

Identification of real beauty

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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.

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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 Jaggnath 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 Prabhupada 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.