

# Identification of real beauty

Identification of real beauty

160112- Juhu Mumbai [1:2:16]

**ka vatma-vrttir adanad dhavir anga vati  
visnoh kalasy animisonmakarau ca karnau  
udvigna-mina-yugalam dvija-pankti-socir  
asanna-bhrnga-nikaram sara in mukham te [SB 5.2.13]**

Translation and purport by Srila Prabhupada, Srila Prabhupada  
ki.. ..jai

Translation: My dear friend, what do you eat to maintain your body? Because you are chewing betel a pleasing scent is emanating from your mouth. This proves that you always eat the remnants of food offered to Visnu. Indeed, you must also be an expansion of Lord Visnu's body. Your face is as beautiful as a pleasing lake. Your jewelled earrings resemble two brilliant sharks with unblinking eyes like those of Visnu, and your own eyes resemble two restless fish. Simultaneously, therefore, two sharks and two restless fish are swimming in the lake of your face. Besides them, the white rows of your teeth seem like rows of very beautiful swans in the water, and your scattered hair resembles swarms of bumblebees following the beauty of your face.

Purport: The devotees of Lord Visnu are also his expansions. They are called vibhinnamsa. Lord Visnu is offered all kind of sacrificial ingredients emanates not only from Visnu but also from the devotees who eat the remnants of his food or the food of his devotees. Agnidhra considered Purvacitti an expansion of Lord Visnu because of the pleasing scent of her body. Aside from that, because of her jewelled earrings, shaped like sharks, because of her scattered hair, resembling bumblebees mad after the scent of her body, and because of the white rows of her teeth, which resembled swans, Agnidhra compared Purvacitti's face to a beautiful lake decorated with lotus

flowers, fish, swans and bumblebees.

**ka vatma-vrttir adanad dhavir anga vati  
visnoh kalasy animisonmakarau ca karnau  
udvigna-mina-yugalam dvija-pankti-socir  
asanna-bhrnga-nikaram sara in mukham te**

My dear friend, what do you eat to maintain your body? Sri Sri Radha Rasbihari ki ...jai Because you are chewing betel a pleasing scent is emanating from your mouth. This proves that you always eat the remnants of food offered to Visnu. Indeed, you must also be an expansion of Lord Visnu's body. Your face is as beautiful as a pleasing lake. Your jewelled earrings resemble two brilliant sharks with unblinking eyes like those of Visnu, and your own eyes resemble two restless fish. Simultaneously, therefore, two sharks and two restless fish are swimming in the lake of your face. Besides them, the white rows of your teeth seem like rows of very beautiful swans in the water, and your scattered hair resembles swarms of bumblebees following the beauty of your face.

'The activities of Maharaj Agnidhra' is the title of this chapter and as you are doing here nityam bhagavat sevaya, today I am also participating to meditate, further meditation, we are yet given another food for thought.

Agnidhra, son of Priyavrata, Agnidhra this goes on he has come across Purvacitti. The thoughts of Agnidhra, how he is describing her beauty, quite amazing thoughts and descriptions of the, he also say oh you possibly be visnoh kalasy [SB 5.2.13] you could possibly be the Visnu's Kala, the expansion of Visnu dvija pankti, dvija look, look, look at your what the teeth which he described as divja. We know dvija as brahmana, twice born, but the teeth are mention here as dvija because they also are twice born. First we get one set of teeth and then after few years, when you want to eat kichadi, or you are ready for chewing sugarcane, then you get another set of teeth. So the teeth are also called dvija, dvija pankti and

the rows of your teeth they are like a swan and if your teeth are like a swan, there must be a lake. And your face the lake and if there is a lake there must be flowers and for sure there will be bumble bees. You are here, bumble bees are blackish normally.

So hair are blackish. Oh! There are lots of bumble bees there. Your face is not far, the lake is there and bumble bees are there and look at your eyes, they are just like a fish. There is lake, then the lotus, the bumble bees, the swans, the fish.

**makara kundale tadapati sravani  
kanthi kaustubha mani virajita**

This is Tukaram Maharaj, while Agnidhra is talking something, something and looking at the women, this Purvacitti and he is describing her beauty. Oh! Possibly you could be the expansion of Visnu, look at your reddish lips, are you chewing the betel nuts, chewed by the lord are you eating maha prasada, that's why your lips are also reddish, and like that Agnidhra had been going on and on, and on for how long now. I don't know when he started, I have come into the picture today but he had been contemplating reflecting upon the form of Purvacitti that he is looking at.

**asana bhrnga nikaram sara in mukham te [SB 5.2.13]**

and look at your face, it is just like a lake, asana and nearby there are bumble bees bhrnga nikaram it is kind of confusing, trying to make connection, are you kalasy Visnu, are you the expansion of Visnu. So there is, he is not sure, some, he is trying to make some connection of this beautiful form, with the Lord and instead of directly glorifying the Lord he is enamoured by this form of women. And he is separating that beauty, the borrowed beauty from Lord's beauty and of course you got attracted by the reflection and not the original beauty.

What is that? tri-sargo'mrsa satyam param dhimahi [SB 1.1.1] I

meditate on satya and that satya is, is Lord Satyasya satyam, Srila Vyasdeva says I meditate on the truth. Satyasa yonim, I meditate on the source of the truth and that is Lord. So while he is meditating Sri Vyasdeva is meditating , this is very beginning of Bhagavatam. And he says but in this world, amrsa, tri sargo amrsa the world made up of tri sarga's satva, Raja, Tamsa appears to be amrsa means the truth. The world of this world, the material world seems to be truth, appears to be the truth. He forgets the truth, the truth, the beauty the personality of Godhead and what he sees before him, this is reality, this is real, this is real, this is beauty, this is which is also compared with the mirage, the Mrugjal in the desert of Rajasthan. The deer looks at some distance during summer season and he thinks look, look, so water there. He is very thirsty, this is summer time and he is in desert. He is looking for water, and at some distance he sees his mirage jal, the mirage and thinking that to be the real water. He thinks that is real water and he runs there to find that there is no water. After getting there, now he thinks oh look now water is there and runs, and runs, and runs and when he gets there just to find, oh there is no water here. But I am still thirsty and he looks the other way, this way, that way and where ever he looks, he thinks there is a water there and gets there to find no water there. So water, water exists but not in the desert. Water is reality but not in the desert. Water is also need of the thirsty person, his looking for water, water exist, he is in need of water, but water is not, mirage is not real water, real substance.

So likewise the beauty exists, the beauty exists and living entity is looking of that beauty, want to relish the beauty or around him is the beauty is tri sarga amrsa. The beauty created by the Lord in the world around or as the topic is here and a body of a woman, the man sees the beauty and is tricked. He is looking at her beauty and he comes across the beautiful man or woman and he thinks this is it. This is it. He goes for it and he is cheated, he very badly cheated he is

looking for a beautiful person and then he is, here is beauty, I am looking for it, here is the beauty, here is the beauty and being in a illusion, he takes that as the reality or the ultimate beauty.

### **balam me pasya mayayah [SB 3.31.38]**

Kapil Dev said to his mother Devahuti, just see the power of my maya, which is also my expansion. Visno kalasy are you expansion of Visnu? Yes, yes, the maya is, the woman is, the man is also expansion. Srila Prabhupad writes they are called vibhinnamsa, the living entity, they are also expansion, they also are energies of the Lord, external energy of the Lord. Kapila Dev look, look, look at this beautiful, powerful balam he wants to show balam, look at the power of my maya, please show, please show the power.

so Kapil Dev said jayino disam, some emperor, he has just returned conquering all the directions, he has returned to his palace and there are women, queen and others. bhr?vi-jrmbhena kevalam as they just move their eyebrows, that's enough, what happens? The samrat, the emperor, what does he do padakrantan he immediately falls in their feet and begins licking their feet. Just see the power of my maya. This powerful king, who has just conquered the world, now he is back home, back in the capital and he looks at women, women just moves the eyebrows and he is just gone, he is just finished, he is helpless, he is conquered. He has conquered the world but now he has been conquered by balam me pasya mayayah just see the power of my maya. You could see the power of my maya or you could see the beauty of my maya, see the opulence of maya.

See the riches of maya, all opulence are there invested in maya, in tri-sarga and the whole world takes that as amrsa or as the reality, not knowing the ultimate reality satyam param dhimahi . If there is anyone beautiful, the Lord is beautiful, the way Agnidhra is describing that woman, this how devotees describe their Lord. This talk of swans here, so devotees when

Lord wear some pearls round his neck, and his body is Ghanshyam-ghan eva shyam Lords body is like a cloud and the pearl's neck is, the pearls around the neck are like a swans, the background is the cloud, the bluish cloud and the swans are going one after the other. Lord has a peacock feather.

### **barhapidam nata-vara-vapuh karnayoh karnikaram**

He is natavara, He is actor, He is beautiful. He has flowers, or He has one flower wearing in two ears, he has two ears and one flower, how is he managing to wear one flower in two ears. There is talk of Karna [ear] in this verse. Agnidhra is attracted by the karna's -they are like shark, your face is like a lake and look at your eyes, the eyes are also like a shark, look at your ear rings, they are like shark in that lake of beautiful face like, the lake like face. The Lord's beauty, the Lord's closet are like a lightening, dazzling lightening, but just reading the bhagavatam, when Lord is returning to Dwarka.

He is seated in a chariot and there is camara at the top, which has a white cloth covered, normally umbrella's have a black one, he has a white one, there is camara, they are also white. Some flowers are being offered this is very unique situation. The sun at the top and these ate the moon as camara dhulaya, the flower shower is like the stars and Lord is sitting on a cloud like is sky. As Agnidhra is doing all this imagination and instead of glorifying the Lord, woman is in the centre, Purvacitti is in the centre and he is describing. The cloths of Lord are like the lightening, there is wonderful description and Lord arrives at the entrance of Dwarka, He holds a conch shell in His lotus hands. So it is described, it is like a the conch shell is like a swan, sitting in the lotus flower, Lord's hand is like a lotus, blooming lotus flower and in that the conch shell is like a bird, swan, like bird. As the Lord begins blowing that is like, that bird is now singing, the blowing of the conch shell of the Lord, is like that bird, who is sitting in the lotus flower is now singing.

There is also description how when that Lord brings His face and lips closer to that conch shell, which is spotless, clean white immediately there is reflection of Lord's face in the conch shell and the reddish lips which Agnidhra is also describing here. Oh! Look at your reddish lips.

Lord's reddish lips reflection is in the conch shell, as he is bringing conch shell closer, there is reflection in the conch shell, and look at your nose. If there is any beautiful nose in existence that is Lord's. Lord's nose is beautiful, raised nose, raised nose are beautiful noses. When bridegroom goes for looking for a bride, selection of a bride, match making, what does he look at? One of the first thing he look at his nose, of a women, if it is raised beautiful. Chinese kind, at least Indian standard, not inter ested. Just because raised nose, oh I would not even accept the dowry, but it is not raised than okay I will take five lakh more because nose is defective [laughetr].

So unknowingly the standard of beauty is, Lord's beauty is the standard of beauty, raised nose and raised men's, raised broad chest. The Lord's, the nose is raised, His forehead is broad and little forward, the three parts of the body of the Lord are deep, His navel is deep again, lots of talk of the navel of a women, lots of descriptions, but if there is a beautiful navel pankaja nabhaya the beauty, the deep navel of the Lord. Lord's navel is deep, Lord's intelligence is deep, Lord's voice is deep voice. He has different features of Lord's, the beauty, Lord's arms are long. Different parts, seven parts of the Lord's body are pinkish in colour, naturally pinkish, even His eyes, there is a pinkish tinge, in the eyes of the Lord. We just had ratha yatra and we were looking at the blooming, lotus eyes of the Lord and there was a reddish tinge in eyes of Jagnnath and this is sign of beauty "the reddish" but when our eyes are reddish, the sign of when we get angry. Our eyes become red, that reddish tinge it is like a Karuna of the Lord, His Karunaya is executed by that reddish eyes, pinkish

eyes, His lips are pinkish.

His toe nails or finger nails are pinkish, the whole world is imitating and then if our lips are not pinkish then we use the lipstick. So we try to imitate the Lord, pinkish lips are the standard of beauty, so let me make my lips pink and I will create some illusion for a man and he will forget God and he will go for me instead. And all this glorification, man glorifying woman, woman glorifying man this goes on and on and on. Which is like actually it is Radha glorifying Sri Krishna and Sri Krishna glorifying Srimati Radhika, Her gopis. As we said earlier devotees glorify Lord, Lord's beauty and forgetting that object of glorification satyam paramam dimahi the conditioned illusion forgotten in forgetfulness, living entity men and ladies and gentlemen they just end up glorifying each other forget that god, forget that Lord.

In Indian cinema's the standard thing where there is a song, cinema song, we have ISKCON cinema team sitting here. When the women take the turn, and she glorifies to a man to her heart's content, as if that man is God. She thinks like that, God doesn't exist. Man is reality for me and she glorifies him like anything and then comes the turn of woman and jina to kya jina bahu ke bina. what is this life, without shelter of your arms. What a foolishness, and they go on and on and on and on. Man glorifies the beauty and her this and this and that and then comes, they go back and forth, back and forth, back and forth same topic, same old story.

### **NAME, FAME, GLORY, SAME OLD STORY**

It is going on in fact eternally in this material world this goes on and on. It has no end. Men's topic object is woman, women's object is man.

When I was just a new bhakta, I was only here for Hare Krishna land, yesterday was 40 th anniversary. So it my 40 th anniversary of joining Hare Krishna Land. 1972 I joined hare



Krishna Land, so did Yaduvara Prabhu. Name is Yaduvara but he has become Yadubara, some Bengali va becomes ba, instead of Vrndavan, they say Brindaban, Yaduvara became Yadubara, so Yaduvara Prabhu was also there. So I was here for a week only and then I had to go back home, back to, my brother had come. Anyway while I was there, my family had just now purchased a radio, Bush Company's radio and that was only radio in my village and they would put on these cinema songs and standard cinema songs. As we are just talking that actress does her part and then comes the actor and Hema malini one time [laughter] and someone else other going back and forth, back and forth and this was new radio and they had put the full volume. Thinking of this is maya, this is, no no no this is maya, I was little training that I had at Hare Krishna Land. So I had been reading Srila Prabhupad books and this is maya, that much I knew, I was told, I was accepting this man woman and all this, so called affection "I Love you" this is illusion, instead of "I Love you Radha Rasabihari", I Love you Sri Krishna, the whole world is I love you oh woman, I love you oh man, I love you.

This is amrsa, something that is not truth is accepted as the truth. So anyway, going, getting back to that, my experience in the village and radio. So there was no way, the full volume and wherever I went I was able to hear and I knew, it is not right thing to do, this maya, man woman and this film songs so then I had idea, then I had an idea. New Bhakta as I was, I liked up that idea then I thought how to, let me Krishnise this film song and in my mind, I thought whenever woman is singing, I am going to think that devotees are glorifying or Radha or gopi is glorifying Krishna. And when men is going to sing, I am going to think this is Krishna glorifying His dear Radha or Gopis or His devotees. So I use to go back and forth, now its Krishna's turn, now it is Radha's turn, now it is Krishna's turn, not it is gopis, now its Krishna because they use the same adjective, same whatever we the way devotees glorifies Krishna the materialistic person glorifies man like

that, using same terms, terminology, same adjectives, same vishana's as we just trying to compare here.

How Agnidhra is describing Purvacitti's beauty and he is not sure, he is thinking, this reality. As if this is Radha's beauty being talked about by the Lord. So forget, keep the God aside, keep Radha Krishna aside and put yourself in the position of Radha and Krishna. For a man -woman is ultimate reality and for woman -man is ultimate reality and a mystery also. A very recent, a very big scientist Radheshyam is a big scientist, he said, among other mysteries, universe is mysterious and the atom is mystery, the atom has not been fully discovered by the scientist. So many mysterious things, so this scientist has added one more mysterious item on the list, he said woman is also mystery, mysterious object, the mystery of woman has not been revealed, they don't really know what woman, what happens *balam me pasya mayayah*.

What woman does to man and this is very mysterious. Her power, her influence, supposed to be just the bag of bones and flesh and nice to say like this. But one devotee said to Prabhupada, Prabhupad, Prabhupad when everything is put together, it is so appealing, so nice, or you are saying this a bag of bone.

Prabhupada is analysing and look just the flesh is also in your body, the same flesh, same blood, same stool, same, same, same, same think. But this devotee, but Prabhupada when this all put together, so appealing, so nice, so what is it, what is it?

**atha kena prayukto yam  
papam carati purusah  
anicchann api varseya  
balad iva niyojitah  
[BG 3.36]**

We know this is not right, this is sin. Arjuna is asking but what is this, something is pushing, pulling me, dragging me in

the middle of all this mess, sin, what is it? What is it? So that one then Lord says.

**kama esa krodha esa, rajo guna samudbhavah [BG 3.37]**

Oh it is lust, you know it is lust. Oh!Arjuna, it is lust , so love is the reality, but in this world the lust is accepted as the reality. tri sargo amrsa, we are kind of bouncing back and forth with that statement of Srila Vyasdeva with the very first verse of the Bhagavatam, tri sargo amrsa. Material world full of kama, krodha, lobha and satva, raja and tamsa, is considered as amrsa, means truth, not knowing satyam param dimahi, the ultimate reality.

Reality exist because of illusion person goes for what is right in front of him, this is it, this is it. So Purvacitti is being glorified here and that is we doing in morning, early morning hours right in the temple, we are hearing what Agnidhra has to say and this is being pointed out, no, no, no, no, no, no, don't settle, don't this is not it, this is, this is something not real. So the worldly people may describe here, it is put in nice context, nice music, nice this, nice make up nice and they glorify and they have nothing else to. They think this is fine and normal and what else is there, what else is there, but we are also reading some similar here but we are told no, no this is just the reflection , this is just a illusion, this is wake up, wake up realise go for the beautiful.

So at the end of the 5 th chapters of Bhagavatam, then the 10 th canto glorifying Radha and Krishna and their dealings and there loving dealing and Rasa dance included. Sukadeva Goswami says, you should hear these glories. And if you did that hrd-rogam you will become free from the disease of the heart. Hrd means heart hrd-rogam disease of the heart. That is kama rogam or bhava roga, the lust. So conditioned souls likes to have. In ISKCON there is no parallel management, it shouldn't be there. Temple president is also managing, or this GBC is

managing, some other parties, there is some other interest and they began some parallel management, which is not right thing to do. So as Lord Radha and Krishna, Gopi and Krishna they have their loving dealings. So condition soul forgetting, not knowing, not understanding, not relishing those dealings of Radha and Krishna. They start some parallel business on the side they start, their own so called loving dealings and they start glorifying each other. This is demoniac. isvaro 'ham aham bhogi siddho 'ham balavan sukhi aham, aham, aham, aham, no no.. so we are being exposed here to the reality the truth of Bhagavatam as we go through daily. So that we could really wake up and accept the ultimate beauty, the master piece of beauty. Everyone is looking for that beauty. Even George Harrison had to say, everyone is everyone is looking for that Lord because everyone is looking for most beautiful person, so everyone is looking for Lord. Everyone is looking for most rich person, he is looking for the Lord. Everyone is looking but while looking he ends up finding someone in the world. Anything so this is Ms.Universe or Ms. India or Ms. And they miss the whole all thing, miss the bus okay. So I had to stop sometime, that could be this time.

Any question/any comments.

Question: Maharaja ji you said he is having one flower, so how could he manage it in two ears. How could he possibly do this?

Answer: Someone said he probably breaks the flower into two and then both the ears have. No he doesn't do that. What does He do? How does He manage because in that verse there is talk of tow ears and one flower. Karnayo two, karnikaram one flower two ears, like yellowish flower found in Vrndavan. Karnikaram any Idea?

Sometimes He puts the flower in one ear and after sometime He puts the flower in another ear. He is young man. This shows his mood, he wants to show himself off. Some beautiful girls

around and he is , as young man would do. He wants to fix up in one ear and He walks and again after sometime how do I look now? How do I, nice he is trying to impress that's the idea also mention by acarya's.

He is trying to impress upon devotees around or gopis. As the way it is described venurandhya adhara sudhya Because He plays His flute not only for gopis but cowherd men also and cows also and He has flowers and He has vaijayanti ca malam and He is wearing garland of five different kinds of flowers. Five different kinds of flowers, different coloured, different colour flowers called Vijayanati Mala. So there are beautiful, beautiful, the charming Lord and His beauty, beauty. Now you should , you should go to hell. Compiler of Geet Govind, Jaidev Goswami at the very end of Geet Govind, he writes , you know Krishna is so sweet oh you sweetness, sugar is sweet, oh you sweet sugar, now in as I am now tasting sweet Lord, Madhura, His Madhurya, sweetness you have turned into sand, now you are just like a sand, now as I taste the adharma madhura and madhura dhi pater akhila madhura. Everything is so sweet about the Lord. So you sugar, now you have become just the sand and the sweetness oh that the man and woman, their kissing and now as I taste the nectar of Lord's beauty and kissed that lotus feet of the Lord then all this mundane kissing and you go to hell now. Your position is in the hell. He is condemning, everything is condemned. As Yamunacarya also says as now I had developed the taste for the Lord, as now as I think, now I think of those mundane pleasures of men and women. I develop distaste in my mouth and my tongue only curse.

**yam maithunyadi grahamedhi sukham hi tuccham [SB 7.9.45]**

So Prabhupad was once I was told, I heard from someone who, in Calcutta Prabhupada was talking on this verse in yam maithunyadi grahamedhi sukham hi tuccham. So Prabhupada he spits, he spit at this. So that was Prabhupada realisation, he took that tuccham, with full realisation, we may only memorise

the verse and analyse the verse wording, but Prabhupada with full realization, is that Prahlad Maharaja's statement, that Prahlad speaking yam maithunyadi grahamedhi sukham hi tuccham. So more you are attracted to the Lord is the only way, is the only way to get rid, get out. So woman is nice as mother, this is view of woman, woman is glorified like a mother, that's a wonderful, wonderful mother, matrivat pardaresu otherwise this illusion is condemned not glorified, there is so much talk like that. But let's get hatred of this illusory creation of the Lord.

For man –woman is maya, for woman –man is maya. Spirit of enjoyment is maya. When woman is in mood of enjoyment her spirit is purusha and when man is in spirit of enjoyment he is purusha. There is rivalry they are both trying to compete with Radha and Krsna creating their world of illusion.

---

## Who is the Supreme?

**Who is the Supreme?**

161009- Vrndavan [53:21]

So reading from Srimad Bhagavatam Canto 4, chapter 1, text no 16th. Then I was told I have to read some more verses and go all the way to the 20th. So will read this and then this one this one has a short purport, 20th verse has a bigger purport.

**vidura uvaca**

**atrer grhe sura-sresthah**

**sthit utp sthity-utpatty-anta-hetavah**

**kincic cikirsavo jata**

**etad akhyahi me guro [SB 4.1.16]**

Translation and Purport by Srila Prabhupada ki jai After

hearing this, Vidura inquired from Maitreya: My dear master how is it that the three deities Brahma, Visnu and siva, who are the creator, maintainer and destroyer of the whole creation, became the offspring of the wife of Atri Muni?

The inquisitiveness of Vidura was quite fitting, for he understood that when the Supersoul, Lord Brahma (Supersoul comma) Lord Brahma and Lord siva all appeared through the person of Anasuya, the wife of Atri Muni, there must have been some great purpose. Otherwise why should they have appeared in such a way? And we will continue with more verses here.

**maitreya uvaca  
brahmana coditah srstav  
atrir brahma-vidam varah  
saha patnya yayav rksam  
kuladrim tapasi sthitah [SB 4.1.17]**

Maitreya said: When Lord Brahma ordered Atri Muni to create generations after marrying Anasuya, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as rksa.

Text 18th

**tasmin prasuna-stabaka-  
palasasoka-kanane  
varbhih sravadbhir udghuste  
nirvindhyayah samantatah [SB 4.1.18]**

In that mountain valley flows a river named Nirvindhya. On the bank of the river are many asoka trees and other plants full of palasa flowers, and there is also a sweet sound of water flowing from a waterfall. The husband and wife reached that beautiful place.

**pranayamena samyamyā  
mano varsa-satam Munih  
atisthad eka-padena  
nirdvandvo 'nila-bhojanah [SB 4.1.19]**

There the great sage concentrated his mind by the vedic excuse me yogic breathing exercises, and thereby controlling all attachment, he maintained remained standing on one leg only, eating nothing but air, and stood there on one leg for one hundred years. Jai Sri Krishna Balaram Ki Jai And this verse with the purport.

**saranam tam prapadye 'ham  
ya eva jagad-isvarah  
prajam atma-samam mahyam  
prayacchatv iti cintayan [SB 4.1.20]**

Translation:

He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly be pleased to offer me a son exactly like Him.

**Purport:**

It appears that the great sage Atri Muni had no specific idea of the Supreme Personality of Godhead. Of course, he must have been conversant with the Vedic information that there is a Supreme Personality of Godhead who is the creator of the universe, from whom everything emanated, who maintains this created manifestation, and in whom the entire manifestation is conserved after dissolution. *yato va imani bhutani* (Taittiriya Upanisad 3.1.1). The Vedic mantras give us information of the Supreme Personality of Godhead, so even without knowing His name, just to beg from Him a child exactly on His level. This kind of devotional service, in which knowledge of God's name is lacking, is also described in Bhagavad-gita where the Lord says that four kinds of men with backgrounds of pious activities come to Him asking for what they need. Atri Muni wanted a son exactly like the Lord, and therefore he is not supposed to have been a pure devotee, because he had a desire to be fulfilled, and that desire was material. Although he wanted a son exactly like the Supreme Personality of Godhead, this desire was material desire because he did not want the



Personality of Godhead Himself, but only a child exactly like Him. If he had desired the Supreme Personality of Godhead as his child, he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, his desire was material. Thus Atri Muni cannot be counted among the pure devotees.

**saranam tam prapadye 'ham  
ya eva jagad-isvarah  
prajam atma-samam mahyam  
prayacchatv iti cintayan [SB 4.1.20]**

He was thinking like this "May the Lord of the Universe, of whom I have taken shelter, kindly be pleased to offer me a son exactly like Him. Srila Prabhupada is pointing out that he wanted a son like Lord but not the Lord. And that Prabhupada is pointing out that as a material desire and hence he is not to be counted among the pure devotees. Elsewhere Srila Prabhupada presents this little differently and states that Atri Muni had vatsalya bhava. He was situated in a vatsalya bhava towards the Lord. And Lord is unlimited so he could also have unlimited fathers like this one and that one. And this Atri Muni is one of those fathers of the Lord in the Vatsalya relationship. This Atri Muni is a not an ordinary personality, he is son of Brahma, manas putra. From the mind of Brahma, Narada, four Kumaras and so many others take birth and then they come out of the different parts of brahma's body.

Atri Muni is such a manas putra and he had come out of the eyes of Brahma. Then he was asked to instruct it, okay the world is here. There is no population, this is to be, we need people. So he is given that task. Among many others has been given this task. And before performing, executing the will of Brahma, he has gone to all this places mention here very scenic river Nir Nirvandhya and asoka trees and palasa. There are also here in Vrndavan here some of those trees and rivers flowing and the sound of the flowing river, which is very a

conducive for meditation that is why the sages they used to stay on the banks of the rivers. There are many other purposes why they stay on the banks of the river.

Srila Prabhupada had asked us right here in Vrndavan when you go with the bullock cart to the villages, he said you park next to the well, next to the well you park the cart [laughs]. Well means water and in suci you would could stay clean. And the villages, haribol! The well is kind of center of the village, everyone comes to the village. So Srila Prabhupada was explaining in His quarters to us in '76 the day of the padayatra inauguration function. People come naturally to the well, so you don't even have to go to them, they will come to you. If you are next to the well. And the water flows and then you are doing your,

**"Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare**

And water is flowing making the sounds, it also keeps, the other sound away as kal kal kal sound of the flowing water, and then you get absorbed, so he has gone with his wife and has performed his meditation. It also sounded like a Dhruva Maharaja's meditation which took place not far from here just in Madhuban, standing on just one leg and concentrating upon the Lord. And then Lord appears, the Lord that he had asked for, the lord that he had been meditating upon that particular Lord had come in front of Dhruva Maharaja. He had come and he was standing right there . But Dhruva Maharaj was so much absorbed with his eyes closed and focused.

**dhyanavasthita-tad-gatena manasa pasyanti yam yogino [SB 12.13.1]**

Like a yogi, he was just concentrating on the Lord within his heart. Another Lord only within 6 months Dhruva Maharaja has broken all the records from start to finish. He started his meditation, day 1 and 1 month and 6 months. And he dragged

that Lord wherever He was, He had to come in front of Dhruva Maharaja to give him darsana. Oh! The Lord was pleased. Then he wanted to see the devotee, so He had come. If you want to see Him very difficult, but if He wants to see you damn easy. So Lord is pleased with Dhruva Maharaja and Lord has come only within six months, standing in front of the Dhruva Maharaj but Dhruva Maharaja is not looking at Him. And Lord is wondering what to do? You are meditating and you wanted Me and so I have come but you are not even looking at Me, what kind of reception is this? Then God realized what Dhruva Maharaja was engaged in and that he was looking within, looking at him, looking at the Lord within. Then Lord He turned off the switch inside. He was looking at the screen of his heart and as soon as it was off Dhruva Maharaj was aah did I loosed Him, where is He? And he opened his eyes and that Lord was right right in there right there in front, Lord within, Lord without.

**bahir nrsimho hrdaye nrsimho**

**yato yato yami tato nrsimha (SRI NRSIMHA PRANAM)**

Everywhere, within, without so both of them have performed the similar austerities, they both have gone to the forest. Luckily Dhruva Maharaja has come to Vrndavan forest and another good luck for Dhruva Maharaja was that he had met with Narada Muni.

**Om Namo Bhagavate Vasudevaya**

You go to Madhuban on the banks of the Jamuna. sannidhyam yatra nityada hareh [SB 4.8.42] Sannidya the closeness of the Lord is available, Lord resides there Oh! Dhruva Maharaja. You go there and then he has given him whole instruction. Then you do this and then you that, and you do this, and you chant this mantra. And even in advance Narada Muni had given him all the hints. Now Lord when you look at the Lord He is going to be looking like this, complexion like this. And the garments like that, and the hands like this holding this symbol and that symbol and garland like this. The whole description and nose

like this, raised nose and beautiful hairs, prashastha, lots of hair, thick long hair, snigdha hair is the description. They are not dry but when you take care of hair, they are sleek hair, kutil kuntala and they are curly hair, neela, bluish hair description of the Lord is lots of hair, long hair, sleek hair, bluish hair, curly hair.

Anyway not at all this but some of the adjectives, some of the information was provided by Narada Muni even prior to Narada Muni beginning his meditation, getting into the austerities, so everything was all clear and you will be meditating upon "Om Namo Bhagavate Vasudevaya ", Vasudeva is the object of your meditation.

Srila Prabhupada always always pointed out, oh! You wanted to get into meditation, first business, first thing first. What is that? What is the object of the meditation? What is the object of meditation? So Narada Muni had given all the guidelines, all the instructions and hence when Lord appeared before Dhruva Maharaja, and there was no confusion and it was all clear.

This is the one I was told by my Guru Maharaja, Supreme Personality of Godhead, son of Vasudeva, object of meditation and this is the mantra. So as the history goes we are not finding that kind of guidelines or instructions received by Atri Muni here.

So the Lord of the Universe He is the Lord of the Universe, he is only thinking of God not thinking of not naming Him, Srila Prabhupada is pointing out, not naming Him. Oh ! Whatever names you have my Lord, Oh Lord of the Universe.

**ya eva jagad-isvarah saranam tam prapadye 'ham [SB 4.1.20]**

'ham tam prapadye, I surrender unto You Jagadishvaraha, calling Him God, God but not knowing the name of God, precisely the name of the God. It's like Sir, Sir when you don't know some person, Oh! Sir but when you know him Mr John,

Mr Tom, Mr whatever, Mr Obama [laughs] it's personal. So, sir Om is impersonal, not personal, not precise, so his approach was too broad, not specific not personal. So Lord has appeared. There are three Lords there. Amongst the Lord, ok we are three top Lords – Brahma Vishnu Mahesh. You said Jagadishvaraha, Jagadish isvara so now choose. Here we are, pick and choose. Here we are so he wanted son like Lord. But who could be like son like the Lord. Who could be like the Lord ? Who is like the Lord? Only Lord is like the Lord. So Lord has I wanted Lord to be my son so all these three Lords, they have ended up becoming sons of Atri Muni and Anusaya.

Visnu became son in the form of Dattatreya. Shankar became son of this couple in the form of Durvasa and Brahma has become Son in the form of Soma or Chandra. Amongst these three Visnu has appeared as Dattatreya as I was reading this yesterday. Dattatreya is very popular in Maharashtra. I don't know what other parts. We have'nt seen Dattatreya so much outside Maharashtra. Infact in my village Dattatreya not appeared but deity, infact next to my house Dattatreya temple. When I was a little boy I used to worship Dattatreya or go take darsana of Dattatreya my mother use to tell me pray, pray to the Lord. Pray to the Lord. Pray for what? Give you intelligence. Give me intelligence; give me intelligence so Lord took little additional time to give me intelligence. When finally I had some intelligence and using that intelligence I went to God or I went to Srila Prabhupada and to Radha Rasabihari in Bombay. God gave me intelligence to find Him. Then my mother was not happy [laughter]. I did not know which God to pray to? I was standing there before Dattatreya, give me intelligence , give me intelligence, as we met Srila Prabhupada then further like meeting with Narada Muni then everything was clear, clarified. So then Dattatreya is very popular in Maharashtra and in Bombay temple, when we had gone to Bombay temple Srila Prabhupada personally designed the temple and on the ground floor part of the darsana mandup, we take darsana of the deities and then around there is also a courtyard. There are

different dioramas, one of those dioramas so also Vitthal, Pandurang from Pandharpur. Prabhupada selected and he also selected Dattatreya amongst others. Shiva drinking poison, Dattatreya dioramas is in our temple of Radha Rasabihari temple.

So Dattatreya son of is Atri Muni. Dattaraya Lord gave Himself into three forms. Dattatreya tray three, Dattatreya. Datta means to give. So Lord gave Himself unto Atri. And Lord appeared as son of Atri and then His name became Dattatreya. This is how the name derived, some understanding Dattatreya! This Atri Muni, is one of the seven rishis called sapta rishi. There is also sapta rishi tila in Mathura. So just there parikrama party not far from there. Seven rishis they performed there yajya.

svah: svah: svah: to counteract the influence of age of kali. The seven rishis were performing yajya, right there in Mathura and Atri was part of that team. Sapta rishi's you know right beneath the Dhruva loka, there is a place for seven rishis. One rishi one planet and Atri rishi has one of those seven planets. Atri Muni Anusaya, that he married to, was a very extra ordinary lady. Kardam Muni had nine daughters. And they were married to seven different ,nine different sages. And one of those daughter was Kardam Muni's daughter was Anusaya, and she was married to Atri rishi. When Sri Rama was at a Prayag raj He met Bharadwaj Muni.

Bharadraj was disciple of Valmiki Muni and Sri Rama, Laxman and Sita, they were on exile or they had just started they have just left Ayodhaya. They were looking for a place of residence.

Oh ! Where we could stay, where we could stay? And Bharadwaj Muni had given Him, yes you could, not far from here. Just a hundred miles or so. Even you could look at that mountain. That was a, what was that where Ram stayed in the forest, Citrakut. So Bharadwaj Muni said you go to Citrakut and you

stay there. And in that Citrakut you will also meet Atri and Anusaya. Please meet both of them. Visit their family and so then Rama, Sita, Laxman they have crossed Yamuna. And they were going in the direction of Citrakut, Madakini river. As they arrived and they are staying now in Citrakut. And they visited asram. That asram is still their Atri Muni's asram Anusaya Atri Muni's asram. And Bharadwaj Muni had said, Sita will get some instruction some guidelines from this Anusaya. She is very chaste lady. So that had happened as Sri Rama, Laxman, Sita had come to the asram of Atri and Anusaya, and they spent they have spent time with this family. Anusaya and gives guidelines, instructions. She is very special lady. And special family. Atri Muni also had a son called Durvasa. We said this he is one of those three.

So Durvasa is a part of the Vrndavan scene. We are in Vrndavan Dhama Ki Jai. And Durvasa is very much in Vrndavan. Durvasa near Mathura across Jamuna. There is a Durvasa, some place village where Durvasa has I think there is Gaudiya math there now. So Durvasa Muni was received by Radharani, and very wonderful hospitality by Radharani. Durvasa was so much pleased by Radharani's attitude and hospitality. May I bless you (laugh) and She received the benediction. The food that you would cook would be nectar, you would be the best cook. And anyone who eats the food cooked by you would never get sick. Yasoda knew this benediction. Durvasa's benediction given to Radharani. She would also make sure Radharani coming from Javat to Nandagram and cook for her son so that He would have a nice food, nice food. Her son would never would get sick.

Durvasa had many roles and activities in Vrndavan part. Brahma and Shiva, well he did not know, Atri Muni did not know who among the three is Supreme. He has just addressed Jagadishwara, please come and become my son . All the three Lords had come. Yet he could not discriminate and decide which one of the three and even then there was a debate on the bank

of the Saraswati, big assembly, of the sages they were wandering who among these three deities is a Supreme? And then Bhrigu Muni personally you go to Brahmaloaka, you go to Kailash, you go to Vaikuntha and come back and tell us from your experience who among the three deities is Supreme. And then Bhrigu Muni had gone around tenth canto that episode is there. Goes to Brahma lok and can't get the details [laugh] so who is most tolerant?

Bhrigu Muni had sat in front but with his back towards Brahma. And he became very furious. He doesn't know simple sadachar, simple etiquettes he doesn't know. You are not supposed to be sitting with back towards your superior you could look around see whether this etiquettes. So he had not followed so he was kind of, he was about to explode but then he was also able to control his anger, and frustration. Then he goes to Kailash, they are brothers that is the relationship Shiva and Bhrigu Muni. Shiva is son of Brahma and Bhrigu Muni is son of Brahma. So as soon as he has seen his brother Shiva had seen, oh! my brother! brother! He might even go forward and give a hug to his Bhrigu brother. But Bhrigu- go take a bath first, ashes all over your body. Shiva had become very angry, and he had trishul and starts playing his drum dim dim dim starts running after Bhrigu and was trying to take revenge or beat him up. But then Parvati only Parvati on his own he could not control, he could not even recognize. Oh! This is called anger. I am getting angry now, not good. This is my enemy, Brahma anger was there, anger had appeared but he was able to take note and subdue or get rid of it. Shiva did not manage, he did exhibit his anger. Parvati could only come to rescue.

Bhrigu Muni then goes all the way to Vaikuntha, he goes to Svetadvipa. Vishnu's lotus feet is being massaged by Laxmi, and as soon as he gets there. Big kick on the chest of the Lord for no rhyme or reason. He just comes and gives a kick. And a kind of response that was there on the part of Lord Vishnu. Oh! Did you get hurt ? Bhrigu Muni. Please excuse me, my chest



is very hard and you have soft lotus feet, did you get hurt? And this dialogue was being heard by wife [laugh] Laxmi. You could imagine being a wife and your husband is getting a big kick from some stranger. And your husband dear sir, did you get hurt? [laugh]. So wife was furious, wife was furious [laugh] furious at both of them [laugh] first of all Bhrigu had kicked and just see my husband is doing nothing. What humility is that? It was not necessary. Why why he is tolerating like this? This insult I cannot tolerate.

And she had left even Vishnu temporarily. She was very much upset. Anyways that another that leads to some other past times. So then Bhrigu had come back with the conclusion I boldly declare that they had passed a resolution and everyone was all in favor. He made whole presentation. I went there, I went there and then finally I went there. And whole account what do you think? What do you think is the Supreme Personality of Godhead or Supreme amongst these three superiors?

**Krishna Bhagvan Ki Jai !**

**Krishna Bhagvan Ki Jai!**

krsnas tu bhagavan svayam [SB 1.3.28] and they all signed the document, we are in favour. So how many times this has to be resolved. This is already resolved. Who is superior? And all recorded, documented. And still the fight goes on even to this day the fight goes on. Ignorance has no limit. sa kaleneha mahata ,yogo nastah paran-tapa [BG 4.2] Things get forgotten, lost put on back burner or people only go to this puran and that puran and never reach Bhagavat puran or they go to this baba and that baba or this sadhu or that sadhu but they don't end up coming in contact with,

**evam parampara-praptam**

**imam rajarsayo viduh [BG 4.2]**

They do not do that and ignorance continues. This Atri Muni

infact I am sure there is mentioned that when Sukhdeva Goswami was reciting Bhagavatam for the benefit of King Parikshit. So many sages had assembled and Atri Muni was in the audience. So he did hear finally Bhagvatam from Sukadeva Goswami himself. He must have come to the right conclusion. Also when Lord visited Kuruksetra at the time of sun eclipse Lord had gone there to take holy dip in those Kundas in Brahma Kunda, Surya Kunda in Kuruksetra. Lord that time he met so many sages assembled in Kuruksetra. This is prior to the not battlefield time, another time before. Any many many sages met Sri Krishna Balarama. Infact they came they came towards the camp, they were staying in the tents Krishna Balarama, or residents of Vrndavan or Residents of Dwarka so as Krishna Balarama, they saw the sages were coming in their direction. Krishna Balarama and others also stoop up. Atri was in in amongst those rishis. Lord was personally emphasizing the importance of the meeting of the sadhus. As sadhu had come, he was glorifying sadhu mahatmya.

**yasyatma-buddhih yasyatma-buddhih kunape tri-dhatuke [SB 10.84.13]**

This is Lord's statement, sages had assembled Atri was there and Lord

says, **"yasyatma-buddhih kunape tri-dhatuke. People having buddhi,**

intelligence that they think their body their body is soul, yasyatma budhi, dehatma budhi my deha, my body is my atma , my body is myself, my body is all in all. "yasyasyati-buddhih kunape tri-dhatuke " is Lord's speech. This is not Bhagavad Gita time, another time, Lord is giving a speech. Addressing those sages, says people think like this. **"yasyatma-buddhih kunape tri-dhatukeyu "** cough, pitta, vayus. This three cough, pitta, vayu, their body is made up of that, and that is all in all and then they begin worshipping land. They become worshippers of their own land and every country. People are

worshipping their home land, home country. Instead of worshipping

**aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam  
sri-caitanya mahaprabhor matam idam tatradarah na parah**

Worship, worship, aradhayo bhagavan vrajesa, son of Nanda Maharaja used to worship and his land of Vrndavan is also worshipable. Instead they worshiped bhauma ijya-dhih, bhumi Bharat bhumi, this bhumi, that bhumi, America bhumi. English bhumi! They end up worshipping that and 'salile na karhicij .' And then finally they come to the place holy place and all they end up doing in holy places.

**salile na karhicij**

Salile means water. They tried to find out some water bodies, some kundas, some rivers this some sarovars. Take a holy dip and may be buy some prasada, take quickly darsana off to Agra back to Delhi wherever but the Lord says,

**salile na karhicij janesv abhijnesu**

What they should be doing is, before they find anything else in the dhama, find look for the sadhus. Of course saintly and parampara and all that. All that eligibility and all that

qualifications, **salile na karhicij janesv abhijnesu.**

They have all the faith. This is Lord talking, they have all the faith in, He has personally, Lord has personally come to take bath in Kuruksetra. And others have also come but he says they shouldn't be just taking bath. First of all they should be finding the dhama guru, spiritual master, the sadhus, listen to them, get all the guidelines, instructions, before entering dhama or encounters with dhama and those who do not do so then the Lord says 'sa eva go-kharah.

Such person, they come to holy places, don't look for sadhu,

genuine sadhu, they don't listen from him, they just take holy dip, go away ,they are compared to go, Go – cow or bull , khara – donkey. So The Lord was talking the importance of 'sadhu-sanga',

**sadhu-sanga' – sarva-sastre kaya**

**lava-matra sadhu-sange sarva-siddhi haya [CC 2.22.54]**

So while the Lord was talking particular statement addressing sadhus one sadhu, Atri Muni, Atri sadhu was also in that, in that group of sadhus. And Brahma had come, separately Brahma had come to a Vrndavana, then he had tried something stealing Krishna's friends and cows and that had not worked out. He was trying to interfere with Lord's pastimes or interrupt or stop . He could not do so. After one year the past times were going on and on and on. Then the Brahma from list Brahma, Vishnu, Mahesh. Brahma had come not far from here to a place called Chaumuha, on the Delhi – Agra highway. That village is still their called Chaumuha, Chaumuha name of the village. You go to highway from here, then it turned towards Delhi. I

think the first village the first village that you go through is called Chaumuha. So Brahma comes there, and offers his prayers. So Brahma tried here also, Shiva also tried and when Indra tried, that also had not worked out. Krishna lifted Govardhan hill . He was defeated. Shiva is very much here in Vrndavan as digpal. All the four directions of Mathura, Shiva is standing there with the gun [laugh]. He was protector; Rangeswar, Pipaleswar, Bhuteswar, Gokarneshwar. Four Shivas then you go all over Vraja mandal parikrama, then you come across Shiva Gopeshwar Mahadev in Vrndavan, Chakreshwar Mahadev in in a Govardhan, you go to Nandigram Nandishwar Mahadev, you go to Kamavan, Kameswar Mahadev. He is there as dhama pal protector of the dhama. Then he had come one time to a Nandagram (knock knock) Door open! May I take darsana of your son, oh dear lady, that was Yashoda [laughs]. Darsana and your darsana go get a haircut first from, not taken bath, long hairs, snakes around his neck, scorpions there and you to go

take darsana of Nandalal. She slammed the door. So Shiva was very much disappointed.

He wanted very much wanted to take darshan . What to do, what to do? He goes some distance, sits down he is mediating upon the Lord. And Lord begins crying, and crying, and crying, hai what's wrong? Take rasagulla, crying crying eat this crying crying take this, crying crying chappan bhog, crying crying nothing, some toys – nothing. Neighboring ladies are coming what happened, what happened, what happened? What is the cause? What is the cause? Oh! Possibly you know one sadhu baba had come, I had refused him darsana. I sent him away, from that time my lala has started crying and Shiva had gone and doing his dhayan. What is that place Asheshvar Maharaja knows Aseshvar Mahadev. Asha, he had ash, he had a desire, he had a hope of, still hopeful of getting darsana, Aseshwar he had intense desire. Oh that could be the cause because I sent him away. He wanted to take darsana. Yes, yes that must be the reason. And then they all started looking for that personality, looking and looking and looking at some distance from Nandagram. They found Him sitting in trance and doing meditation hye baba, hye baba please get up.

What is wrong now, what did I do wrong now? No nothing wrong. Please come where to Nandagram? For what ? For the darsana of the Lord please come take darsana see he had gone and he had darsana of the Lord. So He is Supreme Personality of Godhead is Sri Krishna. Not even Visnu for some is not even Vishnu. Gopis were looking for Krishna the Supreme Personality of Godhead and Visnu appeared. Four handed and they offered pranams." Namō Narayana". Have you have you seen our Krishna? Have you seen our Krishna? That was not a real or genuine Narayan. He was just drama He had just added some hands or He has that form, His original [laughs] form was also four handed form. But that inquiry was so genuine and heart touching. As gopis have you seen our Krishna? That was it. Two hands were dropped off [laughs]. Other false symbols shankh, chakra,

gada, padma disappeared and Lord had to appear as Krishna. So everyone also has his istadev, he is worship able deity. Ya so some may be, some are happy with the Dattatreya, Visnu form and some are happy with someone else, some are happy with Sri Rama, some are happy with Vishnu, some are happy with also relationships, and bhavas, and rasa and there is hierarchy. And Krishna at the top Vrndavan Krishna, Krishna is purna complete in Dvarka, He is more complete in Dvarka, He is more complete in Mathura, and most complete in Vrndavan. Same Krishna.

Krishna from here goes to Mathura but not same Krishna and that Akrura had experience of that. At Akrura ghat he saw Lord getting transformed and He was becoming four handed. Whats happening? But he was preparing, Lord is preparing, preparing now stepping down from Vrndavan Krishna to Mathura Krishna and then from Mathura Krishna to Dvarka Krishna. He exhibits same Krishna. He exhibits His different bhavas, different opulence to different degrees and Vrndavan is very special. So also Visnu is even the Supreme Personality of Godhead. Gopis are not interested not even in Visnu. They want to keep going and going and going, only settled with Shyamsundara, Sri Krishna.

Vrndavan Dham Ki Jai! Okay.

I will stop. I have to stop somewhere.