

Krishna Kidnaps Rukmini

Krishna Kidnaps Rukmini

Amravati [47:17]

10.52-53

Srimad Bhagavatam, chapter fifty two and fifty three, is description of the kidnapping of the Rukmini. This is Bhagavatam is here in front of me. Devotees have to go on a nagar procession,

nagar sankirtana and before that we have to take breakfast, but before that we have class. Rajo uvaca, so King Pariksit, was very fond of hearing that beautiful past, King Pariksit was very

inquisitive to know, Sukdev Goswami has mentioned earlier that he had mentioned about ,

vaidarbhim bhisma-sutam [SB 10.52.16]

Vaidharbhi Rukmini the daughter of King Bhisma and it is about her marriage, as we know that King Pariksit is very curious to know. So,

rukminim rucirananam [SB 10.52.18]

Rukmini, very sweet, sweet faced rucirananam.

bhagavan srotum icchami

krsnasyamita-tejasah [SB. 10.52.19]

Parikshit said, My lord, I wish to hear how the immeasurably powerful Lord Krsna took away His bride.

Suko Uvacha and then he begins, the Sukadeva Goswami began. So there was once upon a time, there was a king Bhisma, who was ruling in state or kingdom called Vidarbha.

rajasid bhisma nama

vidarbhahipatir mahan

tasya pancabhavan putrah

kanyaika ca varanana

[SB.10.52.21]

He had five sons and one very beautiful daughter, and five names of the five brothers of Rukmini are mentioned and then main introduction to Rukmini.

sopasrutya mukundasya

rupa-virya-guna-sriyah [SB10.52.23]

This Rukmini, she used to hear about Rupa- the form, the beauty, Virya- the strength, Guna- qualities of Mukunda. The result was,

tam mene sadrsam patim

I would like to have a person like Him as my husband, she thought so. Then Krishna also has been hearing in Dvaraka about the intelligent Rukmini, the audarya, charitable, magnanimous personality of Rukmini, Her beauty, Her character and in Dvaraka Krishna also had made up His mind,

krsnas ca sadrsim bharyam

samudvodhum mano dadhe [SB 10.52.24]

Whenever I will get wife, I would like to have wife like this. So both of them, they are all set, mind set was fixed but there were difficulties, the eldest brother Rukmi was not in favour of this marriage, he was big stumbling block and Rukmini was thinking only Krishna can have some solution, so she

vicintyaptam dvijam kancit

krsnaya prahinod drutam [SB 10.52.26]

She Rukmini appointed designated a confidential brahmana, give him a letter and sent him to Dvaraka.

dvarakam sa samabhyetya [SB.10.52.27]

So the brahmana reached Dvaraka and he has also entered the

quarters where Krishna was sitting there kancanasane, his asana was golden, made up of gold.

**drstva brahmanya-devas tam
avaruhya nijasanat [SB 10.52.28]**

When He noticed that brahmana was at the door and arriving, Krishna got up from His golden asana to receive the brahmana, and he was well received, well fed, massaged everything, worshipped everything, everything was done appropriately as if God. brahmanya deva, Lord is called brahmanya deva is, Lord who worships brahmana's or to whom brahmana is worship able is called as brahmanya deva. He has the name like that. So how was the trip, how was everything? All those formalities. Then Krishna said,

kim karyam karavama te [SB 10.52.35]

Is there anything I can do for you sir, dear brahmana? As the brahmana was not disclosing the purpose of his Dvaraka visit and immediately he pulled the letter from Rukmini. Rukminy uvaca, and he read out the letter of Rukmini, everything was in there, self explanatory letter and several verses of letter from Rukmini.

**sri-rukminy uvaca
srutva gunan bhuvana-sundara srnvatam te
nirvisya karna-vivarair harato 'nga-tapam
rupam drsam drsimatam akhilartha-labham
tvayy acyutavisati cittam apatrapam me**

[SB. 10.52.37]

So these are the words of Rukmini, that anyone who hears guna-the qualities of You bhuvana sundar, as it enters the ears then anga tapam the whole fever of the material existence or tapatraya, all goes down. So like that, she says who else in the this world, who equals You my Lord, in Vidya – knowledge, the wealth, You are of the same, proper age, age factor like

that. You are Nar simha, You are lion among the men and mano abhiramam. You gave pleasure to the minds like that. She goes on and then She mentions, my marriage is about to take place. It is a matter of couple of days and You have to rush, You have to come personally and take me away, get me out of here. So first She has glorified Krishna and then made the proposal that He should accept Her as His wife. And for that He has to personally come otherwise it is too late.

She also mentions that, there is a tradition in our family that the bride goes to Kuladevi yatra. There will be Kuladevi yatra, I will be going for darsana of Kuladevi "Ambika." Rukmini is so clever, so smart and certainly not less intelligent like women are expected to be, some women are expected to be. She also mentions, please don't visit our palace, don't enter the palace, because there will be fight, as there will be bloodshed, my brothers are not gone spare you certainly. So please find me, so she is letting Krishna know as if Krishna cannot think [laughs] She also wants to think. So where could you meet me, the meeting point has to be fixed, designated meeting point has to be there. So you meet me, so I will be going for darsana of Kuladevata "Ambika." So after I am finished with puja then on the way back to the palace You catch me, You will find me and that is where you come and take me away. Very smart, right very smart Rukmini.

So She is again glorifying the Lord towards the end so after brahmana had read that letter from Rukmini he says.

ity ete guhya-sandesa [SB 10.52.44] You asked me, what you could do for me. So now I suppose , it is clear to you, what you are expected to do or as you are hearing this most confidential message, letter from Rukmini.

sri-suka uvaca

vaidarbhyah sa tu sandesam

nisamya yadu-nandanah [SB 10.53.1]

So, as Lord had heard this message with rapt attention. He had been hearing every single syllable letter of that letter, He had been hearing, with great interest. So after He had finished hearing, immediately He took the hands of brahmana in his hands, both hands. In American culture they take one hand but in Vedic culture both hands. Yes, yes agreement is there, I am with you, we have the same wave length and you know we are together, we are in business. I agree, I am ready. Then Sri Bhagavan uvaca, so He still had hands of brahmana in his hands and then he is speaking. He said you know,

sri-bhagavan uvaca

tathaham api tac-citto

nidram ca na labhe nisi [SB. 10.53.2]

Because Rukmini had mentioned in her letter that my cittam, cittam apartrapam me [SB 10.52.37] my, I am always thinking of you , I am always thinking of you. My mind is always going towards you, running to you. So Lord says something to correspond that, You know same trouble with me, I am also only thinking of Rukmini and no one else these days. You know may be its embarrassing for me, but I have to admit that I even cannot sleep at night time. I am disturbed, I got up, I am lying down on the bed but I am only thinking of Rukmini. tam anayisya unmathya rajanya [SB 10.53.3] then He says yes, I am ready something has to be done. So He is giving indication that yes, yes, I am ready, I fully agree with the statement, if you wish I could sign the agreement or treaty, but let us not waste time doing that and immediately called His chariot, charioteer Daruka.

rathah samyujoyatam asu [SB 10.53.4] Quickly get my chariot ready and Daruka immediately , he left the palace to get everything ready and in few minutes time quickly he returned, reporting to the Lord, yes, my dear Lord, the chariot is ready. And even the names of the horses, these are the names of the horses Saibya, Sugriva, Meghapuspa, Balahaka. Your chariot is equipped with this four horses, ready to be pulled

by the horses, one, two, three, four, these horses. It is ready my dear Lord.

pranjalih he folded his hands and said yes, ready to go.

aruha syandanam saurir

dvijam arapya turna gaih [SB 10.53.6]

And then the Lord mounted the chariot along with the Brahmana, the two persons and the charioteer, three persons are driving now, the journey starts from Dvaraka.

anartad eka-ratrena

vidarbhan agamad dhayaih [SB 10. 53.6]

They left the Dvaraka, that time it was known as anarta desh, Anarta. This was Vidarbha, that was Anarta, not anartah that's different. Anarta was the name of the country, where Dvaraka was the capital, so vidarbhan agamad dhayaih (SB 10.53.6) So left Dvaraka and left in the evening around sunset and when sun was rising in the East Lord was already where, He was in Vidarbha. He was here, so one night.

raja sa kundina-patih

putra-sneha-vasanugah

sisupalaya svam kanyam

dasyan karmany akarayat [SB 10.53.7]

So, King Bhismaka was getting ready for the marriage, and he was doing so because he just could not go against the wishes, the plan of his eldest son Rukmi. He was bit attached. putra-sneha-vasanugah. Although we cannot compare Dhritarastra with this Bhismaka. Dhritarastra was attached to Duryodhan and Duryodhan, lot of time, no, no, this is not right thing to do, but he would end up doing so because he was attached to his son Duryodhan. Same thing here, and something similar.

This is Rukmini's father, so we don't want to offend him, he is a devotee. He used to hear from Narada muni about Krishna

and Rukmini was hearing the remnants (mahaprasad). Original katha and then mahaprasad katha She was hearing. So he was a great devotee, but unfortunately attached to eldest son so he was just going ahead preparing for the marriage and there was a whole description how Puram, now the town is known as Kaundinyapur, everyone in this area knows this town as Kaundinyapur, Bhagavatam says Kundinpur, over 5000 years the Kundinpur has become known as Kaundinyapur, this happens with lot of names.

**puram sammrsta-samsikta-
marga-rathya-catuspatham [SB 10.53.8]**

So whole town was well decorated, nicely cleansed and like these ladies you see in India, first thing in the morning they do, take care of their body little bit, then they clean in front of the house, Goshala, cowshed specially in front of the house. So lot of time they mix, in Maharashtra there is tradition they mix cow dung with the water and make it like a liquid take one bucket or many buckets and they after sweeping is done, to settle the dust they sprinkle that cow dung mixed with water. It gives nice fragrance after this is done, they do rangoli. The decoration you saw where you were taking prasad yesterday that is called rangoli. So first sweeping then they do sprinkle and then rangoli and then puja. So like that whole Kundinpur, was cleansed thoroughly cleansed and I am sure King Bhimsaka was not using ordinary water but rose water. Water mixed with the rose and sometimes this kings, these ladies they take bucket they use to engage elephants. Elephants taking rose water in there trunk and then sprinkling it. Big big roads they had to sprinkled with rose water. Whole town has to be fragrant. So what few buckets would do? [laughs] So they would employ so many elephants, even they are thinking that what they are throwing, so little fun and entertainment there.

**citra-dhvaja-patakabhis
toranaih samalankrtam [SB 10.53.8]**

So flags are there, and toranaih, see these mango leaves, it is also called toran or welcome gates. Sometimes elsewhere it is described, sometimes they would have so many flags all over the town that the citizens, they would not be able to see the sun. There is whole shade everywhere, all over flags, shades. So many flags all around, different decorative flags and dhupa (different fragrances) agarbati's smells and different puja's vidivat, everything is being done perfectly. No whimsical, no mental speculation, everything organised as per sastra's. bhojayitva the brahmana's are getting there bhojan, they are to be happy and vacaya they are reading different mangalam, vacayam asa mangalam different shubha what's it called? swasti vachan. Swasti means auspiciousness, so to create auspiciousness, different mantras are being chanted all over the town and while all this is happening, the town is getting decorated.

su-snatam su-datim kanyam

krta-kautuka-mangalam [SB 10.53.11]

Su-snatam, Rukmini has taken Her bathe, special mention, the bathing of a bride on the day of her marriage, not a quick one, it's quite an affair. She is smeared with different substances chandan and haldi and other substances like abhishek then, like we do abhishek of the deities. So this bride gets whole abhishek that day, su snatam, su datim. Shukdeva Goswami for some reasons, his attention is going to the teeth of Rukmini. Rukmini su-datim with a nice arrangement of her teeth, nice teeth. kanyam krta kautuka mangalam, everyone is appreciating Her that day and everyone is admiring Her bhusitam bhusanottamaih and she is decorated with best of the clothing, and purohitab, the priest, they are chanting, purohito 'tharva-vid vai juhava graha-santaye In order to please different planets, planetary systems, nava graha, so that no one is against, everyone is satisfied, everything as a result, there is auspiciousness is created by chanting different mantra's.

hiranya-rupya vasamsi (SB 10.53.13)

Rukmini Dvarakadhisha ki jai

So the Brahmana's, they are getting charities. Charity show and hiranya, what are they getting? Brahmana's are getting gold and rupya-silver, vasamsi- cloths, tilams- the til, sesame seeds guda misritam, mixed with the guda. "tila guda ghaya goda goda bola." There is a tradition even to this day in Maharashtra specially, they mix til (sesame seeds with guda) and then they distribute that. So they were doing that and dhenus-the cows are being distributed and like that. So as this is going on in Kaundinyapur (Kundinpur).

Shukdeva Goswami is describing what is happening with the Sisupalaa, where is he now? What is he doing? The bride has been described now, he has to describe the bridegroom, his proposal may not work out but the preparations are going on. So what should we get do, so this "Damaghosah Sutaya" son of Damaghosh, that is Sisupala's father is Damaghosh, and he is also, this mantra chanting is going on wherever he is and the bridegroom is also being, he is also dressing, preparing and then they leave, because they have to come to Kundinpur from where Cedi patih, Cedi, it is the name of his country, Cedi and so they leave for Kundinpur and they had little army with them because it is not going be easy thing, they are also suspecting that Krishna may drop in and may be, better be ready, so they have army.

sainyaih paritah kundinam yayau [SB 10.53.15] and he is surrounded by the army, he is in the middle. Sisupala is walking in the middle walking, no, no he is not walking, he is on a chariot, but all around him is his army. And whole thing is moving in the direction of Kundinpur, probably passed through Amravati, coming from the north and others are coming also. Salva, Jarasandha, Dantavakra, and Viduratha, Paundraka, see the big big names they are all friends of Sisupala, they are also coming.

krsna-rama-dviso [SB 10.53.18] they are enemies of Krishna and Ram and they are all coming now. First Kundinpur scene was described by Shukdeva Goswami, then he describes the Sisupala and then he is on the way to Kundinpur and then Dvaraka, what is happening in Dvaraka.

srutvaitad bhagavan ramo [SB 10.53.20] As Balaram got up in the morning then kalah-sankitah, he realised oh Krishna has gone to Kundinpur, but there could be a friction between opposing parties. bhratr-sneha-pariplutah Balarama his bhratr prem, his love for his brother aroused in his heart “bhratr prem” he become over whelmed by that affection for his brother Krishna.

Dau ji ka Bhaiya – Krishna Kahaniya

tvaritah kundinam pragad [SB 10.53.21] immediately, he also left for Kundinpur and with him he took gajasva-ratha-pattibhih [SB 10.53.21] caturangi sena, his sena, his army, consisted of elephants, the horses, chariots and the infantry (army that is walking) four kinds.

bhisma-kanya vararoha

kanksanty agamanam hareh (SB 10.53.22)

And now attention now to Rukmini, because She has sent the Brahmana, he hasn't come back and this is the day of the marriage now. It is all set to go and She

durbhagaya na me dhata

nanukuḷo mahesvarah [SB 10.53.25]

No one is in favour of me, everyone is against. Why is Maheshwar, why even devi, devi va vimukhi gauri rudrani girija sati.

No one is blessing me today. Where is brahmana? Where is Krishna? Where is the Dvarakadhish? evam cintayati [SB 10.53.26] nice description but conclusion is evam cintayati, like this bala, this balika Rukmini was thinking govinda-hrta-

manasa [SB 10.53.26] always thinking, deprived of Krishna's association and presence, She was only thinking.

nyamilayata kala-jna netre casru-kalakule [SB 10.53.26]

She closed Her eyes and She is praying, wondering what is going to happen next.

**evam vadhvah pratiksantya
govindagamanam nrpa [SB 10.53.27]**

Shukdeva Goswami, why is this, Rukmini was experiencing anxiety.
vama urur bhujo netram
asphuran priya-bhasinah Her left side, left thigh, side chest
also left eyes this is all left side, was
trembling and as this was going on.

**atha krsna-vinirdistah
sa eva dvija-sattamah
antahpura-carim devam
raja-putrim dadarsa ha [SB 10.53.28]**

So She saw the brahmana, oh there is a ray of hope, he is here, finally at least brahmana is here, She was expecting Krishna but at least brahmana is here.

**tam agatam samajnaya
vaidarbhi hrsta-manasa [SB 10.53.31]**

So the brahmana gave the good news, Krishna is here, He is not right here, but He was in the town that's the point being made. And now by this time, the Balarama also had arrived, reached and Krishna and Balaram were in town and as the news spread of Krishna and Balarama's arrival what happen.
vidarbha-pura-vasinah [SB 10.53.36] the residents of Vidarbha, please pay attention to this, see what had happen to the vidarbha pura vasinah. Residents of vidharbha agatya they all come running and listen to this now.

netranjalibhih papus tan-mukha-pankajam [SB 10.53.36] they

were all taking darsana, seeing Krishna. So description is that they were filling up these cups. I have bigger cup, this is inside, some have little cups, some have shallow cups, some deep cups depending on your eyes position. So they are filling up these cups and they are drinking the nectar, they fill up the cup with the beauty of Krishna and then drink. Like ISKCON devotees specially from America, the west they like to drink cup of sweet rice, after sweet rice after every time [laughter]. They come with the bucket Bhaktavatar's cup is empty. He is ready for another one.

So they are filling up the cups of the beauty. This is how Shukdeva Goswami is describing. netranjalibhih papus tan-mukha-pankajam, filling cups and drinking the nectar. Now as Rukmini, She was relaxed now everything is gone to work out, as planned proposed as per Her plans. So She was ready now, She is going to Ambika mandir, where we had gone yesterday and look at this now how Shukdeva Goswami is so smart also. He says, he is describing, he is talking of the three persons speak. Padbhyam so Rukmini is walking not going on chariot walking, she is walking towards.

**padbhyam viniryayau drastum
bhavanyah pada-pallavam [SB 10.53.40]**

She is walking towards the feet of Devi Bhavani but while She is doing with her feet is walking towards the feet of Bhavani, but She is thinking of feet of mukunda-caranambujam [SB 10.53.40].

**sa canudhyayati samyan
mukunda-caranambujam [SB 10.53.40]**

She is only thinking of the lotus, although She is completely in the formality of visiting, going to Ambika, but She is only thinking of Lord's lotus feet. She is surrounded by so many brahmana's and mantra's are being chanted and so many of her girlfriends are right there. They are all decorated and

gayantyas ca stuvantas ca [SB 10.53.43] prayers are being chanted and asadya devi-sadanam [SB 10.53.44] She has reached, She has entered the devi-sadanam, residence of Devi and She is praying now.

bhuyat patir me bhagavan

krsnas tad anumodatam [SB 10.53.46]

I want pati, I want husband, I want husband Bhagavan Krishna, not only Bhagavan, but Bhagavan Krishna patir me bhuyate similar prayers of Gopi's to Katayani in Vrindavan. So She is praying and She has prayed like that and doing puja and she is returning now.

niscakramambika-grhat [SB. 10.53.50] She is now returning going back to the palace of her father, she knows this is the meeting point now. So Rukmini is described here.

deva-mayam iva [SB 10.53.51] the most beautiful, specially crafted, specially designed personality, the form. And now, everyone knew after of Ambika Rukmini would be returning, this is the designated path. On other side of this path, all this king from all over the planet, all over the world, Sisupala's friends they have lined up, sitting on the chariots, back of the elephants, horses and Rukmini, the procession, shobha yatra is passing through the middle. Rukmini and the brahmana's and her friends, and the beautiful, description of kundala-manditananam [SB 10.53.51] she has ear rings and as she is walking they are moving of their moving, and she has a thin waist like that.

There is a description kuntala-sankiteksanam [SB 10.53.51] Her face is partially covered with the hair, her blackish beautiful hair and because she doesn't want to really look at these fellows, she is not interested to show her face to these, so her face is kind of covered with the hair. So they are watching, they are watching and when they watch, there mind is fixed and they lose their external consciousness, some

of them are losing the external consciousness, holding the swords in their hands, but swords are slipping out of their hands. Some are collapsing from the top of the elephant, this way and that way [laughter]. So as she is walking she was just crushing them down by her beauty, they were so captivated and they didn't realise that they are sitting on the back of horse and they are not able to do the balancing act, when they lost the consciousness, external consciousness, that is how Shukdeva Goswami is describing and then okay, we had to move, then comes Krishna.

ratham samaropya suparna-laksanam [SB 10.53.56]

So chariot mounted with the flag bearing symbol of Garuda, the Garuda is on the flag, Krishna's flag and so she saw the flag first and then she realises, this is it, this is it, this must be Him and after few moments she realised that it was Him. She came so swiftly and Krishna gave her helping hand, she was also very eager, she was ready to jump, so little touch and she was next to the Lord. Lord must have blown his conch shell and swiftly taken out of there. So Krishna is described as a lion and all the assembled Sisupala and company are like jackals, jackals. They were jackals, Krishna just took away Rukmini and started heading towards Dvaraka.

So kidnapping took place, then more things happen, battle happens in this area. Battle this is on the way to Dvaraka, right. So then finally the marriage has taken place in Dvaraka. Rukmini Dvarakadhish marriage took place in Dvaraka. So we have deities of Rukmini Dvarakadhish here.

Rukmini Dvarakadhish ki jai.

Nitai Garu Premanande.

Past Time of Dhruva Maharaj Taking Darsana Of Lord

Past Time of Dhruva Maharaj Taking DarsanaOf Lord

270211-Mayapur [41:53]

So we read from SrimadBhagavatam Canto 4 chapter 12 text no 22. So please repeat

**tamkrsna-padabhinivista-cetasam
baddhanjalimprasraya-namra-kandharam
sunanda-nandavupasrtyasasmitam
pratyucatuhpuskaranabha-sammatau**

Translation and Purport by Srila Prabhupada Ki Jai” Listen to this, not that you are not listening with attention.

Translation: Dhruva Maharaj was always absorbed in thinking of the lotus feet of Lord Krsna. His heart was full with Krsna. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

This is Dhruva Maharaj, the confidential servants addressed Dhruva Maharaj as follows: And that will follow tomorrow, don't expect right now.

Purport:In this verse the word ‘puskaranabha-sammatau’ is significant. Krsna, or Lord Vishnu, is known for His lotus eyes, lotus navel, you could meditate as we go through this, this sentence could be meditative. He has lotus eyes, lotus navel, lotus feet and lotus palms. Here He is called ‘puskara-nabha’, which means “the Supreme Personality of Godhead, who has a lotus navel,” and ‘Sammatau’ means “two confidential or very obedient servants.” Where is this two coming from?

‘Sammatu’ that is meaning two. Not only sammataha but ‘sammatau’ there is a difference’ Krishnau – two Krishnas, Ramau – two Ramas, ‘sammatau’ two confidential servants. And they were very obedient. The materialistic way of life differs from the spiritual way of life in that, one is disobedient and the other is obedient to the will of the Supreme Lord. All living entities are part and parcel of the Supreme Lord, and they are supposed to be always agreeable to the order of the Supreme Person; that is perfect oneness.

In the Vaikuntha world all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however they are not ‘sammataha’ agreeable, but always ‘asammataha’, disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of the Supreme Lord. Are you with us? To bring about this training in society is the mission of the Krishna Consciousness movement, like mission statement Prabhupada used to say. One of the mission statements of Krishna Consciousness movement, one of the mission statement. To bring about this training in this society is the mission of the Krishna Consciousness movement. Stated in the Bhagavad-gita, the laws of material nature are very strict; no one can overcome the stringent laws of material nature. You agree, agreeing or disagreeing is the topic, this is the truth, accept the truth as it is. But one who becomes a surrendered soul and agrees to the order of the Supreme Lord can easily overcome those stringent laws.

nameva ye prapadyantemayametamtarantitite[BG 7.14]

Including the stringent laws. Stringent law is one of the laws. Stringent Laws is ‘jatasya hi’ Dhruvam, Dhruvam, Dhruvmaharaj]

jatasya hi dhruvomrtyur[BG 2.27]

We have taken birth, death is dhruvam. Death is certain. Also

if you die then birth is also certain, both. So this stringent law could be transcendent by being agreeable to the orders of the Supreme Lord that's the point here.

The example of Dhruva Maharaja is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love for Godhead, Dhruva got the chance to personally meet the confidential servants of Lord Vishnu face to face. What was possible for Dhruva Maharaj, listen to this! What was possible for Dhruva Maharaja is possible for everyone, Haribol ! Good news! Good morning news, very encouraging. Ray of hope we get here, this is also food for thought during early morning hours could be thinking more and more about this all day. Anyone and Srila Prabhupada concludes this purport with this statement saying anyone who very seriously engages in devotional service can obtain, in due course of time, the same perfection of the human form of life.

You have darsana, you develop love for the Lord. And what is a happening right now here through these pages towards the end of this episode. Dhruva Maharajprasang he is getting ready to take off go back home that is also the part of the perfection. DhruvMaharaj is attaining.

**tamkrsna-padabhinivista-cetasambaddhanjalim
baddha, this is 'baddha' together tied,
baddhanjalimprasraya-namra-kandharam
sunanda-nandavupasrtyasasmitam
pratyucatuhpuskaranabha-sammatau**

Dhruva Maharaj was always absorbed in thinking of the Lotus feet of the Lord Krishna. His heart was full of Krishna. Jai! " RadhaMadhav Ki Jai." When the two confidential servants of the Supreme Lord who were named Nanda and Sunanda approached him, smilingly, smiling happily. DhruvMaharaj stood with the folded hands, bowing humbly. They then addressed him as follows:

I would try to say something, I was blessed. I would say something VrajendraNandan, VrajendraNand, difficult name prabhu, he was praying for me so this must be in his kingdom, this capital I don't know where that one is? The viman has appeared, descended, and in there is Nanda and Sunanda, the confidential servants of the Lord. Coming down the aircraft, and they are described and their beauty are described.

deva-pravaraucatur-bhujau [SB 4.12.20]

How many hands,

syama their complexion, and kisorav they are young, not old folks and they also have Lotus eyes, and they have club in the hands, and beautiful clothing and they have a crown, and kundala their earrings, beautiful personality out of this world, they are coming from another world no one like them, they were seen. Dhruv Maharaj saw such personalities vijaya soon he realized.

uttamagaya-kinkarav

Oh! These are the kinkaras, servants of uttamagaya, uttamasloka, Supreme Lords servants are here.

'utthitah-Immediately Dhruva Maharaj stood up.

utthitahsadhvasa-vismrta-kramah

He is bit bewildered, also not sure what to do now, what next? 'Nanami, this couldn't go wrong, so he goes forward and offering his obeisances.

nanamanamanigrnanmadhudvisah

Chanting the holy names of the Madhudvisah. Not Madhu visa, madhu and visa, like we get visa for this country that country. Madhudvisah, this is the name of our godbrother but he is always addressed not correctly, pronounced not correctly madhudvisah enemy of Madhu. Dvisah enemy madhudvisah, His

names are chanted, Lords names he is chanting and as this is all happening, immediately by seeing those two uttamagaya-kinkarav. Those two servants, immediately he is remembering the Lord 'tamkrsna-padar' our verse today's verse 'tam' that is Dhruva Maharaj .

krsna-padabhinivista-cetasam

He started remembering the Lotus feet of the Lord. Starting with the Lotus feet of the Lord with remembrance, begins we need to observe, totally absorbed full absorption, hundred percent 'cetasam' 'maccitta' Krishna says like that

mac-citta mad-gata-pranabodhayantahparasparam[BG 10.9]

Lord Sri Krishna, He glorifies, or he does introduction of His devotees. What kind of my devotees 'mac citta' – his cetana, his consciousness 'mac-citta', glue down to me, "abhibhinivista-cetasam" so this is his consciousness internally is absorbed as he is remembering the lotus feet. The Lord "baddhanjalim" natural manifestation of what is inside or what he is thinking about or anybody thinking about external manifestation. Immediately his hands are 'baddhanjalim' folded hands .

prasraya-namra-kandharam

kandharam his shoulders, is bowing down 'namra', for the humility, bow down, 'prasraya', asraya, he is now taken shelter of the Lord thinking of the Lord, taking shelter of the Lord. He is bowing down.

Sunanda-nandavupasrtya

And he is noticing those two 'kinkarav' the servants are upasrtya , they are gradually coming towards him, and he is also noticing 'sasmita' they are smiling, they look very happy, 'sasmitam'. Now these two personalities are described (

puskaranabhasammatau

puskarnabha,' Lord with the lotus navel and seven parts of His bodies are lotus like, some of them four or five of them have been mentioned already in the purport. Seven parts are lotus like, seven parts are pinkish in complexion, and there are thirty two, total thirty two symptoms of the personality of 'mahapurush. The great personality, the personality of Godhead thirty two symptoms, long arms reaching the knees, like that broad shoulders, raised nose, Dhruva Maharaj was informed by Narada muni in advance as you follow this process chant

omnamobhagavatevasudevaya

Follow the process, you will be seeing the Lord, in advance I tell you when you look at the Lord, when you see the Lord he is going to be seen like this so that no one could come and cheat, I am bhagavan . So he did know what the Bhagvan looked like, go for that Bhagvan, no, no when you see the Lord the whole description was there, first dialogue there are several verses. Narada muni goes on and on Lord is like this, Lord like that. His nose will be raised nose, not like this, some signs of beauty is considered having a raised nose. Having a raised nosed is a sign of beauty. When the match making goes on, atleast in India they look at the nose of the bride, bride or bridegroom, which one I get confused . Bridegroom is male or female? Bride, bride, b see how, raised is the nose. So knowingly they know the standard of beauty raised nose, Lord has raised nose. They try to look for such kind of nose and Lord has a deep voice. One of the thirty two, when He talks like a rumbling of the clouds, His voice deep and loud and clear, could go all over the universe without even a microphone, He could reach everywhere. When Lord Narsimha was roaring whole world was trembling because they were hearing. Lion came, lion came, got scared. Krishna playing His flute and sound goes all over. But then again the Lord has complete control over the sound also. Sound of Krishna's flute goes all over the Braj,a but not that everyone is listening two persons

is sitting next to each other one of them listening. Gopis are listening, getting up and running, what happened, what happened? They know what happened they heard. So Lord has complete control who hears, who is allowed to hear, who is not allowed to hear. Not he just throws like a free cookies and where ever it lands, He has own plans. He listens, he doesn't listen. He listens, he doesn't listens. His voice is very deep, His intelligence is very deep, deep intelligence, navel is deep also. So some part of the body are deep, navel deep, naval deep intelligence and like that. Some parts are raised, grand total is thirty two. He was, Narada muni had given this hints. Lord will be looking like this,

puskaranabha-sammatau

So when Dhruva Maharaj had seen these "puskaranabha-sammatau" 'sammatau' - he is authorized persons or confidential servants of the Lord. He was infact, momentarily bewildered, he did not know what to do next or what does this mean? 'Sadhvasa', 'Sadhvasa Vikramaha' but this same thing also happened to him, I was looking at the beginning of the Dhruva Maharaj past times. When he had darsana of the Lord, now he is getting ready to go back to godhead. When he had darsana of the Lord for the first time in Madhuban, he had been hearing Madhuban, Madhuban, and I don't know how many of you know where Madhuban is, how many? You say Vrndavan, you may say Vrndavan he went to the forest you heard those mentioned. He went to the forest but which forest did he go to, which forest? Vrndavan forest. Then Vrndavan has twelve forest of Vrndavan, Radha Raman Maharaj knows He is telling you. And Madhuban is the forest not far from Mathura Vrndavan, next time you are in Vrndavan, Mathura. You could go to Madhuban just few kilometers outside Mathura infact, when we go on Vrajmandalparikrama that's the easy way. Don't go alone, go with us. This year, could I do commercial here [laughter]. 2011 Vraja Mandal Parikrama is twenty fifth, Vrajmandal parikrama 'Silver Jubilee Ki Jai.

So we have very special parikrama coming up to go with us . As we start our parikrama very first forest is Madhuban, just outside Mathura. And we spent whole day and one night also, place where Dhruva Maharaj met Narada muni, oh! He did not meet Narada muni there he met Narada muni in Mathura, on the banks of Jamuna called Dhruvtila, no DhruvaGhat – Dhruvghat. Then you go to Madhuban, and then he went to Madhuban. So we spent their, because parikrama is slow. Little tapasaya, little tapasayaprogramme, don't be scared coincidence, the first place we go to the place where tapasaya was performed by Dhruva Maharaj. So we pray and we pray and pray for his mercy so that we are also able to perform some austerity, some tapasaya during VrajaMandal. So Madhuban where Madhuban is? Some idea now. That's where he had the darsana of the Lord in Satyayuga, Madhuban is also very special forest. In all the four Yugas Lord appeared their Satya, Tetra, Dvapara and Kali. It is very significant thing about this Madhuban.

In Satya Yuga he appeared to give darsana, He is always their also and but then He appeared and this past time took place right there in Madhuban. So where Dhruva Maharaj was performing austerities, it is called

yoga-vipaka-tivraya [SB 4.9.2]

In beginning of his pastimes of the Dhruva Maharaj, what he was doing is described here, he had a very intense, very intense programme going on there. and when there was a fruit of that,

tivrenabhaktiyogena [SB2.3.10]

Dhruva Maharaj is known for this. He is very serious, very intense, tivraya, 'tivrena bhakti yogena'

satatamkirtiyanto mam, yatantaschdrdh-vrataha[BG 9.14]

drdh-vrat ,Dhruv means fixed, Dhruv means fixed, how many of you would like to get fixed up devotees , fixed up. I would

like to be fixed up devotee, fixed up. So it is very befitting by hearing about fixed up devotees by being with around the fixed up devotees, ok ok this prabhu is absorbed now. Just by hearing about the fixed up devotees. Dhruva means fixed, immovable and unstoppable, nothing could stop him. "Oh you are just a child" "no, no, no whatever I want to meet the Lord. I have to have the Lord." And then he was in that forest, just the other day we went to Bhakti Vedanta National School and they had a whole drama. Very wonderful drama.

Topic was 'Dhruva Maharaj' and then whole light and sound effect like walking through the pages of Bhagavatam or life of Dhruva Maharaj. Especially when this scene, anyways I am not changing the scene here, Nanda and Sunanda coming down and to bring him back home, very mystical colors, light and sounds look like a real thing, like seeing face to face, witnessing that.

So Dhruv Maharaj he has already spent six months in Madhuban, within six months he managed to get the darsana of the Lord. He broke all the records within six months; even it took a six years for Buddha to become enlightened. In Gaya he spent six years and then some enlightenment, something, something came in his direction six years. But Dhruva Maharaj just six months. I was not even six months in the movement in Bombay I have a service of going door to door and begging for rice, for food for life. During that time I was just a new bhakta and people would ask, oh! Have you seen God? [Laughter] Oh no, no... Give me a break, I just started, atleast Dhruva Maharaj had six months, I am just few months old bhakta, give me some more time, I said. Six months passed, six year passed I am still waiting. So within six months he managed, first month he did this, and leaves only, then fruits only, the leaves only, and then what water only, air only and no air Lord only. And then Lord appeared, Lord appeared but again Dhruva Maharaj was so much absorbed.

savaidhiya yoga-vipaka-tivraya[SB 4.9.2]

Perfection about all that he had been doing the austerities, yoga, meditation and chanting, he was so much absorbed then he was seeing the Lord inside. And Lord had come personally and standing before him. But because he was so much absorbed he did not even take note of Lord standing before him. And Lord was wandering! What happened Dhruva I am here, trying to get his attention. Dhruva is just absorbed, nice seeing the Lord within, but his spiritual vision not with this chaksu but divyachaksu , he was seeing the Lord, so Lord soon realized he is taking darsaan, my darsana within. So lord turned off that screen inside and then immediately Dhruva Maharaj hai what happened, did I lose Him ? And as he opened his eyes the Lord that was within, was now without, or was in front of him, Hari bol! But now as he was seeing the Lord

tad-darsanenagata-sadhvasah [SB 4.9.3]

Same thing, same words . 'Sadhvasah' which was in, infact yesterday's verse when Dhruv Maharaj after seeing the Lord he was temporarily he was bewildered, he did not know what to do ? What next? Again the same symptoms, he starts offering prayers, so very similar. What is happening, when he had first darsana and then ultimately he is going back to home two times, he is going through the very similar emotions. Dealing with the Lord and here dealing with the confidential servants of the Lord. He is offering prayers as he saw the Lord in Madhuban, dandavat, very humbly bow down. And as he saw the Lord in front of him, he is drinking the beauty; he is drinking the beauty of the form of the Lord, drinking the beauty of that form of the Lord with his eyes. And ofcourse, the gopis you know they are very expert in drinking the beauty they drink the form of the Lord, with eye they drink, they drink, they drink, they drink they bring the Lord. And as soon as the Lord is inside they closed this windows – this eyes, they take him to the heart, make Him sit down on the throne and they deal with Him, communicate, reciprocate with Him. They couldn't do that outside so many social pressures, and

customs, and etiquettes to be followed. They couldn't meet outside in public so they would drink the Lord – His form and beauty contemplates so Dhruva Maharaj was doing something similar. He was drinking the beauty of the Lord with his eyes and with the mouth he is kissing the feet of the Lord. There is a talk of feet. When he had first darsana and as he is now getting ready to go, he is remembering the same lotus feet of the Lord.

padabhinivista-cetasam'

Same lotus feet he had darsana before now he is remembering, same darsana of the Lord and with 'bhujo' with His arms he is trying to embrace the Lord. Because practicing and remembering the Lords forms beauty and friend like that, total agreement with the Lord. He is now remembering the Lord at the final moments of his life.

When devotees were in Haridwar they noticed that they were so many truckloads of Coca Cola bottles, they were distributing freely, free coca cola distribution was going on. Now preachers approached, what's happening right on the bank of Ganga, you are distributing different kind of jal, this is Coca Cola jal and not Ganga jal. What's the idea? They said that when our father was about to leave his body we knew he was a devotee of Shiva and so he was reminding please daddy please daddy remember bhola, bhola, one of the names of Shiva is bhola, bholenath! Bhola. But this father was saying no, no Coca Cola. No daddy, daddy you have only few more breathes to go, please say bhola. No, no get me Coca Cola [laughter]. Now you have one more breath to go please daddy make attempt to say bholaatleast. No, get me Coca Cola [laughter]. Then he probably went to Coca Cola Loka [laughter]. So the foolish sons they thought that the last will of father was Coca Cola. He willed Coca Cola. So they came to Haridwar to distribute Coca Cola. Thousands and thosands of bottles of Coca Cola. So Prabhupada's most significant word in this verse. Prabhupada had pointed out.

puskaranabha-sammatau

'puskaranabha'-the lotus navel Lord and 'sammatau'-one who agrees, one who agrees I was looking at the 'sammatau' recognize, 'Sammata' means recognized, approved by the Supreme Personality of Godhead or agreed upon by the Supreme Personality of Godhead or sanctioned, favored by the different, this word appears in Bhagavatam and so many other scriptures everywhere. Over eighty entries for this 'Sammataha' word and 'Samattaha' 'Puskaranabha-Samattaha' so agreeing with the 'puskaranabha-sammatau' agreeing with the Supreme Personality of Godhead. Then it comes to 'sadhu samattaha' approved by the sadhus, 'Shastrasammataha' approved by the shastras, 'acaryasammataha' approved authorized by the acaryas. And like that 'sammataha' then so this is all spiritual and desirable all this sanctioned, approval and acceptance, this kind of agreement, the Lord sastras, sadhus acaryas or Prabhupad 'Samattaha'. Prabhupada 'Samattaha' approved by Srila Prabhupada, sanctioned by Prabhupada, authorized by Srila Prabhupada. And our whole parampara, 'parampara Samattaha' approved by the disciplic succession. So that's one whole set of approvals or sanctions, agreements and then there is the whole world out there. And they have their sanctions and approvals, and a agreements, that is how you get all agreeing with them with their sanctions, with their approval, their authorizations that's how the brain washing goes on in this world, life after life.

bahunamjanmanam ante [BG 7.19] and then comes moment in our life. jnanavanmamprapadyate by Lord's causeless mercy persons become bhagyavan and he goes for 'vasudevahsarvamiti' he has jnana now his knowledge is, what is his knowledge? 'vasudevahsarvamiti' only this much. Vasudev is all in all, how much knowledge Vasudev is all in all, this much knowledge.

samahatmasu-durlabhah

That mahatma, such soul is rare. So Srila Prabhupada is

pointing out in the purport that this Hare Krishna movement is the programme to train the souls of the devotees from other kind of agreement, get rid of that agreeing with the people camel, like asses, like vid- varaha, the stool eaters, they are agreeing upon different things and praising each other and what not. So get out of that kick all that “sarva-dharmanparityajya”[BG 18.66] and go for “mame kamsaranamvraja” go for such training to train ourself, to agree with the Lord Radha Madhava ‘samattaha’. In ‘samattaha’ is the word ‘matta’, root word is ‘matta’ opinion, opinion of the Lord His approvals, things authorized by Him and all that. This is ‘Hare Krishna’ movement with this mission – learning to agree with the Lord and to disagree with Lord’s external energy or disagreeing with maya and agree with Krishna. If we did that then we are in business, then same thing happens Prabhupada says could happens to everybody. Everyone has a chance, anyone who very seriously engages into devotional service can obtain in due course of time the same perfection of human form of life as it was attained by ‘Dhruva Maharaj Ki Jai.’