

रेल्को  
स्टूडियो

# *Krishna* *savior of all*

**ISSUE 69**

**MAGAZINE**





Relco studio

## *Krishna and the demon trinavarta.*

AFTER THE TWO ASURAS  
FAILED KAMSA SUMMONED THE  
HUDE DEMON TRINAVART. HE  
SAID HIM



TRINAVART GO AND  
KILL KRISHNA WHO  
LIVES IN GOKUL. HE  
IS MY BIGGEST  
ENEMY. SEE TO IT  
THAT YOU RETURN  
TO ME ONLY AFTER  
KILLING HIM

TRINAVART CAN TRANSFORM  
HIMSELF INTO A FIERCE FOR OF  
DUST AND ENGULF ANYTHING ON  
ITS WAY.



THE TIME WHEN TRINAVART CAME TO GOKUL, YASODA WAS FONDLING WITH BABY KRISHNA AND ALL OF A SUDDEN HE BECAME HEAVY, SO YASODA HAD TO LEAVE THE BABY AND GO INSIDE FOR SOME REASON. TRINAVART NOTICED THAT KRISHNA WAS ALL ALONE, SO HE CARRIED HIM AWAY IN THE FORM OF A WHIRL WIND. THE WHOLE OF GOKUL WAS ENGULFED IN DUST. EVERYONE WAS BLINDED BY DUST. WHEN YASODA CAME OUT, KRISHNA WAS NOT TO BE FOUND WHERE HE WAS LEFT.

MEANWHILE, TRINAVART RAISED KRISHNA HIGHER AND HIGHER AND HAD PLANNED TO SMASH HIM FROM HEIGHTS. HOWEVER, TO HIS AMAZEMENT THE BABY BECAME TOO HEAVY FOR THE HUGE GIANT TO LIFT. HE EVENTUALLY FELL ON THE GROUND AND BROKE HIS NECK AND HEAD SHATTERED TO PIECES. HE FELL DOWN DEAD THEN AND THERE.

THE WIND CALMED DOWN AND PEOPLE STARTED TO COME OUT OF THE HOUSE. THEY SPOTTED KRISHNA AND WERE AMAZED TO SEE KRISHNA PLAYING ON TRINAVART. YASODA RAN TO KRISHNA AND EMBRACED HIM " O KRISHNA, WHY DO DANGERS KEEP HOVERING OVER YOUR HEAD? I AM SO WORRIED FOR YOU."



NONE OF THE VILLAGERS COULD  
UNDERSTAND HOW KRISHNA CAME THERE  
AND HOW HE KILLED THE HUGE DEMON.  
THEY ALL THOUGHT IT TO BE A MIRACLE  
AND THANKED GOD, WHOLE HEARTEDLY  
FOR HIS ACT OF IMMENSE KINDNESS.

# Krishna and the witch

After consulting with his demoniac ministers, Kamsa instructed a witch named Putana, who knew the black art of killing small children by ghastly, sinful methods, to kill all kinds of children in the cities, villages and pasturing grounds. Such witches can play their black art only where there is no chanting or hearing of the holy name of Krishna. It is said that wherever the chanting of the holy name of Krishna is done, even negligently, all bad elements—witches, ghosts and dangerous calamities—immediately disappear. And this is certainly true of the place where the chanting of the holy name of Krishna is done seriously—especially in Vrndavana when the Supreme Lord was personally present. Therefore, the doubts of Nanda Maharaja were certainly based on affection for Krishna. Actually there was no danger from the activities of Putana, despite her powers. Such witches are called *khecari*, which means they can fly in the sky. This black art of witchcraft is still practiced by some women in the remote northwestern side of India. They can transfer themselves from one place to another on the branch of an uprooted tree. Putana knew this witchcraft, and therefore she is described in the *Bhagavatam* as *khecari*.



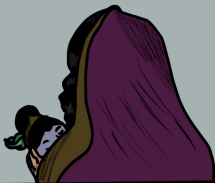




Putana entered the county of Gokula, the residential quarter of Nanda Maharaja, without permission. Dressing herself just like a beautiful woman, she entered the house of Mother Yasoda. She appeared very beautiful.. She looked especially beautiful on account of her thin waist.

It seemed to them that she had personally come to see Krishna, who is her husband. Because of her exquisite beauty, no one checked her movement, and therefore she freely entered the house of Nanda Maharaja. Putana, the killer of many, many children, found baby Krishna lying on a small bed, and she could at once perceive that the baby was hiding His unparalleled potencies. Putana thought, "This child is so powerful that He can destroy the whole universe immediately."

He was lying there as a small baby, but that does not mean that He was less powerful. The materialistic theory that God-worship is anthropomorphic is not correct. No living being can become God by undergoing meditation or austerities. God is always God. Krishna as the child-baby is as complete as He is as a full-fledged youth. The Mayavada theory holds that the living entity was formerly God but has now become overwhelmed by the influence of maya. Therefore they say that presently he is not God, but when the influence of maya is taken away, then he again becomes God. This theory cannot be applied to the minute living entities. The living entities are minute parts and parcels of the Supreme Personality of Godhead; they are minute particles or sparks of the supreme fire, but they are not the original fire, or Krishna. Krishna is the Supreme Personality of Godhead, even from the beginning of His appearance in the house of Vasudeva and Devaki.



**Krishna showed the nature of a small baby and closed His eyes, as if to avoid the face of Putana. This closing of the eyes is interpreted and studied in different ways by the devotees.**

**Some say that Krishna closed His eyes because He did not like to see the face of Putana, who had killed so many children and who had now come to kill Him. Others say that something extraordinary was being dictated to her, and in order to give her assurance, Krishna closed His eyes so that she would not be frightened. And yet others interpret in this way: Krishna appeared to kill the demons and give protection to the devotees, as it is stated in**

**the Bhagavad-gita (4.8): paritranaya sadhunam vinasaya ca duskrtam. The first demon to be killed was a woman. According to Vedic rules, the killing of a woman, a brahmana, cows or of a child is forbidden. Krishna was obliged to kill the demon Putana, and because the killing of a woman is forbidden according to the Vedic sastra, He could not help but close His eyes. Another interpretation is that Krishna closed His eyes because He simply took Putana to be His nurse.. Krishna is so merciful that even though He knew Putana was there to kill Him, He took her as His nurse or mother.**

**When Putana was taking baby Krishna on her lap, both Yasoda and Rohini were present, but they did not forbid her because she was so beautifully dressed and because she showed motherly affection towards Krishna. They could not understand that she was a sword within a decorated case. Putana had put very deadly poison in the milk, and immediately after taking the baby on her lap, and fed the milk. She was hoping that as soon as He would suck her breast, He would die. But baby Krishna very quickly took the nipple in anger. He sucked the milk-poison along with the life air of the demon. In other words, Krishna simultaneously sucked the milk, and killed her by sucking out her life. Krishna is so merciful that because the demon Krishna came to offer her breast milk to Him, He fulfilled her desire and accepted her activity as motherly. But to stop her from further nefarious activities, He immediately killed her. And because the demon was killed by Krishna, she got liberation. When Krishna sucked out her very breath, Putana fell down on the ground, spread her arms and legs and began to cry, "Oh, child, leave me, leave me!" She was crying loudly and perspiring, and her whole body became wet.**

**As she died screaming, there was a tremendous vibration both on the earth and in the sky, in all directions, and people thought that thunderbolts were falling. Thus the nightmare of the Putana witch was over, and she assumed her real feature as a great demon. She opened her fierce mouth and spread her arms and legs all over. She fell exactly as Vrkasura when struck by the thunderbolts of Indra. The long hair on her head was scattered all over her body. Her fallen body extended up to twelve miles and smashed all the trees to pieces, and everyone was struck with wonder upon seeing this gigantic body. Her teeth appeared just like ploughed roads, and her nostrils appeared just like mountain caves. Her breasts appeared like blind wells, and her two thighs appeared like two banks of a river; her two hands appeared like two strongly constructed bridges, and her abdomen seemed like a dried-up lake. All the cowherd men and women became struck with awe and wonder upon seeing this. And the tumultuous sound of her falling shocked their brains and ears and made their hearts beat strongly.**

**When the gopis saw little Krishna playing on Putana's lap, they very quickly came and picked Him up. Mother Yasoda, Rohini and other elderly gopis immediately performed the auspicious rituals by taking the tail of a cow and circumambulating His body. The child was completely washed with the urine of a cow, and the dust created by the hooves of the cows was thrown all over His body. This was all just to save little Krishna from further inauspicious accidents. This incident gives us a clear indication of how important the cow is to the family, society and to living beings in general. The transcendental body of Krishna did not require any protection, but to instruct us on the importance of the cow, the Lord was smeared over with cow dung, washed with the urine of a cow and sprinkled with the dust upraised by the walking of the cows.**

**Thus Mother Yasoda began to chant different names of Visnu to protect the child Krishna's different bodily parts. Mother Yasoda was firmly convinced that she should protect her child from different kinds of evil spirits and ghosts—namely Dakinis, Vatudhanis, Kusmandas, Yaksas, Raksasas, Vinayakas, Kotara, Revati, Jyestha, Putana, Mairkas, Unmadas and similar other evil spirits who cause persons to forget their own existence and give trouble to the life air and the senses. Sometimes they appear in dreams and cause much perturbation; sometimes they appear as old women and suck the blood of small children. But all such ghosts and evil spirits cannot remain where there is chanting of the holy name of God. Mother Yasoda was firmly convinced of the Vedic injunctions about the importance of cows and the holy name of Visnu; therefore she took all shelter in the cows and the name of Visnu so that He might save the child. Vedic culture has taken advantage of keeping cows and chanting the holy name of Visnu since the beginning of history, and persons who are still following the Vedic ways, especially the householders, keep at least one dozen cows and worship the Deity of Lord Visnu, who is installed in their house.**

**The elderly gopis of Vrndavana were so absorbed in affection for Krishna that they wanted to save Him, although there was no need to, for He had already protected Himself. They could not understand that Krishna was the Supreme Personality of Godhead playing as a child. When the child was protected by Visnu mantra, Mother Yasoda felt that He was safe. In the meantime, all the cowherd men who went to Mathura to pay tax returned home and were struck with wonder at seeing the gigantic dead body of Putana. Nanda Maharaja recalled the prophecy of Vasudeva and considered him a great sage and mystic yogi; otherwise, how could he have foretold an incident that happened during his absence from Vrndavana? After this, all the residents of Vraja cut the gigantic body of Putana into pieces and piled it up with wood for burning. When all the limbs of Putana's body were burning, the smoke emanating from the fire created a good aroma of aguru. This aroma was due to her being killed by Krishna. This means that the demon Putana was washed of all her sinful activities and attained a celestial body. Here is an example of how the Supreme Personality of Godhead is all-good: Putana came to kill Krishna, but because He sucked her milk, she was immediately purified, and her dead body attained a transcendental quality. Her only business was to kill small children; she was only fond of blood. But in spite of being envious of Krishna, she attained salvation because she gave her milk to Him to drink. So what can be said of those who are affectionate to Krishna in the relationship of mother or father?**





## *Krishna and the crane*

Kans, son of Mathura's King Ugrasen, had a doubt on the basis of the information he received from his spies that,

Krishna, who was growing up in Gokul at the house of Nandrai as their son, was the eighth child of Devaki. At the time of Devaki's marriage there was an Akashvani (divine foreboding) that Krishna will be responsible for Kans's death. So, Kans sent many demons to kill Krishna, but all of them were killed by Krishna.

"Kans sent a Mayavi (having powers of illusion) and dangerous demon named Sakasur to Gokul to kill Krishna. According to one story, in his previous life, Sakasur was a demigod (Gandharva) who was a devotee of Lord Vishnu. Once, for the worship (pooja) of Lord Vishnu, he plucked a lotus flower from the lake of Parvati, wife of Shiva. "

**When the guards of the lake caught him and brought him in front of Shiv ji, Lord Shiva told him that he had stolen the flower from Parvati's lake and as a punishment to this crime, he will be reborn as a demon. Lord Shiva also blessed him saying that he had stolen for the devotion of Lord Vishnu, which is why in the Dwapar age (there are four ages according to Hinduism- Krita (Sat) Yuga, Treta Yuga, Dwapar Yuga and Kali Yuga), when Lord Vishnu will be incarnated as Krishna, Sakasur will attain deliverance through the hands of Krishna.**

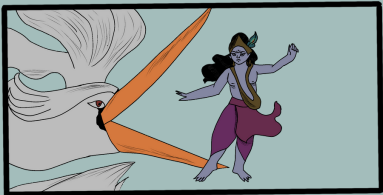
**Sakasur reached Gokul in the form of a giant Crane. Krishna was grazing the cattle along with his cowherd friends there. Krishna gave water to the cattle and drank the water himself. Just then Sakasur came there. The cowherds were scared looking at the huge crane with his mouth open.**



**Śakasur, with his long beak picked up Krishna and swallowed him. Seeing this, the cowherds started crying. Shri Krishna transformed into a huge ball of fire. Śakasur could not bear the heat of fire. He immediately threw Krishna out and in anger tried to attack Krishna with his huge and sharp beak.**

**"Shri Krishna caught both the parts of his beak with his hands and tore it apart in such a way as one does with a strand of grass. Śakasur died then and there."**

**The cowherds were very happy at the death of Śakasur and the devtas (deities) showered flowers and praised Krishna. As per Lord Shiva's statement, Śakasur got salvation by the hands of Krishna.**



# Keshī

**Kamsa had deputed several demons to find the baby Krishna and kill him. Demons appeared in numerous forms in Gokul to kill baby Krishna. Horse demon Keshi was one among them.**



**Krishna killed Aristasura, a demon in the form of a bull.**

**But before the cowherd settlement in Vrindavan could take up the threads of their peaceful existence, Demon Keshi leapt upon Gokul as a fierce, unbridled horse.**

**Gopas, gopis and other residents of Gokul  
flood from the village and took refuge in the  
forest.**

**Krishna arrived on the scene and asked the  
residents of Gokul not to be afraid.**

**You Krishna ran towards Keshi and attempted  
to stop the unruly horse demon. The horse  
began to kick at him but Krishna twisted the  
horse's front legs, pushed the beast back,  
lifted it up and threw it far away.**

**The horse came back towards him neighing  
fiercely. Krishna pushed one of his hands into  
its throat and gave a heavy shove to its  
stomach.**

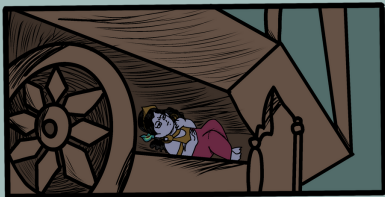
**Horse demon Keshi fell down dead with blood  
gushing from its eyes, ears, nose, mouth and  
the rest of the body parts.**

**Great sages, Indra and other Devas, and Lord  
Brahma showered flowers down from the  
sky.**

**Nandagopa and Yasoda rushed to their son  
embraced him with great relief and love.  
Salarama, Krishna and other gopas and gopis  
celebrated the defeat of the demon.**

# Sakatasura

While listening to the chanting of the Vedic hymns, the child appeared to be falling asleep, and therefore mother Yasoda very silently laid Him down on the bed. Being engaged in receiving all the friends, relatives and residents of Vrndavana on that holy occasion, she forgot to feed the child milk. He was crying, being hungry, but mother Yasoda could not hear Him cry because of the various noises. The child, however, became angry because He was hungry and His mother was not paying attention to Him. So He lifted His legs and began to kick His lotus feet just like an ordinary child.



Baby Kṛṣṇa had been placed underneath a hand-driven cart, and while He was kicking His legs, He accidentally touched the wheel of the cart, and it collapsed. Various kinds of utensils and brass and metal dishes had been piled up in the handcart, and they all fell down with a great noise. The wheel of the cart separated from the axle, and the spokes of the wheel were all broken and scattered hither and thither.

Mother Yaśoda and all the gopis, as well as Mahārāja Nanda and the cowherd men, were astonished as to how the cart could have collapsed by itself. All the men and women who were assembled for the holy function crowded around and began to suggest how the cart might have collapsed. No one could ascertain the cause, but some small children who were entrusted to play with baby Kṛṣṇa informed the crowd that it was due to Kṛṣṇa's striking His feet against the wheel. They assured the crowd that they had seen how it happened with their own eyes, and they strongly asserted the point.

Some were listening to the statement of the small children, but others said, "How can you believe the statements of these children?" The cowherd men and women could not understand that the all-powerful Personality of Godhead was lying there as a baby and that He could do anything. Both the possible and impossible were in His power.

**According to Garga Sarhhṭa he had a body made of air. He tried to make the cart fall on Lord Kṛṣṇa's head. In his previous life he was a demon, a son of Hiranyakṣa named Utkaca. He went to the hermitage of Lomasa Muni and broke some trees there and was cursed to become bodiless. (He had a huge body). He then fell at the Muni's feet and begged for mercy. The Muni told him that in the next manvantara he would be touched by the foot of the Lord and would be liberated.**



# Vatsasura



Kamsa had appointed numerous demons to kill Sri Krishna. Vatsasura was one such demon. He decided to kill Sri Krishna on the banks of Yamuna. The story has it that demon Vatsa took the form of a calf and joined the herd of calves that Sri Krishna and Balarama were attending to.

The demon followed Sri Krishna. The demon went wherever the Lord went. Krishna soon realized who the calf was. He then secretly told to Balarama about the presence of a demon among the calves.

Sri Krishna then pretended as if he knew nothing. The brothers behaved normally. Then casually Sri Krishna approached the demon who was unaware that he had been discovered.

In a swift move, Sri Krishna caught hold of the hind legs of the calf and whirled him round and round. He then hurled him on to a wood apple tree. Both the demon and the tree fell down creating a huge noise.

The ground was filled with fruits of wood apple. The other gopas who were with Sri Krishna were amazed at the sight.

Because Sri Krishna touched him Vatsasura's destiny changed and he attained Moksha.

# Sankhachuda

Shankhachuda was a lieutenant of Kubera, the treasure of gods. Once he happened to pass through the skies of Vrindavan. There he saw Shagavan Krishna and Salarama surrounded by gopis. The gopis were singing ecstasy and Krishna playing his flute. Shankhachuda thought of kidnapping the gopis as they are better singing in his palace than before these two cowherd boys.

Blinded by arrogance, power, lust and ignorance, Shankhachuda swept down on the gopis and forcibly carried them away with great speed.

Sri Krishna and Salarama gave him a hot chase. Shankhachuda soon realized the cowherds are not any normal human beings. Seeing the two approaching him as the incarnations of death, Shankhachuda abandoned the gopis and fled for his life.

Salarama stood guard for the Gopis, Sri Krishna pursued Shankhachuda wherever he tried to hide himself and soon caught hold of him. Krishna then beheaded the lieutenant Kubera and took away the precious crest jewel on his crown and came back to join the Gopis and Salarama. Krishna gave the jewel as a present to Salarama.

# Vyomasura

**Vyomyasura was the son of the demon Maya. He had acquired great magical powers. He had an evil plan, and wanted to steal the cowherd friends of Krishna. Once while Krishna and his friends**

**were playing in the fields, Vyomasura disguised himself as another cowherd and appeared before them. One by one he started abducting Krishna's friends.**

**Seeing his friends disappear , Krishna grew curious. Then, he spotted a cowherd who looked different from the rest. Krishna realised that Something was amiss. He went up to the boy and grabbed his collar. Fearing an attack from Krishna, Vyomasura instantly changed himself into a big monster. As Vyomasura's size grew, Krishna grabbed his feet, lifted him up, and threw him to the ground with full force, and killed him**