

Mayapur Dham

Topic : SB 9.16.1 -6

Place : Mayapur Dham

Date : 10 March 2019

Haribol, everybody Hare Krishna, welcome and thank you of joining us. Hari Hari and those who have joined include some very senior exalted Vaishnav's, and making my job difficult talking in their presence but I pray, I do them also, please bless me, give me strength so I could talk something worthwhile . so reading from Canto 9 chapter 16 text number 1 to 6, so will get to that sixth verse which has a purport , so we had to read five previous verses.

Text No. 1

**Sri-suka uvaca
pitropasiksito ramas
tatheti kuru-nandana
samvatsaram tirtha-yatram
caritvasramam avrajat
(SB 9.16.1)**

Translataion : Sukadeva Gosvami said: My dear Maharaja Pariksit, son of the Kuru dynasty, when Lord Parasurama was given this order by his father, he immediately agreed, saying, "Let it be so." For one complete year he traveled to holy places. Then he returned to his father's residence.

Text No. 2:

**kadacid renuka yata
gangayam padma-malinam
gandharva-rajam kradantam
apsarobhir apasyata
(SB 9.16.2)**

Translation : Once when Renuka, the wife of Jamadagni, went to

the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsaras].

Text No. 3:

vilokayanti kridantam
udakartham nadam gata
homa-velam na sasmara
kincic citraratha-sprha
(SB 9.16.3)

Translation : She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

Text No. 4:

**kalatyayam tam vilokya
muneh sapa-visankita
agatya kalasam tasthau
purodhaya katanjalih**

Translation : Later, understanding that the time for offering the sacrifice had passed, Renuka feared a curse from her husband. Therefore when she returned she simply put the waterpot before him and stood there with folded hands.

Text No. 5

**vyabhicaram munir jnatva
patnyah prakupito 'bravit
ghnatainam putrakah papam
ity uktas te na cakrire**

(SB 9.16.5)

Translation : The great sage Jamadagni understood the adultery

in the mind of his wife. Therefore he was very angry and told his sons, “My dear sons, kill this sinful woman!” But the sons did not carry out his order.

Text No. 6

**ramah sancoditah pitra
bhratrñ matra sahavadhit
prabhava-jñ muneh samyak
samadhes tapasas ca sah**

(SB 9.16.6)

ramh – Lord Parasurama; sancoditah – being encouraged (to kill his mother and brothers); pitra – by his father; bhratrñ – all his brothers; matra saha – with the mother; avadhat – killed immediately; prabhava-jñah – aware of the prowess; muneh – of the great sage; samyak – completely; samadheh – by meditation; tapasah – by austerity; ca – also; sah – he.

Translation and Purport by Srila Prabhupad
Srila Prabhupad ki Jai...

Translation : Jamadagni then ordered his youngest son, Parasurama, to kill his brothers, who had disobeyed this order, and his mother, who had mentally committed adultery. Lord Parasurama, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

Haribol, you said, let's see what the outcome is, The word prabhava-jñah is significant. Parasurama knew the prowess of his father, and therefore he agreed to carry out his father's order. He thought that if he refused to carry out the order he would be cursed, but if he carried it out his father would be pleased, and when his father was pleased, Parasurama would ask the benediction of having his mother and brothers brought back to life. Haribol, that is haribol. Para?ur?ma was confident in this regard, and therefore he agreed to kill his mother and

brothers.

Garu Premanande, Hari, Hari bol.

Krishna Caitanya Help. As it is also said, you remember the lotus feet of Gauranga then “Dushkram Sukarm Bhavate”. Something that is very difficult to do becomes dam easy to do “Duskarm Sukarm Bhavate” but if you forget the lotus feet of Chaitanya Mahaprabhu then even dam easy thing becomes most difficult to do. So I want to remember Sri Krsna Chaitanya Mahaprabhu’s lotus feet and as I proceed to talk. So a little back tracking, this is just beginning of new chapter. So a little review of the previous chapter or just remembering some highlights of the previous Chapter, whatever you may want to call. When Kartaviryarjuna, well he arrived in Jamadagni’s ashram and took away Kamdhenu that time, Parshuram, we will have to say Lord Parshuram that chapter is entitled as warrior, warrior incarnation of the Lord. Somehow that was getting my attention. Lord’s warrior incarnation, different varieties of incarnation, this one is the warrior incarnation. So he was out of station when Kartaviryarjuna has come and taken Kamdhenu , of course on arrival he found what has transpired and then he wanted to take action, he could not tolerate this injustice done, goes to the capital of Kartaviryarjuna. Kartaviryarjuna didn’t fight himself but he employed seventeen askshohini divisions to fight with Parshuram. Parshuram was on one side and seventeen askshohini on the other side.

There is lot of army, some on the back of the elephant, some in the chariot, some on the back of the horses, some foot soldiers. The sena or army is usually called scriptures called them chaturangi sena, army has four kinds of army men as I said, on the back of horses, elephant, in the chariot, and walking. So big number, and this was like, in Kurukshetra there were 18 thousand askshohini divisions, just one less, those many askshohini divisions, sena or army Parshuram fought with single handed and swiftly and his mind was acting like a

wind. No, no, his arms, his weapons were acting swiftly like a mind and wind it says and he elixated the whole, they are all flat.

Jai, Parshuram ki Jai.....

Just see the province of my Lord, my Lord, he is your Lord also. We should be bowing down unto, Aise sri Parshuram ko mere barambar pranam hai, As we say with Krishna, unto such Krishna, I offer my obeisances again and again. So unto such Lord Parshuram, we offer our obeisances. Did you just saw what, he did, then when his army was no more in existence, then Kartaviryarjuna himself comes on the scene, I would like to remember Kartaviryarjuna with, he is also called as Sahastra bahu, Bahu means arms and he has one thousand arms, so while battling with Parshuram, why he is called Parshuram, because he holds "parshu" in his hand. Parshu is a chopper or an axe, it is called Parshu, so that is his weapon. So he is known as Parshuram and yes two sets of weapons, one is Parshu the chopper and the shield and another one is bow and arrow. So Kartaviryarjuna he was holding, with his 500 left hands he was holding the bow's, how many? 500 of them in 500 left hands and 500 right hands, he was holding stringing the arrows and shooting, you could imagine how any, one set of 500 arrows, next 500 arrows, next set of 500 arrows and so on, but Parshuram had only one bow and one arrow, but he was counteracting and dismantling all those arrows. So as Kartaviryarjuna couldn't battle and fight with the use of arrows the he had started picking up uprooting gigantic trees and throwing them at Parshuram and then Parshuram get closer and what, with the chopper, he was using the chopping technique, he cut all the arms of Kartaviryarjuna and finally – finished. It was nice, nice scene and in relation with Parshuram, it is a lila, it is a pastime of Parshuram.

So this time he is using when enemy is at distance Parshuram used his bow and arrow and when he gets closer to the enemy and enemy gets closer to him, he has his chopper. I was

thinking this is Parshuram and , there are three ram's three Ram – Parshuram, Sri Ram, Balaram. So Balaram also, Balaram also has two weapons one is Haldhar – the plough, the other one is, Balaram another weapon is Club, Musal, not regular clubs, they are of different kind. Now they offer Musal in the Krishna Balaram temple, in the beginning there used to be club, like the Hanuman holding club but it is Musal. He is also Musaldhar or Haldhar, Haldhar or musaldhar. So what does Balaram, sometimes Balaram while fighting with an enemy, he drags his enemy with the help of the plough, closer and closer and closer and when he is close enough, then the club and finished. So then Parshuram returns with Kamdhenu “asramam avrajat” but this is another time the first verse of this new chapter 9th chapter talks also about ashram, he returns to ashram. His father's Grihastha Ashram, or father is also like guru for him so his guru's, his father's ashram he has returned and he has a cow Kamdhenu, but as we just finished reading those verses statements of Jamadagni, he was not happy. Oh! you killed, you killed and he said, “Nar Devam”, you killed “nar deva” and now this is sin, you have committed sinful activity by killing “Nar Deva”. The king who represents the Lord and is first citizen and he is the protector of the citizens and you killed him. This is the sinful act. So Jamadagni was not at all happy and that reminded me when Srngi also had committed offence at the feet of yet another “ Nar Deva” Parikshit Maharaj, then Samika rishi was also not happy. Hey, what did you do, you kid, you immature and then one word is in Sanskrit of course “änga” means committing sin “ ägna”. So both of them Jamadagni, as well as Smika rishi both of them used that word and both of them said you killed Nar deva, you killed Nar deva. They were chastising, they were expressing displeasure, both these parents Jamadagani and Samika Rishi.

So then instead well the verse that is in front of us that describe the well two qualities of Jamadagni mentioned “Prabhava-jno”. First of all , first of all Parshuram was Prabhava jno, Prashuram knew the “Prabhava- influence of

prowess of his father and spiritual master, in regards to his prabhava in samadhi's he has undergone meditation, he has become powerful because he meditates. My father mediates`, he is a mediator and tapasya-ca-sah because he is tapasvai, he is very, he undergoes all the austerities and profuse meditation and that is I know his "prabhava", I am prabhava-jnah, I am the knower of his prabhava, so those two items mentioned in the verse that is on the board, the sixth verse of this chapter , but the previous chapter yet another quality, mentioned of Jamadagni mentioned "shamaya" shama, you could, you are such a intolerant, you could have tolerated whatever Kartaviryaarjuna did and you could have forgiven him. So this was stand of Jamadagni and he also said, "ksamaya rocate sauri yatha prabha", Lord is pleased when one is tolerant and he forgive others Parikshit Maharaj also did that with Kali. He forgave Kali and gave some, okay at least could stay in these four places to set the kind of scene, Kaliyug you could stay in four places. Dyutam, panam, striyah, Suna (SB1.17.38)

Where this gambling – Dyutam

Panam- where there is drinking

Suna – Where there is slaughtering (slaughtering)

Striyah – where there is prostitution

Four places you could stay; so like that, fifth place was also offered. So the King Parikshit he exhibited this being "ksamayashil", "ksamasva" tolerant, but Parshuram had not exhibited that

ksaminan asu bhagavams

tusyate harir Ishvarah

(SB 9.15.40)

And Jamadagni also said "Ksaminam" those who are tolerant "asu" quickly "bhagavams tusyate " bhagwan becomes pleased with those who are tolerant. Okay, so you have committed sin, so how to get rid of, her reactions are waiting now then kindly

Jamadagni said.

**tirtha samsevaya comho
jahy angacyuta cetanah
(SB 9.15.41)**

You should go to the holy places, tour to the holy places and develop “achuta cetanah”. Srila Prabhupad would translate this as being in Krishna Consciousness. You become Krishna conscious.

Go to the holy places, serve dham “tirtha samsevaya” not only sevaya but samsevaya meaning samyak prakrane sevaya. Go deeper into the service, get into the details of the service that is the meaning of “samsevaya”, tirtha samsevaya and become Krishna conscious. So then I was thinking that, It is good that his father, kind and authority, authoritative, knowledgeable and learned and realised. Jamadagni, he gave this instructions to his son Parshuram , but then what about us. We also committed sins. Yes, any sinner’s here, only one two, life after life, after life, after , all that we did was sinful, not that we committed one, two okay five, ten, not everything, everything. We did was just sinful, the wrong. As we were busy in adharma, not in Krishna Consciousness or may be in some kind of dharma, but we were not going for “Sarva Dharman paritagyē”. Yesterday we were hearing Hg Devamrit Maharaj, his mother also was getting, children you have to recite the verse of Bible first, No recitation of bible, no lunch or no dinner. So getting into some kind of being pious, pious deeds or theistic, but lot of atheist, I had never heard that before, organic naturally grown and everyone here in this world is naturally, naturally grown organic atheist and some are analatical and they prepare with get all the logic and justification for all the sins that they commit and there are two three kinds, there are three kinds. Some uttam adhikari’s among the sinners are atheist. Some uttam adhikari, some madhyam adhikari, some kanist adhikari, different grades of atheist.

So, I mean, I as Maharaj was describing yesterday in childhood that his mother's instructions, I have to give class today. So I was thinking, today I will say something about my mother's. So she would bring me to the temple's and sometimes Hanuman Temple, Shiva Temple, Siddeshwar Temple, so many temples in my village and as we are there in front of the deities, she said, fold your hand, I would do that , pray and I wouldn't know what to pray. So I would wait for dictation from mother. Please pray , so that god give me intelligence. Pray – God give me intelligence, God give me intelligence. So that was kind of a standard prayer my mother gives me to say to god. God please give me intelligence. So praying and praying , so finally when god give me intelligence and I joined, became baramachari at Juhu , Hare Krishna Land, Bombay and then she said, oh! God why did you gave such intelligence to my son. She was not happy with the kind of intelligence "sarva dharman paritagya and Mam ekam sharnam vraj"and all that and then my brother had come and finally found out where about me. You have to come, you have to return home. Mother may not survive. She is ready to give up here life please come and give darshan. Just for one time, she wants to see you. So I went, it is a long story, lots of things happened. So I was sadhu, Dhoti, Kurta, Shaven head and I was a kind of bright and brilliant student in my high school and school days. So the villagers may say, such a nice boy, he use to be nice boy. Now what has happen, he has gone mad, become pagal and my father was begging. He had a pant in his hand and begging please wear this, become normal. Although my father and my brothers they never ever had touched pant in their life. There dress always was dhoti and kurta but they wanted me to become a modern man, engineer and economic development like that, that's was on their mind. So they were thinking that one day our son when we become engineer, he will come back riding in a car, or at least he will come in the motor bike, then something else had happened that Srila Prabhupad gave me this Padayatra Program, bullock Cart Sankirtan Party and in 1984, as we started our long walk, long bullock cart Sankirtan party from Dwarka to

Mayapur, we went through Gujarat and then came to Maharashtra and guess one day, we are going to visit my village and I come into the village riding the bullock Cart. So all parents, like Jamadagni, the ideal father give the right instructions, all parents didn't do but then Srila Prabhupad ki Jai....

Srila Prabhupad became our father, he took the role of the father and now he had thousands of children. There is also use to be talk, that all your disciples, but some have not yet recognised you are and some have not yet recognised that you are their spiritual father or spiritual master. But at least thousand's recognised and Prabhupad give this similar instructions like Jamadagni "tirtha samsevaya acyuta cetanah, then Prabhupad gave us Mayapur Vrindavan festival ki jai....

You go to Mayapur , you go to Vrindavan and further cultivate your Krishna Consciousness. So what our parents couldn't do or no one else did that for us. On behalf of Gauranga, Gauranga.. Gauranga..Gauranga.. this is the megnanimity of Gauranga.

**namo maha vadanyaya
krishna prema pradayate
krishnaya krishna chaitanya namine
gaur tvishve namah**

Kindly magnanimously lord gave Prabhupada to the world and he played that role of our spiritual father, Spiritual master and saved us. Hari Hari.

And Few thoughts, First verse Prabhupada has not written in commentary but I was reminded, yesterday we heard Balaram went on Tirtha yatra of all India and then Parshuram also went on tirtha yatra.

Tirthayatram sam sewyam.. we heard yesterday.. Balaram went on Pilgrim for one year, Parshuram also went on Teerth yatra for one year.

(This Ram, That Ram.. Similarity..)Both RAMs went on pilgrimage. Balram went on pilgrimage for one year. Parshuram

went on pilgrimage for one year and Nityanand Rama..

Balaram hoyele Nitai.

He also went on pilgrimage. (you know that... Right). Hadai Pandit- okay, You have him, my son and then Ekchakra Gram journey begin. Nityanand prabhu was travelling and travelling, assisting the sadhu all over India. He was Travelling like Balaram travel, Parshuram travel, Nityanand Rama also travel and Nityanand come/ arrived at Radha Kundand He gets the news," O, my lord is here, Gauranga has appeared. He received this news on the bank of Radha Kund..That where Nityanand stopped travelling, going round and round all over India..Straight come to Navedweep . Haribol..

'I am here.' (sending indication..) 'I am here, I am here', and then Chaitanya Mahaprabhu, Go find out.., Go Find out, where about is Nityanand. And they gone in all ten directions, looking for Nityanand in Navdeep. He is somewhere in Navdeep. But Nityanand did not want others to find him out. Nityanand wanted only Gauranga to find him out. So He was right here. But they could not find, where about of Nityanand did not want to found.

Then they go back and said. No, No. "We could not find. We could not find." We go everywhere all the islands, nook and corner but could not find, then Gauranga Said, Ok, Ok.. let's go.

Then Chaitanya Mahaprabhu started to go in direction on Bhakti Siddhant Marg, Gauranga was walking and Gaur Bhakt Veranda were right behind him. (Because on that time Bhakti Siddhant Marg was not there). Nandan Acharya Bhavan which is 150 or 200 mtr. down the road. In Nandan Acharya Bhawan exist now. 500 years ago. Chaitanya Mahaprabhu entered and enquired , "Do you know or have you seen. He know if anybody knows, he knows because he is 'Sarvagya', means He knows everything. He knows everything, Sarvagya. Hari Hari.

And then Great meeting between Two Lords

Balaram hoyle Nitai..

Nityanand Rama and Gauranga met at Nandan Aacharya house or called Nandan Aacharya Bhawan and then what a Reunion, what a meeting, embracing and shedding tears, trembling and rolling on the ground, went on and on before they calm down and set down, finally some exchange words or talks. So that Nityanand Rama also travelled and arrived in Navdeep and meeting took place. Parshuram also travel and like that, many more things could he said but time and tied wait for none. We wish only, we could just stop the time always 8o' clock. 8am beginning but clocks moves and made one complete round and it is 9 0'clock.