

Rukmini Haran

Venue: Amravati, Nov 2003

Srimad Bhagvatam chapters 52 and 53 and in the middle of chapter 52 there is pastime kidnapping of Rukmini. Rajo vaca King Pariksit was very inquisitive to know, Sukhdev Goswami has made brief mention of **“vaidarbhim bhisma-sutam” (S.B 10.52.16)** Rukmini is daughter of King Bhisma and as soon as topic of her marriage came King Pariksit became inquires to know please tell me more! **“rucirananam”** Rukmini very sweet faced **“rucirananam”**. **“krsnasyamita-tejasah bhagvan srorum icchami” (S.B 10.52.18)** then the unlimited prowess of the Lord. Sukhdev Goswami begins narration **“rajasid bhisma nama”** so then once upon a time there was a King Bhisma he was ruling state of kingdom called **“vaidarbhadhupatir mahantasya pancabhavan putrah”** he had 5 sons **“kanyaika ca varanana” (S.B 10.52.21)**. He had one very beautiful daughter, 5 brothers of Rukmini have been mentioned. Introduction to Rukmini **“sopasrutya mukundasya rupa-virya-guna-sriyah” (S.B 10.52.23)**.

Rukmini she used to hear about rupa– form, beauty, virya, guna-qualities of Mukunda and result was **“mene sadrsam patim” (S.B 10.52.23)**. I would like to have person like him as my husband. And then Krishna also had been hearing in Dwaraka about the intelligent Rukmini, the audarya – charitable, magnanimous personality of Rukmini, her beauty and her character and in Dwaraka Krishna also had made up his mind. I ever get wife I would like wife like this, the description that I had been hearing about Rukmini. So both of them were all set mind was set, mind 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 could have solution. So she is **“vicintyaptam dvijam kancit krsnaya prahinod drutam” (S.B 10.52.26)**.

She appointed, designated a confidential Brahman gave him a letter and send him to Dwaraka **"dvarakam sa samabhyetya"** (S.B 10.52.27). So he reached Dwaraka and he also entered the quarters where Krishna was sitting there **"kancanasane"** His asana was golden made up of gold **"drstra brahmanya-devas tam avaruhya nijasanat"** (S.B 10.52.28). But when Brahman was at the door, arriving Krishna got up from his golden asana to receive the Brahman and he was well received, well fed, worshipped everything, everything was done appropriate as if lord is called **"brahmanaya dev"** Lord who worships Brahman or to whom Brahman is worship able, he is called **"brahmanaya dev"** he gets the name like that. So they how was the trip, how was everything all those formalities Krishna says **"kim kaeyam karavamate"** (S.B 10.52.35). Is there anything I could do for you sir dear Brahman? Brahman was not disclosing the purpose of his Dwaraka visit. And immediately he pulled out the letter of Rukmini, Rukmini uvacha and he read out the letter of Rukmini everything was in there self explanatory and several verses letter from Rukmini is here.

"sri-rukminy uvaca, srutava gunan bhuvana-sundara srnvatam te, nirvisya karna-vivarair harato nga tapam, rupam drsam drsimatam akhilartha-labhan, tvayy acyutanvisati cittam apatrapam me" (S.B 10.52.37). So these are words of Rukmini and anyone who hears **"gunan"** the qualities of you **"bhuvansundar"** as they enter the ears then **"anga tapam"** the whole fever of material existence **"tapatraya"** all goes down and so like that who else is there in this world also equal you my Lord in vidya, knowledge wealth you are also of proper sage, you are Narshima, lion amongst men, **"mano-bhiramam"** you give pleasure to mind like that she goes on and yes she mentions my marriage is about to take place its matter of couple of days and you have to rush you have to come personally and take me away, get me out of here. And so 1st she has glorified Krishna and then made the proposal that he should accept her as his wife for that he has to personally come, otherwise it will be

too late. She also mentions there is a tradition in our family that the bride goes to **"kuldevi yatra"** there will be Kuldevi yatra and I will be going for dharshan of Kuldevi Ambika. So she is, Rukimini is so clever so smart and certainly not less intelligent like women are expected. That she also mentions yes please don't visit the palace don't enter the palace because there will be certainly fight bloodshed my brother is not going to spare you. So please find me so she is letting Krishna know as if Krishna can't think (laughs). But she also wants to say where could you meet me, meeting point fixed designated meeting point has to be there. So you meet me I will be going for dharshan of kuldevi ambika . After I am finished with pooja then on the way back to palace you catch me, you will find me and that is there you come take me away. Very smart right! Very smart she is again glorifying the Lord towards the end. So after Brahman had read that letter from Rukmini **"brahmana uvaca, ity ete guhyasandesam"** (S.B 10.52.44).

You were asking me what you could do. What Lord could do? So now I suppose it's clear to you, what you are expected to do as you are hearing this most confidential message letter from Rukmini . **"vaidarbhyahs as tu sandesam, nisamya yadunandanah"** (S.B 10.53.1) so as Lord had heard message with rapt attention he might be hearing every single syllable letter of that letter, he had in hearing great interest . So after he had finished hearing immediately he took the hands of Brahman in his hands both hands, that is American culture, Vedic culture both hands means agreeing yes yes agreement there I am with you we have same wavelength , we are together and I agree, I am ready . And Sri Bhagavan uvacha so he had still his hands he held the hands of Brahman then he is speaking he said you know **"tathaham api tac-citto nidram ca na labhe"** (S.B 10.53.2). Rukmini had mentioned in her letter that my "cittam" "cittam patram me" I am always going towards you, running to you. So Lord says something to correspond with that you know same trouble with me I am only

thinking of Rukmini and no none else these days and you know may be littler embarrassing but I admit that I can't sleep at night time , I am disturbed I get up , I am lying down on the bed but I am only thinking of Rukmini **"tam anayisya unmathya rajanya"** (S.B 10.53.3).

He says I am ready something has to be done and 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. Oh! Let's not waste time doing that and immediately called him charioteer Daruka, **"rathah samyjayatam**

asu" (S.B 10.53.4) quickly get my chariot ready and yes sir. So Daruka immediately he left the place to get everything ready then in few minutes time quickly he returned reporting to the Lord yes my dear Lord 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 thee 4 horses,

chariot that is equipped ready to be pulled by the horses 1,2,3,4. These horses it is ready my dear Lord. Pranjali folding hands he says **"sammrsta-samsikta marga-rathya-catuspatham"** (S.B 10.53.8) whole town was well decorated, yes ready to go **"aruha syandanam saurir dvijam aropya turna-gaih"** (S.B 10.53.6) then Lord mounted the chariot along with the Brahman, two persons and the charioteer 3 persons are driving out, journey starts from Dwaraka **"anartad eka-ratrena"** (S.B 10.53.6). They left Dwaraka that time it was known as Anartadesh, Anarta like this was Vidrabha that was Anarta not anartha its anarta its name of a country where Dwaraka was the capital. So Vidrabha **"vidarbhan agamad dhayaih"** (S.B 10.53.6). So left Dwaraka in the evening around sunset and when sun was rising in the east, Lord was already where in Vidrabha, he was here in one night. **"raja sa kundina-patih, putra-sneha-vasanugah, sisupalaya svam kanyam dasyan karmany akarayat"** (S.B 10.53.7). So King Bhismak was getting ready for the marriage and he was doing so because he just couldn't go against the wishes, the plan of his eldest son, Rukmi he was

bit attached **“putra-sneha-vasanugah”**. Although we can't compare Dhritrastra with this Bhismak, Dhritrastra was attached to Duryodhana and Duryodhana lot no, no this is not right thing to do but he would end up doing so because he was attached to his son Duryodhana, same thing here.

He is Rukmini's father so we don't want to , he is a devotee he used to hear Narada Muni visiting, hearing about Krishna, Rukmini was hearing the remnants Mahaprasad, original Katha then Mahakatha, She is over hearing so he was a great devotee but unfortunately attached to his eldest son and then he was just going ahead preparing for the marriage and there is a whole description how the town Kaundanyapur, everyone here knows this town as Kundanyapur. Bhagavatam says Kundinapur 5000 yrs, Kundinapur has become known as Kaundanyapur this happens with lots of names. So **“sammrsta-marga-rathya-catuspatham” (S.B 10.53.8)** so whole town was well decorated nicely cleansed like these ladies you see in India. First thing in the morning they do take care of their body little bit then they clean front of the house, goshala, cowshed and lot of time they mix, in Maharashtra this tradition is also there, mix cow dung with the water make like a liquid, take one bucket full of, after sweeping is done, they sprinkle that cow dung mixed with water, gives nice fragrance, after that is done they draw rangoli (maharaj asking the assembled devotees) you saw that decoration while you were taking Prasad yesterday that was called rangoli. So first sweeping then **“sada”** called in Marathi very common then rangoli then puja. Sp like that cleansed and King Bhismaka was not using ordinary water but rose water, water mixed with rose. Sometime these kings, these ladies take bucket they used to engage elephants, elephantstake rose water and sprinkling it, big big roads, they have to sprinkle with rose water.

Whole town has to be fragrant. So what few buckets could do, they required so many elephants, they are taking water and they are throwing and has little fun there, entertainment. So

“citra-dhvaja-patakabhis toranaih samalankrtam” (S.B 10.53.9).

So flags are there and **toranaih** see these mango leaves, it's also called **toran** or welcome gates. Sometimes else where 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 would be shade all over because of the flags. So many flags all round, different decorative flags. And dhupa, different agarbati fragrance everywhere and different pujas, vidhivat everything is being done perfectly no whimsical, no mental speculation, everything authorized as per sastras. **“bhojayitva”** the Brahmans are getting their bhojan they are very happy. So “vacayam” they are reading different **“mangalam vacayam”**

different shuba what is that called? **“svasti vachan” “svasti vachan”** svasti means auspiciousness. So to create auspiciousness different mantras are being chanted all over the town. So all this is happening while the town is being decorated. **“su-snatam su -datim kanyam krta-kautuka managalam” (S.B 10.53.11).**

“su-snatam” rukimi has taken her bath, special mention of bathing of the bride on the day of her marriage big one it's quite a affair with substances chandan and haldi and then Abhishek like we do Abhishek of deities. So this bride gets whole Abhishek that day **““su-snatam su**

-datim” Sukhdev Goswami for some reason his attention is going to the teeth

of Rukmini, Rukmini “su-datim” nice arrangement of her teeth, nice teeth, **“kanyam krta-kautuka managalam”** and everyone is appreciating her that day and everyone is admiring her. **“bhusitam bhusanottamaih”** and she is decorated with best of the clothing and

“purohito” the priest purohit they are also chanting **“atharva ved”** knowledge “graham-santaye” in order to please different planets, planetary systems, navagraha. So everyone is satisfied as a result auspiciousness is created by chanting different mantras. **Sri sri rukmini dwarkadish ki jai.....**

So Brahmans they are getting charities they are going on charity show and “hiranya” what are they getting? Brahman are getting gold and **“rupya” silver, “vasamsi” clothes, “tilams ca” til sesame seeds, “guda mistritan”** mixed with guda. **“til guda ghya god –goda bola”** is a

tradition even today in Maharashtra specially they mix til sesame seeds with guda and they distribute that. So they were doing that and “dhenus” the cows are being distributed and like that. So as this is all going on in Kaundanyapur. Now Sukhdev Goswami describing what is happening with Sisupala, where is he now? What is he doing? The bride had been described now he has to describe bridegroom. So this **“damaghosah sutaya” son of damaghosh** that is Sisupala, Sisupala’s father Damaghosh and he is also, mantra chanting is going on wherever he is. And bridegroom he is also dressing and then they live because they have to come to Kaundanyapur from their **“cedi-patih”** name of his country is “cedi” and so they

live for Kaundanyapur and they have little army with them (laughs).

It’s not an easy thing they are also suspecting that Krishna may drop in, we would be better ready. So they have a army **“sainyah paritah kundinam yayan” (S.B 10.53.15)** and he is surrounded by the army Sisupala is walking in the middle , no no he is walking he is in the chariot but all around him there is army. And whole thing is moving in the direction of Kundinpur, probably passed through Amravati while coming from the north, and others are coming also **Salva, Jarasandha, Dantavakra, Viduratha, Paundraka** see the big big names they are all friends of Sisupala. They are also coming and **“krsna-rama dviso” (S.B 10.53.18)** they are enemies of Krishna and Rama and they are all coming. Now first Kundinpur scene was described, Sukhdev Goswami then described Sisupala and then he is on the way to Kundinpur and then Dwaraka what is happening in Dwaraka **“srutvaitad bhagvan ramo”** as Balaramagot up in the morning then **“kalaha-sankitah”** he

realized that oh! Krishna has gone to Kundinpur so there could be friction between opposing parties **"bhratr-sneha-pariplutah"** Balarama his **bhratr prema** his love for his brother aroused in his heart. Bhratr prema he became overwhelmed by that affection for his brother Krishna **"dauji ka bhaiya Krishna kanhaiya"** dwarakadish. So **"tvaritah kundinam pragad"** immediately he also left for Kundinpur with him he took **"gajasva-ratha-pattibhih"** caturangi sena his sena his army consisted of elephant, horses, chariots and the army that is walking 4 kinds. **"bhisma-kanya vararoha, kanksanty agamanam hareh"** (S.B 10.53.22).

Now attention now to Rukmini as she had send Brahman, he had come not back and this is the day of marriage now, it's all set to go and **"durbhagaya name dhata nanukulo mahesvarah"**

(S.B 10.53.25) no one is in favor of me everyone is against, why is mahesvarah, even **"dvei va vimukhi gauiri rudrani giriya sati"** no one is blessing me today. Where is Brahman? Where is Krishna? Where is Dwarakadish? **"evam cintayati"** like this bala, this balika Rukmini was thinking **"govinda-hrta-manasa"** all way thinking, deprived of, be rapt of Krishna's association and presence. She was only thinking **"nyamilayata kala-jna netre"** closed her eyes and she is praying, wondering what is going to happen next and **"evam vadhavaah pratiksantya govindagamanam nrpa"** (S.B 10.53.27). Sukadev Goswami why this, so Rukmini was in total anxiety, her left side thigh and **"urur bhujo"** chest and netram eyes and 'vama" this all leftside "asphura" was trembling and by this was going on **"atha krsna-vinirdistah, sa eva dvija-sattamah, antahpura carim devam, raja-putrim dadarsa ha"** (S.B 10.53.28. so she saw the Brahman OH! She got the ray of hope he is here, he is here finally at least Brahman is here. She was expecting Krishna but at least Brahman is here **"tam agatam samajnaya vaidarbhi hrsta-mansa"** (S.B 10.53.31) so the good news Krishna is here he was not right there but he was in the town that's the point he made and now by this time Balarama

also had arrived, reached and Krishna and Balarama were in town and as the news spread of Krishna and Balaram's arrival

what happened? **“vidarbha-pura-vasinah”** (S.B 10.53.36).

The residents of Vidarbha, please please pay attention to this see what has happened to these **“vidarbha-pura-vasinah”** residents of the Vidarbha **“agatya”** all came running and listen to this now **“netranjalibhih papus tan-mukha-pankajam”** (S.B 10.53.36). They were all taking darshan seen Krishna so this description is that they were filling up this cup little cups I have bigger cup, some have shallow cups some have deep cups depending upon on your eyes position, so they would fill up the cup with the beauty of Krishna and they were drinking the nectar. And then drink like ISKCON devotees especially from America the west they like to drink cup of sweet rice, after sweet rice everytime (laughs) they come with buckets, Bhaktavatar's cup is empty he is ready for another one. So they were filling up the cups of the beauty. Sukadev goswami is describing like that **“netranjalibhih papus tan-mukha-pankajam”** filling the cups and drinking the nectar, now as Rukmini she was now relaxed, she knew how everything is going to work out as proposed or planned. So she got ready and she is going to now Ambika mandir where we had gone yesterday and look at this, Sukadev Goswami is describing he is talking of the 3 persons, **“padbhyam”** so Rukmini is walking so her feet are walking not going on chariot, she is walking towards **“bhavanyah pada-pallavam”** (S.B 10.53.40) walking towards the feet of bahvani, but she is thinking of someone else's feet. She is thinking of feet of **“mukunda-caranambhjam”** she is only thinking of Lords's lotus feet, although she is completing the formality of going to Ambika, she is only thinking of Lord's lotus feet. She is surrounded by so many Brahmans and so many mantras are chanted and so many of her girlfriends are right there.

They are all decorated and **“gayantyas ca stuvantasca”** (S.B 10.53.43) there all prayers are

being chanted and **“asadya devi-sadanam”** she has reached, she has entered the **devi**

sadanam, residence of devi and she is praying now **“bhuyat patir me bhagavan krsnas tad anumodatam”** (S.B 10.53.46) I want pati. I want husband Bhagvan Krishna, but Bhagvan Krishna **“patir me bhuyat”** similar prayers are Gopi’s prayers to Katyani in Vrindavan, so she is praying so she has prayed like that and doing puja and she is returning now **“ambika-grhat”**

she is returning, going back to the palace of her father. She knows this is the meeting point now, so Rukmini is described here **“deva-maya iva”** the most beautiful specially crafted, specially

designed personality, body, the form **“deva-mayam iva dhira-mohinim”** (S.B10.53.51). and now everyone knew after darshan of Ambika, Rukmini would now be returning there is a designated path and on either side of this path all these kings from all over the planets all over the world Sisupal’s friends, they have lined up, they are all sitting on the chariots on the back of elephants, horses and Rukmini the procession shobah yatra is passing through the middle, Rukmini, the Brahmans and her friends, so it’s very beautiful description of **“kundala manditananam”**. She has earrings and as she is walking they are moving how they are moving and she has thin waist, Rukmini has and like that there is a description. **“kuntala-sankiteksanam”** her face is partially covered with hair, her long, blackish, beautiful hair and

because she doesn’t want to really look at these fellows she is not interested to show her face. So her face is kind of covered with hair and she has a veil. In the west or modern times they don’t put that on. So they are watching, they are watching and as they watch, so their minds are fixed and they lose external consciousness, some of them are losing external consciousness, they are holding the sword in the hand but (maharaja laughs) swords are slipping out of their hands. Some are collapsing from the top of the elephants (laughs) this way that way so as she is walking she is crushing them down by her beauty they were so captivated and they didn’t realize they

are sitting on the back of the horse, then they are not able to do the balancing act they lost the consciousness. External consciousness this is Sukadev Goswami is describing and then ok we have 2 more then comes Krishna Haribol.....

“ratham samaropya suparna-laksanam” (S.S10.53.56) So chariot mounted with the flag bearing symbol of Garuda, so Garuda flag and so she saw the flag 1st and then she realized this must be him. And after few moments she realized that was him, he came so swiftly and Krishna gave a helping hand she was also very eager, she was kind of ready to jump. So little touch she was next to the Lord and Lord must have blown his conch shell and she was swiftly taken out of there. So Krishna is described as a lion all the assembled Sisupaland company are like jackals. They were jackals Krishna just took away Rukmini started heading towards Dwaraka Haribol..... so kidnapping took place then more things happened battle happened in this area this area, this is the way to Dwaraka right (maharaja asking Dwaraka ka rasta kaha hai? Devotees answering gujarat). And then finally the marriage has taken place in Dwaraka, Rukmini Dwarakadish marriage. So we have deities of Rukmini Dwarakadish.

**Rukmini Dwarakadish
ki jai**

**Nitai Guar Premanande
Hari Haribol.....**

Rasa dance begins

So Krishna is now back with them and there are so many different ways of meeting and dealing, embracing as many as many Gopis are

there, Krishna is meeting each one of them. There are several descriptions of how what each Gopi does? How she deals with Krishna. It is mentioned about one Gopi she had very unique way of meeting her Lord. What she did was she drank Krishna with her eyes, drank the form of the Lord through her eyes and she took him to her heart, made him sit down there and as soon as he was in she closed the window door, so no one would notice. So in there she is meeting her Lord, how someone know that she is meeting? Look, look her body is trembling look how hairs are standing on end, look the tears gliding down her cheeks these are all the symptoms.

Obviously the Gopis meeting is a real union, they are united. So when soul meets the Supreme, soul these symptoms, there we were mentioning about one particular Gopi. But when devotees meet full Krishna conscious, meeting takes place, Bhakti yoga linking is done and these symptoms. So one Gopi had this very unique idea of meeting her Lord in the heart, inner chambers of heart. Because social customs don't allow or she wanted more private meeting. So she chose the heart to be the meeting place. And there were just million ways how different Gopis are meeting the Lord. And that's reunion that's the 4th chapter of these 5 chapters "**rasa panch adhyaya**", chapter 32 is the reunion with the Lord, meeting and Lord also expresses the feeling "**na**

paraye ham" (S.B 10.32.22). I am indebted to you all Gopis, the kind of love that you have for me and your innocence I am just, I can't repay all this debt to all of you, I can't compensate you, what you always do for me, had been doing for me, what you did for me today and that chapter is concluded with that statement and then finally the 5th chapter **"Maharasa"**.

"tatrarabhata

**govindo, rasa-kridam anuvrataih, stri-ratnair
anvitah pritair, anyonyabaddha-bahubhih.**

(S.B 10.33.2). At this time

Krishna expands himself and he is with every Gopi as many Gopis those many

Krishna's **"rasotsavah sampravrtto,
gopi-mandala-manditah" (S.B 10.33.3).**

So this is decoration, beauty of Vraj mandal has been enhanced by this **"rasotsavah" "yogesvarena krsnena, tasam madhye dvayor**

dvayoh, pravistena grhitanam, kantha svanikatam striyah" (S.B 10.33.3).

Between two Gopis

there is one Krishna. So that means one Gopi -one Krishna or between two

Krishna- one Gopi or between two Gopi one Krishna whatever way you want to say

"yam manyeran nabhas tavad, vimana -sata

sankulam" (S.B 10.33.3). As Lord was about to begin the grand festival of

Rasa dance sky up there is filled with the aircrafts, aircrafts' are hovering

all over. **"divaukasam"** The demigods they are taking their position

their sits “tato dundubhayo nedur” (S.B 10.33.4) different instrument they are playing.

Overview of Canto 1 of Srimad Bhagvatam and Glories of Maharaj Yudhisthira

S.B 1.13.16 Translation and purport by Srila Prabhupad,
Srila Prabhupad ki jai.....

Translation: Having won his kingdom and observed the birth of one grandson competent to continue the noble tradition of his family, Maharaja Yudhisthira reigned peacefully and enjoyed uncommon opulence in cooperation with his younger brothers, who were all expert administrators to the common people.

I repeat the translation (Translation repeated)

Purport: Both Maharaj Yudhisthira and Arjuna were unhappy from the beginning of the Battle of Kuruksetra, but even though they were unwilling to kill their own men in the fight, it had to be done as a matter of duty, for it was planned by the supreme will of Lord Krsna. After the battle, Maharaj Yudhisthira was unhappy over such mass killings. Practically there was none to continue the Kuru dynasty after them, the Pandavas. The only remaining hope was the child in the womb of his daughter-in-law, Uttar? And he was also attacked by Asavattama, but by the grace of the Lord the child was saved. So

after the settlement of all disturbing conditions and reestablishment of the peaceful order of the state, and after seeing the surviving child, Parikshit, well satisfied, Maharaj Yudhisthira felt some relief as a human being, although he had very little attraction for material happiness, which is always illusory and temporary.

**“yudhisthiro labdha-rajyo, drstva pautram kulan-dharam
bhratrbhir loka-palabhair, mumude paraya sriya”**

“Dhrtarasta quits home” is the chapter and here in we hear about Yudhisthira Maharaj he has everything he has a kingdom, he even has a grandchild, the brothers cooperating very expert in administration and **“parayasriya”** lots of opulence what

more do you want? Everything is there and of course what he has and his brothers have is Krishna, that is the main thing, He is everything to them, Krishna is all in all to the Pandava brothers, then all other thing and then they have meanings also, even the wealth has some meaning, when there is Krishna or the wealth could give **“mumude”** if enjoyment, happiness, peace could be achieved with the wealth, if wealth is used Krishna consciously in service of Krishna and not otherwise. So he has wealth and he has Krishna **dharmā, artha, kama, moksha** and of course prema also. These five brothers have prem for Sri Krishna not just the four purusarthas, dharma, artha..... lot of people of course go for they do not start with dharma, they start with artha and they go only where? Kama the whole life is just to things artha and kama, hence no satisfaction, no not possible life has to start with dharma and everything falls in its place. You go all the way to moksha and some go, fortunate one's all the way to prema platform. Just artha and kama is not enough it will not give peace, not give you happiness it is said **“Yes yes you could buy bed with your money but no sleep”**

“You have nice soft bed but all sleeplessness all night long”

“Yes you could buy food with your money not the appetite” So not with the money you could have happiness or enjoyment or peace it is not that cheap. No by bread alone is also Bible says “Not by bread alone you could survive, you could be happy there is much more to life than just money and bread and other things you could purchase with the money. Prabhupad reminding the whole world yes everything is another zero this achievement that achievement all these zeros, there has to be what? There has to be one then one zero-10, two zero-100, three zero like that it has meaning otherwise Oh! One zero, two zero, 100 zero is like one bigzero. you may be so called hero with all zeros that one is important, that one that one is Krishna and that is how infact this Pandava brothers they won the battle five on one side and hundred on other side, how was it possible?

“vijayastu pandu putranam” The law is law that governs this world is you may know, you may not know but the law functions it is upheld by Him the Supreme controller, what is the law? **“vijayastu pandu putranam”** And the victory of the Pandu putranam, OH! Yes guaranteed the victory of the son’s of Pandu

Radha Madhav ki jai.....Why? Why not? Why victory of Pandavas because **“esham pakshaye janardhana”** because on side of Pandavas there is Janardhan, there is Krishna, victory is guaranteed.

“dharma-ksetre-kuru-ksetre samavete yuyutsav mamakah pandavas caiva kim akurvata sanjay” (B.G 1.1) kim akurvata sanjay To Sanjay! OH! Sanjay! Please! Tell me **“kim akurvata sanjay”** Sanjay what happened? What is going on? What is the outcome of all this? Could you please tell me? And while he was enquiring Dhrtarasta says OH! They have assembled. You know my son’s and son’s of Pandu, they have he could have said they have assembled in Kuruksetra but he couldn’t say just Kuruksetra he had to say **“Dharma-ksetre-kuru-ksetre”** OH! They have assembled in Kuruksetra and that

Kuruksetra is dharma-ksetra. There is no need of him even to ask this question. Now what is the outcome of this? Outcome is clear the battle is taking place in dharma-ksetra, the religious place and the son's of Pandu are dharmik, son's of Pandu are God conscious or Krishna conscious this place is certainly going to favour son's of Pandu and yes as this was the first statement of Bhagavat Gita. What is the last statement?

“yatra yogeshvarah krsno yatra partho danur-dharah” (B.G 18.78)

Tatra four things you will find yes so the battle has not been concluded, he just giving narration of what is going on the battle field running commentary as the cricket goes on there is someone gives running commentary. So Sanjay sitting few hundred miles away from Kuruksatra he is sitting in Hastinapur, he is able to see not only see but hear and also he could tell what is the mind of this person or that person. Now Arjun thinks like this, goes beyond just seeing and hearing but even the feelings of this person that person are known, he knows Sanjay knows and this was of course possible by **“vyasa prasadat shrutvan”** At the end of Bhagavat gita Sanjay very honestly admitting OH! This is impossible seeing, hearing and feeling but this become possible to me OH! Drhtrastraji

this became possible **“vyasa prasadat”** This was mercy of Vyasadev, he gave me such a power to see and hear and to know. So that Sanjay even before much conclusion of battle he is saying where ever there is Arjun who is Dhanurdhara, Dhanurdhara , Kulandhar here Dhanurdhara holder of the bow, Gandiv “Where ever such Arjun and Yogeshwar Krishna there you will find four things Shri, Paryasreya, the opulence would be there, lots of Laxmi would be there “ tatra, shri , tatra, vijaya” there is victory that goes there.

“yudhisthiro labdha-rajyo” He became victories, he gained the kingdom, yes where there is Krishna and Arjun or even

Yudhisthira same family there is opulence, there is victory, there is what? **"bhuti"** extra ordinary power and there is **"niti"** also morality and all this is there in this family we find right here. Hence the family is very very happy family they are victorious, they have again the kingdom they have opulence and on the top of this, all opulence everything is giving them lots of **"mumude"** happiness and peace and this is source of all this is Krishna because they have Krishna on their side and this is the 1st canto, I am changing my topic here of Bhagvatam, it will remain not newspaper news. It's the 1st canto of

Bhagvatam and the scene is being set here the entire 1st canto including this statement and **"The Drhtrastra quits"**, chapters 5 to this, following 19 chapters of Bhagvatam this is all Suta Goswami speaking and where is Sukhdev Goswami? He speaks only in the 2nd canto of Bhagvatam it is also the case with Gita, although Bhagvat Gita meaning song of God, entire 1st chapter of Bhagvat Gita is mostly the song of Arjun (laughs) the words of Arjun except for just few words have been spoken by Krishna, just few words, 1st chapter 25th verse not even entire verse is spoken by Krishna

"pasya" just see OH! You wanted to see Arjun, yes now your chariot is between the two armies now you are much closer to the enemy camp "pasya pasya" now see **"pasyaitam sarvetan kurun iti" (1.25)** One... Two... three... four

words have been spoken by Sri Krishna in the 1st chapter of Bhagvat Gita. He only speaks in 2nd chapter of Bhagvat Gita similar arrangement is here with the Bhagvatam entire 1st canto 19 chapters spoken by Suta Goswami speaking. They have assembled in Naimisharanya at the beginning of Age of Kali, they are expected to be there 4100 yrs. 88,000 sages have assembled

Shunaka Muni is their leader and Sukhdev Goswami is sitting on a big ashan and everyone else is there 88,000 "om namo bhagvate vasudevaya" Srila Vyasadev writes this at the beginning and then he complies 3 verses in the chapter which

is Mangalacharan of Bhagvatam and then he mentions yes sages have assembled and soon in the 1st chapter and sages are asking question, 6 questions have been asked and the last question they asked was? What was the last question?

**“dharmah kam saranam gatah” “dharmah kam saranam gatah”
(S.B 1.1.23)**

The Lord departed **“dharma jnana di bhi saha”** He took everything with him as he departed for his own abode OH! Then what happened to the dharma? Whose shelter did dharma –religion, Krishna consciousness take? That was the ending question. So the answers to these 6 questions are given by Suta Goswami in the following two Chapters

**narayanam namaskrtya, naram caiva narottamam,
devim sarasvatim vyasam, tato jayam udirayet (S.B 1.2.4)**

That is 2nd Chapter of the 1st Canto, his pravachan begins first questions by sages then his pravachan is beginning and in the beginning of the pravachan he is offering his obsequences to Narayana and others Saraswati. He is remembering his Spiritual Master

“ sata uvacayam pravrajantam anupetam apeta-kratyam” (S.B 1.2.2) OH! Sukadev Goswami

is being remembered OH! That my Spiritual Master who recited the Srimad Bhagvatam he did not undergo any purificatory process as soon as he took birth he ran “pravrajantam” he ran towards the forest and behind him ran Srila

Vayasdev **putreti tan-mayatay taravo bhinedus tam sarva-bhata-hrdayam munim anato smi (S.B 1.2.2)** (laughs) Like we say **“nama om Vishnu padaya Krishna preshtaya”** this is his prayer he is offering his prayers to Sukadev

Goswami. **“putra.....putra.... putra..... putra..... putreti”**

He was addressing and Srila Sridhar Swami Maharaj describes

putra meaning he said 1st then “putra.... putra.....” explains like that but only trees “**taravo bhi**” only trees responded d trees were also saying “putra.... putra.....” (Laughs) and he explains more nicely, what trees were talking. OH! Even we are not attached to our fruits, we keep fruits ready and people just come and take our fruits away we don’t run after them, but look at you, you are running after your fruit, your son look at you, we are much better!

“tam sarva-bhta-hrdayam munim anato smi” (S.B1.2.2) Unto such Muni Sukadev Muni who is sitting kind of in the heart of everyone, everybody even the trees knew the feeling of Sukadev Goswami and to such Sukadev Goswami I offer my most humble obeisances. Beginning like that chapter 2, 3 he answers the six questions asked by the sages and he has now explained. OH! Whose shelter did dharma take and ending of the 3rd Chapter he is talking of Bhagvatam. The religion took shelter in the Bhagvatam Lord had returned to his abode living his another form behind or he appeared in another form. **“kalau nasta-drasam esa” “kalau nasta-drasam esa” (S.B 1.3.43)**

The people of Age of Kali they lost their eye sight, there was darkness all around under this circumstances **“puranarko dhunoditah” (S.B 1.3.43)** This Bhagvatam which is brilliant as sun, appeared on the scene

“idam bhagavatam nama puranam brahma-sammitam” (S.B1.3.40)
This another

incarnation, Lord incarnated in the form of Bhagvatam and you know I have heard this Bhagvatam from Sukadev Goswami as he was narrating this Bhagvatam to King Parikshit and I was just sitting next to King Praikshit. I was kind of front rows, sitting right there and

“yatha-mati yathadhitam” “yatha-mati yathadhitam” (S.B 1.3.44)
As much as I have realized, understood now I repeat the message of Bhagvatam unto you and he was about to recite

Bhagvatam, right there at the end of the 3rd Chapter, but what happened? Where did another 16 chapters come from? To make the total of 19 chapters of the Bhagvatam. Well they did not allow him to just go ahead and speak, wait a minute! Wait a minute! What did you say? OH! You heard Bhagvatam from Sukadev Goswami and you wish to narrate that, repeat that recite that Bhagvatam message unto us. OH! Before you do so could you tell us little more about this Bhagavatam? Did someone compile this before? And who was the person who compiled it? And what inspired him? Give us little background, before you talk of that Bhagavatam and also tell us about this king Parikshit that you mentioned and Sukadev Goswami. So basically they want to know about three things know more about Bhagvatam, know more about king Parikshit that, know more about Sukadev Goswami. Before Sukadev Goswami would repeat, recite that Srimad Bhagvatam and this is how this 16 chapters come into existence and so the chapter 4, 5, 6 is the meeting between Srila Vyasadev and Narada Muni this takes place in Badrikashram, Narada Muni has just now returned early morning hours from his travels and Srila Vyasadev is sitting there on the banks of Saraswati, doesn't look very happy. OH! Whats wrong with you? (Maharaja asking a devotee sitting in audience are you sleeping? No he is looking behind, now when anyone is pointed out there that person looks behind meaning not me may someone else behind so that others would know that it's not me, finger was pointed towards me but that is wrong some one behind me).

So what's wrong with you Srila Vyasadev, so he explains I did you know so much job writing, but no job satisfaction. You are familiar with the job satisfaction; I wrote this scripture that scripture, you know big pile of them, 108 Upanisads and Vedas and Purans 17 of them and Vedansutra and Mahabharat my God! But you know I am not happy, I am not just happy, could you please tell me? And of course he has approached his Spiritual Master and OH! Where is

“vasudevasya mahima hy anuvarnitah” (S.B 1.5.9) Narada Muni does some

book review work, book review, all the work that he has done Narada Muni does

the review and his remark is OH! You have stressed so much on dharma, artha,

kama, moksha business but where is? **“vasudevasya mahima hy anuvarnitah” (S.B 1.5.9)** You have not emphasized the glories of Vasudev that is a flaw besides few other comments this is as the gist. The main the missing thing is Vasudev is missing or he is there but just little bit, but just little bit no he has to be there everywhere on every page and every statement there has to

be connection of Vasudev not that once in a blue moon, occasionally or every chapter once or once in one canto, no.. He has to be everywhere “ado madhye ante” everywhere he has to be there **“vasudevamahima”** and then there is more conversation Narada Muni how he came to Krishna consciousness? We have in BTG how we came to Krishna consciousness? So the 6th Chapter of 1st Canto Narada Muni is talking how he came to Krishna consciousness? son of a sudra but luckily during the caturmasya, Bhaktivedantas they just stationed camp just outside his own village and mother use to go everyday washing pots and he used to sit and listen and may be do little menial service to those Bhaktivedantas. Ahe...boy bring that water, bring some flowers bring this, bring that. Little boy what he could do and then with permission he says of those sages I used to take little

mahaprasad also may be lots was not given little boy. So this Bhagvatam you know I just mentioned, so what I heard was Bhagvatam it changed me, the revolution in my consciousness took place because I heard Bhagvatam . I was serving those Bhagvatas also and eat some prasad and then entering to the 7th Chapter of 1stCanto then Narada Muni lives for some more travels and then Suta Goswami is talking about king Parikshit and he begins that from events starting from after the battle of Kuruksetra. The battle is kind of concluding and here is

Asvatthama killing the 5 sons of Draupadi and he thought that once

Duryodhana hears this news that I have killed 5 sons of Draupadi, he will be jubilant. But that was not the case even Duryodhana did not approve of such heinous act and then of course Draupadi, the whole disturbance in the family and they heard of this worse possible news then Pandav brothers, Krishna on the scene what to do now? And the conclusion was Krishna very expert and how to resolve?

Now he is son of our Spiritual Master but look he was aggressive and trying to way, what to do? What not to do? So they only punished him by insulting him not killing but take his hair of, jewel of and that was like take his honor of which is worse than killing for someone who is known personality. So then this was after the battle of Kurukstra, Krishna he had come to

Hastinapur and after spending few months there trying to pacify Yudisthira Maharaj. No! No! It wasn't you who was responsible for battle and killing it was me, I wanted this he was trying to give so many good reason, facts but Yudisthira Maharaj was just not ready to forget he was no I am responsible look sixty six hundred forty million people killed because me, so that I could be king **"lambdharajo"**

So Krishna was trying to control pacify and it wasn't working but Krishna was finally ready to go to return to Dwarka as he was seating in the chariot there comes Uttara running **"pahi pahi mahabaho"** **"pahi pahi"** Please protect, please

protect! Whats wrong there was Uttara, she was pregnant child still in the womb and Asvatthama he had not he had no learnt his lesson, although he was insulted and all that he made Parikshit Maharaj, Uttara's child in the womb the target.

OH! He is the one after 5 sons he is the one, he would continue the dynasty. "kulandara" mentioned here so I would kill him, so he threw Brahmastra, brahmastra not a small astra not a little bullet or little, missile, this is the most

powerful astra in existence coming in the direction of the womb and the child in the womb of Uttara and she runs, rushes towards Krishna and here he goes Krishna has his weapon making circles around the womb and protecting the child and as he was still kind of seating in the chariot. Kunti comes forward he still wishing to go, wanting to go to Dwarka, queen Kunti comes forward and offers her famous prayers, Kunti's prayers there are so many sets of prayers throughout Bhagvatam. The very set of prayers is by queen Kunti in bhagvatam in the 8th Chapter. And Srila Prabhupad gave whole lecture series in Mumbai on the prayers of queen kunti, there a book and **"vipadaha santu tah sasvat" (1.8.25)** Most famous verse let there be calamities OH! My Lord, my Lord again and again that prayer and **"krsnaya vasudevaya devaki-nandanaya ca nanda-gopa-kumaraya govindaya namo namah" (1.8.21)**

It's very sweet and simple but very simple easy to remember kind of prayers, but full of meaning to Kunti she offers that prayer and many other prayers. Krishna was determined to go but then Yudisthira was there again his is not looking very happy and so

then. I have to go little faster because we have many lectures to cover, before Harisvari prabhu comes. So Krishna doesn't go Krishna gets down from the chariot because I need to stay give little more association, more time to Yudisthir Maharaj and the family and then whole family goes to Kuruksetra because Yudisthir Maharaj is thinking so much of the battle and so many people killed, he goes to the same battle again and Pandav brothers go and Krishnagoes and there was another reason why they go there was our grandfather Bhishma lying on bed of arrows. Some time has passed and 10th Day of battle of Kuruksetra he failed and for more than a month close to some 52 days he was on those bed of arrows and this was the time for his departure and Krishna wanted to be there at the time of his departure and also Krishna wanted grandfather Bhishma to speak to Yudisthir Maharaj, you know I have spoken so much but

I couldn't pacify him, there is any influence hardly any or little effect is there. So let grandfather Bhishma speak, so grandfather Bhishma speaks and whole speech was directed to Yudisthir Maharaj and as a result he felt completely pacified and peaceful, finally he is peaceful as mentioned here "mumude" he is enjoying. And then grandfather Bhishma departs Krishna comes back to Dwarka, not through Hastinapur he returns to Dwarka, so there is a chapter

Krishna returns to Dwarka, Krishna entering Dwarka and then some 35 yrs later, 35 yrs later Yudisthir Maharaj is organizing yet another what you would want to call mega event, a big event this time Asvamedh yagya, horse sacrifice, he had done Rajsuya sacrifice before now asvamedha yagya and he is doing it for 2-3 reasons one is for yagya funds are required treasury of Yudisthir Maharaj was now getting depleted, exhausted some more funds were required, so he sends his brothers to raise funds in the name of this sacrifice, the remaining funds would be used to run the administration, the kingdom and if such event is organized for sure Krishna would come, he would not come for small ribbon cutting ceremony. No it has to

be big big thing he is a very very very very important person. So it has to be very big event, biggest event organized in Hastinapur and then Krishna is invited, Krishna comes and Krishna returns to Dwarka this time Arjun goes with

Krishna to Dwarka. And now few more months to go before Krishna would no more be on the planet, his family is wound up, sacrificial war at Prabhassetra. Another reason why Arjun was taken with him with the Lord to Dwarka at the end all men were

finished ladies returned 16,108 wives were handed over to by Krishna personally you take care of them, you take care they are in your custody now ok! And soon Arjun is heading for Hastinapur, prior to that just prior to Krishna's departure, Krishna is meeting Uddhava and Krishna meets our Maitre Muni and the one of the last person Krishna remembers is Vidura just see.... Remembering Vidura, please convey this message

unto Vidura, I can't see him, I wish he was here as I am departing departure but please convey this message. And these two gentlemen Uddhava, Mahabhagvatas and Maitre Muni they had the message so Krishna departs and these 2 personalities also live for the north, one is heading for Badrikashram, on the way to Badrikashram Uddhava meets Vidura in Vrindavan and talks about Krishna, Krishna is no more on the planet, so he is thinking of

Krishna remembering Krishna trying to be close to Krishna by talking about Krishna, talking about Krishna to Vidura. He talks everything about Krishna except one thing; he does not say nothing about departure of Krishna, why should I be carrier of such a bad news no, no I don't want, so he did not say a word about Krishna's departure. The Vidura meets Maitre muni in Haridwar and there is chapter after, chapter after there are few cantos infact the dialogue, converasation between Maitre Muni and

Vidura, the creation so many topics they are dealing with. From there Vidura returns to Hastinapur and the result of that he is talking to his brother Dhrtarastra, result of that is this chapter quitting, "Dhrtarasta quits home" and then, but we did not mention was, King Parikshit has already taken birth after Kuruksetra battle he was attacked by Asvatthama, Krishna goes to Dwaraka, while around that time king parikshit has taken birth he is already some 36 yrs old now king Parishit. Yudisthir Maharaj was ruler of this world for 36 yrs, till the time of Krishna's departure for his own abode now Arjun returns with the news. They are already suspecting they have already seen so many bad symptoms and they had almost concluded OH! Does this mean , Does this mean that , Does this mean, Does this mean, Does this mean Krishna.....they knew they kind of knew but they didn't want to say it talk about it or conclude that way but finally as Arjun returns after spending 7months in Dwaraka. And there was anews Krishna has gone back we also, we go then no more interest in ruling the kingdom immediately they enthrone King Parikshit as a emperor they retire timely

they go towards north and to the lord ultimately and then king Parikshit is ruling he is a emperor and this is the beginning of the age of kali. The kali begins the day

Krishna left this planet **“sham tyaktva svapadam gataha yad? mukundo bhagavan”**

“mukundo bhagavan Sri Krishna the day he left this planet, this earthly planet From that day appeared the kali and what kind of kali **“sarva sadhan badhakaha”** The kali that causes disturbances to whom, specially the sadhakas, those who are doing sadhana practicing their Krishna consciousness the badha, the obstacles are caused by this kali **“sarva sadhan badhakaha”** and there he kali was there taken assumed the role of a king dressed like a king harassing a cow those dharma, bull dharma same family, mother cow personification of dharma and then King Parikshit action response to that he was ready to slaughter that kali but then there a chapter called the punishment as well as reward yes. Yes, oh! Where could I stay? Please! So punishing was appropriate but It is considered forgiving is even superior principle then the punishment. So punishment and

reward is also there. Where could I stay? Could I stay somewhere OH! You could stay in 4 places what is that?

“dyutam panam striyah suna” (S.B 1.17.38) Four places**“dyutam”– gambling, “panam” – intoxication, “striyah” – prostitution, “suna” –meat eating** four places and also the black money, the gold there you could

stay and the kali got the places, shelter in kings kingdom and then he was ruling e ruled for some about 30 yrs.

King Parikshit is about 66 yrs old now, approximately 66 yrs and once he is out in the forest and on that day another piece of information he was wearing the crown made up of gold. When Krishna, Arjun and Bhima had gone to Jarasanda to battle with him and Bhima had finally killed. So when they returned to Hastinapur they brought different things, some opulence's some wealth, some gifts and one of them was

Jarasandha's golden crown and it's said that particular day (laughs) King Parikshit was wearing that gold Jarasandha's gold, Jarasandha's wealth in form of this crown and that influenced his whole thinking kali entered through this gold, this kind of crown which was made up of gold and this thought oh! Water water could someone get me some water and he saw Samyaka rishi there sitting there in trance. No! No! Here he sits he is

pretending because he doesn't want to give me water, he wasn't in any kind of trance or padmasana but as soon as I asked for water immediately he had taken this asan. So this kind of thought and wanting to insult him picks (Hari....) up snake around and soon comes the Shringi the son immature you fool! Foolish son how could you do this? Cursing Mahabhagvat King Parikshit. NO! No but this was the age of kali even Brahman where immature in talking such hasty whimsical decisions ready to curse King Parikshit like personalities Mahabhagvat King Parikshit got the news he could have counteracted sending his whole army but no! No! he takes it in another spirit I am such a offender I must be punished this dying in 7 days it's nothing, I should have received severe punishment he is thinking like that and he is getting ready now and he renouncing everything crown, clothes just loin cloth walks out sitting on the banks of Ganga there and there come the hero oh! Thank you (laughter) timely so there comes our Sukadev Goswami and he has been glorified so sages wanted to know tell us more about Bhagavatam who compiled? Etc... the history context and tell us more about Parikshit and tell us about Sukadev Goswami so throughout the 19th Chapter occasionally here there's some an especially in 19th Chapter there more we hear about Sukadev Goswami and

now the two personalities have met and King Parikshit as I am on the verge of death and under this circumstance you please tell me **"paramam gurum"** (SB 1.19.37) You are yoginam, you are guru of the whole world, you are even guru of the yogis please tell me what is the duty under this circumstance? What should be done? And so that enquiry was made by King Parikshit and

then the very last statement of the 1st canto of Bhagvatam is
“pratyabhasata

dharma-jno bhagavan badarayanih” (SB1.19.40) Sir Suta Goswami said the King thus spoke and questioned the Sages using sweet language then great and powerful personality the son of Vyasadev who knew the principles of religion began his reply. Questions were now being reused by King Parikshit and what was the reply? That follows and one more time there is **“om nama bhagvate vasudevyā”** Not that I am going to begin my, some of you are probably wondering, these two prayers are very famous in ISKCON as soon as you hear **“om nama bhagvate vasudevyā”** (maharaj makes a sleepy face)

(Laughter) But as soon as you hear **“mahaprasade govinde”** every one jumps (laughter) So I don't want you to get into sleepy state by hearing **“om nama bhagvate vasudevyā”** but it's time for Prasad so that 2nd Canto is now from whom? Sukadev Goswami and 2nd Canto begins and all cantos and like that.....

Thank you (great round of applause) His Holiness Lokanath Maharaj ki jai.....Sri Prabhupad ki jai.....

Devotional Service: Vital utility for humans

Verse: Srimad Bhagavatam 2.3.21

***“Bharah param patta-kirita-justam
Apy uttamangam na namen mukundam
Savau karau no kurute saparyam
Harer lasat-kancana-kankanau va”***

Translation:

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award *mukti* [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead, **Harī**.

Purport:

As stated herein before, there are three kinds of devotees of the Lord. **The first-class devotee does not at all see anyone who is not in the service of the Lord, but the second-class devotee makes distinctions between devotees and nondevotees. The second-class devotees are therefore meant for preaching work, and as referred to in the above verse, they must loudly preach the glories of the Lord.** The second-class devotee accepts disciples from the section of third-class devotees or nondevotees. Sometimes the first-class devotee also comes down to the category of the second-class devotee for preaching work. But the common man, who is expected to become at least a third-class devotee, is advised herein to visit the temple of the Lord and bow down before the Deity, even though he may be a very rich man or even a king with a silk turban or crown.

The Lord is the Lord of everyone, including the great kings and emperors, and men who are rich in the estimation of mundane people must therefore make it a point to visit the temple of Lord ॐ and regularly bow down before the Deity. The Lord in the temple in the worshipable form is never to be considered to be made of stone or wood, for the Lord in His *arca* incarnation as the Deity in the temple shows immense favor to the fallen souls by His auspicious presence. By the hearing process, as mentioned herein before, this realization of the presence of the Lord in the temple is made possible. As such, the first process in the routine work of devotional service—hearing—is the essential point. Hearing by all classes of devotees from the authentic sources like **Bhagavad Gita** and **Srimad Bhagavatam** is essential.

The common man who is puffed up with his material position and does not bow down before the Deity of the Lord in the temple, or who defies temple worship without any knowledge of the science, must know that his so-called turban or crown will only succeed in further drowning him in the water of the ocean of material existence. A drowning man with a heavy weight on his head is sure to go down more swiftly than those who have no heavy weight. A foolish, puffed-up man defies the science of God and says that God has no meaning for him, but when he is in the grip of God's law and is caught by some disease like cerebral thrombosis, that godless man sinks into the ocean of nascence by the weight of his material acquisition. Advancement of material science without God consciousness is a heavy load on the head of human society, and so one must take heed of this great warning.

The common man, if he has no time to worship the Lord, may at least engage his hands for a few seconds in washing or sweeping the Lord's temple. **Maharaj Prataprudra**, the greatly powerful king of Orissa, was always very busy with heavy state responsibilities, yet he made it a point to sweep the temple of **Lord Jaganatha** at **Pur**? once a year during the festival of the Lord. The idea is that however important a man one may be he must accept the supremacy of the Supreme Lord. This God consciousness will help a man even in his material prosperity. **Maharaj Prataprudra's** subordination before **Lord Jaganatha** made him a powerful king, so much so that even the great Pathan in his time could not enter into Orissa on account of the powerful **Maharaj Prataprudra**. And at last **Maharaj Prataprudra** was graced by **Lord Sri Chaitanya** on the very grounds of his acceptance of subordination to the Lord of the universe. So even though a rich man's wife has glittering bangles made of gold on her hands, she must engage herself in rendering service to the Lord.

Pure devotional service is the chapter. **Shukadev Goswami**, himself is the speaker. Now he is encouraging everybody to

serve the supreme personality of Godhead. With everything, **kayen, manasa, vaca, indriyerapi budhya**. Using intelligence, using different parts of the body. Everything! **Manasa, deha, geha jo kichu mor, arpilu tua pade Nandakisore**. Everything to be offered, to be engaged in the service of the Lord. As **Srila Bhaktivinod Thakur** is also pointing out. And **yat karosi yad asnasi yaj juhosi dadasi yat yat tapasyasi kaunteya tat kurusva mad-arpanam** is also; has been strongly recommended by the Lord in the 9th chapter of **Bhagavad-gita**.

Everything is to be, everything is Lord's. **Twadiya vastu Govindam Tubhyameva samarpaye**. Everything! Everything is Yours my Lord. **Twadiya vastu**, everything. **Vastu**. Even body. Different parts of this body. **Deha, apatya, kalatra adisu**. Myself, my family, my children, my friends, my property, everything everything. **Tubhyam**. It is, it is Yours. **Twadiya**. Hence, I am offering also all of that in your service. So, keeping that spirit, that philosophy, those statements in mind **Sukadev Goswami** is pointing out in phase manner. One, two items at a time. This should be engaged, that should be engaged. The tongue should be engaged. The eyes should be engaged. The feet should be engaged. And today is the turn of, the head should be engaged and the hands should be engaged. Today is the turn of head and hands. The head has been described here as **uttamangam, api uttamangam**. So what?

Your head may be the best of your body. **Api uttamangam. Angam** is body. **Uttam**, the best. Of course, the best is for the Lord. The best for the Lord. He is the best. So, this **anga**, the head is **uttam**, the topmost. It is also at the top, right? In the body, the head is at the top and not just by the physical position but the head is in, it gives direction, thinks, tells you, do this, don't do this. It gives direction to the hands, to the belly, to the legs. So, hence, certainly the head is **uttamangam, uttamangam**.

Second line, second word, **uttamangam**. So, it is **uttamangam** and it has been decorated, **patta-kirita-justam**, by crown. It has

decorated with the crown. And before the crown is used, some cloth is also used. Those who use crown then, then they use cloth, not just cotton or *khadi*, but they use silk cloth. **Pattam** mentioned here is the silk cloth used. And then at the top goes, *kirita*, goes the crown. So the top part of the body and is the crown there. So there, preparing next thing such decorated head should be doing is, you are only getting ready to bow down. This is next step, one should be doing with such a topmost part of the body and decorated with the crown. Silk is there, crown also, made up of some gold or some rubies. Another thing happen for a neck studded with gems. Such a decorated head should be surrendering should be bowing down before the Lord. Of course they don't do. The talk here is, they do not do this. **Sukadev Goswami** is pointing they should be, such a crown head should be bow down before the Lord. And of course they don't do this. Then it's only a **bharah param**. It's only a heavy burden. That person, that King is carrying a heavy load on his, on his head. That's one point. **Na namet, na namet Mukundam**. The person doesn't bow down, **namah, na namet**. And **na namet** unto **Mukundam, Mukund, Mukundam**, the liberator, the deliverer, you are carrying heavy burden. Lord could give you relief. Why don't you bow down before the Lord? **Ambarish Maharaja** did that. **Karau no kurute saparyam harer lasat-kancana-kankanau va**.

Another turn of hands, **karau**, both the hands, not just one hand. **Karau**, what kinds of hands, **lasat-kancana-kankanau, karau**, the hands which are decorated with **Kankan**. This is just a cloth! Made up of gold. **Lasat**, they are glittering. It's pure gold. The pure gold bangles, both hands have and they are glittering. But if such hands do not do, **saparyam**, the service of **Hari**. **Harersaparyam**, service unto the Supreme Personality of Godhead, such hands not engaged in, then these hands with gold bangles are compared with **savah, sava**. **Sava** means dead body. **Savasobhanah**, decoration of the dead body only, **Prabhupad** says. In Christianity, there is a special decoration. When the person is dead, before he is put into his

tomb. From womb to tomb! [laughs]. Before he is put into the tomb, special bedding is done. His body is nicely cleansed. Three piece suit with the boot also.

They buy new boot? I was told they buy new boot and some, like that, all these decorations. They decorate him and the next thing they do is they dump him in a big hole. [laughs]. If he is dead what value, what value is there of this all decoration. If body is dead, **sava**, dead body. What good are they hands? Fine, they may be glittering with the gold bangles. But they are like dead body's hands, if they are not used in the service of supreme personality of Godhead. And gradually, gradually conclusion is, **everything is just meaningless, useless if it is not engaged in the service of the Lord. It is only meaning when they are engaged in the service of the Lord. Then everything comes back to life, comes to live.**

Prananti. Akrur, while going to Vrindavan from Mathura. That's the way! **Prabhupad** says. That's the way. We all have come to Vrindavan. **Prabhupad** says example of Akrur. Are you ready to go Vrindavan? Please read that chapter, how Akrur went to Vrindavan. So while Akrur is on the way to Vrindavan, he talks. Yah! Only when we engage in the service of the Lord, hear about the Lord. He is talking, is making the point about, hearing about the Lord and remembering the Lord, then only **Prananti**. That person gets his *prana* back. Then, is a life in him. **Prananti, punanti, subhanti**, is using. Three adjectives. Then that person has life. That person is with the life. And that person **punanti**, that person is purified. And **subhanti**, that person's life is auspicious. Then is the decoration, the real decoration. **Subhanti** is then.

When one's existence is used in the service of the Lord or when one is engaged in hearing of the Lord. All body is beautiful decoration right now. The body is beautiful. The body is a lively, full of life, full of meaningfulness. One body is right now in a sleeping bag and another body is

sitting in a temple. I mean, you could sleep at midnight but not at 9 o'clock. But somebody is sleeping even at a 9 o'clock. After hard labor all day, then we deserve some sleep and that sleep is also devotional service. Getting ready for next day is devotional service. That's ok! 9 o'clock in the morning, that's like a dead body. But you, all of us sitting here and hearing about **Krishna, Bhagavatam**, then all the bodies are beautiful bodies. The glittering bodies, shining bodies, bodies full of life. Bodies with all different parts come to life. **Prananti, punanti, subhanti**. And they are engaged in the service of the Lord.

Sukadev Goswami is recommending that the head should be used in bowing down before the Lord. *Na namet*, his complain is *na namet Mukunda*. They do not bow down before the **Mukunda**. This is that trouble part but the right thing to do is they should be bow down, bowing down before the personality of Godhead. And **Srila Prabhupada** is pointing out in many things. Such a wonderful purport! That by hearing process, are you hearing? Yes. **By hearing process as mentioned here in before, the realization of the presence of the Lord in the temple is made possible**. The Lord is here. We realize more and more the presence of the Lord in the temple. We could begin with that realization. Lord in the temple. Lord with the deity. Then by hearing more we could gradually expand that. Lord here, Lord there, Lord everywhere.

Pandith samadarsinah. We could start with the deity in the temple. Here is the Lord. So one becomes conscious. One becomes aware of the presence of Lord in the temple, in the deity form. How does this realization come about? By hearing, **Prabhupada** says, by hearing. So **Srila Prabhupada** not only gave us **Krsna** and **Balarama** but he also gave us **Bhagavatam**. And of course, they are both, they are both personalities of Godhead. They are both forms of the Lord. Not only the deity is the Lord, **Bhagavatam is also Lord**. And one Lord is helping us to understand the another Lord. **Bhagavatam is incarnation of the**

Lord.

Vanmay, vanmaymurti, some places we read *vanmurti, vanmaymurti*. Lord is personified in the form of **Bhagavatam** as incarnation of the Lord. One travelling party leader is saying, "**Prabhupada, Prabhupada**, Our van you know is full with the books." I don't know why he was saying this or something. The point is there. That travelling party, "as we have no space in our van for a deity, carry the deity or we have no time to worship the deity. We are busy in distributing books. So what about we doing the worship?" And **Prabhupada** recommended, "we could worship the books! Worship the books." **Bhagavatam** is non different from the Lord. So as one hears **Bhagavatam** and **Bhagvad-gita, Prabhupada** is pointing out here.

The authentic sources like **Bhagavad-gita** and **Bhagavatam**. This is essential point. Hearing is essential point. And as one hears, one becomes the aware of presence of the supreme personality of Godhead. And then, then the next thing is, whenever you are entering the temple, you do what? The Lord is here, the Lord is here. Hey! Look, look! Look, he is here! One bows down before the deity. So beautiful they are! **Krsna Balarama** is so beautiful! I just have this thought, this morning we took *darsana*, why, why, why not people surrender, bow down before such a beautiful **Krsna** and **Balarama**? Such a beautiful! When the person is ugly, we run away. Beautiful, bow down. **Krsna, Balarama**, such a beautiful! As one hears the greatness of the Lord and then that great Lord is here, in the temple, in the form of deities. One becomes aware of his presence and bows down.

Srila Prabhupada taught us this process of bowing down. Not so much bowing down goes on in lot of other temples in India. But the way, **Prabhupada** taught us to bow down before the deity. And every time you go into the temple, bow down. People, ok! I already did it once, how many times? Other temples, one time, they have done it. Quota is finished. How many one time *dandavat*? But not every time. But **Prabhupada** taught us bowing

down before the Lord. And Prabhupada bow down, full dandavat! Prabhupada taught. Even in his old age, he would stand with folded hands with his stick in his hand. Then he would put his stick, cane, cane, ok! next to him and then he bow down. Full *dandavat* to **Gaura Nitai**, unto **Krsna-Balarama**, unto **Radha-Shyamasundara**, unto **Radha- Rasabihari**. He would, **Govindam adipurusam**, he would do this. **Tam aham bhajami**. He would stand and bow down. As we have seen him bowing down, we have learnt this bowing down before the deity, with hair or no hair to bow down before the supreme personality of Godhead.

Mam namskuru, manmana bhava mad bhakto madyaji mam, what? **Namskuru, say namaskuru, namaskuru**. Lord says, you just do these four things. Remember me, become my devotee, worship me and pay obeisances unto me. And reward for this? Reward for offering obeisances unto Lord is What? You come to me. **Mameva esyasi. Mameva esyasi**. Lord says. Such a big reward! You bow down before me, you will come to me. **Mameva**, unto me only because you are offering obeisances unto me. **Mam, mam, mam, mam**, four times, Lord says. **Manmana, matmana bhava madbhakto, madyaji, mam** every time. He asks us to four things every time. He says, unto who? **Manmana**. Remember who? Remember me. **Madbhakta**, become who's devotee? My devotee. **Madyaji, aaji** means worship. Who's worship? **Madyaji. Namaskuru**, unto Who? **Mam namaskuru**. Just see. So that you will not confused. You could have put everything in a bouquet or something, is one time, unto me only. Do this for no. He is asking us to do four things. Mat, mat, mat, **mam namaskuru**, do unto me. And then because you have done, you have become my devotee. You have worshiped me. You have remembered me, offered obeisances unto me. Then what happened? Of course **mam, mameva esyasi**, second line also and the third line, **mam** again. **Mameva**, certainly **mameva esyasi**. You will come to me.

Satyam, this is the fact, **satyam pratijanihi**. I promise you. In how many words he has to say. Come to me only. **Satyam**, you know, I'm speaking the truth. He doesn't have to say this.

Does **Krsna** have to say that he is speaking the truth? Because all that he speaks is only the truth and nothing else. Or that we speak is, lot of times, lies only.[laughs] All that Lord says, **sarvam etatritamanye yanmam vadasī Kesava**. [B.G. 10.14] **Arjuna** is already declared. My dear Lord, all that you speak is only truth. So this Lord is saying, you will come to me. You are offering obeisances you will come to me. This is a true statement and I promise you. This is my promise to you, come to me. Just for offering obeisances unto the Lord, such a big, big reward! Why not? It's a good deal, right? Nice deal! All that you have to do is to bow down. And all that he does is, he does everything. You don't even have to book a flight, to go back to Godhead. The captain will come knocking at the door. He has boarded the plain on the rooftop of your room or your garden and he brings you, please! He has call you, he has a seat, sir! And he starts engine and you don't have to do anything. No flight booking, nothing. All this is if one does just simple, simple things as bowing down before the Lord. As one bow down which we call as a **Saastang**. **Saastang dandavat, dandavat, dandavat**. **Dand-vat** means just like **danda, danda-vat**, just like **danda**. One throws himself, ladies do it differently, before the Lord and his **asta-angas**. **Uttamanga** is mentioned here. The best **anga**, part of the body, mentioned in this verse and while offering obeisances, the seven more **angas** are also involved. **Asta-anga, saastanga**, sa-with, asta-eight, anga-parts.

Obeisances with eight parts, **saastanga dandavat**. Out of these six are physical parts of your body, two feet, two hands, chest and head. That is, how many? Six. Two feet, two hands, chest and the head. And two other parts are, your prayer, your words. Word is the part of **saastang**. If words are not used, Nectar of Devotion says, it is one of the offenses in worshipping the deity. If you do not say the prayer while offering, right? It is one of the 32. Remember? Yes, do you remember? Right there! So your body's six parts are there flat on the ground in the front of the deity, say the prayer. We do

namah om visnupaday. And the 8th, 8th part is your mind. Be there with the mind also. Think what you are doing right here. The deity is there. The prayer, think what the prayer is, with full understanding. You are offering your **dandavat, namaskara, namaskuru. So namaskuru, mam namaskuru.** It is not a physical activity but also vocal and mental. A voice, **sabda.** Or your tongue, ok, lets move to the tongue. Tongue is the part of the body. So all the parts are body's parts. Six physical, the tongue is also physical. Ok, it's mental or physical? Physical. Tongue and the mind. When we all those put together there is complete **dandavat.** Complete **namaskuru, namet.** And then the **namaskar** is complete and when one offers **namaskara** unto the Lord, obeisances unto the Lord, **dukhasamanastama.**

The last verse of **Srimad- bhagavatam.** How many verses are there in the **Srimad- Bhagavatam?** 18000. 18000th verse, which is what? The 12nd canto, 13th chapter, 23rd verse ends with again, this business mentioned here. The obeisances, says **pranam,** the verse is **pranam dukha samanma stam param harim.** Yah! **Namami, namami harim param.** Twice is, **namami** and **pranam.** When you offer your **pranam** unto **param hari,** the personality of Godhead, then what does Lord do again? **Dukha samanastam.** Your **dukha,** suffering will be subdued, subdued, kicked by the Lord. Eradicated, **dukhasamanam,** like **samah, damah, sama,** the subdued, **dukhasamanam.** So who does this? The **param hari.** He does this for one who does **pranam** unto the Lord. So we, we come, we offer obeisances, prayer, obeisances and we have gone. But that is where the homework of the Lord begins. Lord remembers, Lord remembers that person who had just now come, offered obeisances and gone. Lord is thinking what could I do for him? I need to give him relief, I need to reward this person.

So externally speaking, or looking through the camera, nothing! Offered obeisances, the person went away. But Lord has already taken notice. The person coming, offering obeisances and Lord is thinking and thinking and thinking.

Mamekam saranam vraja and **aham tvam sarva papebhyo moksa esyami ma suchah**. Lord is, Lord has to minimize that person's reactions, suffering. This also occurs, results by the fact, it is explained that as one offer obeisances unto the lotus, lotus feet of the Lord or deity Lord. On the feet of the Lord, the soles of the feet of the Lord, that different signs. In **ISKCON** market, there is a book with the footprints and handprints of different, different deities, **Krsna, Radharani, Caitanya, Advait** like that. So it explains there that the different signs on the, specially on the feet of the Lord. They are responding, they are reciprocating to the person who has offered Lord his obeisances. Those these signs on the soles of the feet the Lord are not just a paint and just sticking there and nothing happening and just a decoration. No! All those signs are very very active. Those signs are very very active and for each sign on **Krsna's** feet there are 11 in one foot and 9 in another, correct? So each sign does something something. Each *cinha* does something for the devotee. For instance, this is the disc. Shhooooooooo! Lord has a disc in his hand. So when person offers his obeisances, then that disc gets active. Hey! Who are the enemies of my devotee? This devotee. Where is that *kama*? All the 6 enemies. And then this disc gets behind all the 6 enemies of that devotee and chases them after. And like that. The Lotus is cooling effect. Oh! When I went temple I feel so good, so peaceful, you know! It's so peaceful! Why? That, that Lotus in the lotus feet of the Lord. There is the lotus on the lotus feet of the Lord, it's rays. I will reach to the person who have just now offered his obeisances unto the deity. And there is also, this is different thing. One of that is the when we take deity around, in south India, **Tirupati**, they carry that umbrella. It's special, not a kind of umbrella we carry. It's a special umbrella. It's Lord's umbrella. They say that Lord holds umbrella over that person. Umbrella is not to only just to give shade or protection from the rain, but it is a honor, honorary. This person is being honored that's why this umbrella is above him. This is honorable. This is honorable

person. So that umbrella on the feet of the Lord becomes, the devotee is honored. That devotee who just offered his obeisances, he becomes honorable. So, like that offering obeisances unto the Lord, sounds, looks like such a ordinary or simple activity, but it's not all that needs our eyes as they see. So much more going on happening there which we did not take notice of. Something of the immense benefit. Then this is all said to encourage everyone to bow down before the Lord.

Even person is wearing the crown, the person is wearing the turbans. Prime minister of the country, this country also wears some turban. We have new Prime Minister, he always wears a turban. He never steps out of his palace if he has no turban on his head. What he should be doing this? On the way to the parliament he should be offering his obeisances. We are not sure whether he does it. Is it right thing to do? Is it right thing to do? Not to offer obeisances? No, it's wrong. And not offered obeisances then what happens? The heavier the turban is, the swifter you are sick. **Prabhupada** is pointing out in the purport. And there is also warning out. The advancement in the material science without God consciousness is a heavy load on the head of human society. So one must take heed of this great warning. So that's also a big trouble. Show me your God. Where is God? And yes! India being secular is also big problem. India is a secular country. Secular means without God. State is one thing, religion is, religion is private thing, your own thing. You are not offering obeisances, not as your business. We are only concerned with *roti, kapada, makan*. We are only concerned with administration and eating, sleeping, mating, defending. You are nothing to do with your soul. We don't care whether we go to hell or heaven. That is your private affair. We only make sure our bellies are full. And he gets nice cars, electricity. We make the highways. We don't care whether the person is coming from the Delhi by this highway, whether he stop in **Vrindavan** or **Mathura** or they go on the way to Agra to see Tajmahal. It is up to them. This is

secular state, we can't insist. Then all, this is not our. So this nonsense secular, secularism is also a big curse on India, and on the other countries of the world, a heavy load on the head of human society.

Prabhupada is reminding. A quick reminder. One sentence reminder is here. And then, that is about the obeisances. There are two parts, other one is? We have just covered the head division. The other division is, the part is the hands. So another 45 minutes. The head is more important. So we spent more time on head. On hands we can spend less time, so hands also should be engaged in service of the Lord. **Mandirmarjanadau**. Especially as one come to **Vrndavan**. Let's render lots of service with all the parts of our body, including the hands. This **Kartik** is a very special, very very special month time of the year. Wherever and what to speak of coming to **Vrndavan** during such time. So, let's serve **Vrndavan** without thinking what **Vrndavan** could do for us. As one American President had said, "Instead of you citizens thinking what America could do for you, you should be thinking what you could do for America." [laughs] So, likewise, we always think, what are my rights? I am a member of **ISKCON**. What, what has **ISKCON** done for me? What has been **Vrndavan** done for me? But first we should be thinking of what is my obligation? What is my, let me fulfill my obligation and then fight for the right. Using the might. You don't have to use might. Then use might for the first part. First thing is first, our part serving, serving **Vrndavan**, serving **ISKCON**, **Prabhupada's** mission. Specially here in **Vrndavan**. It's nice time, wonderful time. Weatherwise and otherwise. So, let's take full advantage.

And thus we, Devamrta Prabhu and Devakinandan Prabhu, we find out, what we could do? Something practical. Serve **Vrndavan**. If you don't find, you always pick up a broom and sweep the temple of the Lord, pick up some books and distribute books to pilgrims. Talk about these Lords, **Krsna** and **Balarama**. As

pilgrims stands here looking at **Prabhupada** tell them who he is. Insist with Food for Life program. Go on **Vrajamandal parikrama**. Use your feet, it become healthy. Too much comfort is the cause of all the diseases that is there in the world. So like that and always chant '**Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare**'. And think always about **Krsna**. Even in the bathroom. Everywhere, everywhere, who is going to stop you from thstrong is pointing out in phase manner. One, two items at a time. This should be engaged, that should be engaged. The tongue should be engaged. The eyes should be engaged. The feet should be engaged. And today is the turn of, the head should be engaged and the hands should be engaged. Today is the turn of head and hands. The head has been described here as /empranam dukha samanma stam param hariminking of **Krsna**, thinking about **Krsna**? People say I don't have time to do or serve, but always thinking, think about **Krsna**. On the way to the office offer some prayer. So let's find or it is VIHEs so many nice nice wonderful courses. Listen, learn, time for learning. Students, for forever, students for all life long, we are students. Till our last breadth we want to learn. Not that I'm 30 year old devotee now. I've learnt everything. I will only now teach or speak, not hear. Everyday we could hear and learn, not teach. So this is not time to spaced out. Or this is not the place where we come and sleep. Go to Hawai and sleep there, you can take rest, but this is not a sleeping place. This is not a gossiping place for sure. This is not the place, **Vrndavan**. Go to Delhi, go to Agra and gossip there, not here in **Vrndavan**. No! Talk about **Krsna**, hear about **Krsna**. Then we become, by hearing, chanting, we become aware of the presence of **Krsna** in **Vrndavan**. If we can't feel **Krsna**'s presence here in **Vrndavan**, then where else? Moscow, or London, where? Durban? Let's go deeper. Not stay at surface level, just floating. Serve people into **Krsna Consciousness** and serve the Lord, serve the devotees also. Just serving the Lord is third class thing to do. Higher class. Serve the Lord and devotees is higher class. **Prabhupada** expects we come to higher class, that is second

class level and eventually the topmost class. I am not here to give lots of advice.

Lord Krishna kills Kamsa

“Tatah sudamno bhavanam mala-karasya jagmatuh” (SB 10.41.43)

Krishna comes across a shop of a floweriest. The name of the shopkeeper was **Sudama**, its different, don't confuse, **Krishna** was studying with **Sudama** and there is a **Sridhama** from **Vrindavan**. **Krishna's** friend from **Vrindavan** is **Sridhama** and **Sudama** is from, you understand now. **Sudama** had gone with little chipped rice to **Dwarka** and they were studying together and this is yet another **Sudama** here. So immediately,

“tau drishtva sa samutthaya nanama shirasam” (SB 10.41.43)

So immediately he threw himself at the lotus feet of **Krishna** and **Balarama**, did whole *padapuja* and the prayers.

“Bhavantau kila vishvasya jagatah karanam param” (SB 10.41.46)

You are the cause of this entire creation.

“Avatirna avihamshena kshemaya ca bhavaya ca” (SB 10.41.46)

For the benefit of this whole world, you have appeared in this material existence. So he had full understanding of who these two *prabhus* are. He wasn't like that washer man, who was dull headed, he had no clue saying, “Who do you think you are?” But this **Sudama** already knows who they were. “Oh! I know who you are, please accept my obeisance's first of all.” Such a difference.

Ity abhipretya rajendra

***sudama prita-manasah
shastaih su-gandhaih kusumair
mala viracita dadau*** (SB 10.41.49)

Sudama took two best flower garlands with fresh flowers, "***shastaih su-gandhaih***," they were very very fragrant, "***kusumair***," with nice flowers and offered them around the necks of **Krishna** and **Balarama**, **Krishna** and **Balarama** were highly pleased. They said, "Ask for a benediction, we are very pleased. Whatever boon you wish to have, just ask." And this **Sudama**, he asked, "***acalam bhaktim***," I want devotional service, what kind, steady, "***acalam***," fixed up, I want to be fixed up in my devotional service. And two more things, and of course, *bhakti* unto whom,

"Tasminn evakhilatmani," "tasminn evakhilatmani."

That Supreme Personality of Godhead that is two of you are unto you. I want *bhakti* that is fixed, steady up.

***Tad-bhaktesau ca sau hardam
bhutesau ca dayam param*** (SB 10.41.51)

And two more things, I want friendly relationship with the devotees of **Krishna**. I want to be friendly. What else? "***Bhutesau ca dayam param***," I want to be kind, courteous with all living entities. If you wish, you may grant this boon. And both Lords were pleased, so they said, "***tathastu***." We bless you.

Then they proceed with those blessings. As they continue, they come across another scene.

"Raja-pathena vrajan madhavah" (SB 10.42.1)

Madhava, the husband of **Lakshmi**, **Krishna** is going by Rajapath. Getting closer to **Kamsa's** palaces, there is some distance but much closer now. So, they see some lady, kind of bent, hunchbacked, *kubja* there. She has a plate and some sandalwood and other different pastes are there and she is kind of hurrying on that big wide road leading to **Kamsa's** palace. By

seeing her, Lord is first of all smiling, looking at her smiling, wants to establish some friendship, He wants some favour from this lady. And he is opening dialogue, breaking the ice, "**ka tvam**," who are you, hey who are you?

"Anulepanam kashyam" (SB 10.42.2)

For whom are you carrying this *chandan*, pastes, all this, who is it meant for? We were thinking, if you could offer this to us, look we have nice clothes, right? Garland is also there, what is missing is *chandan*. Then we will go to the photographer, (laughs), so *chandan* was missing, so you have lots of *chandan*, is it possible that you apply some and if you did so then.

"Shreyas tatas te na cirad bhavishyati"

You know all good fortune will descend upon you quickly, you will see the result, reciprocation, if you offer this *chandan*.

"sairandhry uvaca." Then the *kubja* says,

"dasy asmy aham sundara kamsa-sammata" (SB 10.42.3)

I am **Kamsa's** maidservant, of king **Kamsa**, "**trivikra-nama**," my name is **Trivikra**, naturally, they call me that way because I am bent in three places, not straight, *tri*- three, bent in three places. Oh! This *chandan* is meant, of course, for the *Bhojapati*, for the master of **Bhoja dynasty**, **Kamsa** but in fact I am thinking that, this would be nice offering for you, this sandalwood paste. You are most deserving candidates for this sandalwood. Saying so, she started applying the *chandan* all over the bodies, on face, on feet of the Lord. She had different colors of sandalwood. She offered, **Krishna** gets yellow colored *chandan* and **Balarama** gets blue, its a contrast, not matching their complexion but just contrast. So **Krishna** has yellow *chandan* and **Balaram** has blue one.

"Prasanno bhagavan kubjam trivakram rucirananam" (SB 10.42.6)

So Lord being served was highly pleased with this **Trivikra** and is their turn now. She did her part and now it was their turn to do. Because they had mentioned, you just give us *chandan*

and you will see what we do for you. And now they wanted to do that for her. And what did they do? (Maharaj instructs two devotees to do a drama related to the story, “stand up, its easy if we demonstrate it. This is **Krishna**, where is **Kubja**? **Trivikra** is bent in three places (laughter)).

So what **Krishna** did, the way it is described here, after playing his flute for a second or two, He placed His feet on her feet, okay, and He held her hair (Maharaj laughs) with both the hands. (Hey down down down) and just gave her a lift up and she became very straight and she remained straight. (All devotees clap together). So that was the benediction of the Lord, and then she is also requesting as follows,

“ehi vara graham yamo

na tvam tyaktum ihotsahe prasida” (SB 10.42.10)

Let us go visit my home, she is proposing, and Lord has a mission to be accomplished. Doesn't want to get distracted, said,

“eshyami te graham su-bhru” (SB 10.42.12)

Oh! For sure, Oh! Lady with **su-bhru**, nice eyebrows you have, certianly I would like to come, but not now, I would like to visit your home. And then their journey, their *parikrama*, their tour of **Mathura** continues.

“Tatah pauran pracchamano” (SB 10.42.15)

Krishna and **Balarama** enquired, aaaa...sir, sir, you know, we are looking for that fire sacrifice, a *dhanur yajna*, is going on somewhere. Could you please tell us which way to go? This is a big town and they had heard its going to be a fire sacrifice, *dhanur yajna*. *Dhanu*, a bow, special bow of **Kamsa**. So they were given the direction, yes, yes, this way, not that way, **Vrindavan** is not this way.

“Karena varena sa-lila uddhratam” (SB 10.42.17)

So they reached, where, *Swaha!... Swaha!... Swaha!...*, big *yajna* is going on. So many priests chanting Vedic mantras, fires,

smoke, the mantras, a mystical experience going on, so many people have assembled because **Kamsa** wanted to give an impression that this is a festival time, a sacrifice time, so everyone is assembled around there and **Krishna** and **Balarama**, they are very very curious, so they go all the way, they are little children, so they are making their way through, pushing the people around. They wanted to go to the centre of the attraction, where does this end? What are they into? Where is this bow? **Parshuram** had given this bow, this was **Indra's** bow given to **Kamsa** by **Parshuram**, when **Kamsa** was going all over the planet, universe also battling, fighting, defeating, conquering opposing elements and parties. He had pleased **Parshuram** who said, "Here, take this bow, I am pleased with you, and worship this," so that bow was being worshiped by **Kamsa's** men.

Kamsa was looking, preparations of the wrestling match, awaiting Lord's arrival there. So what did this **Krishna** do? He picked up, he picked up the bow and tried to string the bow, for that you have to lift, so while stringing the bow, it was supposed to be very heavy, required hundreds of people to lift the bow. But this little 10 year, 11 year old boy, he rushed forward, he picked up the bow and he was stringing the bow, and in that process, the bow broke into two pieces. It is described like an elephant breaks the sugarcane, the long sugarcane, elephant likes to eat sugarcane, so with its trunk lifts and breaks sometimes, so as elephant does it so very easily, no big endeavor, on the part of elephant to break the sugarcane, so likewise **Krishna** also broke that heavy, very heavy bow just by lifting and attempting to string it.

"Dhanusao bhajyamanasya

shabdah khama rodasi dishah" (S.B 10.42.18)

So breaking of that bow, the sound of that spread all over, filling up the sky.

"Khama rodasi dishah"

And it was heard by **Kamsa**, ***"Shrutva Kamsa,"*** and as a result he

became scared, because he was told, when **Parshuram** gave this bow to **Kamsa**, he was informed, although it is very heavy bow to handle and to pick it up and string it, but if it is ever done to the extent of breaking this bow, then **Kamsa**, you should understand that breaker of that bow will break your bones. (Devotees clap). You should understand that the same person would kill you. So **Kamsa** heard wherever he was, Oh! This is the sound of the breaking bow. Then he could see his death is getting closer, nearer. Although he was planning to kill **Krishna** and **Balarama**, on the contrary he was now smelling the presence of the death personified, very very much afraid. Already there were some guards there, at the place of sacrificial arena, at the same time, **Kamsa** sent some little army.

"Balam ca kamsa-prahitam" (S.B 10.42.21)

As bow was broken into two pieces, **Krishna** kept one and gave other to **Balarama**, **Balarama**, you take this. And those guards and everyone was coming, they are the culprits. This boy, he broke the bow, so they are trying to reach him, trying to kill him. As they were approaching, coming towards **Krishna** and **Balarama**, they were just smashing them with bows, breaking their heads, (Maharaj laughs), it was very heavy but not for **Krishna** and **Balarama**. Hitting and all the soldiers crushed to death. So everyone was just lying flat there, anyone coming in their direction was being dispatched to *Yamapuri*, it was going straight to abode of **Yamaraj**. Lord is kind also, so all this ended and Lords are continuing their trip of **Mathura** and more people are watching their beauty, appreciating, praying, worshipping and wondering, possibly, these are two Demigods. They have appeared on the earth and they are visiting this earth now, our town **Mathura**.

"Menire vibudhottamau" (S.B 10.42.22)

These are the thoughts of some of the residents of **Mathura**, so what happens at this juncture, it was getting late afternoon, towards the evening, so **Krishna** and **Balarama**, cowherd boys,

they returned to the camp where all the carts were parked and the elderly men were looking after their belongings and milk products and taking care of bulls. **Krishna** and **Balarama** go to the camp and spent the night there.

“Ushatus tama sukham ratrim

gyatva kamsa-cikarshitam” (S.B 10.42.25)

It was night, pitch dark, furious **Krishna** and **Balarama**, very well know the whole evil plan of **Kamsa**, still inspite of all the information that they had received from **Akrura** and now they were experiencing that their lives were in danger, they were the target of **Kamsa**, but ***“sukham ratrim,”*** they had good night, good rest, they were not disturbed by what **Kamsa** was planning.

And its the next day, the day of wrestling match now,

“ranga-dvaram samasadya”

They go straight to wrestling match arena, grounds, it was on a hill top, so as they wanted to enter, were very close to the main gate, hundreds and thousands of the residents of **Mathura** town and **Vrajamadal**, whole district of **Mathura** had assembled to watch the wrestling match. They were waiting for **Krishna** and **Balarama** and some more wrestlers to come, some last minute preparations were going on. As **Krishna** and **Balarama** came, they are still outside, towards the entrance and the **Kuvalayapida**, they see huge, monstrous elephant, big size (sound of elephant in background), his name was **Kuvalayapida**. He was not one of those, we know, we have elephants everywhere in circus, in South Africa elephants everywhere on planet but this elephant was just very extraordinary.

This elephant was captured by who is that **Kamsa**’s father in law? **Jarasandha**, **Jarasandha** sent one hundred thousand other elephants with one hundred thousand of elephant riders riding on their back to corner and catch this **Kuvalayapida** in **Vindhyachal**, central India and with lots of endeavour, they were able to, one hundred thousand elephants were used to catch this, bring under control this **Kuvalayapida**. When

Jarasandha married his two daughters, **Asthi** and **Prapti** to **Kamsa**, he gave this elephant as a dowry, *Kanyadaan* and some more *daan*, **Kamsa** knew power of this elephant, and was confident enough that it would kill **Krishna** and **Balarama**. So strategically this **Kuvalayapida** was planted before the entrance of arena. So **Krishna** and **Balarama** came there and they say,

***“Uvaca hastipam vacha
megha-nada-gabhiraya”*** (SB 10.43.3)

Krishna spoke immediately and his speech is described as ***megha-nada-gabhiraya***, thundering,thundering, rumbling of the clouds. With deep voice **Krishna** addressed the *hastipam*, the elephant rider.

***“Ambastah ambastah margam nau
dehya apakrama ma ciram
no cet kunjaram tvadya
nayami yama-sadanam”*** (SB 10.43.4)

They say ***ambastah, ambastah***. Oh! Elephant keeper, Oh! Elephant keeper,

“margam nau dehya apakrama ma ciram,” please put elephant on side, we want to go, don't block our path.

***“No cet kunjaram tvadya
nayami yama-sadanam”***

And if you delay in following our instructions or orders, then, ***ma ciram***, immediately, we will send you to abode of **Yamaraj**. Hurry up.

***“Evam nirbhartsito ambastah
kupitah kopitam gajam
codayam asa krishanaya
kalantaka-yamopamam”*** (SB 10.43.5)

When that elephant keeper heard these two boy ordering and challenging, hey, get elephant out of way. It was not a little dog (maharaj laughs), it was an elephant, elephant does not

get out people's way, people have to get out of the way, not that you get elephant out of the way, elephant stays where elephant is and people go. So these two *prabus*, no, no, why on the way, on the side, clear the path, if you don't, we have informed you the destination. So elephant rider became very very angry and not only had he become angry, he made the elephant angry, he enraged the elephant. And so elephant rushed forward in the direction of these two boys standing there, the elephant is hastily, speedily running, the elephant is like a big mountain there, and two boys are standing there, elephant is rushing and as elephant moved forward, elephant got hold of **Krishna** in his trunk, but **Krishna** quickly managed to slip away from the grip of elephant, **Krishna** hid himself underneath the elephant.

Krishna and **Balarama**, they hid the 4 legs, the big body, the elephant has small eyes and **Krishna** and **Balarama**, they were underneath, right underneath and elephant is kind of figure it out, where are the boys, they were in front of me, but where are they now, he is trying to identify. So quickly **Krishna** goes behind the elephant, catches hold of the tail of elephant and he is trying to pull behind and immediately elephant realized. Oh! These boys are at the back there, **Krishna** has held the tail and he is trying to pull and he managed pulling elephant.

"Dhanushah panca-vimshatim"

This is way of measuring the *dhanus*, the bow, whatever the length of the bow is so 25 lengths of the bow length that much they pulled him behind and,

"nagam suparna iva lilaya" (SB 10.43.8)

Like a **Garuda**, he plays with the snake, pulls the snake by the tail by back any way, so as **Garuda** could play with the snakes, likewise **Krishna** was playing with this elephant, pulling and pushing, anything he wishes to do he was able to do, so much strength. And then from the back **Krishna** comes in front. **Krishna** and **Kuvalayapida** are face to face with,

***“tato abhimukham abhyetya
paninahatya varanam”*** (SB 10.43.10)

Krishna gave a big, big slap to the elephant, He slapped the elephant.

***“Sa dhavan kridaya bhumau
patitva sahasotthitah”*** (SB 10.43.11)

So the elephant collapsed on ground and **Krishna** manage to climb up on the body of the elephant and he pulled the tusks of elephant and uprooted them, again gave one to **Balarama** and they both started beating the elephant with his own tusks. They were beating and beating till elephant was no more. Hari Bol! Hari Bol!

This is even more detail, they not only killed the elephant but the elephant rider sent him to his destination.

“Tenebham hastipam cahanad dharih” (SB 10.43.14)

Hari killed *hastipa*, care taker of elephant and with this now **Krishna** and **Balarama** having lots of fun all around the town, day before, that town they entered, arena they come to the wrestling match. **Kamsa** has a big throne, he is seated, he is the king, the whole audience sitting there, thousands of them and **Krishna** and **Balarama** walk in, they walk in with tusks. So **Kamsa** got the news, what happened to the **Kuvalayapida**, hey look! Look! Those are the tusks of my elephant (laughs), he was hoping nothing else worked that, Kesi and Yomasura, there were so many attempts before attempting to kill **Krishna**, **mala lilaya** while wrestling, the wrestling match.

So all other attempts failed and finally **Krishna** and **Balarama** is there walking in with the tusks and wrestling begins, (drama was arranged by devotees on the *lila*, so Maharaj said he would not go in details of it). People were looking. Its unfair, look, size so many persons in the audience. No! No! This is not fair. No ! No! This is not a match, this is not fair, stop this, these little children and the giant size of other wrestlers.

So **Chanura** and **Mustika** and **Shala** and **Toshala** and **Kuta**, they

are five of them, the five brothers, they were all wrestlers. And **Kamsa** had on time gone to their capital, he challenged all the five wrestlers, lets wrestle, let's have a fight, if you defeat me, I will be your slave but in case I become victorious, you come to my capital I will engage you. So **Kamsa**, he was very powerful person, powerful demon, so he defeated all these 5 brothers, one by one. **Chanura** and **Mustika** and **Shala** and **Toshala**, **Kuta**. So they all had come to **Mathura**, and they were acting as ministers also. **Kamsa** had given them post and now he was using them to fight with **Krishna** and **Balarama**. So that also did not work. Wrestlers were not only defeated but killed and the next thing **Krishna's** target was. **Kamsa** was on a big throne there, so **Krishna** climbs up, goes there drags him down and not much effort He had to do, he was able to kill him, big blows where there. So after **Kamsa** was killed, he had eight brothers, they came running to take revenge and **Balarama** killed all of them, all the brothers of **Kamsa** killed by **Balarama**.

There was nice music, cowherd boys were dancing to the tune of the music and everyone was being entertained, also became a big celebration for the devotees of the Lord. The demigods were again, the biggest demon ever killed, they did praising, praying, glorifying the Lord, singing, dancing and it was a great jubilation, a big celebration. Of course, the close family members, they got together, they were all lamenting and crying, so **Krishna** also goes, **Krishna** is also a family member, so he also joins the family members. Aasti, Prapti, the wives and others, **Krishna** was also crying. (Maharaj make crying sound, oh! Uncle) (laughter). You know I am doing drama but **Krishna** was not doing drama, he was seriously, his lamentation over the loss of his uncle. **Krishna** plays all roles perfectly, so as a family member, he was joining the family members, then we also understand here that, **Krishna** dragged body of **Kamsa**, took it all the way to **Jamuna**, to the **Vishram Ghat** and took some rest there.

Invitation to fly to the Supreme destination – Vishnu loka

Verse: Srimad Bhagavatam 4.12.26

H H Lokanath Swami Maharaj sings “Jaya Jaya Jagannatha Sachira Nandana” and then “Jaya Radha Madhava” followed by the “Hare Krishna” maha mantra.

anasthitam te pitrubhir

anyair apy aiga karhicit

atishtha jagatam vandyam

tad vishnoh paramam padam

Dear King **Dhruva**, neither your forefathers, nor anyone else before you ever achieved such a transcendental planet. The planet known as **Vishnloka**, where **Lord Vishnu** personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

Maharaja reads the **purport** by **His Divine Grace Srila Prabhupada**: When **Dhruva Mahäräja** went to perform austerities, he was very determined to achieve a post never dreamed of by his forefathers. His father was **Uttanapada**, his grandfather was **Manu**, and his great-grandfather was **Lord Brahma**. So **Dhruva** wanted a kingdom even greater than **Lord Brahma** could achieve, and he requested **Narada Muni** to give him facility for achieving it. The associates of **Lord Vishnu** reminded him that not only his forefathers but everyone else before him was

unable to attain **Vishnuloka**, the planet where **Lord Vishnu** resides. This is because everyone within this material world is either a *karmi*, a *gyani* or a *yogi*, but there are hardly any pure devotees. **The transcendental planet known as Vishnuloka is especially meant for devotees, not for karmis, gyanis or yogis.**

Maharaja explains: **Vishnuloka** is specially reserved for pure devotees. Your seat is also reserved there. Whenever you go there, you will get it. In fact, a seat is reserved there for everyone. But *gyanis*, *yogis* or even *karmis* will not go there. Their arrival will be awaited in the **Vishnuloka**. **When they become pure devotees, a transcendental airplane will be sent for them, just like the airplane received by Dhurva maharaja. Thus the gyanis, yogis or karmis can become pure devotees and then take up their respective vacant seats in Vishnuloka.**

Maharaja continues to read the rest of the purport: Great *rishis* or demigods can hardly approach **Brahmaloka**, and as stated in **Bhagavad-gita**, **Brahmaloka** is not a permanent residence. Then maharaja explains: Even if someone reaches **Brahma loka**, he cannot be a permanent resident there. **One doesn't get permanent residency there, but only transit visa. One can take a stop there as in transit, as will be explained further in the purport.**

Maharaja continues to read the purport: **Lord Brahmä's** duration of life is so long that it is difficult to estimate even the duration of one day in his life, and yet **Lord Brahmä** also dies, as do the residents of his planet. **Bhagavad-gétä** (8.16) says, *äbrahma-bhuvanäl lokäù punar ävartino 'rjuna*: except for those who go to **Viñëuloka**, everyone is subjected to the four principles of material life, namely birth, death, old age and disease. Maharaja speaks: Even the residents of **Brahma loka** are not free from the four rules of life – namely, birth, death, old age and disease. Life may be prolonged there, but death comes nonetheless. **Kshinye punye martya lokam vishanti** (**Bhagavad Gita** 9.26 when the results of their pious

activities are exhausted, they return to this mortal planet again).

Purport continues: The Lord says, ***yad gatva na nivartante tad dhama paramam mama***: “The planet from which, once going, no one returns, is My supreme abode.” (Bg. 15.6). Maharaja continues to speak – **Srila Prabhupada** is pointing out the difference between the two. Someone who is a ‘***punya atma***’, great soul who has worshiped demigods, who has done various sacrificial performances, austerities etc. can get the resultant fruit of going upwards to heavenly planets, but has to come down again to Mrityu loka. In fact there are 14 planetary systems – seven above the Eartha known as Bhuvar loka, swarga loka, Jana loka, Mahar loka, Tapo loka, Satya (or Brahma) loka or there are seven hellish planets below the Earth. Thus there are total 14 planetary systems called ‘bhuvanas’. However the devotee of the Lord who returns to the abode of the Lord, never returns to the mortal world. (***yad gatva na nivartante tad dhama paramam mama***). Such supreme abode of the Lord is being approached by **Dhruva maharaja**. Such an achievement of the supreme abode of the Lord is rare. It is not different from attaining the Lord Himself.

Purport continues: **Dhruva Mahārāja** was reminded, “You are going in our company to that planet from which no one returns to this material world.” Material scientists are attempting to go to the moon and other planets, but they cannot imagine going to the topmost planet, **Brahmaloka**, for it is beyond their imagination. **Material scientists are attempting to go to the moon and other planets, but they cannot imagine going to the topmost planet, Brahmaloka, for it is beyond their imagination.**

Maharaja continues: In the early morning, we can see the sun in the sky but the sunrays don’t immediately reach us. It takes eight minutes for the rays of sunlight to reach us on the earth planet. Here also, **Prabhupada** writes in the purport: By material calculation, traveling at the speed of light it

would take forty thousand light-years to reach the topmost planet. By mechanical processes we are unable to reach the topmost planet of this universe, but the process called *bhakti-yoga*, as executed by **Mahārāja Dhruva**, can give one the facility not only to reach other planets within this universe, but also to reach beyond this universe to the **Vishnloka** planets. We have outlined this in our small booklet **Easy Journey to Other Planets**.

The current verse is spoken by **Sunanda** and **Nanda**, the messengers of Lord Vishnu who have brought the airplane from the **Vishnu loka** to **Dhurva maharaja**. They two are addressing him and inviting him to take his seat in the airplane and telling him that the final destination of this plane is **Vishnu loka**. We will take you to the abode of **Lord Vishnu**, which is the supreme and which is worshipable by the entire material world.

Just now we were singing: ***Jaya jaya Jagannatha Sachirmandana, tribhuvane kori jara charana vandana*** – all the three planetary systems are worshipping Your lotus feet. ***Krishnam vande jagat gurum*** (Krishna is worshipped as the Guru of all the worlds). ***“Aradhyo Bhagavan Vrajesh-tanayas tad dham Vrrindavanam.”*** The Lord is worshipped and His abode is also worshipped. Please come with us to that abode, please stay there. In fact, you will live there forever, not requiring to go back to the material world. The other members of your family, your father **Uttanapada**, your grandfather **Manu** or even your great grandfather, **Brahma** also did not achieve such a supreme position. You desired such supreme position and so you decided to find the Lord. You worshipped the Lord with this mood. The Lord is happy with you and thus your desire is being fulfilled. The Lord is like ***“Vancha kalpa taru”***. This ***‘vancha kalpa taru’*** is also said in reference to the devotees. It refers to a personality like a tree who supplies whatever you desire for from it. So the Lord Himself, being such desire tree, is fulfilling your desires.

Soul's no-return journey to Lord's eternal abode:

So such a place, which was not approachable by anyone else in the past is being given to **Dhruva maharaja**. If the soul reaches the place to which he belongs, he will never think of leaving that place again. In this material world, from time immemorial the soul becomes "*bahirmukha*", meaning averse to the Lord and makes many desires. The condition of such a soul is like "*nikatastha maya tare zapatiya dhare*". By being 'bahirmukha', the soul totally forgets his original identity in this material world and keeps unlimited desires and expectations. Very soon, '*nikatastha maya*', the illusory energy of the Lord who roams around in the material world, suddenly captures the soul. The desires of this material world are not very beneficial for the soul. No sooner the soul supersedes his original *dharma* or disobeys the laws of God; or even just considers of breaking the laws of God, than immediately he is seized by the nearby illusory energy '*maya*'. Just as when one neglects the law of traffic, a nearby policeman runs and captures the person. One who obeys the traffic laws has nothing to fear from the nearby police. Similarly, *maya devi* is the police officer of the Lord. '*danda marahati*'. She is there to punish the law breakers. The fine for neglecting traffic law may be simple but for more serious disobeying, the punishment could be even death!

So the soul who does '*bhoga-vancha*' or keeps desires to enjoy separate from Krishna, the nearby illusory energy seizes him. However, when the soul obeys the laws that the Lord has made for him, then he is free from the clutches of *maya devi*, the illusory energy of the Lord.

Yamaraja – one of the twelve bhagavatas & judge of the highest court:

There is the story of **Ajamila**. The superintendent of death, **Yamaraja**, had ordered his servants – **Yamadutas** to capture and bring to him those souls who do not offer homage to him or who

don't utter his name. So the **Yamadutas** went to capture the of soul of this **Ajamila** who had done hundreds of sins, very grave sins to fulfill his unlimited desires to enjoy. But they failed to seize him. They returned to **Yamaraja** and reported to him, "we had gone to seize this **Ajamila** according to your order, but another party had already arrived there. They fought us and won over us. We never ever before failed to carry your orders and were always successful in bringing the disobeying souls to you. But this time we failed." **Yamaraja** asked what happened. **Yamaraja** is one of twelve pure devotees – **Bhagavatas**. He very well knew the real religious principles.

Srimad Bhagavatam, 6.3.20 states the list of the **Bhagavatas**: *"Svayambhur Naradah Shambhuh, Kumarah Kapilo Manuh, Prahlado Janako Bhishmo Balir Vaiyasakir vayam."*

(Lord Brahma, Narada, Lord Shiva, the four Kumaras, Lord Kapila [the son of Devahuti], Svayambhuva Manu, Prahlada Maharaja, Janaka Maharaja, Grandfather Bhishma, Bali Maharaja, and Shukadeva Gosvami). There is no reference to the name of **Yamaraja** in this list of only eleven names. But 'vayam' means 'we people' and this is being said by **Yamaraja** himself. **Yamaraja** enlisted the names of eleven **Bhagavatas** and said 'vayam' or we. Thus **Yamaraja** is included in the list as the twelfth **Bhagavata**. He said, '*dharman tu saksat Bhagavat pranitam*'. Just as we cannot concoct the laws of traffic at our home and start following them on the road, no one is going to recognize the family-made traffic laws.

Similarly, the religious principles of **Bhagavat Dharma** are established by the Lord Himself. *"dharma sansthapanarthaya sambhavami yuge yuge"* (BH Gita 4.8) Those who are very well conversant with the Lord's **Bhagavat dharma** are called the twelve **Bhagavatas**. **Yamaraja** is one of them. When **Yamaraja** punishes someone it is not injustice; in fact it is justice according to the law or rules and regulations of the Lord. A soul promoted to higher planets in the mode of goodness or demoted to the lower planets in the mode of ignorance is

awarded a suitable body by Yamaraja according to the law-bound administration of his justice department. Yamaraja is the judge of the highest court. That is the ultimate court for the soul. There may be numerous courts on earth with numerous types of laws made by governments. Now it is legalized by our government to kill an infant in the womb. Abortion is permitted according to the constitution of the government. But in the court of **Yamaraja**, such person will be punished. So government may make any whimsical rules; what can we speak about it?

Alas, if the government could be composed of '*rajarshis*' or the kings who associate with sages and heed to their advice while ruling over the kingdom! Such kings use their weapons according to scriptural rules – they use *shastra* (weapon) according to the *shastra* (scripture). If they would not understand *shastra*, then consult *sadhus* and *acharyas* (saintly teachers) before using weapons. That is called '*anushasan*' or real administration. *Anu* means to follow and *shasan* means according to scripture. Sages and saintly teachers are *brahmanas* representing the head of the social body of the human society. Without listening to the head, if only the hands are working, legs are working or stomach is being filled, then it is called the head-less society having lost the real purpose of life, being direction less.

Yamaraja's job-description of his servants:

There is a very nice verse about **Yamaraja's** orders to his servants to bring to him all the sinful people: **Srimad Bhagavatam 6.3.29** –

"jivha na vakti Bhagavat-guna-namadheyam, chetas cha na smarati tat-charanaravindam, Krishnaya no namati yat-shira ekadapi, tan anayadhvam asatah akrita Vishnu-krityan"

Yamaraja said to his servants, "My dear servants, please bring to me only those sinful persons who do not use their tongues

to chant the holy name and qualities of **Krishna**, whose hearts do not remember the lotus feet of **Krishna** even once, and whose heads do not bow down even once before **Lord Krishna**. Send me those who do not perform their duties toward **Vishnu**, which are the only duties in human life. Please bring me all such fools and rascals.”

That means, **if a person has even once bowed his head before Krishna, then he is not brought before Yamaraja**. Such a great benefit! **Bhagavad Gita 2.39** says, ***Svalpam api asya dharmasya trayate mahato bhayat*** (a little advancement on this path can protect one from the most dangerous type of fear.) See the Lord is so kind. Even if a person bows before Him only once is protected and is given further opportunities to progress. By bowing down once, he cannot go back to the Lord’s abode, but he is given further opportunity to progress. That person whose tongue doesn’t vibrate even once ***“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Ram Hare Ram, Ram Ram Hare Hare”***, to such a person bring before me, **Yamaraja** says.

Further while giving the job description to his servants, **Yamaraja** says in **Bhagavatam** verse 6.3.28:

tan anayadhvam asato vimukhan Mukunda-padaravinda-makaranda-rasat ajasram –

“My dear servants, bring to me for punishment only persons who are averse to the taste of the honey of the Lotus feet of the Lord, who do not associate with *paramahamsas* and who are attached to family life and worldly enjoyment, which form the path to hell.”

“Radha-Krishna padaravindam bhajana-nandena mattalikau” – **Krishna’s** devotees who are engrossed in enjoying the honey of chanting the glories of the lotus feet of **Radha** and **Krishna** are not to be touched by the **Yamadutas** according to this instruction of **Yamaraja**. In fact, they should not even get an indirect glance of the **Yamadutas**. Those who wear a *kanthi mala*

are not to be touched because they have a supreme master. Just like the dogs who do not have a neck-belt are traced and captured by the township vans. No one knows the destiny of such dogs. Similarly, **Yamadutas** also keep away from those who wear *Tulasi mala*, who chant the names of the Lord with their mouths, whose hearts remember the lotus feet of the Lord.

When **Lord Krishna** was dancing on the hoods of **Kaliya**, swiftly landing on that hood which indicated some live force and thus subduing it (**Kaliya-damana**), at that time the wives of **Kaliya** (**Nagapatnis**) prayed to the Lord (**Bhagavatam** 10.16.33): **nyyato hi dandah** – The punishment this offender has been subjected to is certainly just.” Your punishment to our husband is very justified, it is well done, we were expecting the same thing to happen one day for the welfare of our husband. This is ‘**khalanigrahaya**’ (After all, You have incarnated within this world to curb down envious and cruel persons.) **Bhagavad Gita** (4.8) says, **vinashaya cha duskritam**. This is ‘**anugraha ayam bhavatau**’ – What You have done here is actually mercy for us. There are many other things said by the **naga-patnis**, but the following is one more prayer by the **naga patnis** in **Srimad Bhagavatam** 6.11.25: **na naka-pristham, na cha sarva-bhaumam, na paramesthyam, na rasadhipatyam, na yoga-sidhhir apunar-bhavam va, vanchanti yat-pada-rajam prappanah**: Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of **Brahma** or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.

Sri Vishnoho paramam padam. The topmost planet is **Vishnu loka**. So the **naga patnis** are also saying the Vedic conclusion about those who have surrendered to the dust of Your lotus feet. **Caitanya mahaprabhu** has also expressed the same mood: **sthita dhuli sadrisham vichintaya** – please make me a particle of the dust of Your lotus feet. Those who desire the dust of Your lotus feet want neither heavenly kingship, nor liberation from the cycle of birth and death in the material world. **Mahaprabhu**

says, “**mama janma janmanishvare bhavatat bhaktir ahaituki tvayi**”. (O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.)

Material desires reduced to ‘zero’ :

So when we reduce the material desire, hankerings to zero, then this **Vishnoho paramam padam** is possible. Then we will not desire for any object of this material world. No attachment or greed for anything material. Not asking for any **svārtha, adhipatya, svamitvah** (selfish motive, control or supremacy over any material object) but only desiring for attaining the Lord. This is **neti neti** – not this – no this; just You O Lord.

The six gosvamis who desired only dust of Lord’s lotus feet:

Raghunatha Das Gosvami established the fact that he had no other material desires or hankerings. He was the son of very wealthy landlord. But he had no attachment to any land or lordship, but wanted **Mahaprabhu**’s association. The family decided to bound him in married life. But even that did not make him attached to family life. His mind was but over occupied with the name of the Lord. He would run away and the family would bring him back and keep under the control of attendants. But when the Lord pulls a soul towards Himself, all other ropes of the material world are cut off. So **Raghunatha Das** somehow reached **Jagannatha Puri** and started begging alms at the entrance of the **Puri** temple. Heaps of wealth at home – boats full of gold coins. It was all rejected by him.

Sanatana gosvami was the prime minister under the rule of **Shahenshah**. **Dabir Khas** and **Sakir Mallik** were the names given by the Muslim ruler to the two brothers **Rupa** and **Sanatana**. Their family names were **Amar** and **Santosh**. When **Caitanya Mahaprabhu** initiated them, they were given the names **Rupa** and

Sanatana. They also had a brother **Vallabh** who worked as a treasurer under the government. Thus the three brothers were serving at the very important positions in the Muslim government. But when they got attracted to **Caitanya Mahaprabhu** and met Him at Ramkeli, they had His darshan, meeting, association, *Krishna katha*, *kirtan* of **Hare Krishna mahamantra**, they decided that their services with *Shahenshah* were meaningless. They resigned from their big designations for the sake of attaining **Mahaprabhu**, of attaining **Krishna**. **Rupa** and **Anupam** quickly gave up all the services and moved out to meet **Mahaprabhu** in **Vrindavana**. **Sanatana Gosvami** was the prime minister. He obtained a sick leave in the beginning. Under the pretext of sickness, he gathered all the great learned Vedic scholars and began studying **Srimad Bhagavatam**. The Muslim king found him healthy and well doing, he arrested and imprisoned **Sanatana**. He bribed the jailor and jumped from the wall. He started walking towards **Puri**.

Rupa and **Anupama** who tried to meet with the Lord at **Vrindavana** could not catch up with Him since **Mahaprabhu** had already left for **Prayag**. So they both met **Mahaprabhu** in **Prayag** and upon their meeting, Knowing the real identity of **Mahaprabhu**, **Rupa** offered this prayer to **Mahaprabhu**: "*namo maha vadanyaya Krishna prema pradayate, Krishnay Krishna Caitanya Gaura tvishe namah.*"

Caitanya Mahaprabhu instructed **Rupa** for ten days and sent the two brothers to **Vrindavana**. He Himself set for the next travel to **Benaras**. He stayed with one devotee called **Chandrasekhar**. One day, a mendicant came to their door. **Mahaprabhu** told **Chandrasekhar** to get that person. **Chandrasekhar** found an ordinary looking person at the door and thought him to be some Muslim mendicant. Thinking that he may not be the right person whom **Mahaprabhu** would like to meet, he announced there was no one. **Mahaprabhu** insisted upon meeting whosoever was sitting at the door because He knew who was outside. He is *sarvagya* – omniscient. His eyes are everywhere even though He didn't have

any cameras like today. So **Chandrasekhar** got this person inside. **Mahaprabhu** knew that he is **Sanatana**, my eternal associate and servitor in **Vrindavana**.

When **Mahaprabhu** desired to embrace **Sanatana**, he said, 'no, no! I am untouchable. I am fallen. My clothes are very soiled.' But **Mahaprabhu** very eagerly embraced him and then told him to get clean and wear clean clothers. Later **Sanatana** remained in **Mahaprabhu**'s company for two months to receive spiritual instructions from Him.

Just like **Rupa Gosvami**, **Sanatana Gosvami** also wrote many books, the four most prominent being

- **Bhrihad Bhagavatamrita**,
- **Vaishnava Toshani** (his commentary based on the tenth canto of **Srimad Bhagavatam**),
- **Hari Bhakti Vilas** (Standards of behavior, **Vaishnava** etiquettes and deity worship, various *sanskaras*) and
- **Krishna Stava mala**.

Such were the great devotees, who had all the opportunity to obtain honorable public designations, great wealth or beautiful woman; but in fact chose to aspire for only the dust of the lotus feet of **Lord Krishna** – '**yat pada-raja prappnah/vanchanti**' – **Vishno paramam padam**'.

Such were their desires (*sankalpas*) and they were fulfilled when they took shelter of the lotus feet **Lord Caitanya Mahaprabhu**. They got residence in **Vrindavana dham** and finally entered the **nitya-lila** (eternal pastimes) of **Lord Krishna** in His abode to do **nitya-seva** (eternal service).

Deserve before desire – how to train oneself to qualify for the desire:

It is said that one must 'deserve' before one desires. Anybody can desire. Here in the current verse, it is said to **Dhruva maharaja** what kind of desires he had in the beginning (achieve

a post never dreamed of by his forefathers). And he accordingly prepared for it as well to make him qualified or deserving for such a desire on the basis of his **sadhana-dhyana-dharana-tapasya-dham vasa** (devotional practices, meditation, austerity and residence in holy places). But he became free from all the material contaminations and was left with but one focus on meditation on the Supreme Personality of Godhead. Later when he was asked what he wanted, he said – nothing! Just the lotus feet of the Lord. *Karmi, gyani, yogi?* No, just **Krishna bhakti**.

Krishna-bhakta nishkama, atah eva shanta; bhukti mukti siddhi kami sakali ashanta (Caintanya Caritamrita Madhya 19.149) – Because a devotee of **Lord Krishna** is desireless, he is peaceful. Fruitive workers desire material enjoyment, *gyanis* desire liberation, and *yogis* desire material opulence; therefore they are all lusty and cannot be peaceful.

Rupa Gosvami's Bhakti Rasamrita Sindhu (Nectar of devotion), well known as the science of devotional service (*bhakti yoga*) is a standard of rules and regulations for all the devotees. We must do our devotion (*bhakti*) according to this scripture. Sindhu means ocean. He made four sections of this ocean and each chapter was named by him as the waves of this ocean. The devotees can bathe or drown in these waves of this nectarean ocean of devotion.

"Avatirne Gaura Chandre, vistirne prema-sagare" (from the purport of **Caitanya Caritamrita Adi 13.123** – The advent of **Lord Caitanya Mahaprabhu** is just like an expanding ocean of nectar.)

In this way, **Rupa Gosvami** expanded the ocean of love of Godhead in his scripture **Bhakti Rasamrita Sindhu**. This book includes many topics on devotional service. Out of the total 64 topics, there are five topmost ones. Even if one is able to barely come in contact with these five topics, it is called as *sarva-siddhi* – complete perfection.

The five topics are considered important for devotional practitioners (*sadhakas*)

- *Sadhu sanga*, (association of saintly persons)
- *Nama sankirtan*, (chanting of holy names)
- *Bhagavat shravan*, (reading of Srimad Bhagavatam)
- *Mathura vasa*, (residence at Mathura)
- *Vigraha aradhana* (Faithful Deity worship)

First is *sadhu sanga*. In the holy association one will automatically get to do the other items, namely *nama sankirtan*, *bhagavat shravan*, *Mathura vasa* and *vigraha aradhana*. Therefore the basic foundation is *sadhu sanga*. “*sadhu sanga, sadhu sanga sarva shastra kaya, lava matra sadhu sanga sarva siddhi haya*” (Caitanya Caritamrita Madhya 22.54 – The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.)

What is that success? *Vishnoho paramam padam*. To attain the lotus feet of Lord Krishna is that success.

Any questions?

Q: What is exact position of Dhruva loka in universal sky?

A: **Dhurva loka** has all the arrangements just like **Vishnu loka**. **Vishnu loka** is in **Vaikuntha**. We can identify **Dhurva** star in the night sky. In the army, soldiers are trained how to identify **Dhurva** star in the night sky in order to determine north if one loses the sense of direction in the dark. **Dhruva** means fixed, permanent (*sthira*). **Dhruva loka** is a part of (extension of) **Vaikuntha** or **Vishnu loka** but is still a part of this material universe. We are able to see this **Dhurva loka** since it is based within this universe. If it was outside this universe, how could we see it? Planets outside of the universe are not to be seen by us. Just like **Sveta Dvipa**, which is a part of **Brahma loka** is a part of this universe (*brahmamda*), yet is the residing place of **Kshirodakashayi Vishnu**. In the

ocean of milk, **Kshirodakashayi Vishnu** lies on this **Sveta Dvipa**. It is like an extension of **Vishnu loka**. These **Vrindavana**, **Mayapur** are also such extensions. Hence there is no difference between this **Vrindavana** and **Goloka Vrindavana**. At the time of universal devastation, these abodes are not destroyed, they are kept intact. Similar is this **Dhurva loka**.

Q: What is the position of Earth in the universal sky?

A: Earth is just one planet. Each *loka* has many planets. Earth is not a *loka*. Earth is one planet of *Bhuloka*. ***Bharat Varsha*** is a vast area. There are *Sapta dvipa* (seven islands) and nine *Varshas*. *Varsha* is a part of *Dvipa*. This is the cosmology. The fourteen planetary systems are situated in the stem of the lotus flower emanating from the lotus naval of Lord Vishnu. The flower of this lotus is the topmost **Brahma loka**.

Thank you. ***Hari bol***.

Lord Krishna enters Mathura

What we understand from the commentaries, explanations of *acharyas* is that where the chariot had now reached, this was kind of border of **Mathura – Vrindavan** border and **Krishna** and **Balarama**, they are going to enter. But the **Vrindavan Krishna**, **Vrindavan Balarama**, they are not going to enter.

“padam ekam na gacchati vrindavanam parityajam”

Leaving **Vrindavan** behind, they don't keep even one step outside **Vrindavan**, that's **Krishna**. So **Krishna** is transforming himself, He is becoming **Vasudev Krishna**, **Balarama** is also kind of step down from their status, which they hold in **Vrindavan**,

sastras describe Lord is “*purna*,” complete in Dwarka, he is “*purnatar*,” more complete in Mathura and He is “*purnatam*,” most complete in Vrindavan, “*purna, purnatar, purnatam*.” So that *purnatam*, the most complete Lord is now going to become *purnatar*, the befitting Mathura. So what Akrur had seen was that Lord is getting ready to enter. So Krishna is going to stay behind, Vrindavan Krishna and Mathura Krishna, Vasudev Krishna. So this is the confidential aspect, otherwise, yes, Krishna and Balaram came, the chariot journey continues but something is going on here.

So this, we get this hint from this pastime of the Lord at Akrur Ghat. So now beyond Akrur Ghat, it is already “*aparanha*,” its beyond “*madhayana*,” its afternoon time and the journey now continues beyond this Akrur Ghat towards Mathura, which is not far now. So as chariot draws even closer to Mathura, “*grahitwa panina panim*,” Lord held the hands of Akrur in his hands and he proposes, Oh! You may go ahead with your chariot. We will get down here, we will walk, we would like to see the town. You may return to your home and Akrur heard that proposal now, it was fine with him. However, he was expecting,

**“*punihi pada-rajasa*
gruhan no griha-medhinam” (S.B 10.41.13)**

I was expecting that you both *prabhus* could visit my humble dwelling and we are *griha-medhis*, we are conditioned, attached, so I was expecting you would come. “*pada-rajasa*” and by the dust of your lotus feet, “*punihi*,” you could have purified my home. So upon hearing that request, Lord says, “*ayasye*,” I will come not now, and not just myself,

“*ayasye bhavato geham*” (S.B 10.41.17)
To your home I will visit, I will come

“*arya-samanvitah*”

Balarama, I will come along with Balarama, we will both come but prior to our visit of your home, we have some mission to

accomplish.

“yadu-cakra-druham hatva”

Only after we have killed that **Kamsa**. We can't, we have to be focused. The hospitality and all those things, lunches and home visits, this could wait, I will definitely come.

“suhrit-priyam,” yes, to do good of a well wisher, a friend of my devotees, I will come, I will come, I will come. So promising thus to parties, **Akrur** continued and these two prabhus are now going to take a good look of the **Mathura** town. They have never ever seen such a town, they were amazed, so many people first of all, the market place, things are bit different and little complex here.

“Prasaada,” the tall buildings are there. So much opulence, by this time, the cowherd boys and the party, they caught up, now they are around **Krishna** and **Balarama**. So there is very detailed description of the town of **Mathura**, city of **Mathura** given by **Shukadev Goswami**. Description as it is and where to be found beautiful, clean, well planned city like **Mathura**, **Mathura is one of the seven celebrated cities called “sapta puris,”** Avantika, Kanchi, Dwarka, Ayodhya, Banaras, Haridwar, so there are 7 cities celebrated, So Mathura is one of them. When you read the descriptions of this city, **Dwaraka**, there is nothing like it on the planet, certainly not in America, no where closer.

Such towns existed 5000 years ago, they just did some discoveries in **Dwarka**, now they are convinced, yes, yes, 5000 years ago, city existed here. But we have been reading, devotees have been reading the description of **Dwarka** for past 5000 years, they were always convinced and they were seeing that city as they read the description of either **Dwarka** or **Mathura** and after spending millions of rupees, then they find this and they find that and they try to put the whole picture together. Why? Study **Bhagavatam** and if you have money you could print **Bhagvatam** with your funds and popularize the facts

as they are, as they were. So there are lakes in the middle of the town and the swans, the blooming lotuses, fragrant flowers and that filled the air with fragrance,

“sansiktya-rathyapana-marga-catvaram” (S.B 10.41.22)

They would sprinkle the streets with rose waters, sanctify them, the flags everywhere. Mantras are being chanted everywhere, all auspicious signs, there are welcome gates, there are arches, there are pleasure gardens and on and on and on. Such a description and everything is being closely observed, seen and enjoyed by **Krishna** and **Balarama**, after all this is their home town, this is their birthplace, they were born here, at least **Krishna** was and **Balarama** also was in **Mathura**, just for appearance he goes to **Gokul** and He appears there and technically that becomes his birth place, **Gokul**, **Balarama's** birth place but He was there as a child of **Devaki**, of course not mundane thing that **Krishna** and **Balarama** were in the womb and then gradually developed, we have to be also careful about that.

***“prasada-shikhararudhah
praty-utphulla-mukhambujah
abhivarsan saumanasyaih
pramad bala-keshavau”*** (S.B 10.41.29)

So many ladies and other devotees, on the top of their roof tops, they are showering flowers, ***“pramada,”*** the women are seeing the beauty of **Krishna** and **Balarama**, they are amazed and showering flowers, offering prayers. The *Brahmans* are there doing *puja*, offering garlands, *chandan*, and whole thing, throwing rice mixed with turmeric, like that and what do they say, Oh! Look this is **Krishna** and **Balarama**. How fortunate are those **Gopis** of **Vrindavan**, what kind of ***“tapah,”*** austerities, they must have performed that they get to see,

“pashyanti etopashyanti”

They always get to see these two *prabhus*.

“nara-loka-mahotsavau”

And seeing them is a festival, they always enjoy, their eyes are always feasting on the beauty of this **Krishna** and **Balarama**, how fortunate are those,

“gopyas tapah kim acaran mahat” (S.B 10.41.31)

And like that **Krishna** and **Balarama** are continuing their tour of **Mathura** town and then they come across a person carrying big load, he was carrying clothes, he is a washer man,

“rajakam ranga-karam” (S.B 10.41.32)

Also ***“ranga-karam,”*** they dye clothes also, they wash clothes, they do all those laundry, washing, pressing and dyeing.

“drishtvayacata vasamsi” (S.B 10.41.32)

(Laughs) When they saw washer man with lots of clothes, **Krishna** and **Balarama**, they requested, could you please give us some clothes? They thought it's not a big deal, so many clothes he has, he could give a few clothes, very innocent, they did not know buying is required or whose clothes these are, they saw the clothes and give us some clothes, they were also thinking now, normally our clothes are good for going into the forest, herding cows and, but now we are in the town, we should be dressing like people of this country, this town. So this is their idea, so they have requested but they did not work, instead that person who was washer man. Aae! You village boys, you should be happy with what kind of clothes you are wearing. Do you know these are the clothes of the king,

“raja-dravyanay” (S.B 10.41.35)

These are the clothes of **King Kamsa**, how you dare to ask for the clothes of the king? Who do you think you are and now **Krishna** will show who He is? (Laughter) What do you think you are? Ok, wait a minute, (laughs). You don't know who I am? Ok, I will show you. (Laughter).

“evam vikatthamanasya kupito devaki-sutah” (S.B 10.41.37)

“devaki-sutah,” **Krishna kupito**, became very angry when he

heard this remark of this washer man. Krishna, He became very angry and He was not carrying any weapon so,

“rajakasya karagrena shirah kayad apatayat” (S.B 10.41.37)

He just used his hand and fingers, hit, and he was beheaded, his head was on one place and body was on another place and all the clothes were on third place. So **Krishna** and **Balarama**, they rushed to there where the clothes were and He picked up the best outfit and they put on these clothes. And ***“sesany,”*** so he had clothes, ***sankarshan***, **Balarama** had clothes,

“sheshanay adatta gopebhyo” (S.B 10.41.39)

Gopa balakas were there, the balance clothes, they gave to their friends and still there was balance, they just left them around and they walked away and they continued their **Mathura darshan**.

Defeat of Dhenukasura

“pada-samvahanam” is called ***“pada-samvahanam,”*** massaging the feet.

Kecit tasya mahatmanah

apare hata-papmano

vyajanaih samavajayan (S.B 10.15.17)

They make fanning, ***“vyajanaih,”*** take some leaves, make little fan, (Maharaj is asking the audience looking at the painting of **Krishna**, **Balaram** and cowherd boys is someone fanning there? Must be, otherwise, this painting is incomplete). They fan Krishna.

anye tad-anurapanih

manojnani mahatmanah

gayanti sma maha-raja (S.B 10.15.18)

Some sing, glorifying, yes, some singing is going on, chanting the glories of **Krishna**, so this is one scene, there are different, different scenes. Taking a look of different scenes from the spiritual sky, looking through different windows from different angles and then we get to see, we are seeing, looking at the spiritual sky, this is out of this world. What we are seeing is, is this in this world? This is out of the World; this is in the spiritual sky.

Shukadev Goswami

***evam nigghunatma-gatih sva-mayaya
gopatmajatvam caritair vidambayan*** (S.B 10.15.19)

He is Supreme Personality of Godhead, "***rama-lalita-pada-pallavo.***" That ***rama-laxmi.***

"laxmi sahastra sata sambhrama sevya manan"

100's and 1000' of **Laxmis** are so anxious to serve the lotus feet of this Lord, but now He has taken the position of just a cowherd boy and He is just playing with them. But sometimes, **Krishna** also exhibits His, He is not one of them, He is someone extraordinary, Supreme, most powerful, so that exhibition is also there, He is different from them. By making that point, now **Shukadev Goswami** is going to describe that particular past time where **Krishna** and **Balarama** exhibited there extraordinary power by battling with **Dhenukasur**. Hari...

***"Sridama nama gopalo
rama-kesavayoh sakha"*** (S.B 10.15.20)

So, **Sridhama** was one of the cowherd boys, **Gopal** and he was a **sakha** and introduction is he is **sakha** of **Krishna** and **Keshav**. What an introduction?

Jai! Sri Sri Guar Nitai Ki Jai!

They are the friends of **Krishna** and **Balarama**, this **Sridama** is.

***“subala-stokakrishanadya
gopah premnedam abruvan”*** (S.B 10.15.20)

So, **Sridama** is addressing all the assembled friends there, especially he is addressing **Krishna** and **Balarama**, says,

“My dear Balarama... Balarama... Balarama Maha-baahu”

You are very powerful, your *baahu*, you are very strong. And **Krishna**

“krishna dushta-nibarhana” (S.B 10.15.21)

You are expert in killing the demons, he says, not far from here, there is a forest where there are Tala trees, it's a **Talavana**, very close to here is the **Talavana**.

“phalani tatra bhurini” (S.B 10.15.22)

There are lots of fruits there, so while this presentation and the appeal is being made to **Krishna** and **Balarama**, they were in, what is that forest? **Madhubana**, near to **Talabana**, they were in **Madhubana** and they were proposing, not far from here, near here, there is a forest, Tala trees are there, ***“bhurini,”*** so many fruits, and the fruits are falling, ripe fruits, ***“phalam,” “galitam phalam,” galitam,*** they are just falling and there is no one to eat them, there is no one to eat those fruits. And how could they eat, there is this **Dhenuka**.

“dhenukena duratmanah”

He is *dusta*, this demon, rascal and he is ***“avaruddhani,”*** always stopping people, a big stumbling block and he is a

“khara-rupa-dhrik” (S.B 10.15.23)

He has the form of ass, he is in the form of a big ass and he is not alone there,

“atma-tulya-balair anyair” (S.B 10.15.23)

There are so many other friends also he has, they are also equally powerful, they always surround him. And if someone goes there, you know there was a news that, some people found out that some human beings were also eaten up by this **Dhenukasur** and since then no one dares to go that side and even no one can eat those fruits, no animals go there, even the birds are not flying over that forest, they are so scared of this demon.

***“vidyante abhukta-purvanih
phalani surabhani ca”*** (S.B 10.15.25)

The fruits are so fragrant, you could smell, **Krishna** and **Balarama**, “Don’t you smell, smell them.” As the wind is blowing from that **Talabana** and carrying the aroma, that’s how **Sridama** is reminded of those fruits.

***“prayaccha tani nah krishna
gandha-lobhita-cetasam”*** (S.B 10.15.26)

Could you please offer those fruits to us. Oh! **Krishna** and **Balarama**, is it possible?

***“vanchasti mahati rama
gamyatam yadi rocate”*** (S.B 10.15.26)

We love those fruits, we are strongly willing, wanting those fruits, well it’s up to you. Finally it is up to you, if you like, you could take us there, we could take those fruits.

“evam suhrud-vacah shrutva” (S.B 10.15.27)

When these words of his dear friend, which were on behalf of other friends, were heard by **Krishna**, **Krishna**, who is always anxious to do good to his friends.

***“suhrut-priya-cikirshaya
prahasya jagmatur gopair***

vratau talavanam prabhu” (S.B 10.15.27)

He smiled, He laughed, He heard of this demon and they like challenges, **Krishna** and **Balarama**, so they smilingly, they want to face the challenge. So **Krishna** and **Balarama** are now proceeding to **Talabana** and all the cowherd boys are saying,

“Let’s go, lets go. Haribol... Haribol... Haribol...” (Devotees responding Haribol... Haribol... Haribol...) They are all excited. Come along, come along. (Devotees saying chalo... chalo... haribol... haribol...) Everyone has entered these pastimes.

***“balaḥ pravishya bahubhyam
talan samparikampayan***” (S.B 10.15.28)

So they now reach the forest of **Talabana** and as soon as they entered, **Balarama** is the first one, he has held a big tree with both of his strong arms and he started shaking the tree.

***“phalāni patayam masa
matam-gaja ivaujasa***” (S.B 10.15.28)

As if he is a big elephant, strong elephant, power like that, elephant could just break the branches and tress, they could uproot the trees. In **Padyatra India**, we had (laughs) elephant with us many times and he would do such things. One time he picked me up (laughs) (devotees laughing), I could, first time I could imagine (laughs) the strength (laughs), firsthand experience I had as he held my hand. So **Balarama**’s strength, so strong, **Balarama**, like that he started shaking the tree and the fruits are falling down and the cowherd boys are, they were about to pick them up and eat them but this demon came running.

***“niśamyasura-sabhāḥ
abhyadhavat kṣhiti-talam
sa-nagam parikampayan***” (S.B 10.15.29)

This **Dhenukasur**, he was very heavy, like a small mountain, and

he came running, the whole, as if there was earthquake, the whole earth was trembling and everything was moving and shaking and he was not alone, so many of his friends were around and accompanying, so this demon came running. And first thing this **Dhenukasur** did was, right in the chest of **Balarama**, he just hit and well that happened once.

“dvabhyam padbhyam balam bali” (S.B 10.15.29)

Dhenukasur means he is ass, he is donkey, so their weapon is what? Especially the hind legs, since the face of the donkey was away from **Balarama** and his feet was towards **Balarama**, went closer to **Balarama** and with his hind legs, he hit **Balarama** in his chest. But **Balarama** is so strong, he did not budge an inch, he just stood there.

“punar asadya”

It became very furious, this demon and with more strength now, this time he hurled his hind feet and one more time, he hits the chest of **Balarama**. Now **Balarama** wants to do something, so now He is going to use the same technique as **Krishna** had used, the technique for killing **Vatsasur**. So **Balarama** held the hind legs of the demon **Dhenukasur** and ***“bhramayan,”*** he is whirling round more and more, faster and faster and shoooo! Jai! (Loud applause). It fell on the top of a tree there and he is still there, he lost his life.

“Chikshepa trana-rajagre” (S.B 10.15.32)

The tall Tala tree, on the top of the tree, he fell but because he was very heavy demon, the tree is shaking and that tree fell on the nearby tree, and then that fall on nearby tree and like that the whole Tala forest was flat, all trees fell everywhere. Then the friends had come. (Laughs) The demon friends, they were also taken care off, they were also picked up and thrown. And ***“tatha,”*** this always happens, the Demigods, they always come to appreciate and glorify the Lord, they throw flowers, showers of flowers.

Here it goes this heavenly flowers are Californian flowers.
(Devotes laugh) Just check out, lots of Demigods are up there.

/strong, we had (laughs) elephant with us many times and he would do such things. One time he picked me up (laughs) (devotees laughing), I could, first time I could imagine (laughs) the strength (laughs), firsthand experience I had as he held my hand. So /strong

Prayers by Akrura

Venue: Los Angeles

So, we welcome you one more time on my behalf also, on the occasion of the concluding session of **Srimad Bhagvat Katha Mohotsava** here at Los Angeles temple at the lotus feet of the Lordships **Shri Shri Rukmini Dwarkadish** and in presence of **His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupad ki jai!**

So, we will continue from where we had left off yesterday. So Gopis did try their best to stop the Lord from going to **Mathura**. However, Lord had his duty to perform

“vinasayaca duskrtam dharmasansthapanarthaya sambhavami yuge yuge” (4.8)

Now, he had taken care of quite a few of the *dushtas, asuras*, the demoniac personalities. However, the leader of them was still hanging around, he was around. Right there in his capital and he was the one, who had invited, He had his whole idea of just do cover up, make sound like festival, big festival in **Mathura**. Please come! We will have a fire sacrifice also and lot's of prasadam distribution, you bring (laugh). You bring the milk products, you distribute, you share. Lots of fun, big town! Please come! See **Mathura** town!

And he had sent chariot for **Krishna** and **Balarama**, so as he had his plan, "Man proposes and God..." So God had His plan, and everything was working out as per His plan. So they were seated in the chariot, **Krishna** and **Balarama** and **Akrur** was "*rathena vayu-vegena*," the *ratha*, the chariot of this **Krishna** and **Balarama** was moving speedily, what was the speed? "*vayu-vegena*" like a wind, very fast. The bullock carts loaded with the milk products, these carts being drawn by the bullocks and even some products were loaded on the back of elephants. They were kind of left way behind, are they catching up? (Recording of **Akrur** taking **Krishna Balaram** to **Mathura** is being played, so there is sound of chariot in the background). Walking and the journey has started, they started together but the horses go speedily, right. The oxens and the bulls, steady but slow but steady.

They are going slowly, steadily, still there (laughter). So the chariot, soon they go by two different paths, carts of **Nanda Maharaj**'s carts and other carts with some so many milk products. Cow herd boys also anticipating yes, we are going to **Mathura** and fun. I remember also, me going to big town, when I was 13 years old. I was going to visit the closest town, which was 10 kilometers away. I visited, I was only able to visit when I was 13 years and that to I had walked there (laughs). I walked (laughs) for some Ganesh festival. The chariot, but for Ganesh, we went. So we were very excited (laughs) to go to the town. So we could imagine this children, **Krishna** and **Balarama**, their excitement, little more, much more, they are much more excited. So carts are going, by standard path but **Akrur** doesn't bring his chariot, where in **Krishna** and **Balarama** are seated by the same path. He takes some interior path through the forest, because he is worried, may be someone will try to stop. I am on the mission, I had to bring **Krishna** and **Balarama** to **Mathura**, may be, this cowherd men they will change their mind, may be, by then they will have found out the evil plan of this **Kamsa**, and they would not let **Krishna** and **Balarama** go. So just kind of taking hidingly, he is making his progress,

his chariot progress towards **Mathura**. So,

"rathena vayu-vegena kalindim agha-manashinim" (10.39.38)

Finally, travelling almost all day long, the chariot arrives on the bank of **Kalindi**, which is described as ***"agha-nashinim,"*** destroyer, destroyer of all the sins.

"kalindim agha-nashinim"

"kalindya hradam agatya snanam vidhi-vad acharat" (10.39.40)

So **Akrur**, parked the chariot on the road side, this is that **Akrur Ghat** now, ok, this is **Akrur Ghat**. He is entering the water of **Jamuna** and he is taking holy dip because he has been travelling, perspiring, hot sun all day. So **vidhi-vat**, following all the process of chanting mantras, he is taking holy dips, chanting mantras.

"nimajjya tasmin salile japan brahma sanatanam" (10.39.41)

He is now part of that *vidhi*, part of that process, he is Brahman, he is chanting *Gayatri*, he is into the water upto here, and he is chanting *Gayatri*, murmuring his *Gayatri*. And while he was doing that, suddenly he was meditating, he saw in the front of him, in the waters of **Jamuna**. Some amazing scene, is that **Krishna** transformed into four handed Personality of Godhead, holding all the ***padma, sankha, gada, chakra*** symbols. And **Balarama** transformed into **Sahastravadan Anant-sesa** providing a bed for that **Vishnu**, that **Vasudeva** to lie upon.

"siddha-charana-gandharvair surair" (10.39.44-45)

So **Siddhas, Chranas, Gandharvas**, other **Devatas** are there, chanting prayers.

"Yam brahma varunendra Rudra marutas sunvanti divyai stavai"

"sunvanti divyai stavai"

They are glorifying that four handed Personality, now resting on this bed of **Anant-sesa**. And this whole description of that beautiful form of the Lord and his pitambar and Lotus eyes and ***charukarnam*** and on and on. Well, that was fine to have this *darshan* like this, but he also was scared. So what did I, all day I was careful not to loose **Krishna** and **Balarama**, that's

why I took this path, inside path, the forest path but **Krishna** has transformed Himself into **Vishnu** and **Balarama** has become **Anant-sesa**.

Oh! I lost him, I lost them. Did I? Or didn't, I didn't, so he was wondering, what does this really mean? So he quickly goes to where the chariot was parked and he was relieved to find. Oh! Thank God (laughter). Gods are sitting. They were there in the chariot, now he could see **Narada Muni** is there, offering prayers, **Shiva**, **Brahma**, everybody is offering prayers. And that's **Akrur**, ok, things are very clear and then the chariot at the back, he did not know. So he offers prayers, there are lots of prayers that **Akrur** has offered to the Lord, full chapter.

"Yani yaniha rupani kridanartham bibharshi hi" (10.40.16)

He is also praying to the Lord. Oh! You have so many forms.

***"Namaste adbhut singhaya
namo bhrugunan pataye
drapta-kshatra-vana-cchide
namas te raghu-varyaya
ravananta-karaya ca"*** (10.40.20)

***"Namaste vasudevaya
namah shankarshanaya ca
pradyumnayaniruddhaya
satvatam? pataye namah"*** (10.40.21)

And he goes on and on, so these are the prayers of **Akrur** offered at the Lotus feet of the Lord at **Akrur Ghat**.

Glories of Bharatvarsha

Verse: S.B 5.19.1

Where: Los Angeles, June 5, 2010

“om namo bhagavate vasudevaya”

“om namo bhagavate vasudevaya”

“om namo bhagavate vasudevaya”

So we are reading from **Srimad Bhagvatam** , canto 5th, chapter 19th. Description of the **Island of Jambudvipa**. This chapter describes the glories of **Bharatvarsha** and it also describes how **Lord Ramchandra** is being worshiped in the tract of land known as **“Kimpurusavarsa,”** the inhabitants of **“Kimpurusa-varsa”** are fortunate because they worship **Lord Ramchandra** with his faithful servant **Hanuman**. **Lord Ramchandra** exemplifies an incarnation of Godhead, who descends for the mission of

“paritranaya sadhunam vinasayaca duskrtam” (4.8)

Protecting the devotees and destroying the miscreants. **Lord Ramchandra** exhibits the actual purpose of incarnation of Supreme Personality of Godhead and the devotees take opportunities to offer loving transcendental service to him. One should surrender fully to the Lord, forgetting one's so called material happiness, opulence and education, which are not at all useful for pleasing the Lord. The Lord is pleased only by the process of surrender unto Him.

When **Devarishi Narda** descended to instruct **Savarni Manu**, **Savarni Manu**, he described the opulence of **Bharatvarsha**, **India**. The **Savarni Manu** and inhabitants of **Bharatvarsha** engaged in devotional service to the Supreme Personality of Godhead, who is the origin of creation, maintenance and annihilation and who is always worshipped by self realized souls. In the planet known as **Bharatvarsa**, there are many

rivers and mountains, as there are in other tracts of land, yet **Bharatvarsa** has special significance because in this tract of land, there exists the Vedic principles of **varnashram dharma** which divides society into four *varnas* and four *ashramas*.

Furthermore, **Narad Muni** opinion is that even if there is some temporary disturbance in the execution of *varnashram dharma* principles, they can be revived at any moment. **The effect of adhering to the institution of varnashram is gradual elevation to spiritual platform and liberation from material bondage. By following the principles of Varnashram dharma, one gets opportunity to associate with devotees. Such association gradually awakens one's dormant propensity to serve Supreme Personality of Godhead and frees one from all the basic principles of sinful life.** One then, gets opportunity to offer unalloyed devotional service to the supreme **Lord Vasudev**. Because of this opportunity, the inhabitants of **Bharatvarsha** are praised even in the heavenly planets, even in the topmost planet of this universe, *Brahmalok*, the position of **Bharatvarsha** is discussed with great relish, all the conditioned living entities are evolving within the universe in different planets and different species of life, thus one may be elevated to *Bharamalok*. But then one must again descend to Earth as confirmed in **Srimad Bhagavatam**

“abrahma-bhuvanal lokah punar avartino arjuna” (8.16)

If those who live in **Bharatvarsha**, rigidly follow the principles of *Varnashram dharma* and develop their dormant **Krishna consciousness**, they need not return to this material world after death. Any place where one can't hear about the Supreme Personality of Godhead from realized souls, even if it be *Bharamaloka*, is not very congenial to the living entity. If one who has taken birth on land of **Bharatvarsha** as a human being and he doesn't take advantage of the opportunity for spiritual elevation, his position is certainly the most miserable. In the land known as **Bharatvarsha**, even if one is

“sarva kama bhakta,” that’s a new bhakta. (Laughs). New kind of *bhakta*, **“sarva kama bhakta”** is described as a devotee seeking the fulfillment of some material desires, he is freed from all material desires by his association with devotees and ultimately, he becomes a pure devotee and returns home back to Godhead without difficulty.

At the end of this chapter, **Sri Shukadev Goswami** describes to **Maharaj Parikshit**, the 8 subislands within the **Island of Jambudvipa** and text no.1, **“sri shuka uvacha,”** I still remember that place where **Shukadev Goswami** spoke **Bhagvatam**, it helps in your meditation. If you visit those places, then things are more into the context. I am seeing **Shukadev Goswami** seated there, on the banks of Ganga, right outside, just outside **Hastinapur** and he is speaking **“sri shuka uvacha”**. He was totally misunderstood, this **Shukadev Goswami** as he was going through **Hastinapur** town. It’s a little description how the children and ladies and others, they were making fun of him, throwing rocks, this and that. He was a young man, age 16 yrs, he had no clothes on, that was something they thought was not proper, strange mad man. He didn’t put any clothes on. **Shukadev Goswami** said, “How many clothes do I have to put on? I already have one cloth on.”

“vasamsi jirnani yatha vihaya” (2.22)

This body is already one cloth, isn’t that enough? So, so called, no clothes but he has full big body as a cloth on and then that cloth that he wears is **“digamabar,”** *dig* means direction, and *ambar* means cloth, he is wearing the cloth of the directions and he was going through **Hastinapur**. Walking and walking and walking, he was going towards the spot where **King Parikshit** was sitting, he did not know that **Shukadev Goswami** was coming in his direction, but **Shukadev Goswami** certainly heading towards that spot and as he arrived, **Shukadev Goswami** arrived on the scene, everyone quickly stood up to honour **Shukadev Goswami**.

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