Yat karosi yad āśnāī
turned quoted, 229
Yat-pōḍa-pānkaja-palāsa-vilāsa-bhaktyā
quoted, 302
Yatra yogēśvara 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
hatha–, 28
for Paramātma realization, 132
sāṅkhya–, 132
See also: Mystic power(s); Krṣṇa consciousness
Yogamāyā
aranged Aghāsura’s advent, 279
Kamsa and, 91
Yogamāyā potency
in Balarāma-Rohini relationship, 108
devotees in, 130
Krṣṇa’s cart-kicking concealed by, 51
Krṣṇa’s pastimes via, 37
in Pūtanā pastime, 10
Yoga-mirā-bhakti, 196
Yoginām api sarveṣāṁ
quoted, 276
Yogīs
brāhmaṇas as, 59
devotees contrasted to, 153–156, 167
Krṣṇa inaccessible to, 153, 154–156, 210, 277
rascal, 68
See also: Devotees
Yo me bhaktīyā prayacchati
quoted, 228
Yugas. See: Dvāpara-yuga; Kali-yuga
"The Śrīmad-Bhāgavatam is widely acclaimed as the bible of Indian devotionalism par excellence. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda has produced an exquisite edition of the Bhāgavatam with English translation and commentary. Through his lucid commentary, the author reveals the real spirit of the text. The profound essence of bhakti, divine love, radiates from every page. The physical layout of these volumes and the many beautiful illustrations are pleasing to the eye as well as to the mind."

Dr. T.M.P. Mahadevan
Director, Center of Advanced Study of Philosophy
University of Madras
Madras, India

"The Bhaktivedanta Book Trust editions of famous religious classics of India with new translations and commentaries are an important addition to our expanding knowledge of spiritual India. The new edition of the Śrīmad-Bhāgavatam is particularly welcome."

Dr. John L. Mish
Chief, Oriental Division
New York Public Library

"It has been my great pleasure recently to have read the Śrīmad-Bhāgavatam in the superb edition authorized by A. C. Bhaktivedanta Swami Prabhupāda. The consummate care and devotion to the Sanskrit word and its precious meaning are evident on every page. I am sure this monumental work will go far to bring the sublime message of the Bhāgavatam to numerous Westerners who otherwise would miss this opportunity."

Dr. Alex Wayman
Professor of Sanskrit
Columbia University