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Srimad Bhagavatam, Volume 2

ALL GLORY TO SRI GURU AND GOURANGA

*Atmaramas cha munayo nirgrantha api urukrame
Kurvanti ahaituki bhaktimitthambhuta gunah Harih.*

(pp. 367*)

SRIMAD

BHAGWATAM

of

KRISHNA DWAIPAYANA VYAS

ENGLISH VERSION

(Second Volume)

By A. C. BHAKTIVEDANTA SWAMI

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**SRIMAD
BHAGWATAM
SECOND PART**

(From Seventh Chapter 2nd half to Twelfth Chapter
of the First Canto.)

Original Sanskrit text, its Roman transliteration
English Synonyms of word to word,
English Translation and
Elaborate
PURPORTS
by

A. C. BHAKTIVEDANTA SWAMI

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*SRIMAD BHAGWATAM, Part 1.

Edited with English translation and notes by

A. C. BHAKTIVEDANTA SWAMI.

Published by the League of Devotees, Brindavan, 1962.

Page vii, 364, xii. Price Rs. 16.

The Bhagavata-purana, which is one of the mahaparana-s, commands high respect among all sections of Hindus, especially among votaries of the Vallabha and Caitanya sects. It has been assigned a high rank by them on a par with the Upanisad's, Bhagavad-gita and Vedantasutra's as the fourth branch of Vedanta and even mentioned as Sruti itself. There are numerous editions of the text with or without commentaries in Sanskrit, and translations into English and almost all the Indian languages. However, the present edition has its own value, containing the original text in Devanagari type together with Roman transliteration and English translation, with elaborate notes and comments in English for each verse. The notes and comments are highly valuable as they reveal correctly the inner meaning of the verses from the point of view of the bhakti cult of the Caitanya school. The editor's vast and deep study of the subject and critical insight are reflected in these notes and comments. Commenting on verses 28 and 29 of the second chapter of the first Book, the editor ably maintains that Sri Krsna is the only object of worship and that all the scriptural injunctions, austerities, sacrifices and religious observances are intended to please Him.

In his scholarly introduction containing about 48 pages, the editor gives an interesting outline biography of Caitanya, including some of the events that took place during his sacred mission all over India for propagating his teachings among the people. The controversial discussions with Ramananda Roy and Prakasananda are noteworthy. In every event narrated, the author stresses the importance of bhakti towards Sri Krsna which is the kernel of the Caitanya doctrine. The introduction concludes with an English version of Caitanya's Siksastaka, a work in eight verses addressed to Sri Krsna. This first volume contains chapters 1 to 6 and the first seven verses of the seventh chapter of the first Book. Further volumes of this publication are eagerly awaited. The glossary appended to the volume gives explanations of the technical words used in the notes and comments.

V. KRISHNAMACHARYA

*Review by the Adyar Library Bulletin No, 27 (1-4) 1963.

PREFACE

*vata-vasana rsayah sramanah urdhva-manthinah
brahmakhyam dhama te yanti santah samnyasino 'malah
vayam tv iha maha-yogin bhramantah karma-vartmasu
tvad-vartaya tarisnyamas tavakair dustaram tamah*

(bha. 11.6.47-48)

“Great sages labouring hard under stringent regulative principles for salvation by suspending semina onwards and thus remaining naked, as well as successful mendicants who have attained complete satisfaction by purificatory practices,—do achieve the transcendental sky of the name Brahman. But so far we are concerned, oh the Great Mystic ! we shall transcend this world of abject nescience simply by vibrating the message of your activities as duty bound devotees of your Lordship, although we are moving seemingly on the path of fruitive actions.”

The path of fruitive activities i. e. to say the path of earn money and enjoy life as it is going on generally,—appears to have become also our profession although we have renounced the order of worldly life! They see that we are moving in the cities, in the Government offices, banks and other business places for promoting the publication of Srimad Bhagwatam. They also see that we are moving in the press, paper market and amongst the book binders also away from our residence at Vrindaban and thus they conclude sometimes mistakenly that we are also doing the same business in the dress of a mendicant!

But actually there is a gulf of difference between the two kinds of activities. This is not a business for maintaining an establishment of material enjoyment. On the contrary it is an humble attempt to broadcast the glories of the Lord at a time when the people need it very badly.

An unbeliever friend became astonished to learn that we have taken up a mighty project for presenting sixty volumes of 400 pages each,—simply for the matter of glorifying the Lord. But we should not forget to remember that the Lord is unlimited. This material world is a fragmental portion of His unfathomable glories out of which this tiny earth is a particle only. And on the surface of the earth there are numberless cities and in each and every one of them there are hundreds of printing houses all engaged in the matter of broadcasting the message of this limited space. We can just imagine how many hundreds of thousand volumes we may need to glorify the activities of the unlimited Lord. Therefore, sixty volumes of just the sample distribution of His glories presented in a manner understandable by the stagnant brain of the residents of this insignificant globe. Otherwise the residents of higher planets who have got superior brains than the man, do go through thousands and millions volumes of Srimad Bhagwatam to know about the glories of the Lord.

Formerly even fifty years before, rich and well to do members of the society used to get Srimad Bhagwatam imprinted or hand written, along with authoritative commentaries, by learned Pandits and then distribute them amongst the devotees of the Lord specially and the people in general casually. At the present moment, the time is so changed that we had to request one of the biggest Industrialists of India, to purchase 100 (one hundred) copies and distribute them but the poor fellow expressed his inability. We wished that somebody may come forward to pay for the actual cost of publication of this Srimad Bhagwatam and let them be distributed free to all the leading gentlemen of the world. But no body is so far prepared to do this social uplifting work.

Of course we are grateful to the Ministry of Education, Ministry of Foreign Affairs in the Central Government of India for purchasing some copies and then distribute them to the great institution, universities etc. both in India and abroad. The Director of Education has also recommended this publication as Library copies in educational institutions and they are also purchasing the copies. The problem is that we must get some money for completing the work which is admittedly a mighty project. The sales proceeds are being employed in the promotional work and not in sense-gratification. Here in lies the difference from the fruitive activities. And all for this we have to approach every one concerned just like a businessman. There is no harm to become a businessman if it is done on account of the Lord as much as there was no harm to become a violent warrior like Arjuna or Hanumanji if such belligerent activities are executed to satisfy the desires of the Supreme Lord.

So even though we are not in the Himalayas, even though we talk of business, even though we deal in rupees and n.P still, simply because we are 100 per cent servants of the Lord and are engaged in the service of broadcasting the message of His glories,—certainly we shall transcend and get through the invincible impasse of Maya and reach the effulgent kingdom of God to render Him face to face eternal service, in full bliss and knowledge. We are confident of this factual position and we may also assure to our numerous readers that they will also achieve the same result simply by hearing the glories of the Lord. (Jannama sruti matrena puman bhavati nirmala.)

As we belong to the chain of disciplic succession from Prahlad Maharaj we may try to follow his footprints. He said before his Lord Nrsinghadeva as follows:—

(In Devanagari:)

*prayena deva munayah sva-vimukta-kama maunam caranti vijane na
parartha-nisthah
naitan vihaya krpanan vimumuksha eko nanyam tvad asya saranam bhramato
'nupasye*

(bha. 7.6.44)

“My Lord, generally all the Munis (saints and philosophers) are interested in their personal salvation. They are mostly silent and travel in lonely places without any desire for other's benefit. But I am not like them. I do not wish to go to the kingdom of God alone leaving this poor misguided people in general who have no other alternative than to surrender unto you and this I see by my practical experience.”

We are more interested, therefore, in the mission of reclaiming the conditioned souls for the Kingdom of God by all means, than to seek our personal salvation performed rigidly in a secluded place.

After the publication of the First Volume we have received many good opinions and reviews from all sections of the society in this humble-attempt and we are subjoining herewith some of them for general information.

From Sri Hanuman Prasad Podder. Kalyan Editorial Department, Gita Press, Gorakhpur 1/12/62.

“Puja Swamiji, Sadar Pranam,

“First of all I should happily acknowledge receipt of the great book SRIMAD BHAGWATAM (First Volume) and I warmly thank you for sending the above.

“Secondly, it is a source of great pleasure for me that a long cherished dream has materialised and is going to be materialised with this and the would be publications. I thank the lord that due to His Grace this publication could see the light.

I again thank you for the rich gift.

With salutation to Shri Hari.

Yours obediently

Sd/- Hanuman Prasad Podder,

Editor. “Kalyan”

From Dr. P. Nagaraja Rao, of the Bombay Bhavan's Journal July 21, 1963 (Sanskrit English) Srimad Bhagwatam. Original Sanskrit Text, English translation and elaborate purport. By A. C. Bhaktivedanta Swami. Published by the League of Devotees, Vrindaban, U. P. pp 364. Price Rs. 16/-

“The volume under review is the first instalment of the mighty project to present the entire Bhagwata Puranam (verse by verse) in sixty parts. The present volume covers the first seven chapters of the first Scandha. The translation is easy and flowing. We have first the verse in Deva-nagri script and then word for word meaning. In the end we have the purport (tatparya). This elaborate method is very helpful to the ardent student of Bhagwatam who lacks in Sanskrit knowledge. It is admitted on all hands that Bhagwatam is the most difficult text among the puranas. The author richly deserves the gratitude of the devotees for his pious and learned labour of love. The introduction of 48 pages is a moving account of Chaitanya Mahaprabhu, the great Bhagwata, the store house of God-love. Bhakti and Vairagya are the sides of Bhagwata sadhana. The more we love God the easier it becomes for us to be detached to trifles in life. Anuraga in the Lord secures virakti. The great efficacy of Bhagwatam, the circumstances under which the purana was given to Parikshit by Suka and the account of Narada are all covered in this volume—the purport under each verse is very helpful. Sd. Dr P. Nagaraja Rao.

From the Vice-President of India, New Delhi August 22, 1963 No V.P. (12) 2114.

“Dear Shri Swamiji Maharaj,

“Thank you for your letter of the 16th August. I have read your book Srimad Bhagwatam with great interest and much profit. I thank you again for the kind thought which must have prompted you to present it to me.

“With kind regards.

Yours Sincerely,

Sd. (Dr.) Zakir Husain.

Opinion of SRI BISWANATH DAS Governor of Uttar Pradesh, Governor's camp Naini Tal, Dated April 29, 1963.

“SRIMAD BHAGWATAM by Sri A. C. Bhaktivedanta Swami, is a very useful publication for English knowing public, to get into the spirit of the Gita. The introduction is masterful exposition of the Gita Dharama. I commend this volume to the thoughtful public. Sd/-Biswanath Das.

Review by A.I.C.C. Economic Review dated 15-4-63.

“In these days when man is obsessed by political wrangles and conflicting economic system, he finds little time and less inclination to spiritual matters. Man is forgetting fast that essence of human existence which is imperceptively linked with a heavenly scheme which enjoins on him respect for and practice of certain enduring values. These values without which human life is dry as dust have been enunciated by seers and sages of all times, as truth and love which would lend to man the basic quality of divinity. In our country from immortal times God revealed Himself through great Mahatmas and the last we have witnessed in our own time was Mahatma Gandhi. He preached these quintessential qualities which man should be imbued with. The First in the line was the great Vyasa Mahamuni who gave us the most

treasured possession of mankind, SRIMAD BHAGWATAM. A translation of this great work with commentary by Shri A. C. BHAKTIVEDANTA SWAMI is attempted and we have the first volume in a series of 60 volumes contemplated by this learned devotee of God.

"At a time when not only the people of India but those of the West need the chastening quality of love and truth in the corrupting atmosphere of hate and hypocrisy, a work like this will have uplifting and corrective influence. What is God? He is truth, He is love. Even an atheist must admit the supremacy of these qualities and how much they are needed by the people of the world who have been taught to deny God and therefore these qualities, does not require much emphasis.

"The author has attempted a tremendous task. The scheme of the book is to give the Sanskrit text with English synonyms of words, translation and purports. A perusal will give us in sample measure a knowledge of the original. The essence of Srimad Bhagwatam is the exposition of the Absolute truth For an understanding of what Absolute Truth is, we would recommend this book."

His Holiness Tridandi Swami B. H. Bon Maharaj, Rector of the Institute of Oriental Philosophy, Vrindaban opines like this.

"I have received your book SRIMAD BHAGWATAM Vol. 1 all right and have already read some major portion of it. I have nothing but admiration for your bold and practical venture. If you should be able to complete the whole work, you will render a very great service to the cause of Prabhupada Sri Bhaktisiddhanta Saraswati Goswami Maharaj, Sri Chaitanya Mahaprabhu and the country also. Do it and rest assured that there will be no scarcity of resources."

"Office No. F. 43-40/63-S.U. Ministry of Education, Government of India New Delhi dated the 27th February 1963. From Dr. R. K. Sharma, Special Officer, Sanskrit. To the Founder Secretary. The League of Devotees (Regd.) Sri Radha Krishna Temple, 2439 Chhipiwada Kalan, Delhi-6, Subject: Purchase of copies of "SRIMAD BHAGWATAM" Vol. 1. by A. C. Bhaktivedanta Swami.

"Sir, I am directed to refer to your letter No. dated 16-1-63 on the subject mentioned above and to say that it has been decided to purchase 50 copies of the above mentioned books at Rs. 16.00 per copy less 25% trade discount. You are therefore requested to supply a copy of the book to the Universities and institutions as per list attached herewith by registered book post. No other charges except packing charges and actual postage charges will be paid to you for the despatch of the books..... Yours faithfully

Sd/ R. K. Sharma.

His Holiness Sri Srimad Bhakti Saranga Goswami Maharaj of Sajjan Toshani Patrika June 1963., missionary incharge of London Goudiya Math.

SRIMAD BHAGWATAM VOL. 1. by A.C. Bhaktivedanta Swami Maharaj. Reading matter 364 pages 20 X 26/8. Nicely all cloth binding embossed in gold. Price Rs. 16/ Published by the League of Devotees (Regd.) Vrindaban. Selling Agents Messrs. Atmaram & Sons, Kashmere Gate Delhi-6 and branches at Lucknow, Jaipur, Jallander, Indore and Meerut. etc.

"It is a voluminous book in theological science and is welcome in these days when people have no practical faith in God. It begins with first aphorism of the Vedanta Sutras and offers respectful obeisances to the Supreme Truth the aim of theological researches.

"Our Indian Government's emblematic slogan Satyameva Jayate is explained herein in the most rational way and the author gives an introduction of the Sumum Bonum. The author is an experienced writer of several other books and periodicals of the same line and has therefore, very nicely tried to present the Bhaktivedanta commentary in English. There is synonyms of each and every word of the original sloka, English transliteration, -translation along with purport understandable by the modernised men, philosophers and religionists alike. The original sloka is also there for ready reference.

"The present English version is understood to be finished in 60 parts like the one already published. Although each and every sloka of the Srimad Bhagwatam is independent itself, the more we read about it the more we get spiritual enlightenment about the Supreme Lord so much so that even an Atheist becomes theist after reading this book.

"In the Vedas the Supreme Lord is accepted as the Supreme Leader of all other individual living beings. Reasonably we cannot do without accepting a leader for our guidance and Srimad Bhagwatam is practically a search after that Supreme Leader rationally and it is found in it that Lord Sri Krishna is the Original Leader of all other Leaders as it is confirmed in the Bhagwat Gita also which is the preliminary study of Srimad Bhagwatam. The Supreme Leader is called the Parameswara or the Supreme Lord and His transcendental nature, form, Name, quality etc. are elaborately explained in this great literature.

"Srimad Bhaktivedanta Swami Maharaj has explained all these in his explanations of the Gayatri Mantra as the steppingstone for progressive spiritual realisation. The essence of the teachings of Lord Buddha is also explained herein and we can understand through Srimad Bhagwatam how we are spiritually interlocked throughout the universe.

"It is claimed that all contended misgivings of the world will be coincided as soon as the principles of Srimad Bhagwatam are broadcast all over the world. We expect that this particular English version of Srimad Bhagwatam will be widely read and thereby spiritual poverty of people in general may be removed for ever. At a time when we need it very greatly Srimad Bhaktivedanta Swami, has given us the right thing. We recommend this publication for every one's serious study. It is understood that the Ministry of Education, Ministry of Foreign Affairs etc. of the Government of India as well as the Director of Education Delhi all have approved of this publication and as such it is being supported by all Universities, Cultural Institutions, Libraries and Higher Secondary Schools. We shall be only happy to see this publication widely read."

(signature:) A. C. Bhaktivedanta Swami

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SEVENTH CHAPTER

The Son of Drona Punished Continued (Continued from Page 364 of the First Part)

*Sasamhitam bhagavatim kritwa anukramya cha atmajam
Sukam adhyapayamasa nivritti niratam munih*

Sa—that, samhitam—vedic literature, Bhagavatim—in relation with the personality of Godhead, Kritwa—having done, Anukramya—by correction and repetition, Cha—and, Atmajam—his own son, Sukam—sukadeva Goswami, Adhyapayamasa—taught, Nivritti—path of self realisation, Niratam—engaged, Munih—the sage.

The great sage Vyasa after compiling the Srimad Bhagwatam and its due revision, taught it to his own son Sri Sukadeva Goswami who was already engaged in the matter of self realisation.

Srimad Bhagwatam is the natural commentation of the Brahma Sutras compiled by the same author. This Brahma Sutra or Vedanta Sutra is meant for those who are already engaged in the matter of self realisation. Srimad Bhagwatam is so made that one becomes at once engaged in the path of self realisation simply by hearing the topics. Although it is specially meant for the Paramhansas or the Persons Who are simply engaged in the matter of self realisation, yet it works into the depth of the heart of those who may be worldly men. Worldly men are all engaged in the matter of sense gratification. But even such men also will find in this vedic literature a remedial measure for their material diseases. Sukadeva Goswami was liberated soul from the very beginning of His birth and His father taught Him Srimad Bhagwatam. Amongst mundane scholars there is some diversity of opinion in the matter of the date of compilation of Srimad Bhagwatam. It is however certain from the text of the Bhagwatam that the great Vedic literature was compiled before the disappearance of King Parikshit and after the departure of Lord Krishna. When Maharaj Parikshit was ruling over the world as the King of Bharatvarsha he chastised the Personality of Kali According to revealed scriptures and astrological calculation of the age of Kali is over now by 5000 five thousands of years. As such it is definitely concluded that Srimad Bhagwatam was compiled not less than five thousands of years before. Mahabharat was compiled before Srimad Bhagwatam and the Puranas were compiled before Mahabharats. That is an estimation of the date of compilation of the different Vedic literatures. The synopsis of Srimad Bhagwatam was done before the detailed description under instruction of Narada. Shrimad Bhagwatam is the science for following the Path of Nibritti Marg. The Path of Pravritti Marga was condemned by Narada. That is natural inclination for all conditioned souls. The theme of Srimad Bhagwatam is the cure of materialistic disease of the human being or to stop completely the pangs of material existence.

Sri Sounaka Uvacha

*Sa bai nibritti nirata sarvatra upekshaka munih
Kasya ba vrihatim etam almaramsh samabhyasat.*

Sri Sounaka Uvacha—Sri sounaka asked, Sa—he, Bai—of course, Nibritti—on the path of self realisation, Nirata—always engaged, sarvatra—in every respect, upekshaka—indifferent, munih—sage, kasya—for what reason, brihatim—vast, etam—this, almaramah—one who is pleased by himself, samabhyasat—undergone the studies.

Sri Sounaka enquired from Suta Goswami, 'Sri Sukadeva Goswami was already on the path of self-realisation and as such he was pleased with his own self. Then what was the reason that he also took the trouble of undergoing such vast literature.

For the people in general the highest perfection of life is to cease from material activities and be fixed up in the path of self realisation. Those who take pleasure in the matter of sense enjoyment or in otherwords those who are fixed up in the matter of material bodily welfare work are called the Karmis. Out of such thousands and crores of Karmis one may become a Atmarama by self realisation. Atma means self and rama means to take pleasure. Every one is searching after the highest pleasure but the standard of pleasure of one may be different from the standard of other. Therefore, the standard of pleasure enjoyed by the Karmis is different from that of the Atmaramas. The Atmarams are completely indifferent in the matter of material enjoyment in every respect. Srila Sukadeva Goswami already attained that stage and still he was attracted for undergoing the trouble of studying the great Bhagwatam literature. This means that Srimad Bhagwatam is the post graduate study even for the Atmaramas who have had surpassed all the studies of Vedic knowledge.

*Atmaramas cha munayo nirgrantha api urukrame
kurvanti ahaituki bhakti ithambhuta gunah Hari*

Atmaramas—Those who take pleasure in Atma (generally spirit self) Cha—also, Munayo—sages, Nirgrantha—freed from all bondage, Api—in spite of, Urukrame—unto the Great Adventurer, Kurvanti—do, Ahaituki—unalloyed Bhakti—devotional service, Itthambhuta—such wonderful, Gunah—qualities Hari—of the Lord.

All different varieties of Amaramas especially those who are fixed up on the path of self realisation even though they are freed from all kinds of material bondage, do desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord is possessed of transcendental qualities and therefore can attract every one including the liberated souls.

Lord Sri Chaitanya Mahaprabhu explained this Atmarama sloka very vividly before His chief devotee Srila Sanatan Goswami He points out eleven factors in the Sloka namely 1. Atmarama, 2. Munaya 3. Nirgrantha, 4. Api, 5. Cha. 6. Urukrama, 7. Kurvanti, 8. Ahaituki, 9. Bhakti 10. Itthambhuta gunah, 11. Hari. According to 'Viswa Prakash' Sanskrit Dictionary he finds out seven synonyms for the word Atmarama which are as follows; 1. Brahman (The Absolute Truth), 2. body, 3. mind, 4. endeavour 5. endurance, 6. intelligence, and 7. personal habits.

The word Munaya conveys 1. Those who are thoughtful, 2. Grave or silent, 3. Ascetic, 4. Persistent, 5. Mendicant, 6. Sage, 7. Saint.

The word Nirgrantha conveys the ideas 1. liberated from nescience 2. One who has no connection with scriptural injunction i.e. freed from the obligation of the rules and regulations mentioned in the revealed scriptures like ethics, vedas, philosophy, psychology, metaphysics etc. In other words the fools, illiterate, urchins etc. who have no connection with regulative principles. 3. Nirgrantha means also the capitalist and also 4, One who is penniless.

According to Sabdakosha Dictionary the affix Ni is used in the sense of 1. certainty, 2. counting, 3. building, 4. forbiddance, and the grantha word is used in the sense of wealth, thesis, vocabulary etc,

The word Urukram means the one whose activities are glorious. And Krama means step. This word specifically indicates the Lord's incarnation of Vamana Who covered the whole universe by immeasurable forwarding of steps. Lord Vishnu is powerful and His activities are so much glorious that He has created the spiritual world by internal potency and the material world by external potency. By His all pervading features He is everywhere present as the Supreme Truth and in His personal feature He is always present in His transcendental abode of Goloka Vrindaban where He displays His transcendental mellows in all variegatedness. His activities cannot be compared with any one else and therefore the word Urakaram is just applicable to Him only.

According to Sanskrit verpal arrangement Kurvanti means to do things for some body else. Therefore, it means that the Atmaramas do render devotional service unto the Lord not for personal interest but for the pleasure of the Lord Urukrama.

Hetu means causal. There are many causes for one's sense satisfaction and they can be chiefly classified as material enjoyment, mystic powers and liberation which are generally desired by progressive persons. So far material enjoyments are concerned they are innumerable and the materialists are eager to increase them more and more because they are under the illusory enery. There is no end of the list of material enjoyment neither any one in the material universe is able to have all of them. So far the mystic powers are concerned they are eight in all such as to become the minutest in form, to become weightless, to have anything what one may desire, to lord it over the material nature, to bring in control other living being, to throw earthly globes in the outer space etc. These perfection of mystic powers are mentioned in the Bhagwatam (11.15). The forms of liberations are five in number.

Therefore, unalloyed devotion means service to the Lord with out any desire for all the above mentioned different grades of — personal benefit. And the powerful Personality of Godhead Sri Krishna can be fully satisfied by such unalloyed devotees free from all sorts of desires for personal benefit.

Unalloyed devotional service of the Lord is elevated in different stages of the development. Practice of devotional service in the material field are of eighty one different qualities and above such material field of activities there is transcendental practice of devotional service which is one and is called Sadhan Bhakti. When such unalloyed practice of Sadhan Bhakti is matured in to transcendental love for the Lord then transcendental loving service of the Lord begins gradually developing into nine progressive stages of loving service under the headings of attachment, love, affection, feelings, affinity, adherence, following, ecstasy, intense feelings of separation.

Attachment of an inactive devotee develops up to the stage of transcendental love of God. Attachment of an active servitor develops up to the stage of adherence, and that for a friendly devotee, develops up to the stage of following and the same is also for the paternal devotees. Devotees in conjugal love develop ecstasy up to the stage of intense feelings of separation. These are some of the features of unalloyed devotional service of the Lord.

According to Haribhktisudhodaya the import of the word itthambhuta is complete bliss. Transcendental bliss in the realisation of impersonal Brahman becomes comparable with scanty water contained in the pit made by impress of cow's hoof, with ocean of bliss caused by the vision of personality of Godhead. The personal Form of Lord Sri Krishna is so attractive that it comprehends all attraction, all bliss and all mellows. These attractions are so much strong that no body wants to exchange material enjoyment, mystic powers and liberation for these transcendental bliss. There is no need of logical arguments in support of this statements but out of ones own nature one

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becomes—attracted by the qualities of Lord Sri Krishna, We must know it for certain that the qualities of the Lord have nothing to do with mundane qualities. All of them are full of bliss, knowledge and eternity. There are innumerable qualities of the Lord and some one is attracted by one quality while other is attracted by the other.

Great sages like the four bachelor devotees Sanak, Sanatan, Sananda and Sanatkumar were attracted by the fragrance of flowers and tulsi leaves anointed with the pulp of sandalwood offered at the lotus feet of the Lord. Similarly Sukdeva Goswami was attracted by the transcendental pastimes of the Lord. Sukdeva Goswami was already situated in liberated stage from all sorts of material affinities and still he was attracted by the pastimes of the Lord; it proves that the quality of His pastimes have nothing to do with material affinity. Similarly the young coward damsels were attracted by the bodily features of the Lord and Rukmini was attracted by hearing about the glories of the Lord. Lord Krishna attracts even the mind of the goddess of Fortune. He attracts in special cases the mind of all young girls. He attracts the mind of the elderly ladies by paternal affection. He attracts the minds of the male in the humour of servitude and friendship.

The word Hari conveys various meaning but the chief imports of the word are that He (the Lord) vanquishes all inauspiciousness and takes away the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service of a pure devotee and the result of nine devotional activities such as hearing, chanting etc, becomes manifested.

By His personal features and transcendental attributes, the Lord attracts all psychological activities of a pure devotee and such is the attractive power of Lord Krishna. The attractions is so powerful that a pure devotee never hankers for any one of the four principles of religiosity. These are the attractive features of the transcendental attributes of the Lord. And adding to this the word api and cha one can increase the imports unlimitedly. According to Sanskrit grammar there are seven synonyms for the word Api.

So even by literary interpretations of each and every word of this shloka one can bring about unlimited number of transcendental qualities of the Lord Krishna to attract the mind of a pure devotee.

*Harer gunakshipta mati bhagwan vadarayanih
adhyagat mahad akoyanam nityam vishnujana priyah*

Harer—of Hari the Personality of Godhead, Guna—transcendental attribute, Akshipta—being absorbed in, Mati—mind, Bhagwan—powerful, Vadarayani—son of Vyasadeva, Adhyagat—underwent studies, Mohad—great, Akhyanam—narration, Nityam—regularly, Vishnujana—devotees of the Lord, Priyah—beloved.

Srila Sukadeva Goswami son of Srila Vyasdeva was not only transcendently powerful but also he was himself very dear to the devotees of the Lord. As such He underwent the study of the great narration (Srimad Bhagwatam).

According Brahmapurana Puranam Srila Sukhdeva Goswami was a liberated soul even within the womb of His mother. Srila Vyasadeva knew it that the child after his birth will not stay at home and therefore, he (Vyasdeva) impressed upon Him the synopsis of the Bhagwatam so that the child could be made attached to the transcendental activities of the Lord. After his birth the child was still more educated in the subject of the Bhagwatam by recitation of the actual poems.

The idea is that generally the liberated souls are attached to the feature of impersonal Brahman with monistic view of becoming one with the Supreme Whole. But by the association of pure devotees like Vyasdeva even the liberated soul also becomes attracted by the transcendental qualities of the Lord. By the mercy of Sri Narada, Srila Vyasdeva was able to narrate the great epic Srimad Bhagwatam and by the mercy of Vyasdeva Srila Sukdeva Goswami was able to catch up the import of transcendental Bhagwatam. The transcendental qualities of the Lord is so attractive that Srila Sukdeva Goswami became detached from being completely absorbed in the matter of impersonal Brahman and positively took up the Personal activity of the Lord.

Practically He was thrown from the impersonal conception of the Absolute thinking within Himself that he had simply wasted so much time in devoting so much valuable time in the impersonal feature of the Supreme or in other words He got more realising humour in the matter of Personal feature than in the impersonal. And from that time not only He himself became very dear to the Vishnujana or the devotees of the Lord but also the Vishnujana also became very dear to Him. The devotees of the Lord who do not wish to kill the individuality of the living entities and desire to become personal servitor of the Lord do not very much like the impersonalists and similarly the impersonalists also who desire to become one with the Supreme, are unable to evaluate the devotees of the Lord. As such from time immemorial these two transcendental pilgrims are sometime competitors with one another. In other words each of them like to keep separate from one another on account of the ultimate personal and impersonal realisations. As such it appears that Srila Sukdeva Goswami also had no liking for the devotees. But since He himself

became a saturated devotee He desired always the transcendental association of the Vishnujana and the Vishnujana also did like His association since He became a Personal Bhagwat. Thus both the son and the father were completely cognisant of the transcendental knowledge in Brahman and afterwards both of them became absorbed in the matter of Personal features of the Supreme Lord. The question as to how Sukdeva Goswami was attracted by the narration of the Bhagwatam is thus completely answered by this Sloka.

*Pariskitatho rayarshe janma karma vilapanam
Samastham cha panduputranam bakshe Krishna kathodayam*

Parikshito—of the King Parikshit, Atho—thus, Rajarshe—of king who was the rishi amongst the kings, Karma—activities, Vilapanam—deliverance, Samastham—renunciation of the world, Bakshe—just I shall speak, Krishnakathodayam—what gives rise to the transcendental narration of Krishna the Supreme Personality of Godhead.

Suta Goswami thus addressed the Rishis headed by Sounaka and said: now I shall begin the transcendental narration of the Lord Sri Krishna in connection with the topics of the birth, activities and deliverance of King Parikshit the sage amongst the kings as well as in connection with renouncement of the sons of Pandu in the wordly order.

Lord Krishna is so kind upon the fallen souls that He personally incarnates Himself amongst the different kinds of the living entities and takes part with them in the matter of daily activities of the materialistic beings. Any historical fact old or new which has connection with the activities of the Lord is to be understood as transcendental narration of the Lord. Without Krishna, all the supplementary literatures like the Puranas and Mahabharata are simply stories or historical facts. But with Krishna the whole thing becomes transcendental and when we hear of them at once transcendently related with the Lord. Srimad Bhagwatam is also a Puranam like that but the special significance of this Puranam is that the activities of the Lord are on the Lime Light instead of the historical facts. Srimad Bhagwatam is thus recommended by Lord Sri Chaitanya Mahaprabhu as the spotless Puranam. There is a class of less intelligent devotees of the Bhagwatam Puranam who desire to relish at once the activities of the Lord narrated in the 10th canto with out any understanding of the primary canto's. They are under false impression that other canto's are not concerned with Krishna and thus more foolishly than intelligently take to the readings of the 10th Canto. These less intelligent class of Bhagwat readers are specifically lessoned herewith that other canto's of the Bhagwatam are as much important as the 10th canto or on the other hand no body should try to go into the matters of the 10th canto, without having thoroughly understood the purport of the other nine canto's. Krishna and His pure devotees like the Pandavas all are on same plane. Krishna is not without His devotees of all the Rasas or mellow and the pure devotees like the Pandavas or others are not without Krishna. The devotees and the Lord are interlinked and they cannot be separated and therefore talks about them are all Krishnakatha or topics of the Lord.

*Yada mridhe kourava sriyayanam
Viresu atha virgatim guteshu
Vrikodara biddha gadavi marsha
Bhagnorudande dhritarastra putre.*

Yada—when, Mridhe—in the battle field, Kourava—the party of Dhritarastra, Srinjayanam—of the party of Pandavas, Viresu—of the warriors, Atha—thus, Virgatim—destination deserved by the warriors, Vrikodara—Bhima (2nd Pandava), Biddha—beaten, Gadabhi—by the club, Marsha—lamenting, Bhagna—broken, Urudanda—spinal cord, Dhritarasiraputra—son of king Dhritarastra.

When the respective warriors of both the camps namely the Kouravas and the Pandvas were killed in the battlefield of Kurukshetra and the bygone warriors obtained destinations deserved by them, and when the son of Dhritarastra fell down broken by the spinal-cord being beaten by the club of Bhimasena and was lamenting.

Transcendental topics on the activities of Lord Sri Krishna in the Srimad Bhagwatam begin from the end of the battlefield of Kurukshetra where the Lord Himself spoke about Himself in the narration of the Bhagwat Geeta. Therefore, both the Bhagwat Geeta and Srimad Bhagwatam are transcendental topics of Lord Krishna. The Gita is Krishna Katha or topics of Krishna because it is spoken by the Lord and the Bhagwatam is also Krishna Katha because it is spoken about the Lord. Lord Sri Chaitanya Mahaprabhu wanted that every one should be informed of both the Krishna Kathas by His order. Lord Krishna Chaitanya is Krishna Himself in the garb of a devotee of Krishna and therefore the versions of both Lord Krishna and Sri Krishna Chaitanya Mahaprabhu are identical. Lord Chaitanya desired it that all who are born in India may seriously understand such Krishna Kathas and then after full realisation they may preach the transcendental message to every one in all parts of the world. That will bring about the desired peace and prosperity of the stricken world.

Seventh Chapter - The Son of Drona Punished Continued

*Bhartuh priyam Drounir iti sma pasyan
Krishna sutanam swahatam siramsi
Upaharat vipriyam eva tasya
Jugupsitam karma vigarhayanti.*

Bhartah—of the boss, Priyan—pleasing, Dronir—the son of Dronacharya, Iti—thus, Sma—shall be, Pasyan—seeing, Krishna—Droupadi, Sutanam—of the sons, Swapatam—while sleeping, Siramsi—heads, Upaharat—delivered as prize, Vipriyam—pleasing Eva—like, Tasya—his, Jugupsitam—most heinous, Karma—act, Vigarha yanti—disapproving.

The son of Dronacharya (Aswathama) thought it foolishly that it would be pleasing to his master and thus beheaded five sleeping sons of Droupadi to make a presentation to his boss. Duryodhane, however, disapproved the heinous act without being pleased in the least.

*Mata sisunum nidhanam sutanam
Nisamya ghoram paritapyamana
Tada arurad vaspala kulakshi
Tam santayann aha kiritamali.*

Mata—the mother, Sisunam—of the children, Nidhanam—massacre, Sutanam—of the sons, Nisamya—after hearing, Ghoram—ghastly, Paritapyamana—lamenting, Tada—at that time, Arurad—began to cry, Vaspalakulakshi—full with tears in the eyes, Tam—her, Santayam—pacifying, Aha—said, Kiritamali—Arjuna.

Dradupadi, the mother of the five children of the pandvas, after hearing the massacre of her sons began to cry in distress and her eyes were full with tears. And Arjuna said to her just trying to pacify her great loss.

*Tada suchas te prvmrijami bhadre
Jad brahmabandhu sira atayinah
Gandiv amuktair vishikhair rupahare
Twa, akramya yat snasyasi dagdhaputra*

Yada—at that time only, Suchas—tears in grief, Te—your, Pramrijami—shall wipe out, Bhadre—oh the gentle lady, Jad—when, Brahmabandhu—of the one who is degraded amongst the Brahmins, Sira—head, Atatayinah—of the aggressor, Gandivamuktair—shot by the bow named Gandiva, Vish khair—by the arrows, Upahare—shall present to you, Twa—yourself, Akramya—riding on it, Yat—which, Snasyasi—take your bath, Dagdhaputra—after burning the sons.

Oh gentle lady when I shall bring about the head of the Brahmin after beheading him with arrows of my Gandiva bow and shall present it before you, at that time only I shall wipe out your tears in the eyes in order to pacify you and you can take bath standing on it after burning your sons' body.

An enemy, who sets fire in the house, administers poison for eating, attacks all of a sudden with sharpened weapons, and plunders away wealth or usurps agricultural fields and entices one's wife is called an aggressor. Such aggressor though he may be a Brahmin or the so called son of a Brahmin, has to be punished in all circumstances. When Arjuna promised to behead such aggressor namely Aswatthama he knew it well that Aswatthama was a son of Brahmin but because the so-called Brahmin acted like a butcher, he was taken as such and there was no question of sin for killing such a Brahmin's son who proved to be a villain.

*Iti priyam balgu vichitra jalpaih
Santaitwa achyutamitrasutah
Anwa dravat damsita ugradhanwa
Kapidhwajo guruputram rathena.*

Iti—thus, Priyam—unto the dear, balgu—sweet, Vichitra—variegated Jalpaih—by statements, Achyutamitra sutah—Arjuna who is guided by the Infallible Lord as friend and driver. Anwadavat—followed, Damsita—being protected by Kavach, Ugradhanwa—equipped with furious weapons, Guruputram—the son of the martial teacher, Rathena—getting on the chariot,

Arjuna who is guided by the Infallible Lord as friend and driver, thus satisfying his dear with sweet words of different description dressed himself with protecting as well as furious weapons and began to follow Aswatthama the son of his martial teacher, getting on the chariot.

*Tam apatantam sa vilokya durat
Kumaraha udvignamana rathena
Paradrabat prana paripsu rurbyam
Yavat gamam rudrabhayat yatharkah.*

Tam—him, Apatantam—coming over furiously, Sa—he, Vilokya—seeing Durat—from distance, Kumaraha—the murderer of the princes, Udignamana—disturbed in the mind, Rathena—on the chariot, Prana—life. Paripsu—for protecting, Urbyam—with great speed, Yavatgamam—as he fled, Rudrabhayat—by the fear of Shiva, Yatha—as, Kah—Brahma. (or Arka-Surya)

Aswatthama the murderer of the princes thus looking over Arjuna coming over him with great speed from a distance, began to fly away with distressed mind on the chariot just to save his life as Brahma fled being afraid of Shiva.

According to the reading matter either Kah or Arka there are two references in the Puranas. Kah means Brahma who became sometimes allured by his daughter and began to follow her which attracted the fury of Shiva and the latter attacked Brahma with His trident and Brahmaji fled in fear of his life. As far as Arka is concerned there is reference in the Vamanapurana. There was a demon of the name Vidyunmali who was gifted with a glowing golden airplane which travelled backside of the sun and night disappeared on account of the glowing effulgence of the same plane. By this the Sun God became angry and by his virulent rays he melted away the plane which enraged the Lord Shiva. Lord Shiva then attacked the Sun God who fled away and at last fell down at Kashi (Varanashi) and the place became famous as Lolarka.

*Yada asaranam atmanam aikshata srant avajinam
Astram brahmasiro men atmaranam dwijatmajah.*

Yada—when, Asaranam—without being alternatively protected, Atmanam—his own self, Aikshata—saw, Srantavajinam—the horses being tired, Astram—weapon, Brahmasiro—the top most or ultimate (nuclear) Mena—applied, Atmatranam—just to save himself, Dwijatmajah—the son of a Brahmin.

When the son of Brahmin saw it that his horses were also tried, then he considered no other alternative for protecting himself than the use of the ultimate weapon known as Brahmastra (nuclear weapon)

At the ultimate issue only when there is no other alternative protection or conquering, the nuclear weapon called the Brahmastra is applied. The word Dwijatmajah is significant here because Aswatthama although the son of Dronacharya, he was not exactly a qualified Brahmin. The most intelligent man is called a Brahmin and it is not an hereditary title. Aswatthama was also formerly called as the Brahma-bandhu or the friend of a Brahmin. A friend of a Brahmin or the son of a Brahmin does not mean that one is Brahmin by qualification. Such friend or son of Brahmin when fully qualified can be called a Brahmin and not otherwise. Aswatthama's decision being immatured he is purposely called herewith the son of a Brahmin.

*Atha upasprisyas salilam sandadhe tat samahitam
Ajanann ati samharam pranakrichhra upasthite.*

Atha—thus, Apasprisyas—touching in sanctity, Salilam—water, Sandadhe—chanted the hymns, Tat—that, Samahitam—being in concentration, Ajaanan—without knowing, Api—although, Samaharam—withdrawal, Pranakrichhra—life being put into danger, Upasthite—being placed in such position.

Although it was not known to him how to withdraw the nuclear weapon still his life being placed in danger he touched water in sanctity and concentrated upon the chanting of the hymn for throwing the nuclear weapon.

Subtle form of material activities is finer than the grosser method of material manipulation. Such subtle form of material activities are effected through purification of sound. The same method is adopted here in the matter of chanting hymns to act as nuclear weapon.

*Tatah praduskitam tejah prachandam sarvato disam
Pranapadam abhiprekshya vishnum jishnur ubacha ha.*

Tatah—thereafter, Praduskitam—disseminated, Tejah—glare, Prachanda—fierce, Sarvato—all round, Disam—directions, Pranapadam—affecting on life, Abhiprekshya—having observed it, Vishnum—unto the Lord, Jishnu—Arjun, Uvacha—said, Ha—in the past.

Thereafter a glaring light spread over all round the directions and it was so much fierce that Arjuna thought it dangerous for his own life and thus he began to address the Lord Sri Krishna.

*Arjuna Uvacha
Krishna krishna mahabaho bhaktnam abhayamkara
Twameko dahyamanam apavargy asi samsrite.*

Arjunauvach—Arjuna said, Krishna—oh Lord Krishna, Mahabaho—one who is the almighty, Bhaktnam—of the devotees, Abhayamkara—eradicating the fears of, Twam—you, Eko—alone, Dahyamanam—those who are suffering from, Apavarga—the path of liberation, Asi—are, Samsrite—in the midst of material miseries,

Oh my Lord Sri Krishna you are the Almighty Personality of Godhead and there is no limit for your different energies. As such you are only competent to award fearlessness in the heart of your devotees. Arjuna also said that every one in the flames of material miseries can find out the path of liberation in you only.

Arjuna is aware of the transcendental qualities of Lord Sri Krishna as he had already had experienced it during the Kurukshetra war in which both of them

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were present in the active field. Therefore, Arjuna's version about Lord Krishna is authoritative. Krishna is Almighty and is specially the cause of fearlessness for the devotees only. A devotee of the Lord is always fearless on account of the prime protection by the Lord. The material existence is something like glowing fire in the forest and such fire can be extinguished by the mercy of the Lord Sri Krishna. The spiritual master is the mercy representative of the Lord. A person, therefore, burning in the flames of material fire may receive the rains of mercy of the Lord through the transparent medium of the self realised—spiritual master. The spiritual master by his words only can penetrate into the heart of the suffering person and inject knowledge transcendental which alone can extinguish the fire of material flames.

*Twamadya purusha sakshat iswarah prakriteh parah
Mayam byudasya chichhaktya kaivalye stitha atmani.*

Twamadya—you are the Original, Purusha—the personality of enjoyer, Sakshat—directly, Iswarah—the controller, Prakriteh—of the material nature, Parah—transcendental, Mayam—the material energy, Byudasya—one who has thrown aside, Chichhaktya—by dint of internal potency, Kaivalye—in pure knowledge and bliss eternal, Stitha—placed. Atmani—own self.

(Arjuna said further) You are the original Personality of Godhead who expands Himself all over the creations and are transcendental to material energy. You have thrown away effects of material energy by dint of your spiritual potency and you are always situated in eternal bliss and knowledge transcendental.

The statement of the Lord in the Bhagwat Geeta is that one who surrenders unto the lotus feet of the Lord, can get release from the clutches of nescience. Krishna is just like the Sun and Maya or material existence is just like darkness. Wherever there is the light of the Sun the existence of darkness or ignorance is at once vanished. The best means of getting out of the world of ignorance is suggested here. The Lord is addressed herein as the Original Personality of Godhead. From Him all other Personalities of Godhead expands. The all pervasive Lord Vishnu is Lord Krishna's plenary portion or expansion. The Lord expands Himself by innumerable forms of Godhead and living beings along with His different energies. But Sri Krishna is the Original Primeval Lord from Whom everything emanates. All Pervasive feature of the Lord experienced within the manifested world is also partial representation of the Lord. Paramatma is, therefore, included within Him. He is the Absolute—Personality of Godhead. He has nothing to do with the actions and reactions of the material manifestation because He is far above the material creation. Darkness is a perverse representation of the Sun, therefore, darkness exists on the existence of the Sun but in the sun proper there is no trace of darkness. As the sun is full of—light only similarly the Absolute Personality of Godhead, beyond the material existence, is full of bliss. He is not only full of bliss but also full of transcendental variegatedness. Transcendence is not at all static but He is full of dynamic variegatedness. He is distinct from the material nature complicated by the three modes of material nature. He is Parama or the Chief. Therefore He is Absolute. He has manifold energies and through His diverse energies He creates, manifests, maintains and destroys the material world. In His own abode, however, everything is eternal and absolute. The world is not conducted by the energies or powerful exigencies by themselves but by the Potent all powerful with all energies.

*Sa eva jivalokasya mayamohita chetasah
Vidhatse swena viryena shreyo dharmadi lakshnam.*

Sa—that Transcendence, Eva—certainly, Jivalokasya—of the conditioned living beings, Mayamohita—captivated by the illusory energy, Chetasah—by the heart, Vidhatse—execute, Swena—by your own, Viryena—influence, Shreyo—ultimate good, Dharmadi—four principles of liberation, Lakshnam—characterised by.

And yet, although you are beyond the purview of the material energy you do execute the four principles of liberation characterised by religiosity etc. for the ultimate good of the conditioned souls.

The Personality of Godhead Sri Krishna out of His causeless mercy descends on the manifested world without being influenced by the material modes of nature; because He is eternally beyond the material manifestations. He descends out of His causeless mercy only just to reclaim the fallen souls who are captivated by the illusory energy by heart. At heart only they are attacked with the influence of the material energy and as such they want to enjoy her by false pretext although in essence the living entity is unable to enjoy. He is eternally the servitor of the Lord and when he forgets this position at heart only he thinks of enjoying the material world but factually he is in illusion. The Lord descends to eradicate this false sense of enjoyment of conditioned soul and thus reclaims him again back to Godhead. That is the all merciful nature of the Lord for the fallen souls.

*Tatha aym cha avatars te bhuvo bhara jihirshaya
Swanam cha ananaya bhavanam anudhyanya cha asakrit.*

Tatha—thus, Ayam—this, Cha—and, Avatara—incarnation, Te—your, Bhuvo—of the material world, Bhara—burden, Jihirshaya—for the matter of removing, Swanam—of the friends, Ananyabhavanam—and of the exclusive devotees, Anudhyanya—for remembering repeatedly, Cha—and, Asakrit—fully satisfied.

Thus your descent as an incarnation is just to remove the burden of the world as well as for the benefit of your own men and specially of those who are your exclusive devotees, who are constantly rapt in meditation for you.

It appears that the Lord is partial to His devotees. Every one is related with the Lord. He is equal to every one and yet He is more inclined to His own men and devotees. The Lord is every one's father. No body can be His father and yet no body can be his son. His devotees are His kinsmen and His devotees are His relations. This is His transcendental pastimes. It has nothing to do with mundane ideas of relations, fatherhood or anything like that. As mentioned above the Lord is above the modes of material nature and as such there is nothing mundane when we call His kinsmen and relations in devotional service.

*Kim idam swit kuto beti devadeva na vedmi aham
Sarbat mukham ayati tejah parama darunah.*

Kim—what is, Idam—this, Swit—does it come, Kuto—where from, Beti—be either, Devadeva—oh the Lord of the lords, Na—not, Vedmi—do I know, Aham—I, Sarbat—all round, Mukham—directions, Ayati—coming from, Tejah—effulgence, Parama—very much, Darunah—dangerous.

Oh the Lord of lords (Krishna), how this all round dangerous effulgence coming out and where does it come from? I do not understand it. (please tell me)

Anything that may be presented before the Personality of Godhead may be so done after due presentation of respectful prayers. That is the standard procedure and Sri Arjuna although an intimate friend of the Lord, is observing the system for general information.

*Sri Bhagwan Uvacha
Bethwa idam drona putrasya brahman agram pradarshitam
Na eva asou veda samharam pranabadha upastithe*

Sri Bhagawan—the Supreme Personality of Godhead, Uvacha—said, Bethwa—just know it from me, Idam—this, Dronaputrasya—of the son of Drona, Brahma-mastram—hymns of brahma weapon (nuclear), Pradarshitam—exhibited. Na—not, Eva—even, Asou—he, Veda—know it, Samaharam—retraction, Pranabadha—extinction of life, Upastithe—being imminent.

The Supreme Personality of Godhead said—"just know it from Me that it is an act of the son of Drona by throwing the hymns of nuclear energy (Brahmastra) and the fellow does not know how to retract the glare. He has done it helplessly being afraid of imminent extinction of life.

The Brahmastra is similar to the modern nuclear weapon manipulated by atomic energy. The atomic energy works wholly on total combustibility and so also the Brahmastra also acts. It creates an intolerable heat similar to the atomic radiation but the difference is that atomic bombs are gross type of nuclear weapons, whereas Brahmastra is a subtle type of weapon produced by chanting the relative hymns. It is a different science and in the days gone by such science was cultivated in the land of Bharatvarsa. The subtle science of chanting hymns is also material and it has yet to be known by the modern material scientists. Subtle material science is not spiritual but it has direct relation with spiritual method which is still more subtler. Such subtle chanter of the hymns did know bothwise namely how to apply the weapon as well as how to retract it. That was perfect knowledge. But the son of Dronacharya who made use of this subtle science did not know how to retract. He applied it being afraid of his imminent death and thus the practice was not only improper but also irreligious. As a son of Brahmin he should not have so many mistakes and for such gross negligence of duty he was to be punished by the Lord Himself.

*Na hi asya anyatamam kimchid agram pratia vakarsanam
Jahi astra tejah unnadham astrajna hi astratejasa.*

Na—not, Hi—certainly, Asya—of it, Anyatamam—other, Kimchid—anything, Agram—weapon, Prati—counter, Avakarsanam—reactionary, Jahi—get it subsided, Astrateja—the glare of this weapon, Unnadham—very powerful, Astrajna—oh the expert in military science, Hi—as a matter of fact, Astratejasa—by the influence of your weapon.

(The Lord said) Oh Arjuna there is no other weapon except the Brahmastra to counter act the action of a Brahmastra and therefore, as you are well expert in the military science, get the glare of the weapon subsided by the influence of your weapon as a matter of fact.

For the atomic bombs there is no counter weapon which can neutralise the effects, But by subtle science the action of similar Brahmastra could be

Seventh Chapter - The Son of Drona Punished Continued

counter acted and those who were expert in the military science in those days could also counter act the danger of atomic bomb like Brahmastram. Son of Dronacharya did not know the art of counter acting the weapon and therefore, Arjuna was asked to counter act it by the power of his own weapon.

Sri Suta Uvacha

Srutwa bhagawata proktam phalgunah paraviraha

Sprista apas tam parikramya brahmam brahmastram sandadhe.

Sri Suta—Suta Goswami, Uvacha—said, Srutwa—after hearing, Bhagawata—by the personality of Godhead, Proktam—what was said, Phalgunah—another name of Sri Arjuna. Paraviraha—the killer of opposing warrior, Pristwa—after touching, Apas—water, Tam—him, Parikramya—circumbulating, Brahmam—the Supreme Lord, Brahmastram—the supreme weapon, Sandadhe—acted on.

Sri Suta Goswami said, "Thus hearing from the personality of Godhead Arjuna touched water for purification and after circumbulating Lord Sri Krishna he acted on the Brahma weapon for counteracting the opposite one."

Samhatya anyonyam ubhayas tejasi sara samvrite

Avritya rodashi khamcha vavritate arka bahnibat.

Samhatya—by combination of, Anyonyam—one another, Ubhaya—of both, Tejasi—the glares, Sara—weapons, Samvrite—covering, Avritya—covering, Rodashi—the complete firmament, Khamcha—the outer space also, Babridhate—increasing, Arka—the sun globe, Bahnibat—like the fire.

Thus by combination of the rays of the two Brahmastras there was an encirclement of excessive fire like in the disc of the Sun globe and it covered all round the outer space and the whole firmament of planets.

The heat created by the flash of Brahmastra resembles the fire in the sun globe which is exhibited at time of annihilation of the cosmos. Radiation of atomic energy is very much insignificant in comparison with the heat produced by the Brahmastra. The atomic bomb explosion can utmost blow up one globe only but the heat produced by the Brahmastra can destroy the whole cosmic situation. The comparison is, therefore, made with the heat at the time of annihilation.

Dristwa astra tejas tu tayo strin lokan pradahan mahat

Dahyamanah prajah sarbah sambartakam amansata.

Dristwa—thus seeing, Astra—weapon, Tejas—heat, Tu—but, Tayo—of the both, Strin—three, Lokan—planets, Pradahan—blazing, Mahat—severely, Dahyamanah—burning, Prajah—Population, Sarbah—all over the, Samvartakam—the name of the fire which devastates during annihilation of the universe, Amansata—began to think.

All the population of the three worlds thus feeling a severe burning sensation by the combination of the heat of the weapons, began to think of the Samvartaka fire which takes place during the time of annihilation.

The three worlds are the upper, lower and the intermediate position of the planets of the universe. Although the Brahmastra was released on this earth the heat produced by the combination of both weapons covered all over the universe and all population on all the different planets began to feel the heat excessively and compared it with that of the Sambartaka fire. No planet is therefore without living being as it is contemplated by the less intelligent materialistic men.

Praja upadrapam alakhya loka byatikaram chatam

Matam cha vasudevasya samjahara arjuna dwayam.

Praja—the people in general, Upadrapam—disturbance, Alakhya—having seen it, Loka—the planets, Byatikaram—destruction, Cha—also, Tam—that, Vasudevasya—of Vasudeva Sri Krishna, Samjahara—retracted, Arjuna—of the name, Dwayam—both the weapons.

Arjuna, thus seeing the disturbance of the people in general also imminent destruction of the planets, at once retracted both the Brahmastra weapons because Lord Sri Krishna expressed His opinion in that way.

The theory that the modern atomic bomb explosions can annihilate the world is a childish imagination. First of all the atomic energy is not so powerful as to destroy the world. And the second thing is that ultimately it rests on the supreme will of the Supreme Lord because without His will or sanction nothing can be built up or destroyed. It is foolish also to think that natural laws are ultimately powerful. The material nature's law works under the direction of the Lord as it is confirmed in the Bhagwat Geeta. The Lord says there that natural laws work under His supervision. The world can be destroyed only by the will of the Lord and not by the whims of tiny politicians. Lord Sri Krishna desired that the weapons released by both Droni and Arjuna may be withdrawn and it was carried by Arjuna at once. Similarly there are many agents of the All powerful Lord and by His will only one can execute what He desires and what to speak of Himself.

Tata asadya tarasa darunam goutami sutam

Babandha amarsha tamraksha pashum rasanaya yatha.

Tata—thereupon, Asadya—arrested, Tarasa—dexterously, Darunam—dangerous, Goutamisutam—the son of Goutami, Babandh—bound up, Amarsha—angry, Tamraksha—with copper red eyes, Pashum—animal, Rasanaya—by ropes, Yatha—as it were.

By anger Arjun's eyes seemed to be red balls of copper and he dexterously arrested the son of Goutami in the manner as it were an animal is bound up by ropes;

Aswathama's mother Kripa was born in the family of Goutama. The significant word in this sloka is that Aswathama was caught and bound up by ropes like an animal. According to Sridhar Swami Arjuna was duty bound to catch this son of Brahmin like an animal as a part of his duty (Dharma). This suggestion of Sridhar Swami is also confirmed in the later statement of Sri Krishna. Aswathama was a bonafide son of Dronacharya and Kripa but because he had degraded himself to a lower status of life it was apt to treat him as an animal and not as a Brahmin simply on account of his high parentage of being the son of a great Brahmin Dronacharya.

Sibiraya ninisantam rajjwa baddha ripum balat

Praha arjunam prakupito bhagaban ambujekhanam

Sibiraya—on the way of military camp, Ninisantam—while bringing him, Rajjwa—by the ropes, Baddha—bound up, Ripum—the enemy, Balat—by force, Praha—said, Arjunam,—unto Arjuna, Prakupito—in angry mood, Bhagawan—the personality of Godhead, ambujekhanam—who looks with His lotus eyes.

When Arjuna after arresting Aswathama wanted to take him towards the military camp side, the Personality of Godhead Sri Krishna, who looks on with His lotus eyes, said him (Arjuna) in an angry mood.

Both Arjuna and Lord Sri Krishna is described here in angry mood; but the difference is that Arjuna's eyes were seemed to be like balls of red copper whereas the eyes of the Lord are described as the lotus. This means that angry mood of Arjuna and that of the Lord are not on the same level. The Lord is Transcendence and as such He is Absolute in any stage. His anger is not equal to the anger of a conditioned living being within the modes of qualitative material nature. Because He is Absolute both in His anger and pleasure are all the same. His anger is not exhibited in the three modes of material nature. It is only a sign of His bent of mind towards the cause of His devotee because that is His transcendental nature. Therefore, even He is angry upon many a body, the object of anger is blessed. He is unchanged in all circumstances.

Mainam partha arhasi tratum brahmabandhum imam jahi

Ja asou anagasah suptan abadhrit nishi valakan.

Mainam—never unto him, Partha—oh Arjuna, Arhasi—ought to, Tratum—give release, Brahmabandhum—a relative of a Brahmin, Imam—him, Jahi—kill, Ja—he (who has) Asou—those, Anagasah—faultless, Suptan—while sleeping, Avadhrit—got killed, Nishi—at night, valakan—the boys.

Lord Sri Krishna said, "Oh Arjuna you ought not to show any mercy for his releasing this relative of a Brahmin who has killed innocent and sleeping boys without any fault."

The Brahmabandhu is significant. A person who happens to take birth in the family of a Brahman but is not qualified enough to be called a Brahmin is addressed as the relative of a Brahmin and not as a Brahmin. The son of a High court judge is not virtually a high court judge but there is no harm to address a high court judge's son, as a relative of the Hon. Justice. Therefore, as by birth only one does not become a high court judge, so also one does not become a Brahmin simply by birth right but by acquiring the necessary qualification of a Brahmin. As the high court judgeship is a post for the qualified man so also the post of a Brahmin is attainable by qualification only. The Shastra enjoins that even if such good qualifications are seen in a person born in the family of other than a Brahmin, the qualified man has to be accepted as a Brahmin and similarly if a person born in the family of a Brahmin, is void of Brahminical qualification, must be treated as a non-Brahmin or in better terms a relative of a Brahmin! Lord Sri Krishna the Supreme Authority of all religious principles the Vedas, has personally pointed out this differences and he is about to explain the reason for this in the following slokas.

Mattam pramattam unmattam suptam valam striam jadam

Prapannam viratham bhitam na ripum hanti dharmavit.

Mattam—careless, Pramattam—intoxicated, Unmattam—insane, Suptam—asleep, Valam—boy, Striam—woman, Jadam—foolish, Prapannam—surrendered, Viratham—one who has lost his chariot, Bhitam—afraid of, Sa—not, Ripum—enemy, Hanti—kill, Dharmavit—one who knows the principles of religiosity.

A person, who knows the principles of religiosity, does not kill an enemy who is careless, intoxicated, insane, asleep, a boy, a woman, a foolish creature, a surrendered soul, devoid of his chariot, afraid of etc.

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An enemy who does not resist is never killed by a warrior who knows the principles of religion. Formerly battles were fought on the principles of religion and not for the sake of sense gratification. If the enemy happened to be intoxicated, asleep etc. as above mentioned, he was never to be killed. These are some the codes of religious war. Formerly war was never declared by the whims of selfish political leaders but it was carried on religious principle free from all vices. Violence carried on religious principles is far superior than so-called non violence.

*Swapranam jah parapranaiah prapushnati aghrinah khalah
Tadbhdhas tasya hi shreyo jad doshat yatiadhah puman.*

Swapranam—one's own life, Jah—one who, Parapranaiah—at the cost of other's life, Prapushnati—maintains properly, Aghrinah—shameless, Khalah—wreched. Tadbhdha—killing of him, Tasya—his, Hi—certainly, Shreyo—well being, Jad—by which, Doshat—by the fault, Yati—goes, Adhah—downwards, Puman—a person.

A cruel and wreched person who maintains his existence properly at the cost of other's life, deserves being killed; because such action is for his well being otherwise he shall go down by his own actions.

Life for life is just punishment for a person who cruelly and shamelessly lives at the cost of other's life. Political morality is to punish a person by life sentence in order to save a cruel person from going down to hell. A murderer is condemned to life sentence by the state is good for the culprit because he will have not to suffer for his act of murdering in his next life. Such life sentence for the murderer is the lowest possible punishment offered to him and it is said in the Smriti Shastras that men, who are punished by the King on the principle of life for life,—are purified of all their sins so much so that they may be eligible for being promoted in the planet of heaven as others do reach there by virtuous acts. According to Manu the great author of civic codes and religious principles, even the killer of an animal is to be considered as a murderer because animal food is never meant for the civilized man whose prime duty is to prepare himself for going back to Godhead. He says that in the act of killing an animal, there is regular conspiracy of the party of sinners and all of them are liable to be punished as murderer exactly like the party of conspirators who kill a human being combinedly. Such parties of combined murderers namely one who gives permission for bringing an animal, one who kills the animal, one who sells the slaughtered animal, one who cooks the animal, one who administers distribution of the food stuff and at last one who eats such cooked animal food, all are combined party of murderer and all of them are liable to be punished by the laws of nature. No body can create a living being in spite of all his advancement of material science and therefore no body has right to kill a living being by one's independent whims. For the animal eaters the scriptures have sanctioned restricted animal sacrifices only and such sanctions are there just for restricting the opening of slaughter houses and not for encouraging animal killing. The procedure under which animal sacrifice is allowed in the scriptures, is good both for the animal sacrificed and the animal eaters. It is good for the animal in the sense that the sacrificed animal is at once promoted to human form of life after being sacrificed at the altar, and the animal eater is saved from grosser type of sins by eating meats supplied by organised slaughter house which is ghastly place for breeding all kinds of material afflictions to the society, country and to the people in general. The material world is itself a place always full of anxieties and by encouraging animal slaughter the whole atmosphere becomes polluted more and more by periodical war, pestilence, famine and many such unwanted calamities.

*Pratisrutam cha bhavata panchalyai srinwata mama
Aharisheya siras tasya yaste manini putraha.*

Pratisrutam—it is promised, Bhavata—by you, Panchalyai—unto the daughter of the king of Panchala (Droupadi), Srinwatam—which was heard, Mama—by me personally, Aharisheya—must I bring, Sirasam—the head, Tasya—of him, Yas—whom, te—your, Manini—consider, Putraha—the killer of your sons.

Lord Srikrishna said, "You have also promised to Droupadi, which I have personally heard, that you would bring forth the head of the killer of the sons of Droupadi."

*Tadasou badyatam papa ataatayee atma bandhuha
Bhartuscha vipriyam vira kritavan kulapansanah.*

Tad—therefore, Asou—this man, Papa—the sinner, Ataatayee—assaulter, Atma—own, Bandhuha—killer of sons, Bhartus—of the master, Cha—also, Vipriyam—having not satisfied, Vira—oh the warrior, Kritavan—one who has done it, Kulapansanah—the burnt remnants of the family.

Therefore this man is the assaulter and murderer of your won family members. Not only that he has also dissatisfied his master and is also the burnt remnants of his family. Kill him immediately.

The son of Dronacharya is condemned here as the burnt remnants of his family. The good name of Dronacharya is very much respectful. Although he joined the enemy camp still Dronacharya was held always respectful for the

Pandavas and Arjuna saluted him before beginning the fight with Dronacharya even. There was nothing wrong in that way. But the son of Dronacharya degraded himself from family's good name for doing acts which are never done by the Dwijas or the twice-born higher castes. Aswathama the son of Dronacharya committed murder by killing five sleeping sons of Droupadi by which he dissatisfied his master Duryodhan who never approved of the heinous act of killing the five sleeping sons of the Pandvas. This means that Aswathama became an assaulter of Arjuna's own family members and as such he was liable to be punished by him. In the Sastras, the atataee, who attacks without notice or kills from the back or one who sets fire in another's house or kidnaps one's wife,—is condemned to death and these facts are reminded by Krishna to Arjuna so that he might take notice of these facts and do the needful.

*Suta Uvacha
Evam parikshata dharmam parthah krishnena choditah
Naichhat hantum guru sutam yadyapi atmahanam mohan.*

Suta—Suta Goswami, Uvacha—said, Evam—thus, Parikshata—being examined. Dharmam—in the matter of duty, Partha—Sri Arjuna, Krishnena—by lord Krishna, Chodita—being encouraged, Naichhat—did not like, Hantum—to kill, Gurusutam—the son of his teacher, Yadyapi—although, Atamahanam—murderer of sons, Mohan—very great.

In spite of thus being encouraged and examined in religiosity by Lord Krishna for killing the son of Dronacharya, Arjuna himself a great soul did not like the idea of killing him although he was a heinous murderer of his family members.

Arjuna was a great soul undoubtedly which is proved here also. He is encouraged herein personally by the Lord in the matter of killing the son of Drona but Arjuna considers the right path that the son of his great teacher may be spared for only qualification that he happens to be the son of Dronacharya and even though he is unworthy son of a great family. He has had done all sorts of heinous acts whimsically for no one's benefit.

Lord Sri Krishna encouraged Arjuna outwardly just to test Arjuna's sense of duty. It is not that Arjuna was incomplete in the sense of his duty neither it is that Lord Sri Krishna was unaware of Arjuna's sense of duty. But it is just to manifest the faith in duty of a pure devotee of the Lord, Lord Sri Krishna put to test many of His pure devotees just to magnify the sense of duty of such pure devotees. The Gopis were also put to such test as well as Prahalad Moharaj also was put to such test. But all such pure devotees came out successful in the respective tests by the Lord.

*Atha upetya swa sibiram Gobinda priya sarathi
Nyabedayat tat priyai sochayanti atmajan hatan.*

Atha—thereafter, Upetya—having reached, Swa—own, Sibiram—camp, Govinda—one who enlivens the senses (Lord Sri Krishna) Priya—dear, Sarathi—the chariotman, Nyabedayat—entrusted to, Tat—him, Priyai—unto the dear, Sochayanti—lamenting for, Atmayan—own sons, Hatan—murdered.

Thereafter reaching his own camp Arjuna along with his dear friend and chariotman (Sri Krishna), entrusted the murderer unto his dear wife who was lamenting for her murdered sons.

Transcendental relation of Arjuna with Krishna is of dearest friendship. In the Bhagwat Geeta the Lord has Himself claimed Arjuna as the dear most friend. Every living being is thus related with the Supreme Lord by some sort of affectionate relation either as servant or as friend or as parents or as an object of conjugal love. Every one thus can enjoy the company of the Lord in the spiritual realm if at all any one desires for this happy relation and sincerely tries for it in the process of the Bhaktiyoga.

*Suta uvacha
Tatha ahritam pasubat pasabaddham
Abang mukham karma jugupsitena
Nirikshya krishna apakritam guro suta
Vama swabhava kripaya nanama cha.*

Suta uvacha—Suta Goswami said, Tatha—thus, Ahritam—brought in, Pasubat—like an animal, Pasabaddham—tied up with ropes, Abang mukham—without any word in the mouth, Karma—activities, Jugupsitena—being heinous, Nirikshya—by seeing, Krishna—Droupadi, Guro—the teacher, Suta—son, Vama—beautiful, Swabhava—nature, Kripaya—out of compassion, Nanama—offered obeisance.

Suta Goswami said, "Thus being brought there like an animal tied up with ropes, and silent for the matter of enacting the most inglorious murder, Aswathama was seen by Droupadi. She is naturally good and well behaved specially on account of female nature and thus she showed due respect to a Brahmin and thus said."

Although Aswathama was condemned by the Lord Himself and was brought by Arjuna just in the manner of a culprit without any respect for the son of a Brahmin or that of the teacher, but when he was brought before Srimati Droupadi although berieved for the murder of her sons and although the

murderer, was present before her, she could not withdraw the due respect generally offered to a Brahmin or to the Son of a Brahmin. This is due to her mild nature as woman. The woman as a class is good as a boy and, therefore, they have no such discriminatory power like the man. Aswatthama proved himself as the unworthy son of Dronacharya or that of a Brahmin and for this reason he was condemned by the greatest authority Lord Sri Krishna and yet a mild woman could not withdraw her natural courtesy for a Brahmin.

Even up to date in a Hindu family the woman shows proper respect to the Brahmin caste, however, fallen and heinous such Brahmabhandhu may be. But the men as a class have begun their protest against a Brahmabandhu who is born in the family of a good Brahmin but by a action he is less than a Sudra.

The specific word used in this sloka is Bama Swabhava mild and gentle by nature. A good man or woman accepts anything very easily but an average man of intelligence does not do so. But any way we should not give up our reason and discreminatory power for the matter of being gentle. One must have good discreminatory power for judging a thing on its merit. We may not follow the mild nature of an woman and thereby accept one thing which is not genuine. Aswatthama may be respected by a good natured woman but that does not mean that he is as good as a genuine Brahmin.

*Uvacha cha asahanti asya bandhana anayanam satee
Muchyatham muchyatam esha brahmanah nitaaam guruh.*

Uvacha—said, Cha—and, Asahanti—being unbearable for her, Asya—his, Bandhana—being bound up, Anayanam—bringing him, Satee—the devoted, Muchyatam—just get him released, Brahmanah—a brahmin, Nitaram—our, Guruh—teacher.

She said because of being a devoted lady "Get him released get him released because he is a Brahmin our spiritual master." She could not tolerate of Aswatthama's being bound up by ropes.

As soon as Aswatthama was brought before Droupadi the devoted lady, she thought it intolerable that a Brahmin should be arrested like a culprit and brought before her in that condition. Specially when the Brahmin happened to become a teacher's son.

Arjuna arrested Aswatthama knowing it perfectly well that he was the son of a Brahmin like Dronacharya. So also Krishna knew him to be so but both of them condemned the murderer without any consideration of his becoming the son of a Brahmin. Because according to revealed scriptures a teacher or spiritual master is liable to be rejected if such teacher or spiritual master proves himself unworthy of the position of a Guru or spiritual master. A Guru is called also an Acharya or the person who has personally assimilated all the essence of Shastras and has helped his disciples to adopt the ways. As such Aswatthama failed to discharge the duties of a Brahmin or teacher and therefore he is liable to be rejected from the exalted position of a Brahmin. On this consideration both Lord Sri Krishna and Arjuna were right in the matter of condemning Aswatthama. But to a good lady like Droupadi the matter was considered not from the angle of Shastric vision but she took it as matter of custom. By custom Aswatthama was offered the same respect as it was offered to his father. It was so because generally the people accept, the son of a Brahmin as real Brahmin by sentiment only. Factually the matter is different. A brahmin is accepted on the merit of qualification and not on the merit of one's becoming the son of a Brahmin.

But in spite of all these Droupadi desired that Aswatthama should be at once released and it was all the same a good sentiment for her better than any body else. This means that a devotee of the Lord can tolerate all sorts of tribulation personally but still such devotees are never unkind to others even to the enemy. These are the characteristics of one who is a pure devotee of the Lord.

*Sarahasyo dhanurvedah savisargo upasamyamah
Astra gramas cha bhavata sikshito yat anugrahat.*

Sarahasyah—confidential, Dhanurveda—knowledge in the art of manipulating bows and arrow, Visarga—releasing, Upasamyamah—controlling, Astra—weapons, Grams—all kinds of, Cha—and, Bhavata —by yourself, Sikshito—learnt, Yat—by whose, Anugrahat—mercy of.

One (Dronacharya) by whose mercy the military art of throwing arrows along with its confidential art of controlling etc. were learnt by you.

Dhanurveda or the military science were taught by Dronacharya with all its confidential parts of throwing and controlling by vedic hymns. Gross military science is dependant on material weapons but finer than that is the art of throwing the arrows saturated with vedic hymns which act more effectively than the gross material weapons like machine guns or atomic bombs. The control is made by Vedic mantras or transcendental science of sound. It is learnt from the scriptures like Ramayana that Moharaj Dasarath the father of Lerd Sri Rama used to control arrow by sound only. He could pierce his arrow even by hearing the sound only without seeing the object. So this is a finer military science than the gross material military weapons used now a days. Arjuna was taught all these confidential parts of the military science and, therefore, Droupadi wished that Arjuna should feel obliged to Acharya Drona for all these benefits. And in the absence of Dronacharya his son is the

representative. That was the opinion of the good lady Droupadi. It may be argued why Dronacharya a rigid Brahmin should be a teacher in military science. But the reply is that a Brahmin shall become teacher never mind what the department of knowledge is. A learned Brahmin shall become a teacher, a priest and the receipt of charity. A bonafide Brahmin is authorised to accept such profession.

*Sa eva bhagwan Dronah prajarupena vartate
Tasya atmanor ardhant patni aste na anugat virasuh kripa.*

Sa—he, Eva—certainly, Dronah—Dronacharya, Prajarupena—in form of his son Aswatthama, Vartate—is existing, Tasya—his, Atmanar—of the body, Ardhant—half, Patni—wife, Aste—living, Na— no, Agat—undertook, Virasuh—having the son present, Kripa—sister of Kripacharya.
TRANSLATION

He (Lord Dronacharya) is certainly still existing represented by his son and his better half wife Kripa did not undergo a Sati with him for the reason that she had his son.

Wife of Dronacharya Kripa is the sister of Kripacharya. A devoted wife who is according to revealed scripture, the better half of her husband, is justified to embrace voluntary death along with her husband if she is without any issue; but in the case of the wife of Dronacharya she did not undergo such trial because she had her son the representative of her husband. A widow is so-called if there is a son representative of her husband existing. So in either case Aswatthama is the representative of Dronacharya and therefore, killing of Aswatthama is killing of Dronacharya That was the argument of Droupadi against the killing of Aswatthama.

*Tad dharmajna mohabhaga bhavadvi gouravam kulam
Brijinam na arhati praptum puujyam vandyam abhikshnasah.*

Tad—therefore, Dharmajna—one who is aware of the principles of religiosity, Mohabhaga—the most fortunate, Bhavadbhi—by your goodself, Gouravam—glorified, Kulam—the family, Brijinam—that which is painful, Na—not, Arhati—does deserve, Praptum—for obtaining, Puujyam—the worshipful, Vandyam—respectful, Abhikshnasah—constantly.

Oh the most fortunate and knower of the principles of religion it does not behave well for you to invoke the causes of grief upon the glorious family-member who is always respectful and worshipful.

A slight insult for a respectable family is sufficient to invoke grief upon such men. Therefore, a cultured man should always be careful to deal with such worshipful family members.

*Ma arorid asya janani goutami patidevata
Yatha aham mrita vatsa rodimi ashrumukhi muhuh.*

Ma—do not, Arorid—make crying, Asya—his, Janani—mother, Goutami—the wife of Drona, Yatha—as as, Aham—myself, Mritavatsa—one whose child is dead, Arta—distressed, Rodimi—crying, Ashrumukhi—tears in the eyes, Muhuh—constantly.

My lord do not make her, the wife of Dronacharya, crying like me. I am berieved for the death of my sons and she may not however be crying like me constantly with tears in the eyes.

Sympathetic good lady as she is Srimati Droupdi did not want to put the wife of Dronacharya in the same position of childlessness, both from the point of motherly feeling as well as from the respectable position held by the wife of Dronacharya.

*Yaih kopitam brahmakulam rajanyai ajita atmahhi
Tat kulam pradahati ashu sanubandham sucharpitam.*

Yaih—by those, Kopitam—enraged, Brahmakulam—the order of the Brahmins, Rajanyai—by the administrative order, Ajita—unrestricted, Atmahhi—by oneself, Tat—that, Kulam—family, Pradahati—is burnt up, Ashu—within no time, Sanubandham—together with family members, Sucharpitam—being put into agrievement.

If the administrative kingly order who are unrestricted in the matter of sense control, do offend the Brahmin order and thus enrage them then the fire of that enragement burns up the whole body of such royal family, putting them in agrievement.

The Brahmin order of the society or the spiritually advanced caste or community and the members of such highly elevated family were always held in great eastem by the other subordinate castes namely the administrative kingly order, merchantile order or the labourers.

*Suta Uvacha
Dharmyam nayam sakarunam nirvalikam saman mahat
Raja dharmasutah rajnyah pratyandant vachos dwijah.*

Suta Uvach—Suta Goswami Said, Dharmyam—just to the principles of religiosity, Nayam—justice, Sakarunam—full of mercy, Raja—the king, Dharmasuta—son, Samam—equity, Mahat—glorious, Nirvalikam—without

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any duplicity, of Dharma, Rajnyah—by the queen, Pratyandant—supported, Vachos—statements, Dwijah—oh the brahmins.

Suta Goswami said "Oh the Brallmins, the king Judhishtira fully supported the statements of the queen as they were just to the principles of religiosity, justified, full of mercy, without any duplicity, full with equity, and glorious."

Maharaja Judhishtir wha was the son of Dharmaraj or Yamraj fully supported the words of Droupadi the queen because the queen just to the principles of religiosity asked Arjuna to release Aswathama from being tied with ropes. One should not tolerate such humility of the member of a great family. Such consideration was just for the reason that Arjuna and the family were indebted to the family of Dronacharya on account of Arjuna's learning the military science from him. If ungratefulness was shown to such benevolent family it was not at all justified from moral standpoint. It was merciful because the wife of Dronacharya who was the half body of the great soul must be treated with compassion and she should not be put into grief on account of her sons's death. That was full of compassion. Such statements of Droupadi was without any duplicity because actions should be taken with full knowledge of the facts. Feeling of equality was there because Droupadi spoke all such words out of her personal experience. A barren woman cannot understand the grief of a mother. Droupadi was herself a mother and therefore her calculation of the depth of grief of Kiripi was quite right to the point. And it was glorious because she wanted to show proper respect to a great family.

*Nakulah Sahadevas cha yuyudhanah dhananjayah
Bhagawan Devakiputra ye cha annye yas cha yositah*

Nakulah—of the name, Sahadevas—of the name, Cha—and, Yuyudhanah—satyaki, Dhanajayah—Arjuna, Bhagwan—the personality of Godhead, Devakiputra—the son of Devaki Lord Sri Krishna, ye—those, Annye—others, Yas—those, Cha—and, Yoshitah—ladies,

The younger brothers of the King, Nakula and Sahadeva and so also Satyaki and Arjuna including the personality of Godhead Lord Sri Krishna the son of Devaki and others and the ladies all were unanimous with the King.

*Tatra aha amarshita Bhimah tasya shreyan badhah smritah
Na bhartur na atmanas cha ya ahanan suptan shisun britha.*

Tatra—thereupon, Aha—said, Amarshita—in angry mood, Bhimah—of the name, Tasya—his, Shreyan—ultimate good, Badhah—killing. Smritah—recorded, Na—not. Bhartur—of the master, Na—neither, Atmanah—of his own self, Yah—one who, Ahanan—killed, Suptan—sleeping, Shisun—children, Britha—without any purpose.

Bhima disagreed with them and recommended killing of this culprit who had murdered the sleeping children without any purpose either for his master for his own interest.

*Nisamya bheema gaditam droupadyas cha chaturbhujah
Alokya badanam sakhyur idam aha hasan niba.*

Nisamya—just after hearing, Bheema—of the name, Gaditam—spoken by, Droupadyas—of Droupadi, Cha—and, Chaturbhujah—the fourhanded (Personality of Godhead), Alokya—having seen, Vadanam—the face, Sakhyur—of his friend, Idam—this, Aha—said, Hasan—smiling, Iba—as if.

Chaturbhujah or the Personality of Godhead just after hearing the words spoken by Bheema, Droupadi and others saw the face of His dear friend (Arjuna) and began to speak as if smiling.

Lord Sri Krishna had two hands and why He is designated as four handed is explained by Sridhar Swami that both Bheema and Droupadi held opposite views in the case of killing Aswathama. Bheema wanted that he should at once be killed while Droupadi wanted to save him. We should imagine as if Bheema is ready to kill while Droupadi is obstructing. And in order to prevent both of them the Lord had to discover another two hands just to stop both Bheema and Droupadi in their respective activities. Originally as Primeval Lord Sri Krishna displays only two hands but in His Narayan feature He exhibits fourhands. In His Narayan feature He resides with His devotees in the Vaikuntha planets while in His original Sri Krishna feature He resides in the Krishnaloka planet far and far above the Vaikuntha planets in the spiritual sky. Therefore, if Sri Krishna is called Chaturbhujah there is no contradiction. Because if need be He can display hundreds of hands as He exhibited in His Viswarupa shown to Arjuna. Therefore, one who can display hundreds and thousands of hands, can also manifest four hands also whenever it is needed.

When Arjuna was perplexed in the matter of deciding what to do with Aswathama, Lord Sri Krishna as very dear friend of Arjuna voluntarily took up the matter and just to make a solution was smiling also. So to deliver His dear friend from the perplexities, He began to say as follows:—

*Sri Bhagwan Uvacha—
Brahmabandhur na hantabya atatayee badharhanha
Maya eva ubhayam amnatam pari pahi anusasanam*

*Kuru pratirutam satyam yat tat santwayatam priyam
Priyam cha bheemasensya panchalya mahyam eva cha.*

Sri Bhagwan—the personality of Godhead, Uvacha—said, Brahmabandhu—the relative of a Brahmin, Na—not, Hantabya—to be killed, Atatayee—the aggressor, Badharhanam—is due to be killed, Maya—by me, Eva—certainly, Ubhayam—both. Amnatam—described according to rulings of the authority, Paripahi—just carry out, Anwasanam—rulings, Kuru—just abide by, Pratirutam—as promised by, Satyam—truth, Yattat—that which, Santwayatam—while pacifying, Priyam—dear wife, Priyam—satisfaction, Cha—also, Bheemasensya—of Sri Bheemasena, Panchalya—of Draupadi, Mahyam—unto Me also, Eva—certainly.

The Personality of Godhead Sri Krishna said "A friend of a Brahmin is not to be killed but if he is aggressor he must be killed. All these rulings are there in the scriptures and you have to do things accordingly. You have also to fulfil your promise what you have had made to your dear wife as well as you have to do things to the satisfaction of Bheemasena as well as mine.

Perplexity of Arjuna was there because the same man namely Awatthamch was the object of being killed as well as not to be killed according to different rulings of the scriptures cited by different persons. As Brahmabandhu or worthless son of a Brahmin, Aswathama was not to be killed but he was at the same time an aggressor also. And according to the rulings of Manu an aggressor even though he is a Brahmin and what to say about the unworthy son of a Brahmin, he is to be killed. Dronacharya was certainly a Brahmin in the true sense of the term but still because he stood against in the battlefield he was killed. But here in the case of Aswathama although he was an aggressor at the present moment in front of Droupadi etc he stands without any fighting weapons and therefore the ruling is that an aggressor when he is without weapon or chariot he cannot be killed. All these were certainly perplexities. Besides that Arjuna had to keep his promise what he had made before Droupadi just to pacify her. As well as he had to satisfy both Bheema and Krishna who advised to kill him. This dilemma was present before Arjuna and the hint for solution was awarded by Krishna.

*Arjuna sahasa ajnaya harer harddam atha asina
Manim jahara murdhnnyam dwijasya saha murdhajam.*

Arjuna—of the name, Sahasa—just at that time, Ajnaya—knowing it, Harer—of the Lord, Atha—thus, Asina—by the sword, Manim—the jewel, Jahara—separated, Murdhnnyam—on the head, Dwijasya—of the twiceborn, Saha—with, Murdhajam—hairs.

Arjuna just at that time could understand the motive of the Lord by His equivocal orders and thus he with his sword separated the jewel on the head of Aswathama along with the hairs.

Contradictory opinions of different persons were impossible to be carried on. Therefore the via media way was selected by Arjuna by his sharp intelligence and he separated the jewel from the head of Aswathama which action is as good as to cut off his head and yet his life was saved for all practical purpose. Here Aswathama is indicated as the twice born. Certainly he was twice born but he fell down from his position and therefore he was properly punished.

*Vimuchya rasanabaddham balahatya hataprabham
Tejasa manina hinam sibirat niryapayat.*

Vimuchya—after getting him released, rasanabaddham—from the bondage of ropes, Balahatya—infanticide, Hataprabham—lost of lustre of the body, Tejasa—of the strength of, Manina—by the jewel, Hina—being deprived of, Sibirat—from the camp, Niryapayat—drove him out.

He was already lost of all bodily lustre on account of his infanticidal action; over and above he became by far less strengthened being deprived of the jewel on the head and thus being released from the bondage of ropes he was driven out of the camp.

Thus being insulted humiliated Aswathama was simultaneously killed and not killed by the intelligence of Lord Krishna and Arjuna.

*Vapanam dravina adanam sthanat nirya-panam tatha
Esa hi brahmabandhunam badho nanya sti daihikah.*

Vapanam—clearing the hairs from the head, Dravinam—wealth, Adanam—being taken or forfeited of, Sthanat—from the residence, Niryapanam—driving away, Tatha—also, Esa—all these, Hi—certainly, Brahmabandhunam—of the relatives of the Brahmin, Badho—killing, Na—not, Anya—any other method, Asti—there is, Daihikah—in the matter of the body.

Clearing of the hairs from the head, forfeiting of the wealth and driving away from the residence are the prescribed punishments for the relative of a Brahmin and there is no order for killing him by the body.

*Putra soka aturah sarve pandavah saha krishnaya
Swanam mritanam yat krityam chakrur nirharanadikam.*

Seventh Chapter - The Son of Drona Punished Continued

Putra—son, Soka—berievement, Aturah—overwhelmed with, Sarve—all of them, Pandavah—the sons of Pandu, Saha—along with Krishnaya—with Droupadi, Swanam—of the kinsmen, Mritanam—of the dead, Yat—what, Krityam—ought to be done, Chakrur—did perform, Nirharanadikam—undertakable.

Thereafter the sons of the Pandu along with Droupadi overwhelmed by berievement did perform all that were undertakable in the matter of the dead bodies of the relatives.

Thus end the Bhaktivedanta Purports of the First Canto Seventh Chapter of Srimad Bhagwatam in the matter of the Son of Drona Punished.

EIGHTH CHAPTER

Prayers by Queen Kunti and Parikshit Saved

Suta Uvach

*Atha te samparetanam swanam udakam ichhatam
Datum sakrishna gangayam puskritiya yayuh striyah.*

Suta Uvacha—Suta said. Atha—thus, Te—the Pandavas, Samparetanam—of the dead, Swanam—of the relatives, Udakam—water, Ichhatam—willing to have, Datum—to deliver, Sakrishna—along with Lord Krishna, Gangayam—on the Ganges, Puraskritiya—putting on the front, Yayuh—went, Striyah—the women,

Suta Goswami said, "Thereafter the Pandavas desiring to deliver water to the dead relatives who had desired for it, went to the Ganges along with Lord Krishna putting the ladies in the front."

Still up to date it is a custom in the Hindu society to go to the Ganges or to any other sacred river for taking bath when death occurs in the family. Each of the family members pours on a potful of the Ganges water to the departed soul and they go to the place in a procession keeping the ladies in the front. The Pandavas also followed the rules more than five thousands of years before. Lord Krishna being a cousin brother of the Pandavas He is also amongst the family members,

*Te niniodakam sarve vilapya cha bhrisam punah
Apluta haripadabja rajah puta sarit jale.*

Te—all of them, Niniaya—having offered, Odakam—water, Sarve—every one of them, Vilapya—having lamented, Bhrisam—sufficiently, Punah—again, Apluta—took bath, Haripadabja—lotus feet of the Lord, Rajah—dust, Puta—purified, Sarit—of the Ganges, Jale—in the water.

Thus lamenting over them sufficiently offering the water of the Ganges again they took bath in the Ganges whose water is sanctified on account of its being mixed with the dust of the lotus feet of the Lord.

*Tatrasinam kurupatim dhritiatastram sahanujam
Gandharim putra sokartam priatham Krishnam cha madhavah.*

Tatra—there, Asinam—sitting, Kurupatim—the king of the Kurus, Dhritarastram—of the name, Sahanujam—with younger brother, Gandharim—of the name, Putra—son, Sokartam—overtaken by berievment, Priatham—Kunti, Krishna—Droupadi, Cha—also, Madhavah—Lord Sri Krishna.

There the King of the Kurus Maharaj Judhisthir, along with his younger brothers was sitting and there were also Dhritarashtra, Gandhari, Kunti and Droupadi all overwhelmed with grief and therefore Lord Krishna.

The battle of Kurukshetra was fought between the family members and as such all affected persons were also family members like Maharaj Judhisthir and brothers, Kunti, Droupadi, Subhadra, Dhritarashtra, Gandhari and her daughter-in-laws etc. All the principal dead bodies were some way or other related with every one of them and therefore the family berievment was being observed all at a place. Lord Krishna was also one of them as cousin brother of the Pandavas and nephew of Kunti as well as brother of Subhadra etc. The Lord was, therefore, equally sympathetic for all of them and therefore He began to pacify them in the manner just befitting the situation.

*Santwayamasa munibhir hatabandhum sucharpitan
Bhutesu kalasya gatim darsayan na pratikriam.*

Santayamasa—pacified, Munibhir—along with the munis present there, Hatabandhun—those who lost their friends and relatives, Sucharpitan—all shocked and affected, Bhutesu—unto the living beings, Kalasya—of the supreme law of the Almighty, Gatim—reactions, Darsayan—demonstrated, Na—no, Pratikriam—remedial measures.

Lord Sri Krishna along with the munis began to pacify the shocked and affected persons demonstrating the stringent laws of the Almighty and its reaction on the living beings.

The stringent laws of nature under the order of the Supreme Personality of Godhead cannot be altered by any living entity. The living entities are eternally under the subjugation of the Almighty Lord. The Lord makes all the laws and order and these laws and orders are generally called Dharma or religiosity. No body can create any religious formula. Bonafide religion is to abide by the orders of the Lord. The Lord's order is clearly declared in the Bhagwat Geeta that every one may follow Him only or His orders and that will make all happy both materially and spiritually. So long we are in the material world it is our duty to follow the orders of the Lord and if by the Grace of the Lord we are liberated from the clutches of the material world, then in our liberated stage also we can render transcendental loving service unto the Lord. In our material stage we can neither see ourselves nor the Lord for want of spiritual vision. But when we are liberated from the material affection and are situated in our original spiritual form certainly we can see both ourselves as well as the Lord face to face. Mukti means to be reinstated in the original spiritual status after giving up material conception of life. Therefore, human life is specifically meant for qualifying ourselves for this

spiritual liberty. Unfortunately under the influence of illusory material energy we accept this spot-life for a few years only as our permanent existence and thus become illusioned in the matter of possessing so-called country, home, land, children, wife, community, wealth etc. which are false representations created by Maya (illusion). And under the dictation of Maya only we fight with one another for protecting these false possessions. By cultivating spiritual knowledge, when we can realise that we have nothing to do with all these material paraphernalia, at once we become free from the material attachment. And this clearance of the misgivings of material existence at once takes place by association of the Lord's devotees only who are able to inject the transcendental sound into the depth of the bewildered heart and thus make him practically liberated from all lamentation and illusion. That is the summary of pacifying measures for the affected persons by the reaction of stringent material laws, exhibited in the forms of birth, death, oldage and diseases insoluble factors of material existence. The victims of war namely the family members of the Kurus were lamenting over the problems of death and the Lord pacified them on the basis of knowledge.

*Sadhayitwa ajatasatroh swarajyam kitabair hritam
Ghatayitwa asato rajnah kachas parsa hata ayusah.*

Sadhayitwa—having executed, Ajatasatroh—of the one who has no enemy, Swarajyam—own kingdom, Kitabair—by the cleverish, (Duryodhana and party) Hritam—usurped, Ghatayitwa—having killed, Asah—the unscrupulous, Rajna—of the queen's, Kachas—bunch of hair, Sparsa—roughly handled, Hata—decreased of, Ayusah—by the duration of life.

The cleverish Duryodhana and party cunningly usurped the kingdom of Judhisthir who had no enemy. By the grace of the Lord the recover was executed and the unscrupulous kings who joined with Duryodhana were killed by him. Others also died on account of their duration of life being decreased for touching the bunch of hair of queen Droupadi.

In the glorious days or before the advent of the age of Kali, the Brahmin, the cow, the women, the children and the old men, all were properly given protection.

1. Protection of the Brahmin means to maintain the institution of Varna and Ashrama or the most scientific culture for attainment of successful goal of life.

2. Protection of cows means to get the miraculous form of food i.e., milk for maintaining the finer tissues of brain for understanding higher aims of life.

3. Protection of women means to maintain the chastity of society by which we can get good generation for peace, tranquility and progress of life.

4. Protection of children means to give the human form of life best chance for the matter of preparing the way of liberty from material bondage. Such protection of children begins from the very day of begetting a child by the purificatory process of Garbhadhan Samaskara the beginning of pure life.

5. Protection of old men means to give them chance to prepare themselves for better life after death. The complete outlook is based on the factors of successful humanity as against the civilization of polished cats and dogs.

Killing of these innocent creatures were totally forbidden because even by insulting them one loses one's duration of life. In the age of Kali they are not properly protected and, therefore, the duration of life of the present generation has shortened considerably. In the Bhagwat Geeta it is stated that when the women as a class become unchaste for want of proper protection there are unwanted children of the society and they are called Barna Sankaras. To insult a chaste woman means to bring about disaster in the formation of duration of life. Duhsasan a brother of Duryodhan insulted Droupadi an ideal chaste Lady and therefore the miscreants died untimely. These are some of the stringent laws of the Lord mentioned above.

*Yajayitwa aswamedhais tam trivir uttama kalpakaih
Tad yasah pavanam dikshu satamanyor iba attanot.*

Yajayitwa—by performing, Aswamedhais—Yajna in which a horse is sacrificed, Tam—him (King Judhisthir) Trivir—three, Uttama—best, Kalpakai—supplied with proper ingredients and performed by able priests, Tad—that, Yasah—fame, Pavana—virtuous, Dikshu—all directions, Satamanyor—like the one who performed one hundred such sacrifices, Iba—like, Atonat—performed.

Lord Shri Krishna thus caused three well performed Aswamedha Yajnas to be done by Moharaj Judhisthira and thus made his virtuous fame—glorified in all direction like that of Indra who performed such one hundred sacrifices.

This is something like preface of the performances of Aswamedha Yajna by Moharaj Judhisthir. The comparison of Moharaj Judhisthir with the king of heaven is significant. The king of heaven is thousands and thousands of times greater than Moharaj Judhisthir in opulence and still the fame of Moharaj Judhisthir was not less than him. The reason is that Moharaj Judhisthir was a pure devotee of the Lord and by His Grace only he was at par with the King of Heaven even though King Judhisthir performed only three Yajnas whereas the king of heaven performed hundred times more than him. That is the prerogative of the devotee of the Lord. The Lord is equal to every one but a devotee of the Lord is more glorified because he is always in touch with the

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All Great. The sun rays are equally distributed but still there are some places which is dark always. This is not due to the partiality of the sun but it is due to the partial receptive power of the place for the sun rays. Similarly those who are cent per cent devotee of the Lord they get full fledged mercy of the Lord which is always equally distributed everywhere.

*Amantrya panduputrans cha saineयो 'ddhava samyutah
Dwaipayanaadibhir viprait pujitaih pratipujitah.*

Amantrya—inviting, Panduputrans—all the sons of Pandu, Cha—also, Saineya—Satyoki, of the name, Uddhava—of the name, Samyutah—accompanied by, Dwaipayanaadibhir—by the rishis like Veda Vyasa etc., Viprai—by the Brahmins, Pujitaih—being worshipped, Pratipujitah—also the Lord reciprocated equally.

Lord Shri Krishna then prepared for His departure and thus He invited the sons of Pandu after being worshipped by the Brahmins headed by Srila Vyasdeva and the Lord also reciprocated greetings.

Apparently Lord Shri Krishna was a Kshatriya and was not worshipable by the Brahmins. But the Brahmins present there headed by Srila Vyasdeva all knew Him to be the Personality of Godhead and therefore they worshipped Him but the Lord reciprocated the greetings just to honour the social order that a Kshatriya is obedient to the orders of the Brahmins. Although Lord Shri Krishna was always offered the respects of the Supreme Lord from all responsible quarters yet the Lord never deviated from the customary usages between the four orders of social status. The Lord purposely observed all these social customs so that others would follow Him in future.

*Gantum kritamatir brahman dwarkam ratham asthith
Upaleve' bhidhavantim uttaram bhayavihlam.*

Gantum—just desiring to start, Kritamatir—having decided, Brahman—oh the brahmin, Dwarkam—towards Dwarka, Ratha—on the chariot, Asthitam—seated, Upaleve—saw, Abhidhavantim—coming dexterously, Uttaram—of the name, Bhayavihlam—being afraid of.

As soon as he got Himself seated on the chariot just starting for Dwarka He saw that Uttara coming to Him hurriedly being too much afraid of.

All members of the family of the Pandavas were completely dependant on the protection of the Lord and therefore the Lord also protected all of them at all circumstances. The Lord Protects every one, but one who depends completely upon Him is specially looked upon by the Lord as if the father is more attentive on the little son who is exclusively dependant on the father.

*Uttrah Uvacha,
Pahi pahi mohayogin deva deva jagatpate
Na anyam twad abhayam pasye yatra mrityuh parasparam.*

Uttara Uvacha—Uttara said, Pahi—protect, protect, Mohayogin—the greatest mystic, Deva Deva—the worshipable of the worshipped, Jagatpate—oh the Lord of the universe, Na—not, Anyam—any one else, Abhayam—fearlessness, Pasye—do I see, Yatra—where there is, Mrityu—death, Parasparam—in the world of duality.

Oh the Lord of the lords, the lord of the universe you are the greatest of the mystics. Please protect me protect me because there is no one else who can save one from the clutches of death in dual existence.

This material world is the word of duality as against the oneness of the Absolute realm. The world of duality is composed of matter and spirit whereas the Absolute world is complete spirit without any tinge of material qualities. In the dual world every one is falsely trying to become the master of the world whereas in the Absolute world the Lord is the Absolute Lord and all others are His absolute servitors. In the world of duality everyone is envious of all others and death is inevitable due to dual existence of matter and spirit. And to get rid of the existence of duality the lord is the only shelter of fearlessness for the surrendered soul. No body can save himself from the cruel hands of death in the material world without having surrendered himself at the lotus feet of the Lord.

*Abhidravati mam isha sarsas tapta' yaso bibho
Kamam dahatu mam natha ma me garbho nipatyatam.*

Abhidravati—coming towards, Mam—me, Isha—Oh Lord, Saras—the arrows, Tapta—fiery, Ayaso—iron, Bibho—the great, Kamam—desire, Dahatu—let it burn, Mam—me, Natha—my protector, Ma—not, Me—mine, Garbho—embryo, Nipatyatam—be aborted.

Oh my Lord you are all powerful. The fiery iron arrow is fast coming towards me. My Lord let it burn me personally if it so desires but I wish that my embryo may not be spoiled and aborted. Kindly do me this favour my Lord.

This incidence took place after the death of Abhimnyu husband of Uttara. As widow of Abhimnyu although very young girl she should have followed the path of her husband but because she was pregnant and Maharaj Parikahit a great devotee of the Lord was lying in embryo, she was responsible for his protection. The mother of child has great responsibility in giving all protection

to the child and therefore she was not ashamed to express frankly about it before Lord Krishna. Uttara was the daughter of a great king, the wife of a great hero and student of a great devotee and later she was the mother of a good king also. She was fortunate in every respect.

*Sutu Uvacha
Upadharya vachas tasya bhagawan bhaktavatsalah
Apandavam idam kartum drouner astram abudhyata.*

Suta Uvacha—Suta Goswami said, Upadharya—by hearing her patiently, Vachas—words, Tasya—her, Bhagwan—the personality of Godhead, Bhaktavatsalah—one who is very much affectionate towards his devotees, Apandavam—without the existence of the Pandava's descendants, Idam—this, Kartum—in order to do it, Drouner—of the son of Dronacharya, Astram—weapon, Abudhyata—understood it.

Lord Sri Krishna who is always very much affectionate towards His devotees, just hearing her could at once understand it that Aswatthama the son of Dronacharya had thrown the Brahmastra just to finish the last life in the Pandava's family.

The Lord is impartial in every respects but still he is inclined towards His devotees because there is great necessity of this for every one's well being. The Pandava family is the marked family of devotees and therefore the Lord wanted such devoted family must rule over the world. That was the reason that He vanquished the rule of the company of Duryodhana and established the rule of Moharaj Yudhisthir. And as such He wanted to protect Moharaj Parikshit also who was lying in embryo. He did not like the idea that the world should be without the Pandavas the ideal family of devotees.

Tarhi eva atha munishrestha pandavah pancha sayakan
Atmano abhimukhan diptan alakshya astra upadaduh.

Tarhi—for the matter of that, Eva—also, Atha—therefore, Munishrestha—oh the chief amongst the munis, Pandavah—all the sons of Pandu, Pancha—five, Sayakan—weapons, Atmano—ownself, Abhimukham—towards, Diptan—glaring, Alakshya—seeing it, Astra—weapon, Upadaduh—took up.

Oh the chief amongst the great thinkers (Muni) for the matter of that the Pandavas also took up their five respective weapons seeing the glaring Brahmastra was proceeding towards them.

The Brahmastras are finer than the nuclear weapons with control by the discharger. Aswatthama discharged the Brahmastras simply for the purpose of killing the Pandavas namely the five brothers headed by Moharaj Yudhisthir and their only grand son lying within the womb of Uttara. Therefore, Brahmastra although more effective and finer than the atomic weapons, still the Brahmastra was not as blind as the atomic bombs. When the atomic bombs are discharged they do not discriminate the target or the innocent. Mostly the atomic bombs do harm to the innocent because there is no control over the discharged weapon. The Brahmastra is not like that. It marks out the target and proceeds accordingly without any harm to the innocent.

*Vyasnam bikshya tat tesham ananya vishayatnam
Sudarshenena shastrena swanam raksham byadhat bibhu.*

Vyasnam—great danger, Bikshya—having observed it, Tat—that, Tesham—their, Ananya—any other, Vishaya—means, Atmanam—thus inclined, Sudarshanena—by the wheel of Sri Krishna, Shastrena—by the weapon, Swanam—of His own devotees, Raksham—protection, Byadhat—did do it, Bibhu—the Almighty.

The Almighty Personality of Godhead Shri Krishna having observed that a great danger had fallen upon His unalloyed devotees who were fully surrendered souls, took up at once His Sudarshan Disc weapon in order to protect them.

The Brahmastra or the Supreme weapon released by the Aswatthama was something similar to the nuclear weapon with more radiation and heat but this Brahmastra is the product of more subtle science being product of finer sound or Mantra recorded in the Vedas. Another advantage of this weapon is that it is not blind like the nuclear weapon because it was only meant for the target and nothing besides that. Aswatthama released the weapon just to finish all the male members of Pandu's family and therefore in one sense it was more dangerous than the atomic bombs because it would act even within the most protected place and would never miss the target. Knowing all these Lord Shri Krishna took up at once His personal weapon to protect His devotees who did not know any one else than Krishna. In the Bhagwat Geeta the Lord has clearly promised that His devotees are never to be vanquished. And He behaves according to the quality or degree of the devotional service by the devotees. Here the word Ananyabishyatnam is significant. The Pandavas were cent per cent depended on the protection of the Lord although they were all great warriors themselves. But the Lord neglects even the greatest warrior and also vanquishes them in no time. When the Lord saw it that there was no time for the Pandavas to counteract the Brahmastra of Aswatthama, He took up the weapon even at the risk of breaking His own vow. Although the battle of Kurukshetra was almost finished still according to His vow He should not have taken up His own weapon but the emergency was more fateful than to

keep His own vow. He is more well known as the Bhaktavatsal or the lover of His devotee and as such He preferred to continue as Bhaktavatsal than to be worldly moralist who never breaks his solemn vow.

*Antasthah sarva bhutanam atma yogeswara Hari
Swamayaya abrinod garbham vairatyah kurutantabe.*

Antasthah—being within, Sarva—all, Bhutanam—of the living beings, Atma—soul, Yogeshwara—the Lord of all mysticism, Hari—the Supreme Lord, Swamayaya—by the personal energy, Abrinod—covered, Garbham—embryo, Vairatyah—of Uttara, Kurutantabe—for the progeny of Maharaj Kuru.

The Lord of Supreme mysticism Shri Krishna resides within every one's heart as the Paramatma. As such He covered the embryo of Uttara by His personal energy just to protect the progeny of the Kuru dynasty.

The Lord of Supreme mysticism can simultaneously reside within every one's heart or even within the atoms also by His Paramatma feature His plenary portion. As such from within the body of Uttara He covered the embryo to save Maharaj Parikshit just to protect the progeny of Maharaj Kuru in which King Pandu was also a descendant. Both the sons of Dhritarastra and that of Pandu all belonged to the same dynasty of Maharaj Kuru therefore both of them were known as Kurus generally. But particularly when there was distinctions between the two brother's family the sons of Dhritarastra were known as Kurus while the sons of Pandu were known as Pandavas. The sons and grand sons of Dhritarastra all being finished, in the battle of Kurukshetra, the last son of the dynasty is thus designated as the son of the Kurus.

*Yadyapi astram brahma siras tu amogham cha apratikriyam
Vaishnavam tejam asadya samasamyad bhrigudbaha.*

Yadyapi—although, Astram—weapons, Brahma—of the name, Siras—supreme, Tu—but, Amogham—without any check, Cha—and, Apratikriyam—not to be counteracted, Vaishnavam—in relation with Vishnu, Tejam—strength, Asadya—being confronted with, Samasamyad—became neutralised, Bhrigudbaha—oh the glory of the family of Bhrgu.

Oh Sounaka the glory of the family of Bhrgu, although the Supreme weapon of the Brahma released by Aswathama was irresistible and without any check or counteraction, still when it was confronted with the strength of Vishnu (Lord Krishna) the same became neutralised and foiled.

In the Bhagwat Geeta it is said that Brahmayoti or the glowing effulgence transcendental is resting on Lord Shri Krishna. In other words the glowing effulgence known as Brahma Teja is nothing but rays of the Lord as much as the sun rays are to the sun disc. So this Brahma weapon also, although materially it is irresistible without any check still the Lord being Supreme nothing could surpass His strength. The weapon of the name Brahmasiras released by Aswathama was neutralised and foiled by Lord Shri Krishna by His own energy that is to say He did not wait for any other's help in any case because He is Absolute.

*Ma mangstha hi etad ascharyam sarva ascharyamayay achyute
Ya idam mayaya devya srijati avatyati hanti ajah,*

Ma—do not, Mangstha—think it, Hi—certainly, Etad—all these, Ascharyam—wonderful, Sarva—all, Ascharyamayay—in the all mysterious, Achyute—the infallible, Na—one who, Idam—this, (creation) Mayaya—by His energy, Devya—transcendental, Srijati—creates, Avatyati—maintains, Hanti—annihilates, Ajah—unborn.

Oh Brahmins do not think it wonderful in the activities of the mysterious one infallible Personality of Godhead. It is so because He by His own transcendental energy, although He Himself unborn creates, maintains and annihilates all material affairs.

The activities of the Lord are always inconceivable by the tiny brain of the living entities. Nothing is impossible for the Supreme Lord but all His actions are wonderful for us and thus He is always beyond the range of our conceivable limits. The Lord is chief or the all powerful all perfect Personality of Godhead amongst all other living beings or personalities of different grades. The Lord is cent per cent perfect while all others namely Brahma, Narayan, Shiva, the demigods and all other living beings possess only different percentage of such perfection. No body is equal or greater than Him. He is unrivalled.

*Brahma tejo vinirmuktair atmajaih saha krishnaya
Prayana abhimukham krishnam idam aha pritha sati.*

Brahma tejo—radiation of the Brahmastra, Vinirmuktair—being saved from, Atmajaih—along with sons, Saha—with, Krishnaya—Droupadi, Prayana—out going, Abhimukham—towards, Krishnam—unto Lord Krishna, Aha—said, Pritha—Kunti, Sati—chaste, devotee of the Lord.

When thus saved from the radiation of the Brahmastra, Kunti the chaste devotee of the Lord along with her five sons and Droupadi, addressed Lord Krishna when he was just on His way towards home.

Kunti is described herein as the Sati or Chaste due to her unalloyed devotion to Lord Shri Krishna. Her mind will just now be expressed in the following prayers of her for Lord Krishna. A chaste devotee of the Lord does not look to others namely any ether living being or demigods even for being delivered from any danger. That was all along the characteristics of the whole family of the Pandavas. They knew nothing except Krishna and therefore the Lord was also always ready to help them in all respects and in all circumstances. That is the transcendental nature of the Lord. He reciprocates the dependence of the devotee upon Him. One should not, therefore, look for help from imperfect living beings or demigods but one should look for all help from Lord Krishna Who is competent enough to save His devotees. Such chaste devotee also never asks the Lord for help but the Lord out of His own accord is always anxious to render help to such chaste devotees.

*Shri Kunti Uvacha
Namaswe purusham tu adyam iswaram prakriteh parah
Alksham sarva bhutanam antar bahir abasthitam.*

Shri Kunti Uvacha—Srimati Kunti said, Namaswe—let me bow down, Purusham—the supreme person, Tu—although, Adyam—the original, Iswaram—the Controller, Prakriteh—of the material cosmos, Parah—beyond, Alaksham—invisible, Sarva—all, Bhutanam—of living beings, Antar—within, Bahir—without, Abasthitam—existing.

Srimati Kunti said oh Krishna I offer my obeisances unto you because you are the original Personality and are unaffected by the qualities of material world. You are existing both within and without of every thing and still you are invisible for all.

Srimati Kunti Deves was quite aware of it that Krishna was the original Personality of Godhead although He was playing the part of her nephew. Such an enlightened Lady could not commit mistake by offering obeisances unto her nephew. Therefore, she addressed Him as the Original Purusha beyond the material cosmos. Although all living entities are also transcendental yet they are not original neither they are infallible. The living entities are apt to fall down under the clutches of material nature but the Lord is never like that. In the Vedas therefore He is described as the chief amongst all living entities (nitya nityanam cetana). Then again He is addressed as Iswara or the controller. The living entities or the demigods like Indra, Chandra, Surya, etc., they are also to some extent Iswara but none of them is the Supreme Iswara or the ultimate controller. As such He is the Parameswara or the Super Soul. He is both within and without also. Although He was present before Srimati Kunti as her nephew He was also within Her and every one else. In the Bhagwat Geeta the Lord says (Bg. 15.15) "I am situated in everyone's heart and due to me only one remembers, forgets and is cognisant etc. Through all the Vedas I am to be known because I am the compiler of the Vedas and I am the teacher of the Vedantas". Queen Kunti affirms it that the Lord although is both within and without of all living beings He is still invisible. The Lord is so to say a puzzle for the common man. Queen Kunti experienced it personally that Lord Krishna was present before her and yet He entered within the womb of Uttara to save her embryo from the attack of Brahmastra by Aswathama. Kunti herself was puzzled whether Shri Krishna is all pervasive or localised. But in fact He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This checking curtain is called Maya energy of the Supreme Lord which controls the limited vision of the rebelled soul. It is explained as follows:—

*Maya javanika achhannam ajna adhokshajam avyayam
Na lakshyase mudhadrisham nato natyadharo yatha.*

Maya—deluding, Javanika—curtain, Achhannam—covered by, Ajna—ignorant, Adhokshajam—beyond the range of material conception (transcendental) Avyayam—irreproachable, Na—not, Lakshyase—observed, Mudhadrisa—by foolish observer, Nato—artist, Natyadharo—dressed as a player, Yatha—as.

Being beyond the range of limited sense-perceptions the eternal irreproachable factor covered by the curtain of deluding energy, you are invisible to the foolish observer exactly like the artist dressed as a player is not recognised (by the less intelligent person.)

In the Bhagwat Geeta the Lord has affirmed that less intelligent persons or the foolish observer mistakes Lord Sri Krishna as an ordinary man like us and thus he derides at Him. The same thing is confirmed herein by Queen Kunti. The less intelligent persons are those who are rebelled souls against the authority of the Lord. Such persons are known as the Ashuras. The Ashuras cannot recognise the Lord by all means of authority. When the Lord appears Himself amongst us Like Rama, Nrisingha, Varaha, or in His original Form as Krishna, He performs many wonderful acts which are humanly impossible. As we shall find it in the 10th canto of this great literature, Lord Sri Krishna exhibited His humanly impossible activities even from the days of His lying on the lap of His mother. He killed the Putana witch although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby and along with such sucking He sucked her very life also. Similarly He lifted the Govardhan Hill just like a boy picks up the frog's

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umbrella and kept Himself standing for several days continually just to give protection to the residents of Vrindaban. These are some of the superhuman activities of the Lord described in the authoritative Vedic literatures like the Puranas, Itihasa (history) Upanishads etc. He has delivered wonderful instructions in the shape of the Bhagwat Geeta. He has shown marvellous capacities as a Hero, as a householder as a teacher or as a renouncer. He is accepted as the Supreme personality of Godhead by such authoritative personalities like Vyasa, Devala, Ashita, Narada, Madhya, Shankara, Ramanuja, Sri Chaitanya Mahaprabhu, Jiva Goswami, Viswanath Chakrabarty, Bhaktisiddhanta Saswati and all other authorities of the line. He has Himself declared as such in many places of the authentic literatures. And yet there is a class of men with demoniac mentality that they are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy as the result of various misdeeds in the past and present. Such persons could not recognise Lord Sri Krishna even when He was present before them. Another difficulty is that those who depend more on their imperfect senses also cannot realise Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything by their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as the Adhokshaja or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything but we must admit that we can observe things under certain material conditions only which are also beyond our control. The Lord is beyond the observation of sense perception. Queen Kunti accepts this deficiency on the part of conditioned soul and specially for the woman class who are less intelligent. For the less intelligent class of men there must be such things like the temples, mosques or churches so that they may begin to recognise the authority of the Lord and hear about Him from authorities in such holy places. For less intelligent class of men such beginning of spiritual life is essential and foolish men only decry against the establishment of such places of worship required for raising the standard of spiritual attributes for the mass of people. For less intelligent persons bowing down before the authority of the Lord, as it is generally done in the Temples, mosques or churches, is as much beneficial as it is for the advanced devotees to meditate upon Him by active service.

*Tatha paramhansanam muninam amalatanam
Bhaktiyoga bidhanartikam katham pasyema hi striyah.*

Tatha—besides that, Paramhansanam—of the advanced transcendentalists, Muninam—of the great philosophers or mental speculators, Amalanam—those whose mind is competent to discern between spirit and matter. Bhaktiyoga—the science of devotional service, Bidhanartham—for the matter of executing, Katham—why, Pasyema—can observe, Hi—certainly, Striyah—the woman folk.

You descend yourself for executing the mission of propagating the transcendental science of devotional service unto the heart of the advanced transcendentalists and mental speculationists who are purified by discerning between matter and spirit. How then we the woman folk can know you perfectly.

Even the greatest philosophical speculationists cannot have any access in the region of the Lord. It is said in the Upanishads that the Supreme Truth Absolute Personality of Godhead is beyond the range of thinking power of the greatest philosopher. As such He is unknowable by great learning or by the greatest brain. He is only knowable by one who has His mercy only. Others may go on thinking about Him for years together yet He is unknowable. This very fact is corroborated by the queen and she is playing the part of an innocent woman. The woman folk as a class are unable to speculate like a philosopher but they are blessed by the Lord because they believe at once in the superiority and Almightiness of the Lord and thus offers obeisances without any reservation. The Lord is so kind that He does not show any special favour to any one who is a great philosopher. He knows the sincerity of purpose. For this reason only the woman folk generally assemble in greater number in any sort of religious function. In every country and in every sect of religion it appears that the woman folks are more interested than the opposite sex. This simplicity of acceptance of the authority of the Lord by any one is more effective than showy religious fervour without any sincerity of purpose.

*Krishnaya vasudevaya devakinandanaya
Nandagopa kumaraya govindaya namo namah.*

Krishnaya—the Supreme Lord, Vasudevaya—unto the son of Vasudeva. Devakinandanaya—unto the son of Devaki, Cha—and, Nandagopa—Nanda and the cowherdmen, Kumaraya—unto their son, Govindaya—unto the Personality of Godhead Who enlivens the cow and the senses, Namoh—respectful obeisances, Namah—obeisances.

Let me therefore offer my respectful obeisances unto the Lord Who has become the son of Vasudeva, the pleasure of Devaki, the boy of Nanda and other cowherdmen of Vrindaban, and the enlivener of the cows and senses.

The Lord being thus unapproachable by any material assets, out of unbounded and causeless mercy only, He descends on the earth as He is in order to show His special mercy upon His unalloyed devotees and to diminish the upsurges of the demoniac persons. The queen Kunti specifically adores the incarnation or descent of Lord Krishna than all other incarnations because in this particular incarnation He is more homely than other incarnations. In the Rama incarnation He remained a King's son from the very childhood but in the incarnation of Krishna although He is son of King He at once left the shelter of His real father and mother King Vasudeva and Queen Devaki just after His appearance and went to the lap of Yasodamayee to play the part of an ordinary cowherd boy in the blessed Brajabhumi which is ever sanctified on account of His childhood pastimes. Therefore Lord Krishna is more merciful than Lord Rama and therefore He signifies His Name Krishna more respectfully. He is undoubtedly very kind upon her brother Vasudeva and the family. Had He had not become the son of Vasudeva and Devaki queen Kunti could not claim Him to be her nephew and thus address Krishna in filial affection. But more than Vasudeva and Devaki, Nanda Yasoda are fortunate because they could relish the Lord's childhood pastimes more attractively than all other pastimes. There is no parallel of His childhood pastimes as exhibited at Brajabhumi just the prototype of His eternal affairs in the Original Krishnaloka described as the Chintamani Dhama in the Brahmasamhita. Lord Sri Krishna descended Himself at Brajabhumi exactly with all His transcendental encourage and paraphernalia. Sri Chaitanya Mahaprabhu therefore confirmed that no body is so fortunate as the residents of Brajabhumi specifically the cowherd girls who dedicated their everything for the satisfaction of the Lord, His pastimes with Nanda Yasoda, His pastimes with the cowherds men and specially the cowherds boys and the cows have celebrated Him to be known as Govinda. Lord Krishna as Govinda is more inclined to the Brahmins and the cows indicating thereby that human prosperity depends more on these two items namely the Brahminical culture and cow protection. Lord Krishna is never satisfied where these two things are lacking in fact.

*Namah pankajanabhaya namah pankajamaline
Namah pankajanetraya namaste pankajanghraye.*

Namah—all respectful obeisances, Pankajanabhaya—unto the Lord who has a specific depression in the centre of the abdomen resembling a lotus flower, Pankajamaline—one who is always decorated with garland of lotus flower, Pankajanetraya—one whose glance is as cooling as the lotus flower, Namaste—respectful obeisances unto you, Pankajanghraye—oh unto you whose palm of the feet is engraved with a lotus flower. The Lord is called therefore to possess lotus feet.

My respectful obeisances are unto you the Lord who has a specific depression in the centre of the abdomen like the lotus flower, who is always decorated with garlands of lotus flower, whose glance is as cooling as that of the lotus flower and whose palm of feet is engraved with marks of lotus flower.

Here are some of the specific symbolical marks in the spiritual body of the Personality of Godhead just distinguished from the body of all others. They are all special features of the body of the Lord. The Lord may appear before us as one of us but He is always distinct by his specific bodily features. Srimati Kunti claims herself as unfit for seeing the Lord on account of her becoming a woman. This is claimed by her because the woman as a class, the Sudras or the labourer class of men and the dwijabandhus or the wretched descendants of the higher three classes all are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc of the Supreme Absolute Truth. Such persons, although they are unfit to enter into spiritual affairs of the Lord, can see Him as Archa Vighraha Who descends on the material world just to distribute favours to the fallen souls including the abovementioned woman, sudras and the dwijabandhus. Because such fallen souls cannot see anything beyond matter, the Lord condescends to enter into each and every one of the innumerable universes as the Garbhodaksayee Vishnu who grows a lotus stem from the lotus like depression in the centre of His transcendental abdomen and thus the first living being in the universe is born by the name Brahma. Therefore, the Lord is known as the Pankajanavi. So the Pankajana Lord accepts the Archa Vighraha (His transcendental Form) in different elements namely a form within the mind, a form made of wood, a form made of earth, a form made of metal, a form made of jewel, a form made of painting, a form drawn on sand and all such forms of the Lord are always decorated with garlands of lotus flower a soothing atmosphere in the temple of worship to attract the burning attention of the non-devotees always engaged in material wranglings. The meditators worship a form within the mind. Therefore, the Lord is merciful even for the woman class, Sudra class and Dwijabandhu class of men provided they agree to visit the temple of worship in different form made for them. Such temple visitors are not idolators as it is alleged by some men with poor fund of knowledge. All the great Acharyas established such temples of worship in all places just to favour the less intelligent class of members of the society and one should not pose himself unnecessarily to have transcended the stage of

temple worship while one is actually in the grades of the Sudras and the woman class or less than them. One should begin to see the Lord from His Lotus feet gradually rising to thighs, belt, chest and the face. One should not try to look on the face of the Lord without being accustomed in the matter of seeing the lotus feet of the Lord. Srimati Kunti on account of her becoming the aunt of the Lord does not begin to see the Lord from the Lotus feet because the Lord may feel ashamed for this and thus Kunti Devi just to save a painful situation for the Lord she began to see the Lord just above His lotus feet i. e. from the belt of the Lord gradually rising to the face and then the round comes down to the lotus feet. In the round everything there is in order.

*Yatha hrishikesha khalena devaki kamsena ruddhatichiram sucharpita
Vimochitamacha sahatmaja bibho twaiba nathena muhurvipadganat.*

Yatha—as it were, Hrishikesha—the master of the senses, Khalena—by the envious, Devaki—of the name mother of Sri Krishna, Kamsena—by the king Kamsa, Ruddha—imprisoned, Atichiram—since a long time, Sucharpita—distressed. Vimochita—released, Ahamcha—also myself, Sahatmaja—along with my children, Bibho—oh the great, Twaiba—by your Lordship, Nathena—as the protector, Muhur—constantly, Vipadganat—series of danger.

Oh Hrishikesh the master of the senses and the great Lord of the lords you have released both your mother Devaki who was long imprisoned and distressed by the envious king Kansa and myself also along with my children from a series of constant dangers.

Devaki, the mother of Krishna and sister of King Kansa, was put into prison along with her husband Vasudeva because the envious king was afraid of being killed by the 8th son (Krishna) of Devaki. He, therefore, killed all the sons of Devaki who were born before Krishna but Krishna escaped the danger of childslaughter by his maternal uncle because He was transferred to the house of Nanda Maharaj Lord Krishna's foster father. Kunti Devi was also saved from a series of dangers along with her children. But Kunti Devi was shown more favour because Lord Krishna did not save the other children of Devaki while He saved the children of Kunti Devi. This was done because Devaki's husband Vasudeva was there living but Kunti Devi was a widow and there was none to help her except Krishna. The conclusion is Krishna endows more favour to a devotee who is in greater dangers of helplessness. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord the more success is there for the devotee.

*Visad mahagneh purusada darssanad asad sabhavya vanvasakrichhatah
Mridhe mridhe aneka maharatha astrato drouna astratas cha sma hareh
abhirakshitah.*

Visad—from poison, Mahagne—from the great fire, Purusada—the eaters of man, Darsanad—by combating, Asad—viceous, Sabhaya—assembly. Vanavasa—exiled in the forest, Krichhato—sufferings, Mridhe—in the battle, Aneka—many, Maharatha—great general, Astro—weapons, Drouna—the son of Dronacharya, Astrato—from the weapons of, Cha—and, Sma—indinating past tense Hareh—by the Personality of Godhead, Abhirakshitah—protected completely.

My dear Krishna, Your Lordship has protected us from the poison cake, from the great fire, from the combating with the maneaters, from the viceous assembly, from the sufferings during the exile period in the forest, in the battlefield where great generals fought and lately saved from the weapons of Aswatthama.

The list of dangerous encounters is submitted herein. Devaki was once put into difficulty by her envious brother otherwise she was well at all time. But Kunti Devi was put into difficulty one after another for years and years together. They were put into trouble by Duryodhone and party on the case of the kingdom and in each and every time the sons of Kunti were saved by the Lord. Sometime Bhima was administered poison in a cake form, sometimes they were put into the house made of shellac and set in fire, sometimes Droupadi was bated out and attempt was made to insult her by seeing her naked in the viceous assembly of the Kurus. The Lord saved Droupadi by supplying immeasurable length of cloth and Duryodhone's party failed to see her naked. Similarly when they were exiled in the forest Bhima had to fight with some maneater demon like Heramba Rakshas but the Lord saved him. So it was not finished there. After all these tribulations there was the great battle of Kurukshetra and Arjuna had to meet such great generals like Drona, Bhishma, Karna etc. all powerful fighters. And at last even when everything was done away there was the Brahmastra release by the son of Dronacharya even within the womb of Uttara and the Lord saved the only surviving descendant of the Kurus Maharaj Parikshit.

*Vipadah santu tah saswat tatra tatra jagatguro
Bhabato darshanam yat syat apunarbhavadarsanam.*

Vipadah—calamities, Santu—let there be, Tah—all, Tatra—there, Tatra—and there, Jagatguro—oh the Lord of the Universe, Bhabato—your, Darshanam—

meeting, Yat—that which, Syat—is, Apunar—not again, Bhavadarsanam—seeing repetition of birth and death.

I wish that all those calamities may happen again and again so that we can see you also again and again which means that there will be no more seeing of repeated birth and death.

Generally the distressed, the needy, the intelligent and the inquisitive persons who have some pious activities behind, do worship or begin to worship the Lord. Others who are thriving on misdeeds only never mind whatsoever one may be, cannot approach the Supreme on account of being misled by the illusory energy. Therefore, for a pious person if there is some calamity there is no other alternative than to take shelter of the lotus feet of the Lord. Constantly remembring the Lotus feet of the Lord means preparing the way of not experiencing repetition of birth and death. Therefore, even though there are so called calamities they are welcome because that give us opportunity to remember the Lord which means no more repetition of birth and death.

One who has taken the shelter of the lotus feet of the Lord which are accepted as the most suitable boat for crossing over the ocean of nescience, can do so as easily as one leaps over the hole made by the hoops of a calf. Such persons are meant for residing in the abode of the Lord and they have nothing to do with a place where there is danger in every step.

This material world is certified by the Lord in the Bhagwat Geeta as the dangerous place full of calamities. Less intelligent persons prepare plans for adjusting those calamities without knowing that the nature of this place is itself full of calamities. They have no information of the abode of the Lord which is full of bliss without any trace of calamity. The duty of the same person is therefore not to be disturbed by the worldly calamities which are sure to happen in all circumstances, but suffering all sorts of unavoidable calamities one should make progress in the matter of spiritual realisation because that is the end of the mission of human life. The spirit soul is transcendental to all material calamities and therefore the so called calamities are sometimes said as false exactly in the sense that a man sees a tiger swallowing him in dream and crying for this calamity. Actually there is no tiger and there is no suffering but it is simply a case of hallucination to the suffering men. In the same way all calamities of our life are as to say hallucination of a sleeping man but in exchange of such hallucinative phenomenon if somebody is lucky to get contact of the Lord by devotional service it is all the tangible gain in life. Because contact of the Lord by any one of the nine devotional devices, is always a forward step on the path of going back to Godhead.

*Janma aiswarya shruta shrivih edhamana madah puman
Na eva arhati abhidhatum bai twam akinchanagocharam.*

Janma—birth, aiswarya—opulence, Shruta—education, Shrivih—by the possession of beauty, Edhamana—Progressively increasing Madah—intoxication, Puman—the human being, Na—never, Eva—ever, Arhati—deserves, Bai—certainly, Abhidhatum—address in feeling, Twam—you, Akinchanagocharam—one who is approached easily by the materially exhausted man.

My Lord Your Lordship can easily be approached only by those who are actually materially exhausted men. Because no body can address you in feeling who is on the path of progressive improvement in the matter of respectable parentage, great opulence, high education and attractive beauty.

Materially advanced, means to take birth in aristocratic family, to possess great wealth, to have high education and to possess attractive personal beauty. All materialistic men are mad after possessing all these material opulence and this is known as advancement of material civilisation. But the result is that by possessing all these material assets one becomes artificially puffed up itoxicated by such temporary possessions. Consequently such materially puffed up persons are incapable of uttering the holy Name of the Lord by addressing Him feelingly as Oh Govinda, Oh Krishna. It is said in the Shastras that by once uttering the holy Name of the Lord the sinner gets rid of such quantity of sins as he is unable to commit. Such is the power of uttering the holy Name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is quality of such utterances also. It depends on the quality of feeling. A helpness man can feelingly utter the holy Name of the Lord whereas a man who utters the same holy Name in great material satisfaction cannot be of the same quality. Therefore, materially puffed up person may utter the holy Name of the Lord occasionally but he is incapable of uttering the Name in quality. Therefore, the four principles of material advancement of life namely, 1. high parentage, 2. good wealth, 3. high education, and 4. attractive beauty etc. are so to say disqualifications for progress on the path of spiritual advancement. Material covering of the pure spirit soul is an external feature as much as fever of the body is an external feature of the healthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometime it is seen that spiritually advanced persons become materially impoverished. This is no discouragement. On the otherhand such

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improvement is good sign as much as going down of the degree of temperature is a good sign of curing the disease. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illused about the aim of life. Such grossly illused persons are quite unfit for entrance into the kingdom of God.

*Namo akinchanavittaya nirbitta guna brittaye
Atma ramaya santaya kaivalyapataye namah.*

Namo—all obeisances unto you, Akinchanavittaya—unto the property of the materially impoverished, Nirbitta—completely transcendental to the actions of material modes, Guna—material modes, Britti—affection, Atmaramaya—one who is self satisfied, Santaya—the most gentle, Kaivalyapataye—unto the master of the monist, namah—bowing down.

My obeisances are unto you who is the property of the materially impoverished and one who has nothing to do with the actions and reactions of the material modest of nature. You are self satisfied and therefore you are the most gentle and master of the monists.

A living being is finished as soon as there is nothing to possess by him. Therefore a living being cannot be in the real sense of the term a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities for gaining better education. A servant gives up his job for a better job. Similarly a devotee renounce the material world not for nothing but for something tangible in spiritual value. Srila Rupa Goswami and Sanatan Goswami or Srila Raghunath Goswami and others all gave up their worldly pomp and prosperity for the sake of the service of the Lord. They were big men in the worldly sense. The Goswamis were ministers in the then Government service of Bengal and Srila Das Goswami was the son of a big Zamindar of his time. But they left every thing not to be loser but to gain far superior than what they previously possessed. The devotees are generally without any material prosperity but they have very secret treasure house in the lotus feet of the Lord. There is a nice story about Srila Sanatan Goswami. He had a touch-stone with him and this stone was left with the stack of refuse. A needy man came to ask him for the touch-stone and he asked him to take it from the stack of the refuse. The needy man took it but later on thought why the valuable stone was kept in such neglected place. He asked therefore for the most valuable thing from him and then he was given the Holy Name of the Lord. Akin chana means one who has nothing to give materially. A factual devotee or the Mahatma does not give anything material to any one because such devotee has had already left all material asset. He can however deliver the Supreme asset namely the Personality of Godhead because He is the only property of a factual devotee. The touchstone of Sanatan Goswami which was thrown with the rubbish and refuses was not the property of the Goswami otherwise it would not have been kept in such negligible place. This specific example is set for the neophyte devotees just to convince them that material hankerings and spiritual advancement go ill together. Unless one is not apt to see everything spiritual in relation with the Supreme Lord, one must always distinguish spirit and matter differently. A spiritual master like Srila Sanatan Goswami although he was personally apt to view everything spiritual, he set this example for us only because we have no such spiritual vision.

Advancement of material vision of life or material civilization is a great stumbling block for spiritual advancement. Such material advancement by life entangles the living being more in the bondage of material body followed by all sorts of material miseries. Such material advancement of life is called Anarthas or things not wanted. Actually this is so. In the present context of material advancement of life one has become apt to use lipstick at a cost of Rs. 20/- and therefore so many unwanted things which are all products of material conception of life. By diverting attention in the matter of so many unwanted things the human energy is spoiled without any achievement of spiritual realisation the prime necessity of the human life. The attempt to reach moon planet by material carrier, is the summit of material education is another set of spoiling energy because even if the moon planet is reached that will not solve the problems of life. The devotees of the Lord are called Akinchanas because they have practically no material assets. Such material assets are all products of the three modes of material nature for foiling the spiritual energy and as such the less we possess such products of the material nature, the more we have good chance for spiritual progress.

The Supreme Personality of Godhead has no direct connection with material activities. All His acts and deeds which are exhibited even in this material world are also spiritual or without any affection of the moods of material qualities. In the Bhagwat Geeta the Lord says that all His acts even His appearance and disappearance in and out of the material world are all transcendental and one who may know this in perfect order shall not take his birth again in this material world but he would go back to Godhead.

The material disease is the hankering after lording it over the material nature. This hankering after material nature is due to an interaction of the three modes of nature and both the Lord and the devotees have no attachment for such false enjoyment. Therefore, the Lord as well as the devotees are called Nibritttaguna britti. The perfect nibritttagunabritti is the Supreme Lord

because never He becomes attracted by the modes of material nature whereas the living beings have such tendency potentially. Some of them are entrapped by the illusory attraction of material nature.

Because the Lord is the property of the devotees and the devotees are the property of the Lord reciprocally therefore the devotees are certainly transcendental to the modes of material nature. That is a natural conclusion. Such unalloyed devotees are distinct from the mixed devotees who approach the Lord for mitigation of miseries, poverty, inquisitiveness and speculation on empiric philosophy. The unalloyed devotees and the Lord are transcendently attached with one another. For others the Lord has nothing to reciprocate and therefore He is called Atmarama self satisfied. Self satisfied as He is so He is the Master of all monist seeking merging in the existence of the Lord. Such monist certainly merges within the personal effulgence of the Lord called the Brahma Yoti but the devotees unalloyed enters into the transcendental pastimes of the Lord which are never to be misunderstood as material activity.

*Manye twam kalam ishanam anadi nidhanam bibhum
Samam charantam sarvatra bhutanam yanmithah kalih.*

Manye—I consider it, Twam—your Lordship, Kalam—the eternal time, Ishanam—the Supreme Lord, Anadinidhanam—without beginning and end, Bibhum—all pervading, Samam—equally merciful, Charantam—distributing, Sarvatra—everywhere, Bhutanam—of the living beings, Yanmithah—by intercourse, Kalih—dissention.

My Lord I consider your Lordship as the eternal Time, the Supreme Controller, without any beginning and end and all pervading. You are equal to every one in distributing your mercy everywhere and the dissensions of the living beings are due to social intercourse.

Lord Sri Krishna although appeared as the family member of Vrishni dynasty and as such nephew of Kunti Devi, she knew it well that Krishna was neither her nephew nor an ordinary family member of her paternal house. She knew it perfectly well that Krishna is the Primeval Lord Who lives in everyone's heart as the Super-soul Paramatma. Another name of the Paramatma Feature of the Lord is Kala or eternal Time. Eternal Time is the witness of all our actions good and bad and as such resultant reactions are destined by Him. It is no use saying that we do not know why and what for we are suffering. We may forget the misdeeds for which we may suffer at the present moment but we must remember that Paramatma is our constant companion and therefore He knows everything past present and future. And because the Paramatma Feature of the Lord Krishna destines all actions and reactions of a living being He is the Supreme Controller also. Without His sanction not a blade of grass can move. The living beings are given freedom as much as they deserve and misuse of that freedom is the cause of suffering. The devotees of the Lord do not misuse the freedom and, therefore they are the good sons of the Lord. Others who misuse the freedom of activities are put into miseries destined by the eternal Kala. The kala offers the conditioned souls both, happiness and miseries. It is all predestined by the Eternal Time. As we have miseries uncalled for so we may have happiness also without being asked for because they are all predestined by the Kala. No body is therefore either enemy or friend of the Lord. Every one is suffering and enjoying the result of his own destiny. This destiny is made by the living beings in course of social intercourse. Every one wants here to Lord it over the material nature and thus every one creates his own destiny under the supervision of the Supreme Lord. He is all pervading and therefore, He can see every one's activities. And because the Lord has no beginning or end therefore He is known also as the Eternal Time Kala.

*Sa veda kaschit bhgyabans chikirsitam
Taba ihamanasya nrinam bidambanam
Na yasya kaschit dayito'sti karhichit
Dwesyas cha yasmin visama matirnrinam*

Na—does not, Veda—know, Kaschit—any one, Bhagabans—oh the Lord, Chikirsitam—pastimes, Taba—your, Ihamanasya—like the worldly men Nrinam—of the people in general. Bidambanam—misleading. Na—never, Yasya—his, Kaschit—anyone, Dayito—object of specific favour, Asti—there is, Karhichit—anywhere, Desyas—object of envy, Yasmin—unto him, Visama—partiality, Mati—conception, Nrinam—of the people.

No body can understand Oh the Lord, about your transcendental pastime which appears to be humanly but it is misleading. You have no specific object of favour neither you have any body object of envy. Conception of partiality upon you is imagination by the people in general.

Lord's mercy upon the fallen souls is equally distributed and he has no body as the object of specific favour neither He has any body as the specific object of hostility. The very conception of the Personality of Godhead as human being is misleading. His pastimes appear to be exactly like the human being but actually they are transcendental without any tinge of material contamination. He is undoubtedly known as partial to His pure devotees but in fact He is never partial as much as the sun is never partial to any body. By utilising the sun rays some times even the stones become valuable while a

blind man cannot see the sun although there is enough sun rays before him. Darkness and light are two opposite conceptions in relation with the sun rays but it does not mean that the sun is partial in the matter of distributing its rays. The sun rays are open to every one but it depends on the capacity of the receptacle. Foolish people think it that devotional service is a sort of flattering the Lord to get special mercy. Factually the pure devotees who are engaged in the transcendental loving service of the Lord are not merchantile community. A merchantile house renders service to somebody in exchange of values. The pure devotee does not do render service unto the Lord for such exchange and therefore full mercy of the Lord is open for them. Suffering man, needy man inquisitive person or the philosopher make temporary connection with the Lord for serving a particular purpose. When the purpose is served, there is more relation with the Lord. A suffering man, if he is pious at all, prays to the Lord for his recovery. But as soon as the recovery is done, in most cases the suffering man no more cares to keep any connection with the Lord. As such mercy of the Lord although open for him also, he is reluctant to receive it. That makes the difference between a pure devotee and a mixed devotee. Those who are completely against the service of the Lord are considered to be in the abject darkness; those who ask for the Lord's favour only at the time of necessity are partial recipient of the mercy of the Lord and those who are cent percent engaged in the service of the Lord are fully recipient of the mercy of the Lord. Such partiality of receiving the Lord's mercy is relative to the recipient and it is not due to the partiality of distribution by the all merciful Lord.

When the Lord descends on this material world by His all merciful energy certainly He plays like the human being and therefore it appears that the Lord is partial to His devotees only but that is not a fact. Even by such manifestation of partiality by the Lord apparently, His mercy is equally distributed. In the battle field of Kurukshetra all persons who died in the fight before the presence of the Lord got salvation without the necessary qualification, because death before the presence of the Lord purifies the passing soul from the effects of all sins and therefore the dying man gets place somewhere in the transcendental abode. Some how or other if some body puts himself open in the sun rays he is sure to get the requisite benefit both by heat and ultraviolet rays. Therefore, the conclusion is that the Lord is never partial but it is a wrong conception of the people in general to think about Him as partial.

*Janma karma cha viswatman najasya akartur atmanah
Tiryangnrrisisu yadahsu tadatyanta bidambanam.*

Janma—birth, Karma—activity, Cha—and, Viswatman—oh the soul of the universe, Najasya—of the unborn, Akartur—of the inactive, Atmanah—of the vital energy, Tirjang—animal, Nri—human being, Rishisu—in the sages, Yadahsu—in the water, Tad—that, Atyanta—veritable, Bidambanam—bewildering.

It is bewildering off course you, Oh the Soul of the Universe, have to work although inactive, have to take birth although unborn and are the vital force. Still you descend yourself amongst the animals, men, sages, aquatics. They are verily bewildering.

Transcendental pastimes of the Lord are not only bewildering but also apparently contradictory also. Or in other words they are—all inconceivable by the limited thinking power of the human being. The Lord is all prevailing super soul of all existence and yet appears in the Form of Hog amongst the animals, in the Form of Human being as Rama, Krishna etc. in the Form of a Rishi like Narayana, in the Form of an aquatic like Fish in the water and it is said about Him that He is unborn and He has nothing to do. In the Sruti Mantra it is said that the Supreme Brahmin has nothing to do no body is equal or greater than Him. He has manifold energies and everything is performed by Him perfectly by automatic knowledge, strength and activity. All these prove without any question that the Lord's activities, His Forms and deeds all are inconceivable by our limited thinking power but because He is inconceivably powerful everything is possible in Him. Therefore, no body can calculate about Him exactly and every action of the Lord is bewildering for the common man. He can neither be understood by the Vedic knowledge but at the same time he can be easily understood from the pure devotees because they are intimately related with Him. The devotees therefore know it certainly that although He appears amongst the animal He is not animal, neither He is man nor He is a Rishi or aquatic Fish. He is eternally the Supreme Lord at all circumstances.

*Gopi adade kritagasi dama tabat ya te dasa asrukalanjan sambhrama
aksham.*

*Baktram niniya bhayabhavanaya stithasya sa mam bimohayati bheerapi
yadvibheti.*

Gopi—the cowhard lady (Yasoda), Adade—took up, Twayi—on your, Kritagasi—creating disturbances (by breaking the butter pot), Dama—rope, Tabat—at that time, Ya—that which, Te—your, Dasa—situation, Asrukali—overflooded with tears, Anjana—anointment, Sambhrama—perturbed, Aksham—eyes, Vaktram—face, ninya—downwards,

Bhayabhavanaya—by thoughts of fear, Sa—that, Mam—me, Vimohayati—bewilders, Bheerapi—even fear personified, Yad—whom, Bibheti—be afraid of.

My dear Krishna, the sight which was created by Yasoda's taking up a rope to bind you on your committing offence and your perturbed eyes became overflowed with tears washing the anointment out of fear only although Fear Personified is afraid of you,—is bewildering me.

Here is another explanation of bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme at all circumstances is already explained. Here is a specific example of the Lord's becoming the Supreme and at the same time a plaything in the presence of His pure devotee. Lord's pure devotee does render service unto the Lord out of unalloyed love only and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection without any thing of reverential admiration. Generally the Lord is worshipped by the devotees in reverential attitude but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord as less important than himself. The Lord's pastimes in the original abode of Goloka Vrindaban is exchanged in that spirit. The friends of Krishna consider Him as one of them without any reverential importance. The parents of the Lord (who are all pure devotees only) consider Him a less important child only. The Lord accepts chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly he accepts the reproaches of His fiancées more palatably than the Vedic hymns. Lord Krishna when He was present in this material world to manifest His eternal pastimes in the transcendental realm of Goloka Vrindaban for an attraction of the people in general, He displayed an unique picture of subordination before His foster mother Yosoda. The Lord in His natural childish playful activities used to spoil the stocked butter of mother Yosoda by breaking the pots and distributing the contents to His friends and playmates including the celebrated monkeys of Vrindaban who took advantage of the Lord's munificence. Mother Yosoda saw this and out of her pure love she wanted to make a show of punishment for her transcendental child. She took a rope and threatened the Lord to tie up as it is generally done in the ordinary household affairs.

By seeing the rope in the hands of mother Yosoda the Lord bowed down His head and began to weep just like a child without any deviation and tears rolled down His cheeks washing the black anointment speared over His beautiful eyes. This picture of the Lord is adored by Kunti Devi because she is conscious of the Lord's Supreme Position. He is feared often by the Fear Personified and He is afraid of His mother who wanted Him to punish just in the ordinary manner. Kunti was conscious of the Exalted position of Krishna while Yosoda was not. Therefore Yosoda's position was more exalted than Kunti. Mother Yosoda got the Lord as Her child and the Lord made her forget altogether that her child was the Lord Himself. If mother Yosoda would have been conscious of the exalted position of the Lord she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childhood before the affectionate mother Yosoda. This exchange of love between the mother and the son was performed in natural way and Kunti remembering the scene was bewildered and she could do nothing but elicit praising the transcendental filial love. Indirectly Mother Yosoda is praised for her unique position of love as she could control even the all powerful Lord supposed to be her beloved child.

*Kechid ahur ajam jatam punyslokasya kirtaye
Yadoh priyasya anwabaye malaysyaeba chandanam.*

Kechid—some body Ahur—says, ajam—the unborn, punyaslokasya—of the great pious king, Kirtaye—for glorifying, Yadoh—of the king Yadu, Priyasya—of the dear, anwbaye—in the family of, Malaysya—Malaya hills, Chandanam—sandal wood.

Some body says that the unborn is now born for glorification of great pious king, other says for pleasing the king Yadu one of your dearest devotees, you are born in his family as much as the Malaya hills are famous for its sandalwood.

Because the Lord's appearance in this material world is bewildering there are different opinions about the birth of the unborn. In the Bhagwat Geeta the Lord says Himself that He takes His birth in the material world although He is the Lord of all creations and He is unborn. So there cannot be any denial of the birth of the Unborn because He Himself establishes the truth. But still there are different opinions as to why He takes His birth. That is also declared in the Bhagwat Geeta that He appears by His own internal potency for re-establishing the principles of religion and to protect the pious and to annihilate the impious. That is the mission of the appearance of the Unborn. Still they say that the Lord is there for glorifying the pious king Judhishthir. Lord Sri Krishna certainly wanted to establish the kingdom of the Pandavas for the good of all in the world. When there is a pious king over the world the people

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are happy for the virtuousness of the Ruler. When the Ruler is impious the people are unhappy. In the age of Kali in most cases the rulers are impious and therefore the citizens are also continuously unhappy. But in the case of democracy the impious citizens themselves send their representative to rule over them and therefore they cannot blame any one for their unhappiness all round. Maharaj Nala was also celebrated as the great pious king but he had no connection with Lord Krishna. Therefore Maharaj Yudhisthir is meant here for being glorified by Lord Sri Krishna. He had also glorified King Jadu having taken His birth in the family. He is known as Yadav, Yaduvir, Yadunandan etc. although the Lord is always independent from any such obligation. It is just like the sandal wood grows in Malaya hills. Trees can grow any where and everywhere but yet because the sandal wood trees are mostly in the area of the Malaya hills, the name sandal wood and the Malaya Hill are interrelated. Therefore, the conclusion is that the Lord is ever unborn like the Sun and yet He appears like the sun is risen on the eastern horizon. As the sun is never the son of the eastern horizon so the Lord is nobody's son but He is the Father of everything that be.

*Apare vasudevasya devakyam yachito' bhyagat
Ajas twam asya kshemaya badhaya cha surdbisam.*

Apare—others, Vasudevasya—of vasudeva, Devakyam—of Devaki Yachito—being prayed for, Abhyagat—took birth, Ajas—unborn, Twam—you are, Asya—of him, Kshemaya—for the matter of good, Badhaya—for the purpose of killing, Suradbisam—of those who are envious of the demi gods.

Some others say that being prayed by both Vasudeva and Devaki you have taken your birth as their son Undoubtedly you are unborn and still you take your birth for their welfare as well as for killing those who are envious of the demigods.

It is also said that Vasudeva and Devaki both in their previous birth as Sutapah and Prishni underwent a severe type of penance to get the Lord as their son and as result of such austerities the Lord appeared as their son. That was only a source otherwise, as it is already declared in the Bhagwat Geeta, the Lord appeared for welfare of all people of the world and to vanquish the Asuras or the materialistic atheists.

*Bharabataranaya anye bhuvo nava iva udadhou
Sidantya bhoori bharena jato atmabhu aritah*

Bharabataranaya—just to reduce the burden of the world, Anye—others, Bhuvo—of the world. Nava—boat, Iva—like that, Udadhou—on the sea, Sidantya—agrieved, Bhoori—extremely, Bharena—by the burden, Jata—you are born, Atmabhu—brahma, Arthitah—being prayed for.

Others say that the world, being overburdened like that of a boat on the sea, was very much agrieved and you have descended to diminish the trouble being prayed by Brahma (who is your son).

Brahma or the first living being born just after the creation is the son of Narayana directly. Narayana as Garbhodaksaye Vishnu first of all entered the material universe. Without spiritual contact matter cannot create and this principle was followed from the very beginning of the creation. The Supreme Spirit entered the universe and the First living being Brahma was born on a lotus flower grown out of the transcendental abdomen of Vishnu. Vishnu is therefore known as Padmanava. Brahma is known as Atmbhu because he was begotten directly from the Father without any contact of Mother Laksmiji. Laksmiji, was present just before Narayana, engaged in the service of the Lord and still without any contact of Lakshmi, Narayana begot Brahma. That is the omnipotency of the Lord. One who foolishly considers Narayana as good as other living beings may take lesson from this that Narayana is not an ordinary living being. He is Personality of Godhead Himself and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets child by the intercourse of sex and he has no other means to beget child than the one designed for him. But Narayana being omnipotent He does not require to be bound up by any condition of any energy. He is complete and independent to do anything and everything by His various potencies very easily and perfectly. Brahma is therefore directly the son of the Father without being put into the womb of the mother and therefore he is known as atmabhu. This Brahma is in charge of further creation in the universe secondarily reflected by the Potency of the omnipotent. Within the halo of the Universe there is a transcendental planet known as Sweta Dwipa which is resided by the Kshirodaksaye Vishnu the Paramatma feature of the Supreme Lord. Whenever there is any trouble in the universe impossible to be solved by the administrative demigods, they approach Brahmaji for solution and if it is not to be solved even by Brahmaji then the latter also consults and Prays the Kshirodaksaye Vishnu for incarnation and solution of the problems. Such problem arose when Kansa and others were ruling over the earth and she became too much overburdened by the misdeeds of the Asuras. Brahmaji along with other demigods prayed at the shore of the Khirodak ocean and they were intimated of the descent of Krishna as the son of Vasudeva and Devaki. So some people say that the Lord appeared on account of prayers of Brahmaji.

*Bhave asmin klisyamananam avidya kama karmabhih
Sravana smarana arhanani karisyann iti kechana.*

Bhave—in the material creation, Asmin—this, Klisyamananam—of those who are suffering from, Avidya—nescience, Kama—desire, Karmabhi—by execution of fruitive work, Sravana—hearing, Smarana—remembering, Arhanani—worshipping, Karishyan—may perform, Iti—thus, Kechana—others.

Others say that the Lord appeared for renovating the devotional service in the matter of hearing, remembering, worshipping etc. so that the conditioned souls suffering from material pangs may take advantage of them and thereby become liberated.

In the Srimad Bhagwat Geeta the Lord asserts that He appears in every millennium just to re-establish the way of religiosity. The way of religiosity is made by the Supreme Lord as much as the Law is enacted by the Supreme Executive Head. No body can manufacture a new path of religion as it is the fashion for certain ambitious person. The factual way of religiosity is to accept the Lord as the Supreme authority and thus render service unto Him in spontaneous love. A living being cannot but render service only because he is constitutionally made for that purpose. The only function of the living being is to render service to the Lord. The Lord is great and living beings are subordinate to Him. As such the duty of the living being is just to serve Him only. Unfortunately the illusioned living beings out of misunderstanding only become servant of the senses by material desires. This desire is called Avidya or nescience. And out of such illegitimate desires only the living being makes different plans of material enjoyment round about a perverted sex life and therefore becomes entangled in the chain of birth and death in the cycle of species of life by transmigrating into different bodies of different planets under the direction of the agency of the Supreme Lord. Unless, therefore, one is not out of the boundary of this nescience one cannot get free from the threefold miseries of material pangs. That is the law of nature.

The Lord, however, out of His causeless mercy, because He is more merciful to the suffering living beings than they can expect, appears before them and renovates the principles of devotional service comprising of hearing, chanting, remembering, serving, worshipping, praying, co-operating and surrendering unto Him. Adoption of all the abovementioned items or any one of them can help a conditioned soul to get out of the tangle of nescience and thus become liberated from all material sufferings created by the living being himself illusioned by the external energy. This particular type of mercy is bestowed upon the living being by the Lord in the Form of Lord Sri Chaitanya Mahaprabhu.

*Srinwanti gayanti grinanti abhik shnasah smaranti nandanti tabaihitamjanah.
Taeva Pasyanti achirena tabakam bhavaprabaha uparamam padambujam.*

Srinwanti—hear, Gayanti—chant, Grinanti—take, abhikshnasah—continuously, Smaranti—remembers, Nandanti—takes pleasure, Tabaihitamjanah—activities, Janah—people in general, Ta—that Eva—certainly, Pasyanti—can see, Achirena—very soon, Tabakam—your, Bhavaprabham—the current of rebirth, Uparamam—cessation, Padambujam—lotus feet.

Oh Krishna, the people in general who continuously hear, chant and repeats your transcendental activities or takes pleasure in while others doing so, certainly can see your lotus feet which alone can stop the course of repetition of birth and death.

The Supreme Lord Sri Krishna cannot be seen by our present conditional vision. In order to see Him the present vision has to be changed by developing a different condition of life full of spontaneous love of Godhead. When Sri Krishna was personally present on the face of the globe not exactly every one could see Him as the Supreme Personality of Godhead. Materialists like Ravana, Hiranyakasipu, Kansa, Jarasandha, Sisupala etc. were highly qualified personalities by acquisition of material assets but they were unable to appreciate the presence of the Lord. Therefore, even though the Lord may be present before our eyes it is not possible to see Him unless we have got the necessary eyes to see Him. This necessary qualification is developed by the process of devotional service only beginning with hearing about the Lord from the right sources. The Bhagwat Geeta is one of the popular literature which is generally heard, chanted, repeated etc. by the people in general but inspite of such hearing etc. sometimes it is experienced that the performer of such devotional service does not see the Lord eye to eye. The reason is that the first item Sravana is very important of all other items. If hearing or aural reception is made from the right sources it acts very quickly. Generally people hear from unauthorised persons. Such unauthorised persons may be very learned from academical qualifications but because such persons themselves do not follow the principles of devotional service, hearing from such unauthorised persons become sheer waste of time. Sometimes the texts are interpreted fashionably by such unauthorised persons to suit their own purposes. Therefore, the first thing in the devotional service of the Lord is to select a competent and bonafide speaker and then to hear from him. When the hearing process is perfect and complete the other processes become automatically perfect in their own way.

There are different transcendental activities of the Lord and each and every one of them is competent to bestow the desired result provided the hearing process is perfect. In the Bhagwatam the activities of the Lord begins from His dealings with the Pandavas. There are many other pastimes of the Lord in connection with His dealings with the Asuras and others. And in the 10th canto the sublime dealing with His conjugal associates the Gopis as well as with His married wives at Dwarka are mentioned. The Lord being Absolute there is no difference of the transcendental nature of each and every dealings of the Lord. But the hearing process being unauthorised sometimes people take more interest in the matter of hearing about His dealings with the Gopis. Such inclination of the hearer indicate the lusty feelings of the hearer and a bonafide speaker of the dealings of the Lord never indulge in such interested hearing. One must hear about the Lord from the very beginning as it is set up in the Srimad Bhagwatam or any other scriptures and that will help the hearer to attain perfection by progressive development. One should not, therefore, consider that His dealings with the Pandavas are less important than His dealings with the Gopis and thus exhibit his personal mundane leanings in the matter of sensuous enjoyment. We must always remember that the Lord is always transcendental to all mundane attachment and He may not be brought on the level of material activities like that of any conditioned soul. But in all the abovementioned dealings of the Lord, He is Hero in all circumstances and as such hearing about Him or about His devotees or combatants all are conducive to spiritual achievements. It is said that the Vedas and Puranas etc. all are made for the purpose of reviving our lost relation with Him. Hearing of all these scriptures are essential.

*Api adya nas tam swakrita ihita prabho jhasasi swit suhridanujivinah.
Yesam na cha anyat bhavatah padambujat parayanam rajasu yojitam
amhasam.*

Api—if, Adya—to-day, Nas—us, Tam—you, Swakrita—self executed, Ihita—all duties, Prabho—oh my Lord, Jhasasi—giving up, Swit—possibly, Suhridam—intimate friends, Anujibinah—living at the mercy of, Yesam—of whom, Na—neither, Cha—and, Anyat—any one else, Bhavatah—your, Padambujat—from the lotus feet, Parayanam—dependant. Raaasu—unto the kings, Yojitam—engaged in, Amhasam—enmity.

Oh my Lord you are self executed of all duties. Are you leaving us to-day possibly although we are completely dependant on your mercy as we have no body else to help us specially in a state when all the kings are engaged in enmity with us.

The Pandavas are the most fortunate persons because with all good luck they were entirely dependant on the mercy of the Lord. In the material world to be dependant on the mercy of somebody else is the utmost sign of misfortune but in the case of our transcendental relation with the Lord it is the most fortunate case when we can live completely dependant on Him. The material disease is what we think of becoming independant of everything. But the cruel material nature does not allow us to become independant. The attempt to become independant falsely of the stringent laws of nature is known as material advancement of experimental knowledge. The whole material world is moving on this false attempt to become independant of the laws of nature. Beginning from Ravana who wanted to prepare a direct stair case up to the planet of heaven down to the present age they are trying to overcome the laws of nature. They are trying now to approach the distant planetary system by electronic mechanical power. But on the contrary the finest part of human civilisain is to work hard under the guidance of the Lord and become completely dependant on Him. The highest achievement of perfect civilisation is to work by the best part of our valour but at the same time to depend completely on the direction of the Lord. The Pandavas were the ideal executor of this standard of civilization. Undoubtedly they were completely dependant on the good will of Lord Sri Krishna but they were not idle parasites of the Lord. They were all highly qualified both by personal character and physical activities. Still they always looked for the mercy of the Lord. Because they were perfect in knowledge that the human being or for the matter of that every living being is dependant by constitutional position. The perfection of life is therefore, to become dependant on the Will of the Lord instead of becoming falsely independant in the material world. Those who try to become falsely independant of the Lord are called Anatha or without any gurdian while those who are completely dependant on the Will of the Lord are called Sanatha or the person having some one able to protect them. Therefore we must try to be Sanatha always so that we can always be protected from the unfavourable condition of material existence. By the deluding power of the external material nature we forget that the material condition of life is the most undesirable perplexity. The Bhagwat Geeta therefore directs us (7.19) that after many many births one fortunate person becomes aware of the fact that Vasudeva is all in all and the best way of leading our life is to surrender unto Him completely. That is the sign of a Mahatma. As such all the members of the Pandava family were Mahatmas in household life and Moharaj Yudhisthir was the head of such Mahatmas and Queen Kunti Devi was the Mother of such Mohatmas. The lessons of the Bhagwat Geeta and all the Puranas specifically the Bhagwatam Puranam, are therefore inevitably connected with

the history of the Pandava Mahatmas. For them separation of the Lord is just like separation of the fish from water. Srimati Kunti Devi, therefore, felt such separation of the Lord something like thunderbolt and the whole Prayer of the queen is to try to persuade the Lord to stay with them. After the battle of Kurukshetra although the enemical kings were killed still their sons and grand sons were there for dealing with the Pandavas. It is not only for the Pandavas that they were put into the condition of enmity but all of us are always in such condition and the best way of living is to become completely dependant on the Will of the Lord and thereby overcome all difficulties of material existence.

*Ke vayam namarupabhyam yadubhih saha pandavah.
Bhavato darshanam yarhi hrishikanamiba istuh.*

Ke—who are, Vayam—we, Namarupabhyam—with our fame and ability, Yadubhih—along with the Yadus, Pandavas—and the Pandavas, Bhabato—your, Adarshanam—absence, Yarhi—as if, Hrishikanam—of the senses, Iva—like, Isituh—of the living being.

As the name and fame of a particular body is finished along with the disappearance of the living spirit, similarly if you do not look upon us all our fame and activities along with the Pandavas and Yadus will end at once.

Kunti Devi is quite conscious of the existence of the Pandavas is due to Sri Krishna only. The Pandvas are undoubtedly well established in name and fame and is guided by the great king Yudishtir who is Mortality Personified and the Yadus are undoubtedly the great allies of them but without the guidance of Lord Krishna all of them are non-entities as much as the senses of the body are useless without the guidance of the living being. No body should therefore be proud of his false prestige, power and fame without being guided by the favour of the Supreme Lord. The Living Beings are always dependant and the ultimate dependable object is the Lord Himself. We may, therefore, invent by our advancement of material knowledge all sorts of counteracting material resources but without being guided by the Lord all such inventions end in fiasco however strong and stout the reactionary elements may be.

*Na iyam sobhisyate tatra yatha idanim gadadhara
Twat padair ' ankita bhati swalakshhana bilakshitaih,*

Na—not, Iyam—this land of our kingdom, Sobhisyate—will appear as beautiful, Tatra—then, Yatha—as it is now, Gadadhara—Oh Krishna, Twat—your, Padair—by the feet, Ankita—marked, Bhati—is dazzling, Swalakshana—your own marks, Bilakshitaih—by the impressions.

Oh Gadadhara (Krishna) the land of our place is now being marked by the impressions of your own marks on the feet and therefore appearing as beautiful as anything but when you are out they will no longer look as auspicious.

There are certain particular marks on the feet of the Lord which are all distinguishing features of the Lord from others. The marks are like the flag, thunder bolt, the instrument of driving an elephant, umbrella, lotus, disc etc. engraved on the palm of the Lord. As such, such engraved marks are impressed upon the soft dust of the land where the Lord traverses. The land of Hastinapur was thus impressed while Lord Sri Krishna was there along with the Pandavas and the kingdom of the Pandavas thus flourished by such auspicious signs. Kunti Devi pointed out the distinguished features and was afraid of inauspiciousity in the absence of the Lord from the place.

Ime janapada swriddhah supakkou oasadi virndhah
Vana adri nadi udannwanto hi edhante taba bikshitaih.

Ime—all these, Janapada—cities and towns, Swriddha—greatly flourished, Supakka—mature, Ousadhi—herbs, Virudhah—vegetables, Vana—forest, Adri—hills, Nadi—rivers, Udanvanto—seas, Hi—certainly, Edhante—increasing, Taba—your, Bikshitaih—seen.

All these cities and villages are flourishing in all respects because the herbs and grains are in mature abundance, the trees are full of fruits, the river is full of water the hills are full of minerals and the oceans are full of wealth. And they are all due to your glance over them.

Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises. The gigantic industrial enterprises are products of Godless civilisation and they are cause for destruction of noble aims of human life. The more we go on increasing—such troublesome industries for squeezing out the vital energy of the human being, the more there will be unrest and dissatisfaction of the people in general although a few only can live lavishly on the exploitative means on other living beings. The natural gifts such as grains and vegetables, fruits, the rivers full with water, the hill full with jewels and minerals and the seas full of pearls and stones. Such natural products are supplied by the order of the Supreme and as He desires the material nature produces them in abundance or restricts them at times. The natural law is that human being may take advantage of these Godly gifts by nature and satisfactorily flourish on them without being captivated by the exploitative motive for lording it over the material nature. This is not possible and the

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more we attempt to exploit the material nature according to our whims of enjoyment the more we shall become entrapped by the reaction of such exploitative attempts. If we have sufficient grains, fruits, vegetables and herbs then what is the necessity of running on a slaughter house and kill the poor animals at the risk of being killed by them again and again. A man cannot kill an animal if he has sufficient grains and vegetables to eat. The flow of river waters fertilize the fields and there is production more than what we need. The minerals are produced in the hills and the jewels in the ocean. If the human civilization has sufficient grains, minerals, jewels, water, milk etc. then why should it hanker after terrible industrial enterprises at the cost of the labour of some unfortunate men. But all these natural gifts are dependant on the mercy of the Lord. What we need, therefore, to become is to be obedient to the laws of the Lord with an aim to achieve human perfection of life by devotional service. The indications by Kunti Devi is just on the point. She desires that God's mercy be bestowed upon them so that the natural prosperity be maintained by His Grace.

*Atha viswesa viswatmanviswamurte swakcsu me
Snehasapam imam chhidhi dridham pandusu vrisnisu.*

Atha—therefore, Viswesa—the Lord of the Universe, Viswatman—the soul of the universe, Viswamurte—oh the Personality of universal Form. Swakcsu—unto my own kinsmen, Me—mine, Snehasapam—the tie of affection, Imam—this, Chhidhi—cut off, Pandusu—for the Pandavas, Vrisnis—for the Vrisnis also.

Oh the Lord of the Universe, the Soul of the Universe, the Personality of the Form of the Universe, please, therefore, cut off my tie of affection towards my kinsmen the Pandavas and the Vrisnis.

A pure devotee of the Lord is ashamed to ask anything in self interest from the Lord. But the householders are sometimes obliged to ask favours from the Lord being bound up by the tie of family affection. Srimati Kunti Devi was conscious of this fact and therefore, she prayed from the Lord to cut off the affectionate tie from her own kinsmen the Pandavas and the Vrisnis. The Pandavas are her own sons and the Vrisnis are the members of her paternal family. Krishna was equally related with both the families. Both the families required the Lord's help because both of them were dependant devotees of the Lord. Srimati Kunti Devi wished Sri Krishna may remain with her sons the Pandavas but doing so her paternal house were to be bereft of the benefit. All these partialities troubled the mind of Kunti and therefore she desired to cut off the affectionate tie.

A pure devotee cuts off the limited ties of affection for family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Goswamis who followed the path of Lord Chaitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes but for the benefit of the mass of population they left their comfortable home and became regular mendicants. To cut off all family affection means broadening the field of activities. Without doing this nobody can be qualified as Brahmin, a King, a public leader or a devotee of the Lord. The Personality of Godhead as an ideal King showed the example. The Personality of Godhead Sri Ramchandra cut off the tie of affection of His beloved wife for the matter of manifesting the qualities of an ideal king.

Such Personalities as a Brahmin, a devotee, a king or a public leader must be very broadminded in the matter of discharging the respective duties. Weak as she was Srimati Kunti Devi was conscious of this fact and She prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the Universe, or the Lord of the Universal mind indicating His all powerful ability for cutting the hard knot tie of family affection. Therefore, it is sometimes experienced that the Lord out of His special affinity towards a weak devotee, breaks the family affection by force of circumstances by His all powerful energy. By doing so He sets such devotee to become completely dependant on Him and thus clears up the path of his going back to Godhead.

*Twai me nanyavisaya matir madhupate' asakrit
Ratim udbahatat addhaganga iva ogham udanwati.*

Twai—unto you, me—mine, Unanyavisaya—unalloyed, Matir—attention, Madhupate—oh the Lord of Madhu, Asakrit—continually, Ratim—attraction, Udbahatat—may overflow, Addha—directly, Ganga—the Ganges, Iva—like, Ogha—flows, Udanwati—down to the seas.

On the Lord of Madhu. As the flow of the Ganges water glides down the seas continuously without any check, so my attraction for you may continuously be drawn unto you without any diversion for any one else.

Perfection of pure devotional service is attained when our all attention is diverted towards the transcendental loving service of the Lord. To cut off the tie of all other affection does not mean complete negation of the finer elements like affection for some body else. This is not possible. A living being whoever he may be must have this feelings of affection for others because this is a symptom of life. The symptoms of life namely desire, anger, hankerings, feelings of attraction etc. cannot be annihilated. Only the objective has to be changed. Desire cannot be changed but in devotional service the desire is changed only for the service of the Lord in place of desire

for sense gratification. The so called affection for family, society, country etc are different phases of sense gratification. When this desire is changed for the satisfaction of the Lord in place of sense gratification such change or the pure form of desire is called devotional service.

In the Bhagwat Geeta we can see that Arjuna desired not to fight with his brothers and relations just to satisfy his own personal desires or for the matter of that sense gratification. But when he heard the message of the Lord Srimad Bhagwat Geeta he changed his decision and served the desire of the Lord. And for his doing so he became the famous devotee of the Lord as it is declared in all the scriptures that Arjuna attained spiritual perfection by devotional service of the Lord in the matter of friendship. The fighting was there, the friendship was there, Arjuna was there, and Krishna was there but the Arjuna before the beginning of the fight of the battle of Kurukshetra and hearing the message of the Lord, became different person in devotional service. Therefore, the prayers of Kunti also indicate the same categorical changes in the activities. Srimati Kunti wanted to serve the Lord without any diversion and that was her prayers This unalloyed devotion is the ultimate goal of life. Our attention is diverted certainly in the service of something else which is non godly or not in the programme of the Lord. When the programme is changed into the service of the Lord that is to say when the senses are purified in relation with the service of the Lord, it is called pure unalloyed devotional service. Srimati Kunti Devi wanted that much perfection and prayed for it from the Lord.

Her affection for the Pandavas and the Vrisnis is not out of the range of devotional service. Because service of the Lord and the service of the devotees are identical. Sometimes service of the devotee is more valuable than the service of the Lord. But here affection of Kunti Devi for the Pandavas and the Vrisnis was more on the family relation than in terms of the devotee. This tie of affection on terms of material relation is the relation of Maya; because relation of body or the mind are due to the influence of the External Energy. Relation of the soul established in relation of the Supreme soul is factual relation. When Kunti Devi wanted to cut off the family relation, she meant to cut off the relation of the skin. The skin relation is the cause of material bondage but the relation of the soul is the cause of freedom. This relation of the Soul to Soul can be established by the via media of the relation with the Supersoul. Seeing directly in the darkness is no seeing. But seeing through the light of the Sun means to see the sun and everything else which was unseen in the darkness. That is the way of devotional service.

*Shri Krishna Krishnasakha vrisnya rissava abani dhrak
Rajanya bansa dahana anapavarga virya
Govinda go dwija sura arthihara avatara
Yogeshwara akhila guro bhagavan namaste.*

Sri Krishna—oh Sri Krishna, Krishnasakha—oh Friend of Arjuna, Vrisnya—of the descendants of Vrishni, Rishara—the chief, Abani—earth, Dhrak—rebellions, Rajanyabansa—dynasties of the kings, Dahana—annihilator, Anapavarga—without any deterioration of, Virya—prowess, Govinda—the Proprietor of Golakadhama, Gow—cow, Dwija—the brahmins, Sura—the demigods, Arthihara—reliever of distress, Avatara—one who descends, Yogeshwara—master of all mystic powers, Akhila—universal, Guro—oh the preceptor. Bhagawan—the possessor of all opulences, Namaste—respectful obeisances unto you.

Oh Krishna oh friend of Arjuna oh the chief of the descendants of Vrishni, you are the destroyer of the political parties who are disturbing elements on the earth but you are without any deterioration of your prowess. You are the proprietor of the transcendental abode and you descend from there for relieving distress of the cow, the Brahmins and the devotees. You possess all mystic powers and you are the preceptor for all over the universe. You are the Almighty God and my respectful obeisances are unto you.

A purposeful summary of the Supreme Lord Sri Krishna is made herein by Srimati Kunti Devi. The All mighty Lord has His eternal transcendental abode where He is engaged in keeping Suravi cows being served by batches of the Goddess of Fortune. He descends on the material world to reclaim His devotees and to annihilate the disturbing elements in the groups of political parties and kings who are supposed to be in charge of administration work. He creates, maintains and annihilates by His unlimited energies and still He is always full with prowess without any deterioration of potency. The cow, the Brahmins and the devotees of the Lord are all objects of his special attention because they are very important factors for general welfare of the living being.

*Suta Uvacha.
Prithaya itthwam kalapadaih parinutakhilodayah
Mandam jahasa vaikuntho mohayann iva mayaya,*

Suta—of the name, Uvacha—said, Prithaya—by Pritha (Kunti), Itthwam—thus, Kalapadaih—by chosen words, Parinutah—being worshipped, Akhila—universal, Udayah—glories, Mandam—mildly, Jahasa—smiled, Vaikuntha—the Lord, Mohayann—captivating, Iva—like, Mayaya—by mystic power.

Suta Goswami said, "The Lord thus hearing the prayers of Kunti Devi composed in selected words to glorify the Lord, mildly smiled and the same was as enchanting as His mystic power.

Anything that is enchanting in the world is said to be representation of the Lord. The conditioned souls who are engaged in the matter of lording it over the material world are also enchanted by His mystic powers but His devotees are enchanted in a different way by the glories of the Lord and His merciful blessings upon them. His energy displays in different ways as much as the electricity energy works in divergent capacities. Srimati Kunti Devi has prayed the Lord in selected words just to enunciate a fragment of His glories. All His devotees do worship Him in that way by chosen words and therefore the Lord is known as Uttamasloka. No amount of chosen words are sufficient to enumerate the Lord's glory and yet He is satisfied by such prayers of the Lord as the Father is satisfied even by the broken vocal reception by the growing child. The word Maya is used both in the sense of delusion and mercy also. Herein the word Maya is used in the sense of the Lord's mercy upon Kunti Devi.

*Tam badham iti upamantrya pravisya gajashvayam
Striyascha swapuram yasyan premna rajna nivaritah*

Tam—all those, Badham—accepted, Iti—thus, Upamantrya—subsequently informed, Pravisya—entering, Gajashvayam—palace of the name, Striyascha—other ladies, Swapuram—own residence, Yasyan—while starting for, Premna—in love, Rajna—by the king, Nivaritah—stopped.

Thus accepting the prayers of Srimati Kunti Devi the Lord subsequently informed other ladies of His departure by entering the palace of Hastinapur. But while preparing for starting He was stopped by King Yudhisthir in loving imploration.

No body could implore Lord Krishna for staying at Hastinapur while He decided to start for Dwarka but by the simple request of King Yudhisthir that the Lord may remain there for a few days more was immediately effective. This is significant of the power of the king by loving affection which the Lord could not avoid. The Almighty God is thus conquered only by loving service and nothing else. He is fully independent in the matter of His all dealings but He voluntarily accepts obligations by loving affection of His pure devotees.

*Vyasadyair iswara iha jnai krishnena adbhutakarmana
Prabodhito api itihāsair na abudhyta sucharpiiah.*

Vyasdyair—by great sages headed by Vyasa, Iswara—the Almighty God, Iha—by the will of, jnai—by the learned, Krisnena—by Krishna Himself, Adbhutakarmana—by one who performs all superhuman work, Prabodhito—being solaced, Api—although, Itihāsair—by evidences from the histories, Na—not, Abudhyata—satisfied. Sucharpitah—distressed.

King Yudhisthir who was too much agrieved could not be convinced even though he was instructed by great sages headed by Vyasa and the Lord Krishna Himself the performer of superhuman tasks, all with evidences from the histories.

The pious king Yudhisthir was too much mortified on account of mass massacre of human beings in the battle of Kurukshetra specially executed on his account. Duryodhan was there on the throne and he was doing well in the matter of administration and in one sense there was no need of fighting. But on the principle of justice Yudhisthir was to be replaced and the whole clique of politics centered round this point and all the kings and residents of the whole world became involved in this matter of fighting between the rival brothers. Lord Krishna was also there on the side of King Yudhisthir. It is said in the Mahabharata that (Adj. 20 Ch.) sixty four crores of men were killed in eighteen days in the battle of Kurukshetra and some crores of men were missing. Practically this was the greatest battle in the world within 5000 five thousands of years.

This mass killing of human being simply for the matter of enthroning Maharaj Yudhisthir was too much mortifying and as such he was tried to be convinced with evidences from histories by great sages like Vyasa and the Lord Himself also that the fight was just because the cause was just. But maharaj Yudhisthir could not be satisfied even though he was instructed by the greatest personalities of the time. Krishna is designated herein as the performer of Superhuman actions but in this particular instance He could not convince King Yudhisthir along with Vyasa. Does it mean that He failed to be a Superhuman actor? No certainly not. The interpretation is that the Lord as Iswara or the Super soul both in the heart of King Yudhisthir and Vyasa performed still more superhuman action because the Lord desired like that. As super soul of King Yudhisthir, He did not allow the King to be convinced by the words of Vyasa and others including Himself because He desired that the King should hear instructions from dying Bhishma Deva who was another great devotee of the Lord. The Lord wanted that at the last stage of his material existence the great warrior Bhishma Deva must see the Lord Personally as well as his beloved grandchildren King Yudhisthir etc. now situated on the throne and thus pass away very peacefully. Bhismadeva was

not at all satisfied to fight against Pandavas who were his beloved fatherless grandchildren. But the Kshatriyas are also very stern people and therefore he was obliged to take side of the Duryodhana because he was maintained to the expense of Duryodhana. Besides this the Lord also desired that King Yudhisthir should be pacified by the words of Bhishma Deva so that the world may see that Bhismadeva excelled all in knowledge including the Lord Himself.

*Aha raja dharmasutas chintayan suhridam badham.
Prakritena atmna viprah sneha mohabasam gatah.*

Aha—said, Raja—king Yudhisthir, Dharmasuta—the son of Dharma (Yamraj) Chintayam—thinking of, Suhridam—of the friends, Badham—killing, Prakritena—by material conception only, Atmana—by the self, Viprah—oh the Brahmins, Sneha—affection, Moha—delusion, Basam—being carried away by, Gatah—having gone.

The King Yudhisthir son of Dharma became agrieved just like a common man with materialistic sense and was thus overwhelmed by the death of friends. Oh the sages thus deluded by affection he began to say.

The King Yudhisthir as he was not expected to become agrieved like a common man but he became deluded by such worldly affection by the Will of the Lord as much as Arjuna was apparently deluded. A seengnai man knows it well that the living entity is neither the body nor the mind but he is transcendental to material conception of life. The common man thinks of violence and non-violence in terms of the body and that is a kind of delusion. Every one is duty bound according to one's occupational duties. A kshatrya is bound to fight for the right cause never mind whoever may be the opposite party. Insuch discharge of duty one should not be disturbed by annihilation of the material body which is only an external dress of the living soul. All these were perfectly known to Maharaj Yudhisthir but by the will of the Lord he became just like a common man because there was another great idea behind this delusion that the king should be instructed by Bhishma as much as Arjuna was instructed by the Lord Himself.

*Aho me pasyata ajnanam hridi rudham duratmanah
Parakyasyaiba dehasya bahbyo me akshouhini hatah.*

Aho—oh, Me—mine, Pasyata—just see, Ajnanam—ignorance, Hridi—in the heart, Rudham—situated in, Duratmanah—of the sinful, Parakyasya—meant for others, Eva—certainly, Dehasya—of the body, Bahbyo—many many, Me—by me, Akshauhini—combination of military phalanx, Hatah—killed.

Oh my lot, I am the most sinful man and just look upon my heart full of ignorance. For this body which is ultimately meant for others, I have killed many many combination of military phalanx.

A solid phalanx of military combination consisting of 21870 chariots, 21870 elephants, 109650 infantry, 65600 cavalry, is called a Akshouhini. And many such Akshouhini living beings were killed on the battlefield of Kurukshetra. Maharaj Yudhisthir as the most pious king of the world takes for himself the responsibility of killing such huge lot of living beings because the battle was fought for reinstating him on the throne. This body is after all meant for others. While there is life in the body it is meant for the service of others and while it is dead it is meant for being eaten up by dogs and jackals or moth within the earth. He is sorry because for such temporary body he had committed such huge massacre of living being.

*Bala dwija suhrit mitra pitri bhratri guru druhah
Na me sat nirayat mokshya hi api barsa ayuta yutaih*

Bala—boys, Dwija—the twice born, Suhrit—wellwishers, Mitra—friends, Pitri—parents, Bhratri—brothers, Gurv—preceptors, Druhad—one who has killed, Na—never, Me—mine, Sat—there shall be, Nirayat—from the hell, Mokshya—liberation, Hi—certainly, Api—although, Barsa—years, Ayuta—millions, Yutaih—being added.

I have killed many boys, brahmins, wellwishers, friends, parents, preceptors and brothers and therefore even though I may have a duration of life for millions of years it will not be possible for me to be relieved from the hell that is awaiting me for all these sins.

Whenever there is a war there is certainly mass massacre of many innocent living beings such as the boys, the brahmins the women whose killing is considered to be the greatest of sins They are all innocent creatures of the society and in all circumstances killing of these innocent beings are forbidden in the scriptures. Maharaj Yudhisthir was aware of these mass killing besides the killing of many wellwishers who joined him in the battle. Similarly there were friends, parents and preceptors also on both sides and all of them were killed. It was simply horrible for him to think of such killing business and therefore he was thinking of residing in the hell for millions and billions of years still he might not be rescued from such helish life.

*Na eno rajnah prajabhartur dharmā yuddhe bodho dwisam
Iti me na tu bodhaya kalpate sasanam bachah.*

Na—never, Enam—sins, Rajnah—of the king, Prajabhartuh—of one who is engaged in the maintenance of the citizens, Dharmo—for the right cause,

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Yuddhe—in the fight, Badho—killing, Dwisam—of the enemies, Iti—all these, Me—for me, Na—never, Tu—but, Bodhaya—for satisfaction, Kalpate—they are meant for administration, Sasanam—injunction, Bacha—words of.

There is no sin for the king who kills for the right cause is certainly meant for administration. But these words of injunction are not applicable to me.

Maharaj Yudhisthir thinks that he was not actually in the administration of the kingdom. It was being carried by Duryodhana well without any harm to the citizens. But without being in administration he caused killing of so many living beings only for his personal gain of the kingdom from the hands of Duryodhana. The killing was committed not in the course of administration but for the sake of self aggrandisement and as such he is thinking of being responsible for all the sins.

*Strinam mad hatabandhunam droho ya asou iha uttithah
Karmabhi grihamedhiar na aham kalpo byapahitam.*

Strinam—of the woman, Mad—by me, Hatabandhunam—of the friends who are killed, Droho—enmity, Ya—that, Asou—all those, Iha—here with, Uttitham—has accrued, Karmabhi—by dint of work, Grihamedhiar—by the persons engaged in the matter of material welfare, Na—never, Aham—I, Kalpo—can expect, Byapohitum—undoing the same.

I have killed many friends of the women folk and thereof I have caused enmity to the highest peak which is not possible to be undone by such welfare work as are done by the material welfare workers.

The Grihamedhis are those whose only business is to perform welfare work for the sake of material prosperity. Such material prosperity is some times hampered by sinful activities and the materialistic is sure to commit sins, even unintentionally, in course of discharging material duties. To get relief from such sinful reactions, the Vedas prescribe several kinds of sacrifices to counteract the sinful acts. It is said in the Vedas that by performing Aswamedha (Horse sacrifice) Yajna one can get relief from even Brahmahatya (killing of a Brahmin).

Yudhisthir Maharaj performed this Aswamedha Yajna but he thinks even performing such Yajnas it is not possible to get relief from the great sins committed by him in the matter of killing the friends and relatives of the innocent women folk. In the war either the husband, or the brother or even the father or sons of the women folk go to fight. And when they are killed a fresh enmity is created with them and thus the chain of actions and reactions increase which is not possible to be counteracted even by thousands of Aswamedha Yajnas.

The way of work (Karma) is like that. It creates one action and another reaction simultaneously and thus increases the chain of material activities binding the performer in the material bondage. In the Bhagwat Geeta (Bg. 9.27–28) the remedy is suggested that such actions and reactions of the path of work can be checked up only when such work is done on behalf of the Supreme Lord. The battle of Kurukshetra was actually fought on the Will of the Supreme Lord Sri Krishna as it is evident from His version and by His will only Yudhisthir was replaced on the throne of Hasthinapur. Therefore, factually no sin whatsoever touched the Pandavas who were only the order carrier of the Lord. For others who declare war on personal interest, the whole responsibility lies on them.

*Yatha pankena pankambhah suraya ba surakritam
Bhutahatya tathaiba ekam na yajnairm astum arhati.*

Yatha—as much as, Pankena—by the mud. Pankambha—water mixed with mud, Suraya—by wine, Ba—either, Surakritam—impurity caused by the slight touch of wine, Bhutahatya—killing of animals. Tatha—like that, Eva—certainly, Ekam—one, Na—never, Yajnair—by the prescribed sacrifices, Mastum—to counter act, Arhati—is worthwhile.

As it is not possible to filter muddy water by means of mud, or as it is not possible to purify a wine-stroken pot with bulk of wine, so also killing of a living being imperceptibly cannot be counteracted by another organised killing of animal.

Aswamedha Yajna or Gomeda Yajna or the sacrifices in which a horse or a bull was sacrificed were not off course for the purpose of killing the animal. Lord Chaitanya said that such animals sacrificed in the altar of Yajna were rejuvenated and a new life was given to such sacrificed animal. It was just to prove the efficacy of hymns of the Vedas. By recitation of the hymns of Vedas in the proper way certainly the performer gets relief from the reactions of sins but in case of such sacrifices not properly done under expert management, surely one has to become responsible for such animal sacrifice. In this age of quarrel and hypocrisy there is no possibility of performing the Yajnas perfectly for want of expert Brahmins who are able to conduct such Yajnas. Maharaj Yudhisthir therefore gives a hint on the point of performing sacrifices in the age of Kali. In the Kali Yuga the only sacrifice recommended is the performance of Harinam Yajna inaugurated by Lord Sri Chaitanya Mahaprabhu. But one should not indulge in animal killing and counter act it

by performing the Harinam Yajna. Those who are devotees of the Lord they never kill an animal for self interest neither they refrain from the duty of a Kshatriya on the order of the Lord as it was performed by Arjuna. The whole purpose is therefore served when everything is done on the Will of the Lord. This is possible only for the devotees alone.

Thus end the Bhaktivedanta Purports of the First Canto Eighth Chapter in the matter of the Prayers of Queen Kunti and Parikshit Saved.

NINETH CHAPTER

Bhisma's Passing away in the Presence of Lord Krishna

Shri Suta uvacha

*Iti bheetah prajadrohat sarva dharma vivitsaya
Tato binasanam pragad yatra devabrato' patat.*

Sri Suta uvacha—Sri Suta Goswami said, Iti—thus, Bheetah—being afraid of, Prajadrohat—on account of killing the subjects, Sarva—all, Dharma—acts of religiosity, Vivitsaya—for the matter of understanding, Tato—thereafter, Binasanam—the place where the fight was done, Pragad—they all went, Yatra—where, Devabrato—Bhismadeva. Apatat—lay down for passing away.

Suta Goswami said, "thus being afraid of the act of killing the subjects in the battlefield of Kurukshetra, Maharaj Yudhisthir went to that place of massacre where Bhismadeva was lying on the bed of arrows for passing away."

In this ninth chapter, as it is willed by Lord Sri Krishna, Bhisma deva will impart instructions to King Yudhisthir on the subject of duties on occupational engagements. Bhismadeva also will offer his last prayer to the Lord on the verge of his passing away from this mortal world and thus become liberated from the bondage of further material engagements. Bhismadeva was endowed with the power of leaving his material body at his will and his lying down on the bed of arrows was his own choice. This passing away of the great warrior attracted the attention of all the contemporary elites and all of them assembled there to show their feelings of love, respect and affection for the great soul.

*Tada te bhratarah sarve sadaswai swarna bhusitai
Anwagachhan rathair vipra vyasv dhoumy adayas tatha*

Tada—at that time, Te—all of them, Bhratarah—the brother, Sarve—altogether, Sadaswai—drawn by first class horses, Swarna—gold, Bhusitai—being decorated with, Anwagachhan—followed one after another, Rathair—on the chariot, Vipra—oh the Brahmins, Vyasa—the sage of the name, Dhoumya—of the name, Tatha—also.

Thereafter all his brothers followed him on beautiful chariots drawn by first class horses decorated with gold ornaments along with Vyasa and rishis like Dhoumya etc. (the learned priest of the Pandavas. See page 494 for description).

*Bhagawan api viparse rathena sadhananjaya
Sa tai urbyarochata nripah kuvera iba guhyakai.*

Bhagwan—the Personality of Godhead (Sri Krishna) Api—also, Viparse—oh the sages amongst the Brahmins, Rathena—on the chariot, Sadhananjaya—along with Dhananjaya (Arjuna) Sa—that, Tai—by them, Urbyarochata—appeared to be highly aristocratic, Nripah—the king (Yudhisthira), Kuvera—of the name the treasurer of the demigods, Guhyakai—companions known as Guhyakas

Oh the sages headed by Sounaka Rishi, after this Lord Sri Krishna the Personality of Godhead also followed on the chariot and seated with Arjuna. Thus the King Yudhisthir appeared to be highly aristocratic exactly like Kuvera surrounded by his companions guhyakas.

Lord Sri Krishna wanted that the Pandavas should be present before Bhismadeva in the most aristocratic order so that he might be pleased to see them happy at the time of his death. Kuvera is the richest of all the demigods and herein the King Yudhisthir appeared like him (Kuvera) means that the procession along with Sri Krishna was quite appropriate to the royalty of king Yudhisthira.

*Dristwa nipatitam bhumau divas chyutam iva amara
Pranemu Pandava Bhismam sanugah saha chakrina*

Dristwa—thus seeing, Nipatitam—lying down, Bhumau—on the ground, Divas—from the sky, Chyutam—fallen, Iva—like, Amara—demigod, Pranemu—bowed down, Pandava—the sons of Pandu, Bhismam—unto Bhisma, Sanugah—along with younger brothers, Saha—also with, Chakrina—the Lord (carrying the disc.)

Thus seeing him lying down on the ground as if one of the demigods has fallen down from the horizon, the Pandava King Yudhisthir along with younger brothers and Lord Krishna bowed down before him.

Lord Krishna was also a younger cousin brother of Maharaj Yudhisthir as well as the intimate friend of Arjuna although all the family members of the Pandava know Lord Krishna as the Supreme Personality of Godhead. The Lord although conscious of His Supreme position did always behave in humanly custom and as such He also bowed down before the lying Bhismadeva as if one of the younger brothers of King Yudhisthira.

*Tatra Brahmarsayah sarve devarsays cha sattama.
Rajarsayas cha tatratan drastum bharata pungavam.*

Tatra—there, Brahmarsayah—rishis amongst the Brahmin, Sarve—all, Devarsayas—rishis amongst the demigods, Sattama—situated in the quality of goodness, Rajarsayas—rishis amongst the kings, Cha—and, tatra—in that

place, Asan—were present, Drastum—just to see, Bharata—descendant of king Bharata, Pungaba—and the chief of them.

Just to see the chief of the descendants of King Bharata (Bhisma) all the great men of the universe namely the rishis amongst the demigods, the rishis amongst the Brahmins, and the rishis amongst the kings all who were situated in the quality of goodness were present there sitting.

The Rishis are those who have had attained perfection of human life by spiritual achievements. Such spiritual achievements could be earned by all, never mind if one is a king or a mendicant. Bhismadeva himself was also one of the Brahmarshis and the chief of the descendants of the king Bharata. All such Rishis are situated on quality of goodness and as such all of them assembled there on hearing the news of lying down of the great warrior.

*Parvato narado dhoumya bhagawan vadarayana.
Brihadaswa bharadwajah sasisya renukasutah.*

Parvato—Parvat Muni, Narado—Naradmuni, Dhoumya—of the name, Bhagawan—incarnation of Godhead, Vadarayana—Vyasadeva, Brihadaswa—of the name, Bharadwaj—of the name, sasisya—along with disciples, Renkasutah—Parsurama.

All the sages like Parvat muni, Narada, Dhoumya, Vyasa the incarnation of God, Bharadwaj, and Parsurama along with disciples all were there.

Parvat Muni is considered to be one of the oldest sages and he is almost always a constant companion of Narada Muni. They are also spacemen competent to travel in the air without any help of material vehicle. Parvat Muni is also a Devarsi or a great sage amongst the demigods, like Narada. He was present along with Narada in the sacrificial ceremony of Maharaj Janmanjoya, son of Maharaj Parikshit. In this sacrifice all the snakes of the world were to be killed. Parvat Muni and Narada Muni are called Gandharbas also because they can travel in the air singing the glories of the Lord. As they can travel in the air, they observed the Sayambara ceremony (selecting her own husband) of Droupadi from the air. Like Narada Muni, Parvat Muni also used to visit the royal assembly of Maharaj Yudhisthir and similarly he could visit the royal assembly in the heaven of King Indra. As Gandharva sometimes he visited the royal assembly of Kuvera one of the important demigods. Both Narada and Parvat were in trouble sometime in the matter of the daughter of Maharaj Srinjay. Maharaj Srinjay got the benediction of a son by Parvat Muni.

Narada Muni is inevitably associated with the narrations of the Puranas. He is described in the Bhagwatam. In His previous life He was the son of a maid servant but by good association of pure devotees, He became enlightened in devotional service and in the next life he became perfect man comparable with Himself only. In the Mahabharata His name is mentioned in many places. He is one of the Devarshis or the principal Devarshi or the chief sage amongst the demigods. He is the son and disciple of Brahmaji and from Him the disciplic succession in the line of Brahma has been spread up. He initiated Pralhad Maharaj, Dhruva Maharaj and many such celebrated devotees of the Lord. He initiated even Vyasadeva the author of Vedic literatures and from Vyasadeva, Madhyacharya was initiated and thus the Madhya-Sampradaya in which the Goudiya Sampradaya is also included, have spread up all over the universe. Sri Chaitanya Mahaprabhu belonged to this Madhya Sampradaya and as such Brahmaji, Narada, Vyasa, down to Madhya, Chaitanya and the Goswamins all belonged to the same line of disciplic succession. Naradji has instructed many kings from time immemorial. In the Bhagwatam we can see that He instructed Pralhad Maharaj while he was in the womb of his mother so also he instructed Vasudeva, father of Krishna, as well as Maharaj Yudhisthir.

Dhoumya. A great sage who practised severe penances at Utkochak Tirtha and was appointed royal priest of the Pandava Kings. He acted as the priest in many religious functions of the Pandavas and not only he performed the purificatory rites of the Pandavas (Sanskara) but also each of the Pandavas were attended by him in the matter of betrothal of Droupadi with them. He was present even during the exile of the Pandavas and used to advise them in circumstances when they were more perplexed. He instructed them how to live incognito for one year and his instructions were strictly followed by the Pandavas during that time. His name is mentioned also when the general funeral ceremony was performed after the battle of Kurukshetra. In the Anusasan Parva of Mahabharat (Ch. 127.15–16) he described very elaborately before Maharaj Yudhisthir in the matter of religious instructions. He was actually the right type of priest of a householder who could guide the Pandavas on the right path of religiosity. A priest is meant for the purpose that he should guide the householder progressively in the right path of Ashram Dharma or the occupational duty of a particular caste. There is practically no difference between the family priest and the spiritual master and the sages, saints and Brahmins were specially meant for such functions.

Vadarayana. (Vyasadeva) is known as Krishna, Krishna Dwaipayana, Dwayipayana, Styavatisuta, Parasarya, Parasaratmaja, Vadarayana, Vedavyas etc. He is the son of Mahamuni Parasara in the womb of Satyavati prior to her betrothal with Maharaj Santanu the father of the great general Grandfather Bhismadeva. He is a powerful incarnation of Narayana for broadcasting the vedic wisdom in the world. As such Vyasadeva is offered respects before chanting of the vedic literature specially the Purnas. Sukadeva Goswami was

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his son and Rishis like Vaisampayana etc. were his disciples for different branches of the Vedas. He is the author of the great epic Mahabharata and the great transcendental literature Bhagwatam. Brahma-Sutras or the Vedanta-Sutras or Vadranya-Sutras all the same is compiled by him. Amongst sages he is the most respectful literator by dint of severe penances. When he wanted to record the great epic Mahabharata for the welfare of all people in general in the age of Kali, he was feeling the necessity of a powerful writer who could take up his dictation. By the order of Brahmaji Sri Ganeshji took up the charge of noting down the dictation on condition that Vyasadeva would not stop dictation for a moment. The Mahabharata was thus compiled by joint endeavour of Vyasa and Ganeshji.

By the order of his mother Satyawati who was later on married with Maharaj Santanu and by the request of Bhismadeva the eldest son of Maharaj Santanu by his first wife the Ganges, he begot three brilliant sons whose names are Dhritarashtra, Pandu and Vidur. Mahabharata was compiled by Vyasadeva after the battle of Kurukshetra and after the death of all the heroes of Mahabharata. It was first spoken in the Royal assembly of Maharaj Janmenjaya the son of Maharaj Parikshit.

Vrihadaswa. An ancient sage who used to meet Maharaj Yudhisthir now and then. First of all he met Maharaj Yudhisthir at Kamyavana. This sage narrated the history of Maharaj Nala. There is another Vrihadaswa of the name who is the son of the Ikshaku dynasty (Maha. Van. 209.4-5)

Bharadwaj. He is one of the seven great Rishis and was present at the time of birth ceremony of Arjuna. The powerful Rishi sometimes undertook severe penances on the shore of the Ganges and his Ashram is still celebrated at Prayagdharm. It is learnt that this Rishi while taking bath in the Ganges happened to meet Ghrithachi one of the beautiful society girls of heaven, and thus he discharged semina which was kept and preserved in an earthen pot and thus Drona was born. So Dronacharya is the son of Bharadwaj Muni. Others say that Bharadwaj the father of Drona is a different person from Maharshi Bharadwaj. He was a great devotee of Brahma. Sometimes he approached Dronacharya and requested him to stop the battle of Kurukshetra.

Parsurama or Renukasuta. He is the son of Maharshi Jamadagni and Srimati Renuka. As such he is known as the Renukasuta also. He is one of the powerful incarnation of God for killing the Kshatriya community as a whole for twenty one times. With blood of the Kshatriyas he pleased the souls of his forefathers. Later on he underwent severe penances at the Mohendra Parvat. After taking it from the Kshatriyas. He gave in charity the whole of the earth to Kasyapa Muni. Parsurama instructed the Dhanurveda or the science of fighting to Dronacharya, because he happened to be a Brahmin. He was present during the coronation of Maharaj Yudhisthir and he celebrated the function along with other great Rishis.

Parsurama is so old that He met both Rama and Krishna at different times. He fought with Rama but He accepted Krishna as the Supreme Personality Godhead. He also praised Arjuna when He saw him along with Krishna. When Bhishma refused to marry Amba who wanted him to become her husband, Amba met Parsurama and by her request only He asked Bhismadeva to accept her as his wife. Bhishma refused to obey His order, although He was one of the spiritual masters of Bhismadeva. He fought with Bhismadeva when he neglected His warning. Both of them fought very severely and at last Parsurama was pleased with Bhishma and gave him benediction, of becoming the greatest fighter in the world.

*Vasista indrapramda trito gritsamada asita
Kakshivan goutama atri koushika atha Sudarsana*

Vasista. The great celebrated sage among the Brahmins and is well known as the Brahmarshi Vasistadeva. He is prominent figure both in the Ramayana and Mahabharata periods. He celebrated the coronation ceremony of the Personality of Godhead Sri Rama. He was present also in the battlefield of Kurukshetra. He could approach all the planets up and down and his name is found in connection with the history of Hiranyakashipu also. There was a great tension between him and Biswamitra who wanted his Kam Dhenu. Vasista Muni refused to spare his Kamdhenu and on this Viswamitra killed his one hundred sons. As a perfect Brahmin he tolerated all teasings of Viswamitra upon him. Once he tried to commit suicide on account of Viswamitra's torture upon him but all his attempts were unsuccessful in the matter of committing suicide. He fell down from the hill but the stones on which he fell down, became a stack of cotton and thus he was saved. He fell down on the ocean but the waves of the ocean got him on the shore. He fell down in the river but the river also got him on the shore. Thus all his attempts for suicide were unsuccessful. He is also one of the seven Rishis and husband of Arundhati the famous star.

Indrapramad. Another celebrated Rishi.

Trita. One of the three sons of Prajapati Goutam. He was the third son and his other two brothers were known as Ekata and Dwita. All the brothers were great sages and strict followers of the principles of religiosity. By dint of severe penances they were promoted to the residence at Brahmaloaka (the planet where Brahmaji lives). Sometimes Trita Muni fell in a well. He was organising worker of many sacrifices and as one of the great sages he also came to show respect to Bhismaji at his death bed. He was one of the seven

sages in the Varunloka. He hailed from the Western countries of the world. As such most probably he belonged to the European countries. At that time the whole world was under one Vedic culture.

Gritsamad. One of the sages of the heavenly kingdom. He was fast friend of Indra the King of heaven and was as great as Brihaspati. He used to visit the royal assembly of Maharaj Yudhisthir and he also visited the place where Bhismadeva breathed his last. Sometimes he explained the glories of Lord Shiva before Maharaj Yudhisthir. He was the son of Vitahavya and he resembled in features of the body like Indra. Sometimes the enemies of Indra mistook him as Indra and took him arrested. He was a great scholar in the Rigveda and as such he was highly respected by the Brahmin-community. He lived a life of celibacy and was powerful in every respect.

Asita. There was a king of the name but herein the Asita mentioned is the Asita Deval Rishi a great powerful sage of the time. He explained to his father fifteen lakhs of verses from the Mahabharata. He was one of the members in the snake sacrifice of Maharaj Janmenjaya. He was also present during the coronation ceremony of Maharaj Yudhisthir along with other great Rishis. He also gave him instructions while Maharaj Yudhisthir was on the Anjana Hill. He was also one of the devotees of Lord Shiva.

Kakshivan. One of the sons of Goutam Muni and the father of the great sage known as Chandakousik. He was one of the members of Parliament of Maharaj Yudhisthir.

Atri. Atri Muni was a great Brahmin sage and was one of the mental sons of the Brahmaji. Brahmaji is so powerful that simply by thinking of a son he can have it. These sons are known as Manasa Putras. Atri was one of the Manasa Putras of Brahmaji. Out of such seven Manasa Putras of Brahmaji and out of the seven great Brahmin sages, Atri was one. In his family the great Prachetas were also born. Atri Muni had two kshatriya sons who became kings. King Arthama is one of them. He is counted one of the twenty one Prajapatis. His wife's name was Anusua and he helped Maharaj Prikshita in his great sacrifices.

Kaushika. One of the permanent Rishi members in the Royal assembly of Maharaj Yudhisthir. He met sometimes Lord Krishna. There are several other sages of the same name but they are different persons from the one mentioned herein.

Sudarsana. The wheel which is accepted by the Personality of Godhead (Vishnu or Krishna) as His personal weapon is the greatest powerful weapon more than the Brahmastras or similar other disasterous weapons. In some of the Vedic literatures it is said that Agnideva the fire-God presented this weapon to Lord Sri Krishna but factually this weapon is eternally carried by the Lord. Agnideva presented this weapon to Krishna as as much true as Rukmani was given by Maharaj Rukma to the Lord. The Lord accepts such presentations from His devotees even though such presentations are also eternally His property. There is elaborate description of this weapon in the Adiparva of Mahabharata and Lord Sri Krishna used this weapon while killing Sisupala a false rival of the Lord. He also killed Salya by this weapon and sometimes he wanted it to be used by His friend Arjuna for killing his enemies. (Maha. Virat. 56.3)

*Anye cha munayo brahman brahmarata adayah' malah
Sishyairupeta ajagmuh kasyapa angirasa adayah.*

Anye—many others, Cha—also, Munaya—sages, Brahman—oh the brahmins, Brahmarata—Sukadeva Goswami, Adayah—and such others, Amalah—completely purified, Sisya—by the disciples, Upeta—accompanied by, Ajagmuh—arrived, Kasyapa—of the name, Angirasa—by the name, Adayah—and others.

And many others like Sukadeva Goswami all purified souls along with Kasyapa and Angirasa etc. all accompanied by respective disciples reached the place.

(Brahmarata) Sukadeva Goswami. The famous son and disciple of Sri Vyasadeva who taught him first Mahabharata and then Srimad Bhagwatam. Sukadeva Goswami recited fourteen lakhs of verses of the Mahabharata in the councils of the Gandharvas, Yakshas and Rakshas and he recited Srimad Bhagwatam for the first time in the presence of Maharaj Parikshit. He thoroughly studied all the Vedic literatures from His great father. As such He was completely purified soul by dint of His extensive knowledge in the principles religiosity. From Mahabharata Sabha Parva (4.11) it is understood that he was also present in the Royal Assembly of Maharaj Yudhisthir as also at the fasting condition of Maharaj Parikshit. As a bonafied disciple of Sri Vyasadeva he enquired from his father very extensively in the matter of religious principles and spiritual values and His great father also satisfied Him in the matter of Yoga system by which one can attain the spiritual kingdom, in the matter of difference between fruitive work and emperic knowledge, the ways and means of attaining spiritual realisation, about the four Ashramas namely the student life, the householders' life, the retired life and the renounced order of life and the sublime position of the Supreme Personality of Godhead. The process of seeing Him eye to eye, the bonafide candidate of receiving knowledge, consideration of the five elements, unique position of intelligence, consciousness of the material nature and the living entity, the

symptoms of self realised soul, the working principles of the material body, the symptom of influential modes of nature, the tree of perpetual desire, description of psychic activities. Sometimes he went to the sun planet with permission of his father and Naradaji. Description of his travel in the space is given in the Santi Parva of Mahabharata (332) and at last he attained the transcendental realm. He is known by different names like Araneya, Arunisuta, Vaiyasaki, Vyasamatata etc.

Kasyapa. One of the Prajapatis and the son of Marichi and one of the son-in-laws of Prajapati Daksha. He is the father of the gigantic bird Garuda who was given the elephants and the tortoise as eatables. He married thirteen daughters of Prajapati Daksha and their names are Aditi, Diti, Denu, Kela, Danayu, Singhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, Kadru and he begot many children both demigods and the demons by those wives. From his first wife Aditi all the twelve Adityas were born; one of them is Vamana the incarnation of Godhead. This great sage was also present at the time of Arjuna's birth. He received presentation of the whole world from Parsurama and later on he asked Parsurama to go out of the world. His another name is Aristanemi. He lives on the northern side of the universe.

Angirasa. Is the son of Maharshi Angira and is known as Vrihaspati the priest of the demigods. It is said that Dronacharya was his partial incarnation. Sukracharya was the spiritual master of the demons and Vrihaspati challenged him. His son is Kacha and he delivered the fire weapon first to Bhardwaj Muni. He begot six sons like the fire god by his wife Chandramasi one of the reputed stars. He could travel in the space and therefore he could present himself even in the planet of Brahmalo and Indraloka. He advised the king of heaven Indra about conquering the demons. Sometimes he cursed Indra and he had to become a hog on the earth and was unwilling to return to Heaven. Such is the power of attraction of the illusory energy. Even a hog does not wish to part with its earthly possessions in exchange of heavenly kingdom. He was the religious preceptors of natives of different planets.

*Tan sametan mahabhagan upalbhya vasuttamah.
Pujayamasa dharmajna desa kala bibhagabit*

Tan—all of them, Sametam—assembled together, Mahabhagan—all greatly powerful, Upalabhya—having received, Vasuttamah—the best amongst the Vasus, (Bhishmadeva) Pujayamasa—welcomed, Dharmajana—one who knows religious principles, Desa—place, Kala time, Bibhagabit—one who knows adjustment of place and time.

Bhishmadeva who was the best amongst the Eight Vasus, received and welcomed all the assembled greatly powerful Rishis because he knew perfectly well the religious principles adjusting them in terms of place and time.

Expert religionist knows it perfectly well how to adjust religious principles in terms of time and place. All the great Acharyas or religious preachers or reformers of the world, executed their mission by adjustment of religious principles in terms of time and place. There are different climate and situations in different parts of the world and if one has to discharge his duties in terms of preaching the message of the Lord, he must be expert in adjusting things in terms of the time and place. Bhishmadeva was one of the twelve great authorities of preaching this cult of devotional service and therefore he could receive and welcome all the powerful sages from all parts of the universe assembled there at the death-bed side of Bhishmadeva. He was certainly unable at that time to welcome and receive them physically because he was neither at his home nor in normal condition of healthy body. But he was quite fit by the activities of his sound mind and therefore he could utter sweet words with hearty expression of thoughts and all of them were justly received by his perfect ejaculation. One can perform one's duty by physical work, by mind and by words. And he knew well how to utilise them in proper place and therefore there was no difficulty for him to receive them although physically unfit.

*Krishnam cha tat prabhabajna asinam jagadishwaram.
Hridistham pujayamasa mayaya upatta vighram.*

Krishnam—unto Lord Sri Krishna, Cha—also, Tat—his, Prabhabajna—the knower of glories, Asinam—sitting, Jagadishwaram—the Lord of the universe, Hridistham—situated in the heart, Pujayamasa—worshipped, Mayaya—by Internal potency, Upatta—being made of, Vighram—Form.

Lord Sri Krishna is situated in every one's heart and still He manifests His transcendental Form by His internal potency. The very same Lord was also sitting before him and as he (Bhishmadeva) knew His glories, he worshipped Him duly.

The Lord's omnipotency is displayed by His simultaneous presence in every place. He is present always in His eternal abode Goloka Vrindaban and still He is present in every one's heart even within every invisible atoms. When He manifests His eternal transcendental Form in the material world, He does so by His internal potency. The external potency or the material energy has nothing to do with His eternal Form. All these truths were known to Sri Bhishmadeva and he worshipped him accordingly.

*Pandu putran upasinan prasraya premna samgatan
Abhyachasta anuraga ashrai randhribhutena chaksusa.*

Pandu—Late father of Maharaj Yudhishthir and brothers, Putran—the sons of, Upasinan—sitting silently nearby, Prasraya—being overtaken, premna—in feelings of love, Samagatan—having taken of by, Abhyachasta—congratulated, Anuraga—feelingly, Ashrai—tears in ecstasy, Randhribhutena—being overwhelmed by, Chaksusa—with eyes.

The sons of Maharaj Pandu were sitting nearby very gently and with great affection for the dying grandfather. Seeing this Bhishmadeva congratulated them feelingly with tears in ecstasy in the eyes overwhelmed by love and affection.

When Maharaj Pandu died his sons were all little kiddies and naturally they were brought up under the affection of elderly members of the royal family specifically by Bhishmadeva. Later on when the Pandvas were grown up they were cheated by cunning Duryodhana and company and Bhishmadeva although knew it well that the Pandavas were innocent and they were unnecessarily put into trouble, could not take the side of the Pandavas on reasons of political tactics. At the last stage of his dying-bed when Bhishmadeva saw his most exalted grandsons headed by Maharaj Yudhishthir sitting very gently at his side, the great warrior grandfather could not check his loving tears which were automatically flowing his eyes remembering the great tribulations suffered by his most pious grand sons. Certainly he was the most satisfied man on account of Yudhishthir's being enthroned in place of Duryodhana and thus feelingly he began to congratulate them just suitable for his position. He said as following:

*Aho kastam aho ananyam yat yunam dharmanandanah
Jibitum na arhatha klistam vipra dharma achyuta asrayah.*

Aho—oh, Kastam—what terrible sufferings, Aho—oh, Anyayam—what terrible injustice, Yat—because, Yunam—you all good souls, Dharmanandanah—sons of religion personified, Jibitum—to remain alive, Na—never, Arhatha—deserved, Klistam—sufferer, Vipra—brahmins, Dharma—piety, Achyuta—God, Asyarah—being protected by.

Oh what terrible sufferings and what terrible injustice you all good souls had to suffer only for your becoming the sons of religion personified. You did not deserve to remain alive under those tribulations but yet you were protected by the brahmins, god and religion.

Maharaj Yudhishthir was disturbed in his mind on account of great massacre in the battle of Kurukshetra. Bhishmadeva could understand this and therefore he uttered the first word of terrible suffering which Maharaj Yudhishthir had to suffer. He was put in to difficulty by injustice only and the battle of Kurukshetra was fought just to counteract this injustice. Therefore, there was nothing to be sorry on account of the great massacre. He wanted to point out particularly that they were always protected by the Brahmins, the Lord and religious principles. So long they are protected by these three important items there was no cause of disappointment and thus Bhishma Deva encouraged Maharaj Yudhishthir for dissipating his despondency. So long a person is fully in co-operation with the wishes of the Lord guided by the bonafide Brahmins and Vaisnavas strictly followed in terms of religious principles, one has no cause for despondency, however, trying may be the circumstances of life. Bhishmadeva as one of the authorities in the line wanted to impress this point of guidance upon the Pandavas.

*Samsthite atirathe pandou pritha balapraja badhuh
Yusmatkrite bahun kleshan prapta tokabati muhuh.*

Samsthite—after demise of, Atirathe—of the great general, Pandou—of the name (your father), Pritha—Kunti, Balapraja—having some minor children, Badhu—daughter-in-law, Yusmatkrite—on your account, Bahun—multifarious, Kleshan—afflictions, Prapta—underwent, Tokabati—in spite of having grown up boys, Muhuh—constantly.

So far my daughter-in-law Kunti is concerned, she became a widow on account of the great general Pandu's death with so many minor children and therefore, suffered a lot and when you were grown up she suffered a lot also with you on account of your actions.

Sufferings of Kuntidevi is lamented bothwise. She suffered a lot on account of early widowhood and to get her minor children brought up in the royal family. And when her children were grown up she continued to suffer on account of her sons actions. So her sufferings continued when you were minor and major bothwise. This means she was destined to suffer by Providence and this we have to tolerate without being disturbed in the mind.

*Sarvam kalakritam manye bhavatancha yat apriam
Sapalo yadbases loka bayor iva ghanabati*

Sarvam—all these, Kalakritam—done by the inevitable time, Manye—I think, Bhavatancha—for you also, Yad—whatever, Apriam—detestable, Sapalo—along with the rulers, Yadbases—under the control of that time, Loka—every one in every planet, Bayor—like air carrying, Ghanabati—the bunches of cloud.

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In my opinion, therefore, it is all due to that inevitable time under whose control everyone in every planet is carried just like the bunch of clouds are carried by the air.

There is control of the time all over the space within the universe as much as there is control of the time all over all the planets. All the big gigantic planets including the sun all are being controlled by the force of air as much as the clouds are carried by the force of air. Similarly the inevitable Kala or time controls even the action of the air and other elements. Everything is, therefore, controlled by the Supreme Kala a forceful representative of the Lord within the material world. As such Yudhisthir should not be sorry for the inconceivable action of the time. Every one has to bear the actions and reactions of time so long one is within the conditions of the material world. Yudhisthir should not misunderstand it that he had committed sins in his previous birth and he is suffering the consequence. Even the most pious has to suffer the condition of material nature. The only thing is that a pious man is faithful upon the Lord as he is guided by the bonafide Brahmin and Vaishnava following the religious principles. These three guiding principles—shall be the aim of our life without being disturbed by the fricks of eternal time. Because even the great controller of the universe Brahmaji is also under the control of that time; no body should, therefore, grudge being thus controlled by time inspite of his becoming the true followers of the religious principles.

Yatra dharماسuto raja gadapani vrikodarah.

Krishna astri gandibam chapam suhrit Krishna stato vipat.

Yatra—where there is, Dharmasuto—the son of Dharma Raja, Gadapani—hands with his mighty club, Vrikodara—Bhima, Krishna—Arjuna, Astri—carrier of weapon, Gandibam—of the name, Chapam—arrows, Suhrit—wellwisher, Krishna—Lord Krishna the Personality of Godhead, Tato—theofof, Vipat—reverse.

Oh wonderful is the influence of the inevitable time, otherwise how there can be reverses where there is King Yudhisthir the son of the demigod controlling religion, where there is Bhima the great fighter with club, where there is the great bowman Arjuna and the great weapon Gandiba and above all where there is the Lord as directly the wellwisher of the Pandavas.

So far material or spiritual resources are required there were no scarcity in the case of the Pandavas. Materially they were well equipped because the two great warriors namely Bhima and Arjuna were there. Spiritually the king himself was the symbol of religion and above all of them the Personality of Godhead Lord Sri Krishna was personally concerned with their affairs as directly the well wisher. And yet there were so many reverses on the side of the Pandavas. The power of pious acts, the power of personalities, the power of expert management and the power of weapons under the direct supervision of Lord Krishna and still the Pandavas suffered so much practical reverses which can only be explained as due to the influence of Kala the inevitable time. Kala is identical with the Lord Himself and, therefore, influence of Kala means the inexplicable wish of the Lord Himself. There was nothing to be lamented when the matter is beyond the control of any human being,

Na hi asya karhichit rajan puman veda bidhistsitam

Yat vijinasaya yukta muhyanti kavayopi hi.

Na—never, Hi—certainly, Asya—his, Karhichid—whatsoever, Rajan—oh the king, Puman—any one, Veda—knows, Bidsitam—plan, Yat—which, Vijinasaya—even after exhaustive enquiries, Yukta—being engaged in, Muhyanti—become bewildered, Kavayo—great philosophers, Api—even, Hi—certainly.

Oh the king, nobody can know the plan of the Lord (Sri Krishna) even it is exhaustively enquired by the great philosophers. They are certainly bewildered.

Bewilderment of Maharaj Yudhisthir about his past sinful act and the resultant sufferings etc. is completely negated by a great authority like Bhishma (one of the twelve authorised persons). Bhishma Ji wanted to impress upon Maharaj Yudhisthir that since time immemorial no body, including such demi-gods like Shiva and Brahma, could ascertain the real plan of the Lord. And what we can understand about it. It is useless also to enquire about it. Because even by exhaustive philosophical enquires by great rational sages no body could ascertain the plan of the Lord. The best thing is simply to abide by the orders of the Lord without any faulty arguments. The sufferings of the Pandavas are never due to their past deeds. The Lord had to execute the plan of establishing the kingdom of virtue and therefore, his own devotees were put in to sufferings ephemerally in order to establish the conquest of virtue over sin. Bhishma Deva was certainly satisfied within himself by seeing the triumph of virtue over vice and he was glad to see King Yudhisthir on the throne although he himself fought against him. Even a great fighter like Bhishma could not win the battle of Kurukshetra because the Lord wanted to show that vice cannot conquer over virtue never mind who ever tries to execute it. Bhishmadeva was a great devotee of the Lord but he choose to fight against the

Pandavas by the will of the Lord because the Lord wanted to show it that a fighter like Bhishma also cannot win by the wrong side.

Tasmat idam daivatantram bysbsya bharatarsava

Tasya anubihito anatha natha pahi prajah prabho.

Tasmat—therefore, Idam—all these, Daivatantram—enchantment of the Providence only, Byabasya—ascertaining, Bharatarsava—the best amongst the descendants of Bharta, Tasya—His, Anubihito—as desired by Him, Anatha—helpless, Natha—oh the master, Pahi—just take care of, Praja—of the subjects, Prabho—oh the Lord.

Oh the best amongst the decendants of Bharata, I say therefore, all these demonstrations are within the plan of the Lord. Accepting such inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head and oh my Lord you may therefore take care of the subjects now rendered helpless.

The popular saying is that a housewife teaches the daughter-in-law by teaching the daughter. As such the Lord wants to teach the world by teaching the devotee. The devotee has not got to learn anything newly from the Lord because the Lord teaches the sincere devotee always from within. Whenever, therefore, a show is made to teach the devotee as it was in the case of teaching the Bhagwat Geeta, it means teaching the less intelligent men. A devotee's duty is, therefore, to accept tribulations from the side of the Lord as benediction without any faulty grudge. The Pandavas are advised, therefore, by Bhishmadeva to accept the responsibility of administration without any hesitation. The poor subjects were so to say without any protection due to the battle of Kurukshetra and how they were awaiting the assumption of power by Maharaj Yudhisthir. A pure devotee of the Lord accepts as favour from the Lord when the Lord willingly offers tribulations upon him. The Lord being absolute there is no mundane difference between the two when they come from the Absolute,

Esa bai bhagawan sakshat adyo narayanah puman

Mohayan mayaya lokam gudhas charati vrishnisu.

Esa—this, Bai—positively, Bhagawan—the Personality of Godhead, Sakshat—Original, Adyo—the first, Narayana—the Supreme Lord (who lies down on the water) Puman—the Supreme enjoyer, Mohayan—bewildering, Mayaya—by His self created energy, Lokam—the planets, Gudhas—inconceivable, Charati—moves, Vrishni—amongst the Vrishni family.

This Sri Krishna is no other than the Original Personality of Godhead. He is the first Narayana the Supreme Enjoyer. But He is moving amongst the descendants of the King Vrishni just like one of us by bewildering us with His self created energy.

The Vedic system of acquiring knowledge is the deductive process. The Vedic knowledge is received perfectly by disciplic succession from authorities. Such knowledge is never dogmatic as it is ill-conceived by less intelligent persons. The mother is the authority to verify the identity of the father. She is the authority for such confidential knowledge. Therefore, authority is not dogmatic. In the Bhagwat Geeta this truth is confirmed in the fourth chapter (Bg. 4.2) and the perfect system of learning is to receive it from authority. The very same system is accepted universally as truth but only the false arguer speaks against this system. For example the modern sputniks fly in the sky and they say that the instrument has gone to the other side of the moon and so many other stories about sputnik and the moon. The modern man believes these stories blindly because they have accepted the modern scientist as authorities. The authorities speak and the people in general believe them because spoken by their authorities. But in the case of Vedic truths they have been so much obversely taught that they do not believe the truth mentioned in the Vedas. Even they accept them they give a different interpretation. Each and every man wants direct perception of the Vedic knowledge otherwise foolishly they deny to accept it: but in the case of Sputnik affairs they believe it as they are said. This means that the misguided man believes one class of authorities while they reject the authorities of the Vedas. The result is that people have degraded much in the principles of human life and the society is most uncongenial in the modern context.

Here is an authority speaking about Sri Krishna as the Original Personality of Godhead and the First Narayana. Even an Impersonalist like Acharya Sankara had said in the beginning of his commentation on the Bhagwat Geeta*1 that Narayana the Personality of Godhead is beyond the material creation. The universe is one of the material creations but Narayana is transcendental to such material paraphernalia.

Bhishmadeva is one of the twelve Mahajans who knows the principles of transcendental knowledge. His confirmation of Lord Sri Krishna's becoming the original personality of Godhead is also corroborated by the impersonalist Sankara. All other Acharyas have also confirmed this statement and as such there is no chance of not accepting Lord Sri Krishna as the Original Personality of Godhead. Bhishmadeva says that He is the first Narayana. This is also confirmed by Brahmaji in the Bhagwatam (10.14.14). Krishna is the First Narayana because in the spiritual world (Vaikunthas) there are unlimited number of Narayana, Who are all the same Personality of Godhead considered

to be the plenary expansions of the Original Personality of Godhead Sri Krishna. The First Form of the Lord Sri Krishna first expands Himself as the Form of Valadeva and Valadeva expands in so many other Forms as Sankarsana, Pradyumna, Aniruddha, Vasudeva, Narayana, Purusha, Rama, Nrisingha, etc. All such expansions are one and the same Vishnu Tatwa and Sri Krishna is the original source of all the plenary expansions. He is, therefore, the direct Personality of Godhead. He is the creator of the material world and He is the Predominating Deity in all the Vaikuntha planets known as Narayana. Therefore, his movements amongst the human being is another sort of bewilderment. The Lord, therefore, says in the Bhagwat Geeta that the foolish persons consider Him as one of the human beings without knowing the intricacies of His movement.*

The bewilderment about Sri Krishna is exhibited by His two fold internal and external energies upon the third one called the marginal energy. The living entities are expansions of His Marginal Energy and as such the living beings are sometimes bewildered by the internal energy and sometimes by the external energy. By internal energetic bewilderment Sri Krishna expands Himself as unlimited number of Narayana and exchanges or accepts transcendental loving service of the living entities in the transcendental world. And by His external energetic expansions He incarnates Himself in the material world amongst the men, animals or demigods for re-establishing His forgotten relation with the living entities in different species of life. Great authorities like Bhisma however escapes His bewilderment by the mercy of the Lord.

*Asya anubhavam bhagwan veda guhyatamam sivah
Devarsir narada sakhsat bhagaban kapilo nripa.*

Asya—of Him, Anubhavam—glories, Bhagawan—the most powerful, Veda—knows, Guhyatamam—very confidentially, Sivah—Lord Sivah, Devarsir—the great sage amongst the demi-gods, Narada—of the name, Sakshat—directly, Bhagawan—the Personality of Godhead, Nripa—oh the king.

Oh the King, very confidentially—Lord Sivah, Narada the sage amongst the demigods, and Kapila the incarnation of Godhead, all of them know about His glories, by direct contact.

Pure devotees of the Lord are all Bndhas or persons who know the glories of the Lord in different transcendental loving service attitude. As the Lord has innumerable expansions of His plenary Form, similarly there are innumerable pure devotees of the Lord engaged in the exchange-service of different humour Ordinarily there are twelve great devotees of the Lord namely Brahma, Narada, Siva, Kumara, Kapila, Manu, Prahalada, Bhisma, Janaka, Sukdeva Goswami, Bali Maharaj and Yamaraj. Bhismadeva although one of them, has mentioned only three important names of the twelve who know the glories of the Lord. According to Srila Viswanatha Chakrabarty Thakur one of the great Acharyas in the modern age, Anubhava or the glories of the Lord is first appreciated by the devotee in ecstasy manifesting the symptoms of perspiring, trembling, weeping, tearing, bodily eruptions etc. which are further enhanced into steady understanding of the glories of the Lord. Such different understanding of Bhavas are exchanged between Yosoda and the Lord in the matter of binding the Lord by ropes, in the matter of chariot driving by the Lord in exchange of love with Arjuna etc. These glories of the Lord are exhibited in the matter of His being subordinated before His devotees and that is another feature of manifesting the glories of the Lord. Sukdeva Goswami and the Kumaras also although situated in the transcendental position, became converted by another feature of Bhava and turned into pure devotee of the Lord. Putting into tribulations of the devotees by the Lord, is another exchange of transcendental Bhava between the Lord and the devotees. The Lord says (Bhag 10) I put my devotee into difficulty by which the devotee becomes more purified in the matter of exchanging transcendental Bhava with Me' Placing the devotees into material troubles means delivering him from the illusory material relations. The material relations are based on reciprocation of material enjoyment which depends mainly on material resources. Therefore, material resources being withdrawn by the Lord, is the indirect way of attracting the devotee cent per cent towards transcendental loving service of the Lord and thus snatching the fallen soul from the mire of material existence. Tribulations, offered by the Lord for His devotee is different from the tribulations as result of viceous action by the living being. All these glories of the Lord are specially known to the great Mahajans like Brahma, Siva, Narada, Kapila, Kumara, Bhisma as mentioned above, and one is able to grasp it by their grace.

*Yam manyase matulayam priam mitram suhrittamam
Akoroh sachivam dutam souhrida atha sarthim*

Yam—the person. Manyase—you think, Matulayam—material cousin, Priyam—very dear, Mitram—friend, Suhrittamam—ardent wellwisher, Akoroh—executed, Sachivam—counsel, Dutam—messenger, Souhrida—by good will, Atha—thereupon, Sarathim—charioteer.

Oh the king, the Personality Whom, out of ignorance only, you thought to be your maternal cousin, very dear friend, wellwisher, counsel,

messenger, benefactor etc. (He is the same Personality of Godhead Sri Krishna)

Lord Sri Krishna although acted as the cousin brother, friend, wellwisher, messenger, benefactor etc. of the Pandavas, He was still the Supreme Personality of Godhead. Out of His causeless mercy and favour upon His unalloyed devotees, He accepts all kinds of service of the devotees but that does not mean He has changed His position of becoming the Absolute Person. To think of Him as an ordinary man is the grossest type of ignorance.

*Sarvatmanah samadriso hi adwayasya anahamkriteh
Tatkrutam mati vaisyamyam nirabadyasya na kachit.*

Sarvatmanah—of the one who is present in everyone's heart, Samadrisa—of the one who is equally kind to one and all, Hi—certainly, Adwayasya—of the Absolute, Anahamkriteh—free from all material identity of false ego, Tatkrutam—everything done by him. Mati—consciousness, Vaisyamyam—differentiation, Nirabadyasya—freed from all attachment, Na—never, Kackit—at any stage.

Being the Absolute Personality of Godhead, He is present in every one's heart. He is equal to every one and He has no false ego of differentiation. Therefore, what ever is done by Him is free from material inebriety and He is equibalanced.

The Lord being Absolute nobody is different from Him. He is Kaivalya or there is nothing except Himself. Everything and every body is manifestation of His energy and as such He is present everywhere by His energy being non different from the same. The sun is present every where wherever there is the sunshine. The Sun is identified with every inch of the sun rays and every molecular particles of the rays. Similarly the Lord is distributed by His different energies. He is Parmatma or the Super-soul, present in every one as the Supreme guidance and therefore He is already the chariot driver and counsel of all living beings. When He therefore, exhibits as Chariot Driver of Arjuna there is no difference of His exalted position. It is the power of devotional service only that demonstrates Him as the Chariot driver or the messenger. As He has nothing to do with material conception of life because He is Absolute Spiritual Identify there is nothing for Him as superior or inferior quality of action. Being Absolute Personality of Godhead He has no false ego of identifying Himself with anything different from Him. Material conception of ego is equibalanced in Him. He does not feel therefore inferior complex by becoming the chariot driver of His pure devotee. It is the glory of the pure devotee only that he can bring about service by the affectionate Lord.

*Tathapi ekanta bhaktesu pasya bhupa anukampitam
Yat me asuns tyajatah sakshat krishno darsanam agatah.*

Tathapi—still, Ekanta—unflinching, Bhaktesu—unto the devotee, Pasya—see here, Bhupa—oh the king, Anukampitam—how much sympathetic, Yat—for which, Me—mine, Asuns—life, Tyajatah—ending, Sakshat—directly, Krishna—the Personality of Godhead, Darsanam—in my view, Agatam—has kindly come.

Thus inspite of His becoming equal to every one, He has very kindly come in my view while I am ending my life, because I am His unflinching servitor.

The Supreme Lord Absolute Personality of Godhead Sri Krishna although equal to every one still he is more inclined to His unflinching devotee who is completely a surrendered soul and knows no body else as his protector and master. This conception of life having unflinching faith in the Supreme Lord as one's Protector, Friend and Master is the natural condition of eternal life. A living entity is so made by the will of the Almighty and, therefore, he is mostly happy by placing himself in that condition of absolute dependence.

The opposite tendency is the cause of fall down of the living entity. He has this tendency of falling down by dint of misidentifying himself as fully independant to lord it over the material world. The root cause of all troubles is there in the false egoism. One must give up this false sense of complete independence and thus draw more attention of the Lord in all circumstances.

Appearance of Lord Krishna at the death-bed of Bhismaji is due to his becoming an unflinching devotee of the Lord. Arjuna had some bodily relation with Krishna because the latter happened to be his maternal cousin. But Bhisma had no such bodily relation. Therefore the cause of attraction was due to the intimate relation of the soul. Of course the relation of the body is more pleasing and natural. The Lord is more pleased when he is addressed as the son of Maharaj Nanda, the son of Yasoda, the Lover of Radharani. This affinity by bodily relation with the Lord is another feature of reciprocating loving service to the Lord. Bhismadeva is conscious of this sweetness of transcendental humour and therefore, he likes to address the Lord Vijoya Sakhe, Partha Sakhe etc. exactly like Nanda-Nandan, Yasoda-Nandan. The best way of establishing our relation in transcendental sweetness is to approach Him through His recognised devotees. One should not try to establish the relation directly, there must be via-media which is transparent and competent to lead us to the right path.

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*Bhaktya avesya manoyasmin vacha yat nama kirtayan
Tyajan kalevaram yogi muchyate kamakarmabhih.*

Bhaktya—in devout attention, Avesya—meditating, Mano—mind, Vacha—by words. Yat—whose, Nama—holy Name, Kirtayan—by chanting, Tyajan—quitting, Kalevaram—this material body, Yogi—the devotee, Muchyate—gets release, Kamakarmabhih—from fruitive activities.

(He) the Personality of Godhead, Whose appearance in the mind by devotional attention and meditation of the devotee and chanting of holy name at the time of quitting this material body, makes the devotee released from the bondage of fruitive activities:

Yoga means concentration of the mind detached from all other subject matter. And actually such concentration is meant for Samadhi or cent per cent engagement in the service of the Lord. And one who concentrates his attention in that manner is called a Yogi. Such Yogi devotee of the Lord engaged himself 24 hours in the service of the Lord so that his whole attention is engrossed with the thoughts of the Lord in nine-fold devotional service namely hearing, chanting, remembering, worshipping, praying, becoming a voluntary servant, or offering all that one may possess, in the service of the Lord. By such practice of Yoga or linking up in

the service of the Lord one is recognised by the Lord Himself as it is explained in the Bhagwat Geeta about the highest perfectional stage of Samadhi. Such a devotee of rare type, is called by the Lord as the best amongst all the Yogis. Such perfect Yogi is enabled by the Divine Grace of the Lord to concentrate his mind upon the Lord with perfect sense of consciousness and thus chanting of His Holy Name before quitting the present body is made easily possible. And by quitting the body the Yogi is at once transferred by the internal Energy of the Lord to one of the eternal planets where there is no question of material life and its concomitant factors. In the material existence only a living being has to drag on the material conditions of threefold miseries, life after life, according to one's fruitive work. Such material life is produced by material desires only. Devotional service of the Lord does not kill the natural desires of the living being but they are applied in the right cause of devotional service which qualify the desire to be transferred in the spiritual sky. General Bhisma Deva is referring to the particular type of Yoga called Bhaktiyoga and he was fortunate enough to have directly the Lord in his presence before he quitted his material body. He, therefore, desired that the Lord may stay there before his view in the following verses.

*Sa deva deva bhagwan pratikskatam
Kalevaram yabat idam hinomi aham
Prasanna hasa arunalochana ullasat
Mukhambujo dhyana pathas chaturbhujah.*

Sa—he, Devadeva—the Supreme Lord of the Lords, Bhagwan—the personality of Godhead, Pratikskatam—may kindly wait, Kalevaram—body, Yabat—as long as, Idam—this material body, Hinomi—may quit, Aham—I, Prasanna—cheerful, Hasa—smiling, Arunalochana—eyes red like the morning sun, Ullasat—beautifully decorated, Mukhambujo—the lotus flower of His face, Dhyana-patha—in the path of my meditation, Chaturbhujah—the four handed form of Narayana Who is the worshipable deity of Bhismadeva.

Let my Lord Who is fourhanded may kindly wait, till that time as I may quit this material body, with His smiling and beautifully decorated lotus flower of the face with eyes as red as the rising sun.

Bhismadeva knew it well that Lord Krishna is the Original Narayana. His worshipable deity was fourhanded Narayana but he knew it well that four handed Narayana is plenary expansion of Lord Krishna. Indirectly he desired before Lord Sri Krishna to manifest Himself in His fourhanded feature of Narayana. A Vaisnava is always humble in his behaviour. Although it was cent per cent certain that Bhisma deva was approaching Vaikuntha-Dhama just after leaving his material body, still as an humble Vaishnava he desired that the beautiful face of the Lord may be seen by him for sometime and it might be that after quitting the present body he may not be in a position to see the Lord any more. A Vaishnava is not puffed up although the Lord guarantees His pure devotee to enter into His abode. Here Bhisma deva says as long as I may not quit this body. This means that the great General would quit the body by his own will not being forced by the laws of nature. He was so powerful that he could stay his body as long as he desired. He got this benediction from his father. He desired that the Lord may stay before him in His fourhanded Narayana feature so that he might concentrate upon Him his mind and thus be in trance in that meditation so that his mind might be sanctified with thinking of the Lord and thus he did not mind wherever he might go. A pure devotee is never very much anxious to go back to the kingdom of God. He entirely depends on the good will of the Lord. He is equally satisfied even if the Lord desires His devotee to go to the hell. The only desire that a pure devotee entertains is that he may always be in rapt attention with thinking of the lotus feet of the Lord never mind wherever he goes. Bhismadeva wanted this much only that his mind might be absorbed in

thinking of the Lord and he might pass away with such saturated mind of rapt attention. That is the highest ambition of a pure devotee.

Sri Suta Uvacha

*Yudhisthiras tad akrya sayanam sarapanjare
Aprichhat bividan dharman rishinam cha anusrinwatam*

Sri Suta uvach—Sri Suta Goswami said, Yudhisthira—king Yudhisthira. Tad—that, Akarnya—hearing, Sayanam—lying down on, Sarapanjare—on the fabricated-bed of arrows, Aprichhat—asked, Bividhan—multifarious, Dharman—duties, Rishinam—of the rishis CAha—and, Anusrinwatam—hearing after them

Suta Goswami said that Maharaj Yudhisthir after hearing Bhismadeva speaking in that appealing tone, enquired from him about the essential principles of various duties in religion in the presence of all the great Rishis (sages) present there.

Bhismadeva speaking in that appealing tone convinced Maharaj Yudhisthir that the great general was very soon passing away. And he was inspired by Lord Sri Krishna to ask him on the principles of religiosity. Lord Sri Krishna inspired Maharaj Yudhisthira to ask Bhismadeva in the presence of many great sages indicating thereby that the Lord's devotee like Bhismadeva although apparently living as a worldly man, is far above the level of many great sages even surpassing Vyasdeva. Another point is that Bhismadeva at that time was not only lying on the death-bed of arrows but also greatly aggrieved on account of that state of his body. One should not have asked him any question for answer at that time but Lord Sri Krishna wanted to prove it that His pure devotees are always sound in body and mind on account of spiritual enlightenment and as such at any circumstances a devotee of the Lord is in perfect order for speaking the right ways of life. Yudhisthir also preferred to solve his problematic questions from Bhismadeva than from anyone else who were present there seemingly more learned than Bhismadeva. This is all due to the arrangement of the great wheel-carrier Lord Sri Krishna in order to establish the glories of His devotee as much as the father likes to see the son to become more famous than himself. He declares it very emphatically that worship of His devotee is more valuable than the worship of the Lord Himself.

*Purusa swabhava vihitan yatha varnam yatha ashramam
Vairagya raga upadhibhyam amnato ubhaya lakshanan.*

Purusa—the human being, Swabhava—by his own acquired qualities, Vihitan—prescribed, Yatha—as it is, Varnam—classification of castes, Yatha—as it is, Ashramam—orders of life, Vairagya—detachment, Raga—attachment, Upadhibhyam—out of such designations, Amnato—systematically, Ubhaya—both, Lakshanan—symptoms.

On enquiry from Maharaj Yudhisthir Bhismadeva defined first of all the classification of castes and orders of life in terms of a particular person's acquired qualifications. Then he described counteraction by detachment and interaction by attachment systematically by twofold divisions.

The conception of four castes and four orders of life as it is planned by the Lord Himself (Bg. 4.13) is to accelerate transcendental qualities of the individual person so that he may gradually realise his spiritual identification and thus act accordingly to get free from material bondage or conditional life. In almost all the Puranas the subject matter is dealt with the same spirit of description and so also in the Mahabharata it is more elaborately described by Bhismadeva in the Shantiparva beginning from the 60th chapter.

This Varnashrama Dharma is prescribed for the civilised human being just to train one to successful termination of human life in the matter of self realisation as distinguished from the life of the lower animals engaged in eating, sleeping, fearing and mating. Bhismadeva advised that for all human beings never mind what he or they may be, nine qualifications such as (1) Not to become angry, (2) Not to tell lie, (3) equal distribution of wealth, (4) forgiveness, (5) to beget children only in one's legitimate wife, (6) to be pure in mind and hygienic in body, (7) Not to be inimical with any one, (8) simplicity and (9) supporting the servants or subordinates. One cannot be called a civilised person without acquiring the above mentioned preliminary qualities. Besides these, the Brahmins or the intelligent class of men in the society, the administrative class of men, the merchantile community and the labourer class must acquire special qualities in terms of occupational duties mentioned in all the Vedic scriptures. For the intelligent class of men controlling the senses is the most essential qualification which is the basis of morality. Sex-indulgence even with the legitimate wife must also be controlled and thereby the plan of family control will automatically follow. An intelligent man must abuse his great qualifications if he does not follow the Vedic way of life. This means he must seriously make a study of the Vedic literatures specially of the Srimad Bhagwatam and the Bhagwat Geeta. For learning the Vedic knowledge one must approach the actual person who is cent per cent engaged in the occupation. He must not be doing things which are forbidden in the Shastras. A person cannot be a teacher if he drinks or smokes. In the modern system of education the teacher's academical qualification is taken into consideration without any evaluation of his moral

life. Therefore, the result of education is misuse of high intelligence in so many ways.

The Khatiriyas or the administrative class of men is specially advised to give in charity and not to accept charity at any circumstances. Modern administrators raise subscription for some political function but never gives in charity to the citizens in any state function. It is just the reverse of the injunction of the Shastras. The administrative class of men must be well versed in the Shastras but must not take to the profession of teachers. The energy shall be specially diverted for killing the thieves, the dacoits, the black marketers and all such undesirable elements of the society. The administrators shall never pretend to become non-violent and thereby go to hell. When Arjuna wanted to become a non-violent coward in the battlefield of Kurukshetra he was severely taken in to task by Lord Krishna. The Lord degraded Arjuna at that time to the status of an uncivilised man for his avowed acceptance of the cult of non-violence. The administrative class of men must be personally trained up in the military education and some cowards only by dint of numerical votes shall not be elevated on presidential throne. The monarchs were all chivalrous personalities and, therefore, monarchy shall be maintained provided the monarch is regularly trained up in the occupational duties of a King. In the fighting the king or the President shall never return home without being hurt by the enemy. The so called king by voting strength do never visit the warfield and they are very much expert in the matter of artificially encouraging the fighting strength in the hope of false national prestige. As soon as the administrative class of men shall be turned into a gang of merchantile and labourer class of men the whole machinery of Government becomes polluted to the lowest degree.

The Vaishyas or the merchantile communities are specially advised to protect the cows. Cow protection means increasing the milk productions namely curd and butter; agriculture and distribution of the food stuff are the primary duties of the merchantile community backed by education in the vedic knowledge and trained up for giving up in charity of the acquired wealth. As the Khatiriyas were given charge for the protection of the citizens so also the Vaishyas were given charge for the protection of animals. The animals are never meant for killing. Killing of animals is a symptom of barbarian society. For human being agricultural produce, fruits and milk are sufficient and compatible food stuff; and the human society should give more attention for animal protection than killing them. Productive energy of the labourer class is misused when the same is occupied by industrial enterprises. Industry of various types cannot produce the essential needs of man namely rice, wheat, grains, milk, fruits or vegetables and production of machine and machine tools increases artificial living fashion of a class of vested interests keeping thousands of men in starvation and unrest. This is not standard of civilisation.

The Sudra class of men are less intelligent communities of the society and they have no independence of living. They are meant for rendering sincere service to the three higher sections of the society. The Sudra class of men can attain all comforts of life simply by rendering service to the higher class. It is specially enjoined that a Sudra shall never bank money. As soon as the Sudras will have accumulated wealth it will be misused for sinful activities in wine, women and gambling. Wine, women and gambling predominant in human society means the population is degraded into less than Sudra quality only without any existence of the three higher classes. The higher castes shall always look after the maintenance of the Sudras and they shall provide them with old and used garments. A Sudra shall not leave his master when the master is old and invalid and the master shall keep satisfied the servants in all respects. The Sudras must first of all be satisfied by sumptuous food and clothing before any sacrifice is performed. In this age so many functions are held by spending lakhs and crores but the poor labourer class is not sumptuously fed or given in charity clothing etc. The labourer class of men are thus dissatisfied and they get clue to make agitation against the master.

The Varnas are so to say classification of different occupation and Ashrama Dharma is gradual progress on the path of self realisation. Both are interrelated and one is dependant on the other. The main purpose of Ashrama Dharma is to wake up knowledge and detachment. The Brahmachari Ashrama is the training ground of the prospective candidates and thus in this Ashrama it is sufficiently instructed that this material world is not actually the home of the living being. The conditioned souls under material bondage are prisoners of matter and therefore, self realisation is the ultimate aim of life. The whole system of Ashrama Dharma is a means to detachment. One who fails to assimilate this spirit of detachment are allowed to enter into the family life with the same spirit of detachment. Therefore, one who attains detachment may at once adopt the order of the Fourth step namely renounced order of life and thus live on charity only not for accumulating wealth but just to pull on the body and soul together for the ultimate realisation. House-hold-life is for one who is attached and the Vanaprastha and Sanyas order of life is meant for those who are detached from material life. The Brahmachari Ashram is specially meant for training both the attached and detached to the material complication.

*Danadharman rajadharman mokshadharman bibhagasah
Sridharmam bhagabaddharman samasa vyasa yogatah.*

Danadharman—the acts of charity, Rajadharman—pragmatic activities of the kings. Mokhadharman—the acts for salvation, Bibhagasah—by divisions, Sridharman—duties of the women, Bhagbaddhannan—the acts of the devotees, Samasa—generally, Vyasa—explicitly, Yogatah—by means of.

He explained then by division of the acts of charity, pragmate activities of the kings, activities for salvation. Then he explained also the duties of the woman that of the devotees; all described in brief as well as extensively.

To give in charity by the householder is one of the main functions and one should be prepared to give in charity at least fifty per cent of one's hard earned money. A Brahmachari or the student shall perform sacrifices, a householder shall give in charity and a person in the retired life or in the renounced order of life should practise penances and austere life. That is the general functions of all the Ashramas or orders of life, on the path of self realisation. In the Brahmachari life the training is sufficiently imparted to understand that the world as property do belong to the Supreme Lord the Personality of Godhead. Nobody, therefore, can claim to become the proprietor of any thing that be in the world. Therefore, in the life of a householder which is a sort of a license for sex-enjoyment and its paraphernalia, one must give in charity for the service of the Lord. Every one's energy is generated or borrowed from the reservoir of energy of the Lord; therefore, the resultant actions of such energy must be given to the lord in the shape of transcendental loving service for Him. As the rivers draw water from the sea through the clouds and again goes down to the sea similarly our energy is borrowed from the Supreme Source of the Lord's energy and it must return to the Lord. That is the perfection of our energy. The Lord, therefore, asks us to do it, in the Bhagwat Geeta, (Bg. 9.27) that whatever we may do, whatever we may eat or what ever we may give in charity must be offered to Him (the Lord). That is the way of utilising our borrowed energy from the Lord. When our energy is utilised in that way on account of its association with the Lord then and there our energy is purified from the contamination of material inebrieties and thus we become fit for our original natural life of service to the Lord.

Rajadharma is a great science not exactly like the modern diplomacy for political supremacy. The kings are trained up systematically to become munificent and not merely a tax-collector. They were trained up for performing different Sacrifices, for fasting only for the matter of prosperity of the subjects. To lead the Prajas to the attainment of salvation, was a great duty of the King. The father, the spiritual master, and the king are not to become irresponsible in the matter of leading the subjects to the path of ultimate liberation from birth, death, diseases and oldage. When these primary duties of the king are properly discharged, there is no need of Government of the people by the people. In the modern days the people in general occupy power of administration by the strength of manipulated votes but they are never trained up in the primary duties of the King and that is also not possible for every one. Under the circumstances the untrained administrators play havoc in the matter of making the subjects happy in all respect. On the other hand these untrained administrators gradually become rogues and thieves in the matter of enhancing the taxation measure for financing a top heavy administration useless for all purposes. Practically the qualified Brahmins are meant for direction to the Kings for proper administration in terms of the scriptures like the Manusamhita and Dharmashastras of Parasara. A typical king is the ideal of the people in general and if the King is pious, religious, chialrous, munificent the citizens generally follow him. Such King was not a lazy sensuous person living at the cost of the subjects but they were alert always to kill the thieves and dacoits as much as they practised it by killing the forest animals occasionally. The pious kings were not merciful on dacoits and thieves in the name of nonsensical Ahimsa. The thieves and dacoits were punished in an exemplary way so that in future no body would dare to commit such nuisance in an organised form. Such thieves and dacoits were never meant for administration as they are now in the modern days.

The taxation law was simple. There was no force, no encroachment. The King had a right to take one fourth of the production made by the subject. Not only production of grains but also even on charity and other affairs whatever the citizen would be ready to spend it for a particular purpose, the king had right to claim a fourth of that allotted wealth. They would never grudge to part with it because due to the pious king and religious harmony there was enough production of natural wealth namely grains, fruits, flowers, silk, cotton, milk, jewels, minerals etc. and therefore, no body was unhappy in the matter of bodily needs. The citizens were rich by agriculture and animal husbandry and therefore, they had enough grains, enough fruits and enough milk without any artificial needs of soaps and toilets, cinema and bars.

The King had to see that the reserved energy of the human kind is properly utilised. Human energy is not exactly meant for the purpose of fulfilling animal propensities only but extraordinarily they are meant for the purpose of self-realisation. The whole administration of the Government was specifically designed to fulfil this particular purpose of the state. As such the king had to

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select properly the cabinet ministers not on the strength of voting background. The ministers, the military commanders or even the ordinary soldiers were all selected by personal qualification and the king had to supervise them properly before they are appointed in the respective posts. The King was specially vigilant in the matter of the Tapasvis or persons who have sacrificed everything of the material comforts for the matter of disseminating spiritual knowledge. The King would see that the Tapasvis are never disregarded. The king knew it well that the Supreme Lord Personality of Godhead never tolerates any insult to His unalloyed devotees. Such Tapasvis were trusted leader even of the rogues and thieves. They would never disobey the orders of Tapasvis. The king would give special protections to illiterates, helpless and widows of the state. Defence measures were arranged previous to any attack by the enemies. It was not like that of begging from door to door when the enemy is already at the entrance of the state. The taxing process was easy and they were not meant for squandering away for nothing but they were meant for strengthening the reserve fund. The soldiers were recruited from all parts of the world and they were trained up for special duties.

So far salvation is concerned one has to conquer over the principles of lust, anger, unlawful desires, avarice and bewilderment. The best means of becoming free from anger one should learn how to forgive and one should not make plans in order to be free from unlawful desires. By spiritual culture one is able to conquer over sleeping. By tolerance only one can conquer over desires and avarice. Disturbances from various diseases can be avoided by regulated diets. By self control one can be free from future hope and money can be saved by avoiding undesirable association. By practice of Yoga one can have control over hunger and affection of worldliness can be avoided by culturing the knowledge of non permanence. Dizziness can be conquered by rising up and false arguments can be conquered by factual ascertainment. Talkativeness can be avoided by gravity of silence and by prowess one can avoid fearfulness. Perfect knowledge can be obtained by self cultivation. One must be freed from lust avarice anger dreaming etc. to become actually on the path of salvation

So far the engagements of the woman class is concerned they are accepted as the power of inspiration for the man. As such the women are more powerful than the man because a mighty Julius Ceaser is controlled by a Cleopatra. Such powerful woman is controlled by shyness. Therefore, shyness of woman may not be eradicated. Once this control-valve is loosened the powerful woman can create havoc in the society by means of adulteration. Adulteration of woman means production of unwanted children known as Varnasankara which makes the world into disturbing condition constantly so much so as to turn it into inhabitable place for the saner section.

The last item was taught by Bhismadeva about the process of pleasing the Lord. We are all eternal servants of the Lord and when we forget this essential part of our nature we are put into the material conditions of life. The simple process of pleasing the Lord by the householders specially is to instal the Deity of the Lord at home and by concentrating on the Deity, one may progressively go on with the daily routine work. Worshiping of the Deity at home, serving the devotee, hearing of the Srimad Bhagwatam, residing in the holy place and chanting of the holy name of the Lord are all inexpensive items for all to please the Lord. Thus the subject matter was explained by the grandfather to his grandchildren.

*Dharma artha kama moksham cha saha upayan yatha mune.
Nana akhyana itihasesu varnayamas tatwavit.*

Dharma—occupational duties, Artha—economic development, Kama—fulfilment of desires, Moksha—ultimately salvation, Cha—and Saha—along with, Upanayan—means, Yatha—as it is, Mune—oh the sages, Nana—various, Akhyanena—by recitation of historical narrations, Iihasesu—in the histories, Varnayamasa—described, Tatwavit—one who knows the truth.

Then he described about occupational duties of different orders and status of life from incidences of different historical facts as he was himself well acquainted with the truth.

Incidences mentioned in the Vedic literatures such as the Puranas, Mahabharata and Ramayana etc. all are factual historical narrations which took place sometimes in the past although not in any chronological order. Such historical facts being instructive for the ordinary men they were assorted without any chronological reference. Besides that such historical facts are incidences of different planets nay different universes and as such the description of the narrations are sometimes are measured by three dimensions. We are simply concerned only with the instructive lessons of such incidences even they are not in order of our limited range of understanding. Bhismadeva described such narrations of different histories before Maharaj Yudhisthir in reply to his different queries.

*Dharmam pravadas tasya sa kala pratyupasthitah
Yo yoginas chhandamrityor vanchhitas tuttaryanah.*

Dharmam—occupational duties, Pravadas—while describing, Tasya—his, Sa—that, Kala—time, Pratyupasthitah—exactly appeared, Yo—that is, Yoginas—for the mystics, Chhandamrityor—of one who dies according to

one's own selection of time, Vanchhitas—as desired by, Uttaryanah—period of the sun running on the northern horizon.

While Bhismadeva was describing about the occupational duties the exact time of sun's running on the northern horizon duly appeared as it is desired by the mystics who die at their will.

The perfect Yogins or the mystics can leave this material body not being forced by the laws of material nature but at their sweet will at a suitable time and for the suitable planet desired by them. In the Bhawat Geeta (Bg. 8.14) it is said that self realised souls who have exactly identified with the interest of the Supreme Lord do generally or can leave their material body during the time of the Fire God's effulgence and at the period of running of the Sun on the northern horizon and thus achieve the transcendental sky. In the Vedas these favourable times are considered as auspicious for quitting the body and they are taken advantage of by the expert mystics who are in the perfection of the system. Perfection of Yoga means attainment of such supramental state as to leave the material body as the Yogi desires; and they can reach any planet within no time without any material vehicle like the Sputniks so much advertised by the less intelligent materialistic scientist. The Yogins can reach the highest planetary system within a very short time which is impossible by the materialist even by attempting to reach the highest planet for some millions of years at a speed of millions of miles per hour. This is a different science and Bhismadeva knew it well how to utilise it. He was just waiting for the suitable moment for quitting his material body and the golden opportunity arrived when the grand-father was instructing his noble grand-sons the Pandavas. He thus prepared himself to quit his body before the exalted Lord Sri Krishna, the pious Pandavas and the great sages headed by Bhagawan Vyasa etc. all great Souls.

*Tada upasamhritya girah sahasrani
Vimuktasangam mana adipuruse
Krishne lasatpitapate chaturbhuj
Purahsthithe amilita drig byadharayat.*

Tada—at that time, Upasritya—withdrawing, Girah—speeches, Sahasrani—Bhismadeva, (expert by thousands of science and art) Vimuktasangam—completely freed from everything else, Mana—mind, Adipuruse—unto the Original Personality of Godhead, Krishne—unto Krishna, Lasatpitapate—decorated with yellow garments, Chaturbhuj—unto the Original Narayan with four hands, Purah—just before, sthit—standing by, Amilita—widespread, Drig—vision, Byadharayat—fixed up.

Thereupon the man who was speaking on different subjects with thousands of meaning or the man who fought in thousands of battlefields protecting thousands of men, stopped speaking and being completely free from all bondage withdrew his mind from every thing else and fixed up his wide open eyes on the Personality of Godhead Sri Krishna Who is fourhanded also now standing before him decorated with yellow dress with glittering shine.

In the momentous hour of leaving this material body the glorious example set by Bhismadeva is the important function of the human form of life. The subject matter which attracts the dying man becomes the beginning of his next life. If, therefore, one is absorbed in the thoughts of the Supreme Lord Sri Krishna, he is sure to go back to Godhead without any doubt. This is confirmed in the Bhagwat Geeta (Bg. 8.5–15) it is said there as follows:—

"One who quits his material body by remembering Me, he attains transcendental nature after his death. In other words such good soul becomes as much liberated as the Lord is freed from all material conditions."

"Because any one who may quit his material body thinking of something subjective at the time of death, attains to such stage of life after death."

"It was therefore, instructed to Arjuna that he should go on with the business of fighting which is his occupational duty but at the same time may remember the personality of Godhead Sri Krishna."

"By such constant remembrance by the devotee, he attains perfect devotional stage for controlling the mind not being engaged in any other subjective occupation besides the thoughts of the Lord."

"By such practice only the mind becomes trained up in the matter of being fixed up at the lotus feet of the Lord and he attains to the transcendental stage of not being attracted any more by the temporary material attraction."

"Subject matter of meditation on the Supreme Personality of Godhead is that He is sentient, eternal, controller, finer than the finest, master of all living beings, beyond the conception of material sense perception. The Supreme Being, enjoyer in medium size, and yet because He is self-effulgent, He is transcendental to everything materially conceived."

"At the time of death, one can fix up his attention between the eye brows by dint of previous practice of yoga (Bhakti yoga) and thus attain the highest perfection of life by going back to Godhead the Supreme Personality."

Shri Bhismadeva attained the perfection of quitting his body at his will and was fortunate enough to have Lord Krishna the object of His attention personally present at the time of death. He, therefore, fixed up his wide open eyes upon Him. He wanted to see Sri Krishna for a long time out of his

spontaneous love for Him. Because he was a pure devotee he had very little to do with the detailed performance of Yogic principles. Because simple Bhaktiyoga is enough to bring about perfection. Therefore, the ardent desire of Bhishma deva was to see over the Person of Lord Krishna the most lovable object and by the Grace of the Lord Sri Bhismadeva had the full opportunity at the last stage of his breathing.

*Bisudahaya dharanaya hatasubhas
Tad ikshaya eva asu gatayudha sramah
Nibritta sarvendriya vritti bibhrama
Stutava janyam visrijan janardam.*

Bisuddhaya—by the purified, Dharanaya—meditation, Hatasubha—one who had minimised the inauspiciousities of material existence, Tad—His, Ikshaya—by looking on Eva—simply by, Asu—immediately, Gata—having gone away, Audha—arrows, Shramah—fatigueness, Nibritta—being stopped, Sarva—all, Indriya—senses, Vrittaya—activities, Bibhrama—being widely engaged, Stutava—prayed for, Janyam—the material tabernacle, Visrijan—while quitting off, Janardanam—the Controller of the living beings.

By such purified meditation, at once he got free from all material inauspiciousities, by the very looking on the Lord Sri Krishna, all his bodily pains due to the wounds by arrows. Thus all the external activities of his senses were at once stopped and he prayed transcendently for the controller of all living beings while quitting off his material body.

The material body is a gift of the material energy technically called illusion. Because identification of the material body is due to forgetfulness of our eternal relation with the Lord. For a pure devotee of the Lord like Bhismadeva this illusion was at once removed as soon as the Lord arrived there along with Yudhisthir. Lord Krishna is like the sun and the illusory external material energy is like darkness. In the presence of the sun there is no possibility of darkness standing. Therefore, just on the arrival of Lord Krishna before Bhismadeva all his material inauspiciousities were completely removed and Bhismadeva was thus enabled to be transcendently situated by stopping the activities of the impure senses in collaboration with matter. The soul is originally pure and so also the senses. By material contamination the senses assume the role of imperfectness and impurity. By revival of contact with Supreme Pure Lord Krishna, the senses again become freed from material contaminations. Bhismadeva attained all these transcendental conditions prior to his leaving the material body on account of presence of the Lord. The Lord is the controller and benefactor of all living beings. That is the verdict of all Vedas. He is the Supreme Eternity and living Entity amongst all the eternal living beings.[†] And He alone provides all necessities of all grades of all living beings As such he provided all facilities for fulfilling the transcendental desires of His great devotee Sri Bhismadeva and thus the latter began to pray as follows :—

*Sri. Bhisma Uvacha
Iti matir upakalpita vitrisna
Bhagavati satwatapungave vibhumni
Swasukham upagate kwachid vihartum
Prakritim upayusi yadbhava pravahah.*

Iti—thus, Matir—thinking, feeling and willing, Upakalpita—invested, Vitrisna—freed from all sense desires, Bhagwati—unto the Personality of Godhead, Satwatapungave—unto the leader of the devotees, Vibhumni—unto the great, Swasukham—self satisfaction, Upagate—unto Him who has attained it, Kwachid—sometimes, Vihartum—out of transcendental pleasure, Prakritim—in the material world, Upyusi—do accept it, Yadbhava—from whom the creation, Pravahah—is made and annihilated.

Bhismadeva said, "Let me now invest, my thinking feeling and willing which were so long engaged in different subjects of occupational duties, unto the All powerful Lord Sri Krishna. He is always self satisfied but sometimes, being the leader of the devotees, He does enjoy transcendental pleasure; He descends on the material world although from Him only creation of the material world takes place.

Bhismadeva as a statesman, as the head of the Kuru dynasty as a great general and as leader of Kshatriyas, his mind was strewn over so many other subjects and his thinking feeling and willing were all engaged in different matters. Now in order to achieve pure devotional service he wants to invest all such power of thinking feeling and willing entirely be in the matter of the Supreme Being Lord Krishna. He is described herein as the leader of the devotees and all powerful. Because Lord Krishna although He is the Original Personality of Godhead, He Himself descends on earth to bestow upon His pure devotees the boon of devotional service. He descends sometimes as Lord Krishna as He is and sometimes as Lord Chaitanya both being the Leader of the Pure devotees. Pure devotees of the Lord have no other desires except the service of the Lord and therefore, they are called Satwata and the Lord is the Chief amongst such

satwatas. Bhismadeva, therefore, has no other desires. He is now completely free from all desires of material connection. Unless one is purified from all sorts of material desires the Lord does not become the leader of such mixed devotees. Desires cannot be wiped out but it has only to be purified by transfer epithet. It is confirmed in the Bhagwat Geeta by the Lord Himself[‡] that He gives His instruction from within the heart of a pure devotee who is constantly engaged in the service of the Lord. Such instruction is given not for any material purpose but only for going back to home back to Godhead (Bg. 10.10). For the ordinary man who wants to Lord it over the material nature, the Lord only sanctions and becomes witness for the activities of non-devotee but He never gives such person any instruction for going back to Godhead. That is the difference of dealings by the Lord to different living beings both the devotee and the non-devotee. He is leader of the living beings as much as the king of the state is for both the prisoners and the free citizens. But His dealings are different in terms of devotee and non-devotee. Non-devotees never care to take any instruction from the Lord and therefore the Lord is also silent in their case; although He witnesses all the activities of the non-devotee and awards him the necessary results good or bad. The devotees are above this material goodness and badness but they are progressive on the path of transcendence and therefore, they have no desire for anything material. The devotee knows also Sri Krishna as the Original Narayana because Lord Sri Krishna by His plenary portion only appears as the Karnodakasaye Vishnu the original source of all material creation. The Lord also desires the association of His pure devotees and for them only the Lord descends on the earth to enliven His pure devotees. The Lord does appear out of His own will and not being forced by the conditions of material nature. He is therefore, described here as the Bibhu or the Almighty; never to be conditioned by the laws of material nature.

*Tribhubana kamanam tamalvarnam
Ravikara goura barambaram dadhana
Katur alakulabrita ananabjam
Vijayasakhe ratirastu me anavadya.*

Tribhubana—three status of planetary system, Kamanam—the most desirable, Tamalavarnam—bluish like the Tamal tree, Ravikara—sunrays, Gaura—golden colour, Barambaram—dress glittering by, Dadhana—one who wears, Vapur—body, Alakulabrita—covered by painting with sandalwood pulp, Ananabjam—face like the lotus, Vijayasakhe—unto the friend of Arjuna, Ratirastu—attraction be reposed upon him, Anabadya—without any desire for fruitive result.

Unto Sri Krishna the intimate friend of Arjuna, Who has appeared on the earth in His transcendental body resembling the colour of bluish tamaltree and attractive for all in the three (upper middle and lower) planetary system. His glittering yellow dress and His lotus like face covered with paintings of pulp of sandalwood,—be the object of my attraction with out any desire for fruitive result.

When Shri Krishna by His own internal pleasure appears on the earth He does so by the exigency of His internal potency. His attractive features of the transcendental body is desirable by all in the three worlds namely the upper middle and lower planetary system. No where in the universe there is such beautiful feature of the body as that of Lord Krishna and therefore His transcendental body has nothing to do with anything materially created. Arjuna is described here as the conquerer and Krishna is described as his intimate friend. Bhismadeva on his bed of arrows after the battle of Kurukshetra is remembering the particular dress of Lord Krishna which He put on as the Driver of Arjun's chariot. While fighting was going on between Arjuna and Bhisma, Bhisma's attraction was drawn by the glittering dress of Krishna and indirectly he admired his so called enemy Arjuna for possessing the Lord as his friend. Arjuna was always a conquerer because the Lord was his friend. Bhismadeva takes this opportunity of addressing the Lord as Vijayasakha because the Lord is pleased when He is addressed con. Jointly with His devotees who are related with Him in different transcendental humour. While Krishna was the charioteer of Arjuna sun rays glittered the dress of the Lord and the beautiful hue created by the reflection of such rays of the sun, was never forgotten by Bhismadeva. As a great fighter he was relishing the relation of Krishna in the chivalrous humour. Transcendental relation with the Lord in any one of the different Rasas (humour) is relishable by the respective devotees in the highest ecstasy. Less intelligent mundaners who want to make a show of being transcendently related with the Lord artificially jump at once to the relation of conjugal love imitating the damsels of Brajadhama. Such cheap relation with the Lord exhibits only the base mentality of such mundaner because one who has relished such conjugal humour with the Lord, can not be attached to any more by wordly conjugal

[‡] Yesam antagatam papam jananam punya karmanam
Te dwanda moha nirmukta bhajante mam dridha bratah.
(Bg. 7.28)

[†] Nitya nityanam chetanas chetananam eko you bahunam bidhadati kaman
(Katho Upa).

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Rasa which is condemned even by mundane ethics. The eternal relation of a particular soul with the Lord is evolved. Genuine relation of the living being with the Supreme Lord can be of any form out of the five principal Rasas and it does not make any difference in transcendental degree to the genuine devotee. Bhismadeva is a concrete example for this and let us carefully observe how the great general is transcendently related with the Lord.

*Yudhi turaga rajo vidhumra viswak
Kacha lulitasramavarya alamkritasye
Mama nisitasarairbibhidyamana twachi
Vilasat kavache astu krishna atma*

Yudhi—in the battle field, Turaga—horses, Rajo—dust, Vidhumra—rendered into ash colour, Viswak—waving, Kacha—hair, Lulita—scattered, Sramavarya—labouring perspiration, Alamkrita—decorated with, Asye—unto the face, Mama—mine, Nisita—sharp, Sarai—by the arrows; Bividyamana—peirced with, Twachi—unto the skin, Vilasat—enjoying pleasure, Kavache—protecting armour, Astu—let there be; Krishna—unto Sri Krishna, Atma—mind.

In the battle field (where Sri Krishna attended on friendly obligation for Arjuna) the wavering hair of Lord Krishna turned into ash colour on account of dust raised by the hoops of horses and they were scattered on account of labouring perspiration on the face. All these decorations intensified by the wounds effected by my sharp arrows on the skin were enjoyed by Him. Let my mind be unto such Krishna.

The Lord is Absolute Form of Eternity bliss and knowledge. As such transcendental loving service of the Lord in one of the five principal factors namely Santa, Dasya, Sakhya, Vatsalya, and Madhurya i.e. neutrality, servitorship, fraternity, filial affection and conjugal love all are graciously accepted by the Lord when they are offered to the Lord in genuine love and affection. Sri Bhismadeva is a great devotee of the Lord in the relation of servitorship. As such his throwing of sharp arrows on the transcendental body of the Lord is as good as the Lord is worshipped by another devotee by throwing upon Him soft roses.

It appears that Bhismadeva is repenting his actions which he had done on the person of the Lord. But factually the Lord's body was not at all pained due to His transcendental existence. His body was not of anything of matter but both He Himself and His body is complete spiritual identity. Spirit is never pierced burnt dried moistened etc. This is vividly explained in the Bhagwat Geeta. So also it is stated in the Skandh Puranam. It is said there that spirit is always uncontaminated and indestructible. It cannot be distressed neither it can be dried up. When the Lord Vishnu by His incarnation appears before us He seems to be like one of us the conditioned souls materially engaged just to bewilder the Ashuras or the non-believer who are always alert to kill the Lord even from the very beginning of His appearance. Kansa wanted to kill Krishna; Ravana wanted to kill Rama because foolishly they were unaware of the fact that the Lord is never killed as much as the spirit is never annihilated.

Therefore Bhismadeva's peircing of the body of Lord Krishna is a sort of bewildering problem for the non-devotee atheist but those who are the devotee or those who are liberated souls, for them this act of Bhisma was never bewildering like that of the Ashuras.

Bhismadeva appreciated the all merciful attitude of the Lord because he did not leave Arjuna alone although He was disturbed by the sharpen arrow of Bhismadeva neither He was reluctant to come before Bhisma's death bed even though He was ill treated by him in the battle field. Bhisma's repentance and the Lord's merciful attitude both are unique in this picture.

Sri Viswanath Chakrabarty Thakur a great Acharya and devotee in the humour of conjugal love with the Lord remarks very saliently in this regard. He says that the wounds created on the body of the lord by the sharpen arrows of Bhismadeva was as much pleasing to the lord as it is by the biting of his fiancée when she bites the body of the lord directed by strong sense of sex desire. Such biting by the opposite sex is never taken as signs of enmity even there is wound on the body. Therefore, during the fighting humorous exchange of transcendental mellows between the lord and His pure devotee Shri Bhismadeva it was not at all mundane. Besides that the Lord's body and the Lord being identical there was no possibility of wounds in the Absolute body. The apparent wounds by the sharpen arrows are misleading to the common man but one who has a little of Absolute Knowledge can understand the transcendental exchange of chivalrous mellow. The Lord was perfectly happy by such peircing of His body by the sharpen arrows of Bhismadeva. The word Vibhidyamana is significant because the Lord's skin is not different from the Lord as we have got our skin different from our soul. In our case the word Vibhidyamana or being bruised and cut would have been quite suitable. Transcendental bliss is of different variety and the variety of activities in the mundane world are but perverted reflections of such transcendental bliss. In the mundane world everything being qualitatively mundane they are all full of inebrities whereas in the Absolute Realm everything being of the same Absolute nature the enjoyment varieties are there without any inebrity. Therefore, the lord enjoyed the wounds created by His great devotee

Bhismadeva and because Bhismadeva is a devotee of the chivalrous humour, he fixes up his mind on Krishna in that wounded condition.

*Sapadi sakhivacha nisamya madhye
Nijaparayorvalayo ratham nivesya
Sthitavati parasainika ayurakshna
Hritavati partha sakhe ratir mamastu.*

Sapadi—on the battlefield, Sakhivacha—command of the friend Nisamya—after hearing, Madhye—in the midst of, Nija—own, Parayo—the opposite party, Valayo—strength, Ratham—chariot, Nivesya—having entered, Sthitavati—while staying there, Parasainika—soldiers on the opposite side. Ayur—duration of life, Akshna—by looking over, Hritavati—act of diminishing, Partha—Arjuna son of Pritha (Kunti), Sakhe—unto the friend of, Ratir—intimate relation, Mama—mine, Astu—let there be.

In obedience to the command of his friend, Lord Shri Krishna entered the arena of the battlefield of Kurukshetra between the soldiers of Arjun's and Duryodhana's party and while staying there He diminished the duration of life of the opposite party by His merciful glance. He did it by pointing out the enemies. Let my mind be fixed up unto that Krishna.

In the Bhagwat Geeta (Bg. 1.21—26) Arjuna ordered the infallible Lord Sri Krishna to place his chariot between the phlanx of the soldiers. He asked Him to stay there till he had finished the observation on his enemies as to who and who are there to face the battle. When the Lord was so asked, the Lord at once did so just like an order carrier. And the Lord pointed out to him all important men on the opposite side saying, here is Bhisma, here is Drona and like that. The Lord being the Supreme of all living Being He is never the order supplier or order carrier of any body whoever may he be. But out of His causeless mercy and affection for His pure devotees, some time He carries out the order of the devotee like an waiting servant. By such execution of the order of a devotee the lord becomes pleased as much as the father is pleased to carry out the order of his small child. These are possible only out of pure transcendental love between the Lord and His devotees and Bhismadeva is quite aware of this fact. He, therefore, addressed the Lord as the Friend of Arjuna.

The Lord diminished the duration of life of the opposite party by His merciful glance. It is said that all fighters who assembled in the battlefield of Kurukshetra attained salvation by personally seeing the Lord at the time of death. Therefore, diminishing the duration of life of the opposite party of Arjuna does not mean that He was partial to the cause of Arjuna. But factually He was merciful to the opposite party. Because the opposite party would not have attained salvation by dying at home in the ordinary course of life. Here was a chance to see the Lord at the time of death and thus attain success in the matter of salvation from material life. Therefore, the Lord was all Good and whatever He does it is for every one's good. Apparently it was for the victory of Arjuna His intimate friend but factually it was for the good of Arjuna's enemies. That is the transcendental activities of the Lord and whoever understands this, also gets salvation after quitting this material body. The Lord does no wrong at all circumstances because He is Absolute all good at all times.

*Byabahita pritanamukham nirikshaya
Swajana badhat bimukhasya dosabudhya
Kumatim aharad atmavidyaya yah
Charana ratih paramasya me astu tasya.*

Byabahita—standing at distance, Pritana—soldiers, Mukham—faces, Niriksahya—by looking over, Swajana—kinsmen, Badhat—from the act of killing, Bimukhasya—one who is reluctant, Dosabudhya—by poluted intelligence, Kumati—poor fund of knowledge, Aharad—eradicated. Atmavidyaya—by knowledge transcendental, Yah—the person, Charana—feet, Rati—attraction, Paramasya—of the supreme, Me—mine, Astu—let there be, Tasya—for Him.

When Arjuna was poluted by his seemingly poor fund of knowledge by observing the soldiers and the commanders before him in the battle field, the Person Who eradicated such poor fund of knowledge by deliverance of knowledge transcendental may remain always the object of my attraction by His lotus feet.

The Kings and the commanders were to stand in the front of the fighting soldiers and that was the system of actual fighting. The kings and commanders were not so called President or Ministers of Defence of the modern days; and they were not meant for staying at home while the poor soldiers or mercenaries were to fight face to face. This may be the regulation of the modern democracy but when actual monarchy was prevailing the monarchs were not coward elected executive heads chosen from any community without consideration of his royal qualification. As it was evident from the battlefield of Kurukshetra it is understood that all the executive heads like, Drona, Bhisma, Arjuna, Duryadhona and all like them of both the parties were not sleeping partners of the fight but all of them were actual participants in the fighting selected to be executed at a place away from the civil residential quarters. This means the innocent citizens were immune from all effects of fighting between the rival royal parties. The citizens had no

business to see what was going to happen after such fighting. They were to pay one fourth of their income to the ruler never mind what he is either Arjuna or Duryodhana. As such all the commanders of the parties in the battlefield of Kurukshetra were standing face to face and Arjuna saw them with great compassion that he was to kill his kinsmen in the battlefield for the sake of the empire. He was not at all afraid of the giant military phalanx presented by Duryodhana but as a merciful devotee of the Lord renunciation of worldly things was natural for him and thus he decided not to fight for the worldly possession and that also by killing the kinsmen. But this was due to poor fund of knowledge and therefore it is said here that his intelligence became polluted. His intelligence could not be polluted at any time because he was a devotee and constant companion of the Lord as it will be cleared off in the fourth chapter of the Bhagwat Geeta. Apparently Arjuna became polluted by his intelligence like that, otherwise there would not have been a chance for delivering the teachings of Bhagwat Geeta for the good of all polluted conditioned souls encaged in material bondage by the conception of relationship of the false material body. The Bhagwat Geeta was delivered to the conditioned souls of the world just to deliver them from the wrong conception of identifying the body with the soul and soul's eternal relation with the Supreme Lord. Atmavidya or transcendental knowledge of Himself was primarily spoken by the Lord for benefit of all concerned in all parts of the universe.

*Swanigama apahaya matpratijnam
Ritam adhikartum avapluta rathasthah
Dhrita ratha charana abhyat chaladgur
Hari eva hantumibham gatottariyah.*

Swonigama—own truthfulness, Apahaya—for nullifying, Matpratijna—my own promise, Ritam—factual, Adhi—more, Kartum—for doing it, Avapluta—getting down, Rathastha—from the chariot, Dhrita—taking up, Ratha—chariot, Charana—wheel, Abhyat—went hurriedly, Chaladgur—trampling over the earth, Hari—lion, Eva—like, Hantum—to kill, Ibhām—elephant, Gato—leaving aside, Uttariyah—covering cloth.

Justifying my promise and nullifying His own truthfulness, He got down from the chariot and took up the wheel of it to run unto me hurriedly just like the lion goes to kill an elephant and thus He left His outer cloth on the way.

The battle of Kurukshetra was fought just on military principles but at the same time in a sporting spirit like a friend fights with another friend. Duryodhan criticised Bhismadeva alleging that he was reluctant to kill Arjuna on account of filial affection. A kshatriya cannot tolerate insult on the principle of fighting. He, therefore, promised that the next day He would kill all the five Pandavas by special weapons made for the purpose. Duryodhan was satisfied and he kept the arrows with him to be delivered next day during the fight. By tricks Arjuna took away the arrows from Duryodhan and Bhismadeva could understand that it was the trick of Lord Krishna. So he took vow that next day Krishna would have to take weapons Himself otherwise His friend Arjuna would die. So in the next day's fighting Bhismadeva fought so violently that both Arjuna and Krishna were in trouble. Arjuna was almost defeated and the situation was so tense that he was going to be killed by Bhismadeva next moment. At that time Lord Krishna wanted to please His devotee Bhishma by keeping his promise more prominent than His own. Seemingly He broke His own promise. He promised before the beginning of the battle of Kurukshetra that He would remain without any weapon and would not use His strength for either of the parties. But this time to protect Arjuna He got down from the chariot took up the wheel of the chariot hurriedly went to Bhismadeva in angry mood like the lion goes to kill an elephant. He left His covering cloth on the way and out of great anger He did not know how He left His cloth. Bhismadeva at once gave up his weapons and stood for being killed by Krishna His beloved Lord. The fighting of the day was thus ended on that very moment and Arjuna was saved. Of course there was no possibility of Arjuna's death because the Lord Himself was on the chariot but because Bhismadeva wanted to see that Lord Krishna must take some weapon to save His friend, the Lord created such situation as if Arjuna's death was imminent and He stood before Bhismadeva to show him that his promise was fulfilled and He had taken up the wheel.

*Sitavisikhahato visirnadamsah
Kshataja paripluta atataino me
Prasabhamabhisasara madbadhartham
Sa bhavatu me Bhagawan gatr mukundah.*

Sita—sharpen, Visikha—arrows, Hato—wounded by, Visirnadamsah—scattered shield, Kshataja—by wounds, Paripluta—smeared with blood, Atataino—the great aggressor, Me—mine, Prasabham—in angry mood, Abhisasara—began to move on, Madbadhartham—for the purpose of killing me, Sa—He, Bhagawan—the Personality of Godhead, Me—mine, Bhavatu—let Him become, Gatr—destination, Mukundah—one who awards salvation.

Let Him Lord Srikrishna the Personality of Godhead who awards salvation to other, become my ultimate destination; because in the

battlefield He moved towards me in angry mood as if my great aggressor on account of His being wounded by my sharpen arrows and therefore His shield was scattered and His body being smeared over with blood due to the wounds.

The dealings of Lord Krishna and Bhismadeva in the battle field of Kurukshetra is a peice of interesting humour because the activities of Lord Sri Krishna appeared to be partiality with Arjuna and enmity with Bhismadeva; but factually all these were specially meant for showing special favour to Bhismadeva a great devotee of the Lord. The astounding feature of such dealings is that how a devotee can please the Lord by playing the part of an enemy. The Lord being Absolute he can accept service from His pure devotee even in the garb of an enemy. The Supreme Lord cannot have any enemy neither a so-called enemy can do any harm to Him because He is Ajita or non conquerable. But still He takes pleasure when His pure devotee beats Him like an enemy or rebukes Him in superior position although no body can be superior than the Lord. These are some of the transcendental reciprocatory dealings of the devotee of the Lord. And those, who have no information of pure devotional service, cannot penetrate into the mystry of all such dealings. Bhismadeva played the part of a valiant warrior and he purposely pierced the body of the Lord so much so that to the common eyes it appered that the Lord is wounded but factually all these were for bewilderment of the nondevotees because neither the all spiritual body can be wounded nor a devotee can become the enemy of the Lord. Had it been so then Bhismadeva would not have desired to have the very same Lord as the ultimate destination of his progressive life. If Bhismadeva would have been an enemy of the Lord, He could vanish him even without moving from His place. There was no need of coming before Bhismadeva in a scattered state of blood and wounds. But he did so because the warrior devotee wanted to see the transcendental beauty of the Lord decorated with wounds created by a pure devotee. This is the way of exchanging transcendental Rasas or mellowy relation between the Lord and the Servitor. By such dealings both the Lord and the devotee become glorified in their respective positions. The Lord was so angry that Arjuna checked Him when He was moving towards Bhismadeva but inspite of Arjun's checking He proceeded towards Bhismadeva as a lover goes to a lover without caring for all checking hindrances. Apparently the determination was for killing Bhismadeva but factually it was to please him a great devotee of the Lord. The Lord is undoubtedly the deliverer of all conditioned souls. The impersonalists desire salvation from Him and He awards them according to their aspiration but here Bhismadeva aspires that his destination of life may be the lord in His Personal feature as all pure devotees aspire.

*Vijaya ratha kutumba attatotre
Dhritahaya rasmini tachhriyekshniye
Bhagwati ratirastu me mumurshor
Yam iha nirikshya hata gatah swarupan.*

Vijaya—Arjuna, Ratha—chariot, Kutumba—object of protection at all risk, Attatotre—with whip on the right hand, Dhritahaya—controlling the horses, Rasmini—ropes, Tachhriya—beautifully standing Ekshaniye—to look at, Bhagwati—unto the Personality of Godhead, Ratirastu—let there be my attraction, Mumurshor—one who is about to die, Yam—unto whom, Iha—in this world, Niriksha—by looking on, Hata—those who died, Gata—attained, Swarupam—original form.

Let my ultimate attraction be reposed on Srikrishna the Personality of Godhead at the point of my death. I concentrate my mind upon the chariot driver of Arjuna who accepted his chariot as the object of protection by all means, who was standing with whip on the right hand and bridle rope on the left; very careful to give protection to Arjuna's chariot by all means he who was seen by the onlookers of the battle field of Kurukshetra and attained their original form after death.

A pure devotee of the Lord does constantly see the presence of the Lord within himself on account of being, transcendently related by loving service. Such pure devotee cannot forget the Lord for a moment. This is called trance. The mystic (Yogins) tries to concentrate upon the Super Soul by controlling the senses from all other engagements and ultimately attains Samadhi. A devotee more than them attains Samadhi or trance by constantly remembering the Lord's Personal feature along with his holy Name, fame, pastimes etc without any break. Therefore, concentration of the mystic yogi and that of the devotee are not on the same level. Concentration of the mystic is something mechanical while that of the pure devotee is natural in pure love and affection spontaneously. Bhismadeva was a pure devotee and as a military marshal he constantly remembered the battlefield feature of the Lord as Parthasarathi the chariot driver of Arjuna. Therefore, the Lord's pastime as Parthasarathi is also eternal. All the pastimes of the Lord beginning from His birth at the prison house of Kansa up to the Moushala Leela at the end, all moving one after another in all the universes just like the clock hand moves from one point to another. And in such pastimes His associates like the Pandavas and Bhishmas are constant eternal companions. So Bhismadeva never forgot the beautiful feature of the Lord as Parthasarathi which even Arjuna could not see. Arjuna was behind the beautiful Parthasarathi while

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Bhismadeva was just in front of the Lord. So far the military feature of the Lord is concerned Bhismadeva observed in Him more relishably than Arjuna. All the soldiers and persons attached in the battlefield of Kurukshetra attained their original spiritual form like the Lord after their death; because by the causeless mercy of the Lord they were all able to see Him face to face on that occasion. The conditioned souls rotating in the cycle of evolutionary process of gradual development from the aquatics up to the form of Brahma, all are in the form of Maya or the form obtained by one's own act and awarded by the material nature. The material forms of the conditioned souls are all foreign dresses and when the conditioned soul becomes liberated from the clutches of the material energy he gets or attains his original form. The impersonalist wants to attain to the impersonal Brahman effulgence of the Lord but that is not at all congenial to the living sparks parts and parcels of the Lord. Therefore, the impersonalists do again fall down and get the material forms which are all false to the spirit soul. The spiritual form like the Lord either two handed or fourhanded is attained by the devotees of the Lord either in the Vaikunthas or in the Goloka planets according to the original nature of the soul. This form which is cent percent spiritual is the Swarupa of the living being and all the living beings who participated in the battle field of Kurukshetra on both sides, attained their Swarupa as it is confirmed by Bhismadeva. So Lord Shri Krishna was not only merciful to the Pandavas but also He was merciful to the other parties because all of them attained the same result. Bhismadeva wanted the same facility also and that was his prayer to the Lord although his position as associate of the Lord is assured at all circumstances. The conclusion is that whoever may die by looking on the Personality of Godhead within or without attains his Swarupa which is the highest perfection of life. (Bg. 8.15-16)

*Latita gati vilasa balguhasa
Pranaya nirikshana kalpita urumanah
Kritamanukritabatwa unmadandhah
Prakritim agan yasya gopabdhwah.*

Lalita—attractive, gati—movement, vilasa—fascinating acts, balguhasa—sweet smiling, pranaya—loving, nirikshana—looking on, kalpita—mentality, urumanah—highly glorified, kritamanukritabatwa—in the act of copying the movements, unmadandhah—gone mad in ecstasy, prakritim—characteristics agan—underwent, yasya—whose, gopabdhwa—the cowherd damsels.

Let my mind be fixed upon that Lord Sri Krishna whose different acts of moving, smiling looking on in deep loving attitude, etc attracted the damsels of Brajadhama (The Gopies) and as such the latter imitated such characteristic movements of the Lord (after His disappearance from the arena of the Rasa Dance.)

By intense ecstasy of loving service, the damsels of Brajabhumi, the cowherd wives attained the qualitative oneness with the Lord in the matter of dancing with Him on equal level, embracing in nuptial love, smiling in joke, looking on one another in loving attitude. The relation of the Lord with Arjuna is undoubtedly praiseworthy by devotees like Bhismadeva but the relation of the Gopis with the Lord is still more praiseworthy on account of their still more purified loving service. By the Grace of the Lord Arjuna was fortunate enough to have the fraternal service of the Lord as the chariot driver, but to speak the truth the Lord did not award unto Arjuna equal strength. The Gopis however practically become one with the Lord by attainment of the highest quality of equal footing with the Lord. Bhishma's aspiration for remembering the Gopies is to pray to have their mercy also at the last stage of his life. The Lord is satisfied more when His pure devotees are glorified and therefore Bhismadeva has not only glorified the Acts of Arjuna his immediate object of attraction but also he had remembered the Gopies who were endowed with unrivalled opportunities in the matter of rendering loving service of the Lord. The Gopis' equality with the Lord is never to be misunderstood as Sayujya liberation of the impersonalist but the equality is one of perfect ecstasy where the differential conception is completely eradicated or the interest of the lover and the beloved become identical.

*Munigana nripavarya samkule' antah
Sadasi yudhisthirira rajsuya esam
Arhanam upapeda ikshaniyo
Mama drig gochara esa abir atma.*

Munigana—the great learned sages, Nripati varga—the great ruling kings, Samkule—in the great assembly of, Sadasi—conference, Yudhisthira—the Emperor Yudhisthir, Rajsuya—a royal performance of sacrifice, Esham—of all the great elites, Arhanam—respectful worshipping, Upapeda—received, Ikshaniyo—the object of attraction, Mama—mine, Drig—sight, Gochara—within the view of, esa, Abir—personally present, Atma—the soul.

There was the greatest assembly of all elites of the world namely the royal and the learned orders of the society, in the conference of Rajsuya Yajna performed by Maharaj Yudhisthira. And in that great assembly of great men Lord Sri Krishna was the object of worship by one and all as the most exalted Personality of Godhead. This happened during the

presence of Bhismadeva himself and he remembered the incident to keep his mind upon the Lord.

After gaining a victory over the battle of Kurukshetra, Maharaj Yudhisthir the Emperor of the world performed the Rajsuya-sacrificial ceremony. The Emperor in those days on his ascendance on the throne, would send a challenge Horse all over the world to declare the Emperor's supremacy and any ruling prince or king was at liberty to accept the challenge and express his tacit willingness either to obey or to disobey the supremacy of the particular Emperor. One who will accept the challenge will have to fight, with the Emperor and establish one's own supremacy by victory in the fight. The defeated challenger would have to sacrifice his life making place for another king or ruler. So Maharaj Yudhisthir also despatched such challenging horse all over the world and every ruling prince and king all over the world accepted Maharaj Yudhisthir's leadership as the Emperor of the world. After this all such rulers of the world under regime of Maharaj Yudhisthir were invited to participate in the great sacrificial ceremony of Rajsuya. Such performances would require hundreds of crores of rupees and it was not an easy job for a petty king. Such sacrificial ceremony being too much expensive and also difficult to perform at the present circumstances it is now impossible to be done in this age of Kali. Neither any body or any rich man can secure the required expert priesthood to take charge of the ceremony.

So after being invited, all the kings and great learned sages of the world assembled in the capital of Maharaj Yudhisthir. The learned society meant the great philosophers, religionists, physicians, scientists were all great sages and they were all invited. That is to say the Brahmins and the Kshatriyas were the topmost leading men of the whole society and they were all invited to participate in the assembly. The Vaishyas and Sudras were nonimportant elements of the society and they are not mentioned herein. Due to change of social activities in the modern age the importance of men has also changed in form of so called important occupational positions.

So in that great assembly Lord Sri Krishna was synecore of the neighbouring eyes. Every one wanted to see Lord Krishna and every one wanted to pay his humble respects to the Lord. Bhismadeva remembered all these and was glad in his mind that his worshipful Lord the Personality of Godhead was present before him by His actual formal presence. So to meditate on the Supreme Lord is to meditate on the activities, form, pastime, Name and Fame of the Lord. That is easier than what is imagined as meditation on the impersonal feature of the Supreme. In the Bhagwat Geeta it is clearly stated (Bg. 12.5) that to meditate upon the impersonal feature of the Supreme is very difficult problem. It is practically no meditation or simply waste of time in the name of meditation because very hardly the desired result is obtained. The devotees however meditate upon the Lord's factual Form and Pastimes and therefore the Lord is easily approachable by the devotees than the mental speculators. This is also stated in the Bhagwat Geeta (Bg. 12.9) The Lord is non-different from His transcendental activities, means remembering Him directly and thus achieve the desired result without any difficulty. It is indicated also in this sloka that Lord Sri Krishna while He was actually present before the human society specially in connection with the battle of Kurukshetra, was accepted as the greatest Personality of the time although He might not have been recognised by them as the Supreme Personality of Godhead. The propaganda that a very great man is worshipped as the God after his death is a mistaken ideology because a man after his death cannot be made into God neither the Personality of Godhead can be a human being even when He is Personally present. Both ideas are misconceptions. The idea of anthropomorphism cannot be applicable in the case of Lord Krishna.

*Tamimam aham ajam sarirabhajam
Hridi hridi dhistitam atma kalpitanam
Pratidishamiva naikadha arkamekam
Samadhigatosmi bidhutabhedamoha.*

Tam—that Personality of Godhead, Imam—now present before me, Aham—I, Ajama—the unborn, Sarirabhajam—of the conditioned soul, Hridhi—in the heart, Dhistitam—situated, Atma—the super soul, Kalpitanam—of the speculators, Pratidisham—in every direction, Iva—like, Naikadha—not one, Arkam—the sun, Ekam—one only, Samadhigatoshi—I have undergone the trance on meditation, Bidhuta—being freed from, Bhedamoha—the misconception of duality.

Now I can meditate upon that one Lord Shri Krishna, now present before me, with full concentration of trance because now I am out of the misconception of duality of His presence in everyone's heart of the mental speculators with different bodily engagements. He is in every one's heart as the sun is differently conceived, although the sun is one only.

Lord Shri Krishna is one Absolute Supreme Personality of Godhead but He has expanded Himself by His multiplenary portions and multi differential portions by His inconceivable energy. The conception of duality is due to ignorance of His inconceivable energy. In the Bhagwat Geeta the Lord says (Bg. 9.11) that only the foolish persons do take Him as one of the human being because He was present like a human being before us but such foolish

men are not aware of His inconceivable energies. By His incoceivable energy He is present in every one's heart as much as the Sun in present before every one all over the world. The Paramatama feature of the Lord is expansion of His plenary protions. He does expand Himself as Paramatma in every one's heart by His inconceivable energy and He also expands Himself as the glowing effulgence of Brahma Jyoti by expansion of His personal glow. It is stated in the Brahmasamhita that Brahma Jyoti is His personal glow. Therefore, there is no difference between Him, or his personal glow Brahma Jyoti or His plenary portions as Paramatama feature. Less intelligent persons who are not aware of this fact differentiate Brahma Jyoti and Paramatama feature as different from Sri Krishna. This misconception of duality is completely removed from the mind of Bhismadeva and he is now satisfied that it is Lord Shri Krishna only who is all in all in everything. This eradication of misconception is attained by the great Mahatmas or devotees as it is stated in the Bhagwat Geeta (Bg. 7.19) that Vasudeva is all in all in everything and there is no existence of anything without being emanated from Vasudeva. Vasudeva or Lord Sri Krishna is the Original Supreme Person it is now confirmed here by a Mahajana or great authority like Bhismadeva. He is one of twelve the Mahajanas and therefore either the neophytes or the pure devotees must try to follow his foot prints. That is the way of devotional line.

The worshipable object of Bhismadeva is Lord Shri Krishna as Parthasarathi and that of the Gopis is the same Krishna in Vrindaban as the most attractive Shymasunder. Sometimes less intelligent scholars make mistake that the Krishna of Vrindaban and that of the battle of Kurukshetra are different Personalities. But to Bhismadeva this misconception is completely removed. Even the impersonalist's object of destination is Krishna as the impersonal Jyoti and that of the Yogi's also the destination of Paramatma is also Krishna. Krishna is both Brhamajyoti and localised Pramatra but Brahmayoti and Paramatra are not full representation of Krishna. In Krishana there are both the Brahmajyoti and Paramatma, but in Brahma Jyoti or Paramatma their is no Krishna or the sweet melows of Krishna. In His personal feature Krishna is both Partha Sarathi and Syamsunder of Vrindaban but in His impesonal feature He is neither in Brahma Jyoti nor in the Paramatma. Great Mahatmas like Bhismadeva do realise all these different features of Lord Shri Krishna and, therefore, they worship Lord Krishna with one attention knowing him as the Origin of all features.

Suta Uvacha

*Krishna evam bhagawati mano bag dristi brittibhik
Atmani atmanam avesya sa antaswasa uparamat.*

Suta uvacha—Suta Goswami said, Krishna—Lord Krishna the Supreme Personality of Godhead, Eva—only, Bhagawati—unto Him, Mano—mind, Bag—speeches Dristi—sight, Brittibhik—activities, Atmani—unto the Supersoul, Atmanam—the living being, Avesya—having merged in, Sa—he, Antaswasa—inhaling, Uparamat—became silent.

Suta Goswami said, "thus Bhismadeva merging himself in the Super soul Lord Shri Krishna the supreme Personality of Godhead by his mind, speeches, sight and activities and thus he became silent stopping breathing within."

The stage attained by Bhismadeva while quitting his material body is called nirvikalapa samadhi because he merged his own self unto the thinking of the Lord by the mind remembering His different activities, by speeches he chanted the glories of the Lord, by his sight he began to see the Lord personally present before him and all his activities became concentrated upon the Lord, without any deviation. This is the highest stage of perfection and it is possible for every one to attain this stage by practice of devotional service. The devotional service of the Lord consist of nine principles of service activities and they are 1. Hearing, 2. Chahting, 3. Remembering, 4. Serving the lotus feet, 5. Worshipping, 6. Praying 7. executing the order, 1. Fraternising, and 9. Full surrendering. Any one of them or all of them are equally competent to award the desired result but they require to be practised persistently under the guidance of an expert devotee of the Lard. The first item hearing is the most important item of all the other and, therefore, hearing of the Bhagwat Geeta, and later on Srimalad Bhagwatam is essential for the serious candidate who wants to attain the stage of Bhismadeva at the end. The unique situation at the time of death of Bhismadeva can be attained even though Lord Krishna is not personally present before one as it was possible for Bhismadeva. His words of the Bhagwat Geeta or that of Srimalad Bhagwatam are identical with the Lord. They are sonnd incarnations of the Lord and one can fully utilise them in the matter of being entitled to attain to the stage of Sri Bhismadeva who was one of the eight Basus. Every man or animal must die at a certain stage of life but one who dies like Bhismadeva attains perfection and one who dies forced by the laws of nature dies like the animal. That is the difference between a man and an animal and the human form of life is specially meant for dying like Bhismadeva.

*Sampadyamanam ajanaya bhismam brahmani niskale
Sarve babhuvuste tusnim bayansiva dinatyaye.*

Sampadyamanam—having merged into, Ajanaya—after knowing this, Bhismam—about Sri Bhimadeva, Brahmani—into the Supreme Absolute, Niskale—unlimited, Sarve—all present, Babhuvuste—all of them become, Tusnim—silent, Bayansiva—like the birds, Dinatyaye—at the end of the day.

Thus knowing that Bhismadeva has had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like the birds at the end of the day.

To enter into or to become merged into the unlimited eternity of the Supreme Absolute means to enter in the original home of the living being. The living beings are all component parts and parcels of the Absolute Personality of Godhead and therefore they are eternally related with Him as the servitor and the served. The Lord is served by all His parts and parcels as the complete machine is served by its parts and parcels. Any part of the machine removed from the whole is no more important portion of the whole machine. Similarly any part and parcel of the Absolute detached from the service of the Lord is no more important than the above mentioned machinery parts. The living beings who are in the material world are all disintegrated parts and parcels of the supreme whole and they are no more as important as the original parts and parcels. There are however more integrated parts and parcels living being who are eternally liberated. The material energy of the Lord, called by the name Durga Shakti or the superintendent of the prison house takes charge of the disintegrated parts and parcels and thus they undergo a conditioned life under the laws of the material nature. When the living being becomes conscious of this fact he tries to go back to Home back to Godhead and thus the spiritual urge of the living being begins. This spiritual urge is called Brahma Jijnasa or to enquire about the Brahman. Principally this Brahma Jijnasa is successful by knowledge, renunciation and devotional service of the Lord. Jnana or knowledge means to know everything of Brahman the Supreme, renunciation means detachment of material affection and devotional service is to revive by practice the original position of the living being. The successful living being who is eligible to enter into the spiritual realm of the Absolute are called the Jnani, the Yogi and the Bhaktas. The Jnani and yogi enter into the impersonal rays of Supreme but the Bhaktas enter into the spiritual planets known as the Vaikunthas. In these spiritual planets the Supreme Lord as Narayana predominates and the healthy unconditioned living beings live there by rendering loving service to the Lord in the capacity of servant, friend, parents and fiancée. There the unconditioned living beings enjoy life in full freedom with the Lord whereas the impersonalist Jnani and Yogi enter into the impersonal glowing effulgence of the Vaikuntha planets. The Vaikuntha planets are all self-illuminating like the sun and the rays of the Vaikuntha planets are called the Brahma Jyoti. The Brahmajyoti is spread unlimitedly and the material world is but a covered portion of an insignificant part of the same Brahma Jyoti. Such covering is temporary: therefore it is a sort of illusion.

Bhismadeva as a pure devotee of the Lord entered the spiritual realm in one of the Vaikuntha Planets where the Lord in his eternal Form of Partha-Sarathi predominates over the unconditioned living beings who are constantly engaged in the service of the Lord. The love and affection which bind the Lord and devotee is exhibited in the case of Bhismadeva. Bhismadeva never forgot the Lord in His transcendental feature as the Partha-Sarathi and the Lord was present personally before Bhismadeva while he was passing to the transcendental world. That is the highest perfection of life.

*Tatra dundubhayo nedur devamanava badita
Sasamsu sadhabo rajna khat petah puspafristayah.*

Tatra—thereafter, Dundubhayo—drums, Nedur—were sounded, Deva—the demi gods from other planets, Manava—men from all countries, Badita—beaten by, Sasamsu—praised, Sadhabo—honest, Rajna—by royal order, Khat—from the sky, Petuh—began to fall down, Puspabristayah—showers of flowers.

Thereafter, both men and the demigods sounded respectful honour by beating of drums, the royal order who were honest began to demonstrate honour and respect and from the sky there was shower fall of flowers.

Bhismadeva was respectful both for the human being and the demigods. The human beings live on earth and similar other planets on the the Bhu and Bhuhar group of planets but the demigods do live in the Swar or heavenly planets and all of them knew Bhismadeva as a great warrior and devotee of the Lord. As Mahajan (or authority) he was on the level of Brahma, Narada and Shiva although he was a human being. Qualification on par with the great gods and demigods is possible only on attainment of spiritual perfection. As such Bhismadeva was known all over the universes and during his time the interplanetary travel was effected by finer methods than futile endeavour by mechanical sputniks. The distant planets thus being informed of the passing away of Bhismadeva, all inhabitants of the upper planets as well as of the earth dropped showers of flowers to show due respect to the departed great personality. This showering of flowers from the heaven is the sign of recognition by great demigods and it was never to be compared with the

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system of decoration of the dead body. The body of Bhismadeva lost its material effects on account of being surcharged with spiritual realisation by him and thus the body was spiritualised as much as the iron becomes red hot while in full contact with fire. The body of a fully self-realised soul is not, therefore, accepted as material and special ceremony is observed for such spiritualised bodies. The respect and recognition of Bhismadeva is never to be imitated by artificial means as it has become a fashion to observe the so called Jayanti ceremony for any and every common man. According to authorised Shastras such Jayanti ceremony for ordinary man, however, materially may be exalted, is an act of offence to the Lord because Jayanti is reserved for the day when the Lord appears on the earth. Bhismadeva was unique in his activities and his passing away to the Kingdom of God is also similarly unique in the estimation of historical events.

*Tasya nirharanadini samparetasya bhargava
Yudhisthira karaitwa muhurtam dukhito abhabat.*

Tasya—his, Nirharanadini—funeral ceremonies, Samparetasya—of the dead body, Bhargava—oh the descendant of Bhrigu, Yudhisthira—Maharaj Yudhisthira, Karaitwa—having performed it, Muhurtam—for a moment, Dukhito—sorry, Abhabat—became.

Oh the descendant of Bhrigu, (Sounaka) Maharaj Yudhisthir after having performed the funeral rituals of the dead body of him (Bhisama) became overtaken with grief for a moment.

Bhismadeva was not only a great family head of Maharaj Yudhisthir but also he was a great philosopher and friend of him, his brothers and his mother. Since Maharaj Pandu the father of the five brothers headed by Maharaj Yudhisthir, died Bhismadeva was the most affectionate Grand Father of the Pandavs and caretaker of the widow daughter-in-law Kunti Devi. Although Maharaj Dhritarastra the elder uncle of Maharaj Yudhisthir was there to look after them, his affection was more on the side of his 100 sons headed by Duryodhane and ultimately a colossal clique was fabricated to bereft the five fatherless brothers from the rightful claim of the Kingdom of Hasthinapur. There was great intrigue, as it is generally done in the imperial palaces, done and the five brothers were put into wilderness. But Bhismadeva was always sincerely sympathetic and well wisher grand-father, friend and philosopher of Maharaj Yudhisthir even up to the last moment of Bhismadeva's life. He died very happily by seeing Maharaj Yudhisthir on the throne, otherwise, he would have long ago quitted up his material body instead of suffering the agony on account of undue sufferings of the Pandavas. He was simply waiting for the opportune moment because he was sure and certain that the sons of Pandu would come out victorious in the battlefield of Kurukshetra as His Lordship Shri Krishna was their Protector. As devotee of the Lord he knew it certainly that a Lord's devotee cannot be vanquished at any rate. Maharaj Yudhisthir was quite aware of all these good wishes of Bhismadeva upon them and, therefore, he must have been feeling the great separation. He was sorry for the separation of a great soul and not for the material body which Bhismadeva relinquished. The funeral ceremony was a necessary duty although Bhismadeva was a liberated soul and Bhismadeva being without any issue the eldest grandson namely Maharaj Yudhisthir was the rightful person to perform this ceremony. It was a great boon for Bhismadeva that an equally great son of the family undertook this last rites of a great man.

*Tustubh munayo hristah krishnam tad guhya namabhih
Tatahs te krishnahridayah swasraman prayayuh punah*

Tustubh—satisfied, Munayo—the great sages headed by Vyasdeva etc., Hristah—all in happy mood, Krishnam—unto Lord Krishna the Personality of Godhead, Tad—his, Guhya—confidential, Namabhih—by His holy-Name etc. Tatahs—thereafter, Te—they, Krishnahridayah—persons who bear always Lord Krishna in their heart, Swasraman—in their respective hermitage, Prayayuh—returned Punah—again.

All the great sages then glorified the Lord Krishna present there by confidential Vedic hymns. There after all of them returned again to their respective hermitages bearing always Lord Krishna within the heart.

The devotees of the Lord are always in the heart of the Lord and the Lord is always in the heart of the devotees. That is the sweet relation between the Lord and His devotees. Due to unalloyed love and devotion for the Lord the devotees always see Him within themselves and the Lord also, although He has nothing to do and nothing to aspire, is always busy in the matter of wellbeing of His devotees. For the general living beings the law of nature is there for all actions and reactions of the individual beings but for the devotees of the Lord He is always anxious to put them on the right path. The devotees are, therefore, under the direct care of the Lord as much as the Lord also voluntarily puts Himself under the care of His devotees only. So all the sages headed by Vyasdeva were devotees of the Lord and, therefore, they chanted the Vedic hymns after the funeral ceremony just to please the Lord Who was present there personally. All the Vedic hymns are chanted for pleasing the Lord Krishna. This is confirmed in the Bhagwat Geeta (Bg. 15.15) that all the Vedas, Upanishads, Vedanta etc. are seeking Him only and all hymns are for

glorifying Him only. The sages, therefore, did the exact acts suitable for the purpose and happily they departed for their respective hermitages.

*Tato judhisthiro gatwa saha krishna gajahvayam
Pitaram santayamasa gandharimcha tapaswinim.*

Tato—thereafter, Yudhisthiro—maharaj Yudhisthir, Gatwa—going there, Saha—along with, Krishna—the Lord, Gajhavayam—in the capital of the name Hastinapur, Pitaram—unto his uncle (Dhritarastra) Santayamasa—spacified, Gandharim—wife of Dhritarastra, Cha—and, Tapaswinim—an ascetic lady.

Thereafter, Maharaj Yudhisthir at once went to his capital of the name Hastinapur along with Lord Shri Krishna and going there he spacified his uncle and aunt Gandhari who was an ascetic.

Dhritarastra and Gandhari, the father and the mother of Duryodhane and brothers, were elder uncle and aunt of Maharaj Yudhisthir. After the battle of Kurukshetra the celebrated couple having lost all their sons and grand sons, were under the care of Maharaj Yudhisthir. They were passing their days in great agony on account of such heavy loss of life and were practically living the life of ascetics. The death news of Bhismadeva uncle of Dhritarastra was another great shock for the king and the queen and therefore they required good solace from Maharaj Yudhisthir. Maharaj Yudhisthir was conscious of his duty and he at once hurried to the spot with Lord Krishna and satisfied the bereiving Dhritarastra by kind words both from himself and the Lord also.

Gandhari was a powerful ascetic although she was living the life of a faithful wife and a kind mother. It is said that Gandhari also voluntarily folded her eyes on account of blindness of her husband. A wife's duty is to follow the husband cent per cent. And Gandhari was so true to her husband that she followed him even in his perpetual blindness. Therefore in her actions she was a great ascetic. Besides that the shock which she suffered on account of wholesale killing of her one hundred sons and the sons' sons also, was certainly too much for a woman; but she suffered all these just like an ascetic forbearing in all sorts of sufferings. The character of Gandhari, although a woman, is no less than Bhismadeva. They are all remarkable characters in the role of Mahabharata.

*Pitra chanumato raja vasudev anumoditah
Chakara rajyam dharmena pitri paitamaha bibhuh*

Pitra—by uncle Dhritarastra, Chanumato—with his approval, Raja—King Yudhisthir, Vasudevanumodito—confirmed by Lord Shri Krishna, Chakare—executed, Rajyam—the kingdom, Dharmena—in compliance with the codes of royal principles, Pitri—father, Paitamaha—forefatherly, Vibhuh—as great as.

After this the great religious king Maharaj Yudhisthir executed the royal power in the kingdom strictly under the codes of royal principles which were approved by his uncle and confirmed by Lord Sri Krishna.

Maharaja Yudhisthir was not an undue taxcollector only but he was always conscious about his duty as the King's duty is no lesser than the father or spiritual master. The king is to see to the welfare of the citizens from all angles of social, political, economical, and spiritual upliftment of the subjects. The king must know that the human life is meant for liberating the encaged soul from the bondage of material conditions and therefore his duty is to see that the citizens are properly looked after to attain this highest stage of perfection of life.

Maharaj Yudhisthir followed these principles strictly as it will be seen from the next chapter. Not only he followed the principles but also he got it approved by his old uncle experienced in political affairs and that also confirmed by Lord Krishna the speaker of the Philosophy of Bhagwat Geeta. Maharaj Yudhisthir is the ideal Monarch and monarchy under a trained up king like Maharaj Yudhisthir is by far the most superior form of Government than the modern republics or government of the people by the people. The mass of people specially in this age of Kali are all born Sudras or basically low born, illtrained, unfortunate, and badly associated. Therefore, they themselves do not know what may be the highest perfectional aim of life. Therefore, votes casted by them practically have no value and thus persons elected by such irresponsible votes can not be as responsible representative as Maharaj Yudhisthir.

Thus ended the BHAKTIVEDANTA PURPORTS of the First Canto Ninth Chapter of Srimad Bhagwatam in the matter of Passing away of Bhismadeva in the presence of Lord Krishna.

TENTH CHAPTER

Departure of Lord Krishna for Dwarka

*Sounaka Uvacha
Hatwa swariktha spridh atayino
Yudhisthira dharmabhrutam varistam
Sahanujaih pratyabaruddha bhojanah
Katham prabrittah kim akarashit tatah.*

Sounaka Uvacha—Sounaka enquired, Hatwa—after killing, Swariktha—legal inheritance, Spridh—desiring to usurp, Atayino—the aggressor, Yudhisthira—the king of the name, Dharmabhrutam—of those who follow strictly religious principles, Varistam—greatest, Sahanujaih—along with his younger brothers, Pratyabaruddha—restricted, Bhajanah—acceptance of necessities, Satham—how, Prabrittah—engaged, Kim—what, Akarashit—executed, Tatah—thereafter.

Sounaka Muni enquired how Maharaj Yudhisthir the greatest of all men of religions ruled over his subjects assisted by his younger brothers, after killing his enemies who desired to usurp his right full inheritance although he enjoyed the kingdom with restricted consciousness.

Maharaj Yudhisthir was the greatest of all men of religiosity. As such he was not at all inclined to fight with his cousin brothers for the sake of enjoying the kingdom, he fought for the right cause because the kingdom of Hastinapur was his rightful inheritance and his cousin brothers wanted to usurp it for themselves. He fought therefore, for the right cause under guidance of the Lord Shri Krishna but he was very sorry to enjoy the result of his victory because his cousin brothers were all killed in the fight. He, therefore, ruled over the kingdom as a matter of duty assisted by his younger brothers. The enquiry was, therefore, salient for the Sounaka Rishi to know about the after behaviour of Maharaj Yudhisthir when he was at ease to enjoy the kingdom.

*Suta Uvacha:
Bansam kuror bansa dabagni nirhritam
Samrohayitwa bhavabhavano hari.
Nirbesayitwa nijarajya isvaro
Yudhisthiram pritamana babhuvaha.*

Suta uvacha—Suta Goswami replied, Bamsam—dynasty, Kuror—of the king Kuru, Bansadabagni—forest fire set in by the bamboos Nirhritam—exhausted, Samrohayitwa—seedling again the dynasty Bhavabhavano—the maintainer of creation, Hari—the Personality of Godhead Sri Krishna, Nirbesayitwa—having re-established, Nijaraj ya—in his own kingdom, Iswara—the Supreme Lord, Yudhisthiram—unto Maharaj Yudhisthir, Pritamana—pleased in his mind, Babhuvaha—became.

Lord Shri Krishan the Supreme Personality of Godhead Who is the maintainer of the world, became pleased in His mind after re-establishing Maharaj Yudhisthir in his own kingdom and also after seedling again the dynasty of Kuru which was exhausted by the fire of anger like the forest fire caused by the cohesion of bamboos.

This world is compared with the fire in the forest caused by cohesion of the bamboo-bush in the forest. Thus forest fire takes place automatically but such bamboo cohesion goes on without any external cause. Similarly in the material world the wrath of the persons, who want to lord it over the material world is interacted and the fire of war takes place exhausting the unwanted increase of population. Such fire or war in the human society takes place by dealing of the population and the Lord has nothing to do with it. But as He wants to maintain the creation, He desires the mass of people to the right path of self-realisation which enables the living beings to enter into the kingdom of God. The lord wants that the suffering human beings may come back to home, back to Him self and cease to suffer the three-fold material pangs. The whole plan of creation is made in that way and any one who does not come to his senses of going back to home back to Godhead, does suffer in the material world by pangs inflicted by the illusory Energy of the Lord. The lord wants, therefore, His bonafide representative may rule over the world. Lord Sri Krishna descended to establish this sort of regime over the world and to kill the unwanted persons who have nothing to do with the Lord's plan. The battle of Kurukshetra was fought under the plan of the Lord so that undesirable persons may get out of the world and a peaceful kingdom by His devotee may be established. The Lord was, therefore, fully satisfied when King Yudhisthir was on the throne and seedling of the dynasty of Kuru in the person of Maharaj Parikshit was saved.

*Nishamya bhismoktam atha achyutoktam
Prabritta vijana bidhuta bibhramah
Sasasa gam indraiva ajita asraya
Paridhyupantam anuj anubartitah.*

Nishamaya—after listening, Bhismoktam—what was spoken by Bhismadeva, Atha—as also, Achyutoktam—what was spoken by Lord Krishna the infallible, Prabritta—being engaged in, Vijana—matter of perfect knowledge, Bidhuta—completely washed, Bibhramah—all misgivings, Sasasa—ruled over, Gam—the earth, Indra—the king of heavenly planet, Iva—like, Ajita asrayah—protected by the invincible Lord,

Paridhyupantam—including the seas, Anuja—the younger brothers, Anubartitah—being followed by them.

Maharaj Yudhisthir after being enlightened by what was spoken by Bhismadeva and that also by the Lord Sri Krishna the infallible, was engaged in the perfect matter of knowledge because all his misgivings were eradicated; and thus he ruled over the earth including the seas being followed by his younger brothers.

The modern English law of primogeniture or the law of inheritance by the first born was also prevalent in those days when Maharaj Yudhisthir ruled over the earth including the seas. In those days the King of Hastinapur (now part of New Delhi) was the emperor of the world including the seas upto the time of Maharaj Parikshit the grand-son of Maharaj Yudhisthir. His younger brothers were acting as his ministers and commanders of the state and there was full co-operation between the perfectly religious brothers of the king. Maharaj Yudhisthir was the ideal king or representative of Lord Shri Krishna to rule over the kingdom of earth as much as King Indra is the representative ruler of the heavenly planet. The demigods like Indra, Chandra, Surya, Varuna, Vayu etc all are representative kings of different planets of the universe and similarly Maharaj Yudhisthir was also one of them to rule over the kingdom of earth. Maharaj Yudhisthir was not a political leader of the modern democracy without any enlightenment. Maharaj Yudhisthir was instructed by Bhismadeva and the infallible Lord also and therefore he had full knowledge of everything in perfection.

The modern elected executive head of a state is just like a doll because he has no kingly power. Even he is enlightened like Maharaj Yudhisthir, he cannot do anything out of his good will due to his constitutional position. Therefore, there are so many states over the earth each quarreling with the other for ideological difference or other selfish motive. But king like Maharaj Yudhisthir had no ideology of his own creation. He had to follow the instructions of the infallible Lord and the Lord's representative and authorised agent like Bhismadeva. It is instructed in the Shastras that one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Maharaj Yudhisthir to rule over the whole world including the seas because the principles were infallible and universally applicable to every one. Conception of one world state can only be fulfilled if we are to follow the infallible and the authority. An imperfect human being cannot place an ideology acceptable to every one. Only the perfect and the infallible can place before a programme which is applicable at every place and can be followed by all in the world. It is the person who rules and not the impersonal Government. If the person is perfect the Government is perfect. If the person is a fool the Government is a fool's paradise. That is the Law of nature. There are so many stories of the imperfect kings or executive head. Therefore, the executive head must be a trained person like Maharaj Yudhisthir and he must have the full autocratic power to rule over the world. The conception of world state can take shape only under the regime of a perfect king like Maharaj Yudhisthir. The world was happy in those days because there were kings like Maharaj Yudhisthir and others to rule over the world.

*Kamam babarsa parjanyah sarba kama dugha mahi
Sisichu cha brajan gavah payasodhaswatir muda*

Samam—everything we need, Babarsa—was showered, Parjanyah—rains, Sarva—every thing, Kama—Necessities, Dugha—producer, Mahi—the land, Sisichu—moisted, Cha—and, Brajan—pasturing grounds, Gavah—the cow, Payasodhaswatir—due to swollen milk bag, Muda—on account of joyful attitude.

During the reign of Maharaj Yudhisthir the rains showered all that the people needed and the earth produced profusely all the necessities of man. The cow used to moisten the grazing ground by milk on account of its fatty milk-bag and cheerful attitude.

The basic principle of economic development of the people of world is the land and the cow. The necessities of the human society are the food grains, fruits, milk, minerals, jewels, cotton, silk, stones, wood, etc. They require all these items for fulfilling the material needs of the body. Certainly they do not require flesh and fish or iron tools and machinery. During the regime of Maharaj Yudhisthir all over the world, there was regulated rain falls all over the world. This rainfalls is not in the control of the human being. The heavenly king Indradeva is the controller of rains and he is the servant of the Lord. When the Lord is obeyed by the king and the people under the king's administration there is regulated rains from the horizon and this regulated rains are the causes of all varieties of production on the land. Regulated rains not only help ample production of grains and fruits but by such regulated rains combined with astronomical influence there is ample production of valuable stones and pearls. The grains and vegetables can sumptuously feed the man and the animals and the fatty cow deliver enough milk for supplying sumptuously man's vigour and vitality by vitaminous foodstuff. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels then why the people need for economic development in the shape of machine and tools? Can the machine and tools supply vigour and vitality to the man and animals? Can the machinery produce grains, fruits and

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milk or jewellery or silk? Is not jewellery and silk, varieties of food stuff prepared with ghee and grains or milk and fruits sufficient for man's pure luxurious and healthy life? Then why there is artificial luxurious life of cinema, cars, radio, flesh and hotels? Has this civilisation produced any good result more than the dog's mentality of quarreling with one another individually and nationally? Has this civilisation enhanced the cause of equality and fraternity by sending thousands of men in the hellish factory and the war fields at the whims of a particular man?

It is said here that the cows used to moisten the pasturing land with milk because the milk bag was fatty and the animals were pretty joyful. Do they not require, therefore, proper protection for joyfull life only being fed with sufficient quantity of grass in the field? Why man should kill the cows for their selfish purpose? Why man should not be satisfied with grains, fruits and milk which combined together can produce hundreds and thousands of palatable dishes for satisfaction of the taste of the fastidious population of the present day? Why there are slaughter houses all over the world to kill the innocent animals without being protected by the state executive head? It is said that Maharaj Parikshit grandson of Maharaj Yudhisthir, while touring in his vast kingdom, saw one black man attempting to kill a cow. The king at once arrested the butcher and chastised him sufficiently. Is not a king or the executive head meant for protecting the life of the poor animals who are unable to make any conference and agitation. Does this mean any humanity? Are not the animals of the country national also of that particular country? Then why they are allowed to be butchered in the organised slaughter houses? Are these signs of equality and fraternity or non-violence?

Therefore, in contrast with modern advanced civilized form of government an autocracy of the type like the regime of Maharaj Yudhisthir is by far more the better than the so-called democracy of the world where animals are killed and a man less than an animal is allowed to cast vote for another less than an animal man.

We are all creatures of the material nature. In the Bhagwat Geeta it is said that the Lord Himself is the seed-giving. Father and material nature is the mother of all living being in any shape. As such mother material nature has enough food stuff both for the animals and the man by the Grace of the Father Almighty Sri Krishna. The human being is the elder brother of all other living beings. The human being is endowed with intelligence more powerful than animals for realising the course of nature and the indication of the Almighty Father. The human civilizations should depend on the production of material nature without artificially trying for so called economic development turning the world in a chaos of artificial greed, love of power, pursuit of wealth only for the purpose of artificial luxuries and sense gratification prominent even in the life of dogs and hogs.

*Nadyah samudra girayah savanaspati birudhah
Phalantyo sodhaya sarvah kaman anwaritu tasya bai.*

Nadyah—rivers, Samudra—oceans, Girayah—hills and mountains, savanaspati—vegetables, Birudha—creepers, Phalantyo—active, Sodhaya—drugs, Sarvah—all, Kamam—necessities, Anwaritu—seasonal Tasya—for the king, Bai—certainly.

The rivers, the oceans, the hills and mountains, forests, creepers and active drugs all in every season profusely used to pay to the king as fixed quota of taxation.

Maharaja Yudhisthir being under the protection of the Ajita, the Infallible as above mentioned, the property of the Lord namely the rivers, oceans, hills, forests etc all were duly pleased; they used to supply their respective quota of taxation to the king. The secret to success is to become under the protection of the Supreme Lord. Without His sanction nothing can be possible. To make economic development by our own endeavour on the strength of tools and machinery is not all. The sanction of the Supreme Lord must be there otherwise inspite of all instrumental arrangements everything will be unsuccessful. The ultimate cause of success is the Daiva or the Supreme. Kings like Maharaj Yudhisthir knew it perfectly well that the king is the agent of the Supreme Lord to look after the welfare of mass of people. Actually the state belongs to the Supreme Lord. The rivers, the oceans, the forests, the hills, drugs etc. as abovementioned are not creations of man. They are all creations of the Supreme Lord and the living being is allowed to make use of the property of the Lord for service of the Lord. The present slogan is that everything is for the people and therefore the Government is for the people by the people. But to produce a new species of humanity at the present moment on the basis of philosophy and religion, on the basis of justice and peace, on the basis of God-consciousness and perfection of human life, the ideology of Godly communism,—the world has again to follow the foot prints of the King Maharaj Yudhisthir or Parikshit. There is enough of everything by the will of the Lord and we can make a proper use of them for living comfortably without any enmity between man to man, to animal or man to nature. Everywhere the control of the Lord is there and if the Lord is pleased every part of nature namely the river will flow profusely to fertilise the land, the oceans will supply sufficient quantity of minerals, pearls and jewels, the forest will supply sufficient drugs and vegetables and the seasonal changes will

effectively help producing fruits and flowers in profuse quantity. The artificial way of living depending on factories and tools can render so-called happiness to a limited circle only at the cost of millions. The energy of the mass of people being engaged in the production of factory, the natural products are being hampered and for this the mass is unhappy. Without being educated properly the mass of people also are following the foot prints of the vested interest for exploiting natural reserve and therefore there is acute competition between individual to individual and nation to nation without any control by the trained agent of the Lord. We must look into the defect of the modern civilization by comparison here and may follow the foot prints of Maharaj Yudhisthir for cleansing the man and wiping out the anachronism.

*Nadhayo byadhayah klesha daivabhutamahetabha
Ajatasatrou abhavan jantunam rajni karhichit.*

Na—never, Adhaya—anxieties, Byadhaya—diseases, Klesha—trouble due to excessive heat and cold, Daivabhutama—all due to body, supernatural power and other living beings, Hetabha—due to the cause of, Ajatasatrou—unto the enemyless, Abhavan—happened, Jantunam—of the living beings, Rajni—unto the king, Karhichit—at any time.

On account of the King's becoming non-enemical to any one, the living beings in his time all were undisturbed by mental agonies, diseases, excessive heat and cold.

To become non enemical to the human being and to become a killer or enemy of the poor animals is a Satan's philosophy. In this age there is enmity of the state with poor animals and therefore the poor creatures are always in anxieties of mind. The reaction of the poor animals is being forced on the human society and therefore, there is always a strain of cold or hot war between man to man individually and collectively or nationally. At the time of Maharaj Yudhisthir, there were no different nations although there were different subordinate states. The whole world was an united states of people and the supreme head being a trained up king like Yudhisthir, all the inhabitants of the world were free from anxiety, diseases, excessive heat and cold. They were not only economically well-to-do but also they were physically fit and undisturbed by supernatural power, by enmity of other living being and by disturbance of bodily and mental agonies. There is a proverb in Bengali that a bad king spoils the kingdom and a bad housewife spoils the family. The truth is verily applicable here also. Because the King was pious, obedient to the Lord and authorities of the sages, because he was no one's enemy and because he was recognised agent of the Lord and therefore protected by Him,—therefore, all the citizens under the king's protection, were so to say directly protected by the Lord and His authorised agents. Unless one is pious and recognised by the Lord no body can make happy others who are under one's care. There is full co-operation between man to God and man to nature and this conscious co-operation between man to God and man to nature as exemplified by the King Yudhisthir, can bring about happiness, peace and prosperity in the world and not by the attitude of exploiting one another as it has become the custom of the day.

*Ushitwa hastinapure masan katipayan harih.
Suhridam cha visokaya swasus cha priyakamyaya.*

Ushitwa—staying, Hastinapure—in the city of Hastinapur, Masan—months, Katipayan—a few, Harih—Lord Sri Krishna, Suhridam—relatives, Cha—also, Visokaya—for the matter of pacifying them Swasus—of the sister, Cha—and, Priyakamyaya—for the matter of pleasing.

Sri Hari or Lord Sri Krishna after residing at Hastinapur for a few months for the matter of pacifying the relatives and for pleasing His own sister (Subhadra)

Krishna was to start for Dwarka His own kingdom after the battle of Kurukshetra and Yudhisthir being enthroned; but by the request of Maharaj Yudhisthir and to show special mercy to Bhismadeva, Lord Krishna was held up at Hastinapur the capital of the Pandavas and the Lord decided to stay specially for pacifying the agrieved king as well as to please Subhadra sister of Lord Sri Krishna. Subhadra was specially pacified because she lost her only son Abhimanyu who was just married and the boy left his wife Uttara mother of the posthumous child Maharaj Parikshit. The Lord is always pleased to satisfy His devotees in any capacity. His devotees only can play the part of His relatives otherwise the Lord is Absolute.

*Amantrya cha abhyanuñatah parisajya abhivadya tam
Aruroha ratham kaishchit pariswakto abhivaditah.*

Amantrya—taking permission, Cha—and, Abhyanuñatah—and being permitted, Parisajya—embracing, Abhivadya—bowing down at the feet, Tam—unto Maharaj Yudhisthir, Aruroha—ascended, Ratham—on the chariot, Kaishchit—by some one, Pariswakto—being embraced, Abhivaditah—being obeisanced.

After that when the Lord asked permission for departure and the King gave it, the Lord offered His respects to Maharaj Yudhisthir by bowing down at his feet and the king embraced Him. After this the Lord either being embraced or being obeisanced by others got up on the chariot.

Maharaj Yudhisthir was elder cousin brother of Lord Krishna and therefore while departing from him the Lord bowed down at the King's feet and the King embraced Him as younger brother although the king knew it perfectly well that Krishna is the Supreme Personality of Godhead. The Lord takes pleasure when some of his devotees accepts Him as less important in terms of love. Nobody is greater than nor equal with the Lord but He takes pleasure in being treated as younger than His devotees. These are all transcendental pastimes of the Lord and the impersonalist hardly can enter into the supernatural parts played by the devotee of the Lord. Thereafter Bhima and Arjuna embraced the Lord because they were of the same age with Krishna but Nakula and Sahadeva bowed down before the Lord because they were younger than the Lord.

*Subhadra droupadi kunti viratatanaya tatha
Gandhari dhritarashtra cha yuyutsu gaoutamo yamou.
Brikodarascha dhoomyas cha strio matsasutadayah
Na sehira vimuhyanto viraham sarngha dhanwanah.*

Subhadra—sister of Krishna, Droupadi—wife of the Pandavas, Kunti—mother of the Pandavas, Viratatanaya—daughter of Virat (Uttara) Tatha—also, Gandhari—mother of Duryodhana, Dhritarashtra—Father of Duryodhana, Cha—and, Yuyutsu—son of Dhritarashtra by his Vaishya wife, Goutama—Kripacharya, Yamou—twin brothers Nakula and Sahadeva, Brikodara—Bhima, Dhoomya—of the name, Cha—and, Strio—also other ladies of the palace, matsasutadaya—the daughter of a fisherman Satyawati (Bhisma's step mother) Na—could not, Sehira—tolerate, Vimuhanto—almost fainting, Viraha—separation, Sarnghadhanwanah—of Shri Krishna who bears a conch in His hand.

At that time Subhadra, Droupadi, Kunti, Uttara, Gandhari, Dhritarashtra, Yuyutsu, Kripacharya, Nakula, Sahadeva, Bhimsain, Dhoomya and Satyawati all of them became almost faintly because it was impossible for them to bear the separation of Lord Krishna.

Lord Sri Krishna is so attractive for the living beings specially for the devotees of the Lord that it is impossible for them to tolerate the separation. The conditioned soul under the spell of illusory energy only forgets the Lord, otherwise can not. The feeling of such separation cannot be described but it can simply be imagined by similar devotees only how impossible it is to do such things. Lord Krishna, after His separation from Vrindaban from the innocent rural cowherd boys, girls, ladies and others all of them felt the shock throughout the life and the separation of Radharani the most beloved cowherd girl is beyond expression. Once they met at Kurukshetra during solar eclipse and the feeling which was expressed by them is heartrendering. There is of course difference of the degree of transcendental devotees of the Lord but yet none of them, who have ever contacted with the Lord by direct communion or otherwise, can leave Him for a moment. That is the attitude of the pure devotee.

*Satsangat mukta duhsamgo hatum notsahet budhah
Kirtamano yaso yasya sakrid akarna rochanam.
Tasmin nyastadhiyah parthah saheran viraham katham
Darsana sparsa samlap sayana asana bhojanaih.*

Satsangat—by association of pure devotees, Muktaaduhsamga—freed from bad materialistic association, Hatum—to give up, Notsahet—never attempts, Budhah—one who has understood the Lord, Kirtamano—glorifying, Yasya—whose, Yaso—fame, Sakrid—once only, Akarna—hearing only, Rochanam—pleasing, Tasmin—unto Him, Nyastadhiyah—one who has given up the mind unto Him, Parthah—the sons of Prithu, Saheeran—can tolerate, Viraham—separation, Katham—how, Darsana—seeing eye to eye, Sparsa—touching, Samlap—conversing, Sayana—sleeping, Asana—sitting, Bhojanai—dining together.

Intelligent person, who has understood the Supreme Lord in the association of pure devotees and has become freed from materialistic bad association, can never attempt to avoid hearing the glories of the Lord even though he has heard it only once. How then the Pandavas can tolerate His separation with whom they had been intimately associated personally in the matter of seeing eye to eye, touching, conversing, sleeping, sitting, and dining together.

The living being's constitutional position being one of serving the superior he is obliged to serve by force the dictates of illusory material energy in different phases of sense gratification. And by serving the senses he is never tired of or even though he may be tired, the illusory energy forces him to do so without being satisfied perpetually. There is no end of such sense gratificatory business and the conditioned soul becomes entangled in such servitude without any hope of release. The release is only effected by association of pure devotees. By such association one is gradually promoted to his transcendental consciousness and he can know that his eternal position is to render service unto the Lord and not to the perverted senses in the capacity of lust, anger, desire to lord it over. The material society, friendship and love all are different phases of lust. Home, country, family, society, wealth and all sorts of corollaries are all causes of bondage in the material world where

threefold miseries of life are concomitant factors. By association of pure devotees and by hearing them submissively attachment for material enjoyment becomes slackened and attraction for hearing about the transcendental activities of the Lord becomes prominent. Once they are started as attractive features of the conditioned soul it will go on progressively without any stoppage like the fire in the gun powder. It is said that Hari the Personality of Godhead is so much transcendently attractive that even those who are self satisfied by self realization and are factually liberated from all material bondage do also become a devotee of the Lord. Under the circumstances it is easily understood what must have been the position of the Pandavas who were constant companion of the Lord. They could not even think of separation from Sri Krishna because the attraction was more intense for them on account of continuous personal contact. The position of separation of the Pandavas was no less than that of the Gopis at Vrindaban. The Lord being however Absolute even separation from the Lord is as good as personal contact. His remembrance by His form, quality, name, fame pastimes etc is also attractive for the pure devotee so much so that he forgets all forms, quality, name, fame and activities of the mundane world and due to his mature association with pure devotees such devotee is not out of contact with the Lord for a moment even.

*Sarve te animesai akshais tamanu drutachetasah
Biksantah snehasambaddha vichelus tatra tatra ha.*

Sarve—all, Te—they, Animesai—without twinkling of the eyes, Akshais—by the eye, Tamanu—after him, Drutachetasah—melted heart, Diksantah—looking on him, Snehasambaddha—bound up by pure affection, Vichelu—began to move, Tatra tatra—here and there, Ha—so did they.

All their hearts were being melted on the pot of attraction after him. They were looking on Him without any twinkling of the eyes and they moved hither and thither in perplexity.

Krishna is naturally attractive for all living beings because He is the chief eternal amongst all other eternals. He alone is the maintainer of the many eternals. It is said in the Kathopanishad Veda and as such one can obtain permanent peace and prosperity by revival of one's eternal relation with Him now forgotten under the spell of Maya or the illusory energy of the Lord. Once this relation is slightly revived the conditioned soul at once becomes freed from the illusion of material energy and becomes mad after the association of the Lord. This association is made possible not only in personal contact with the Lord but also by association of His Name, Fame, Form, Quality and Srīmad Bhagwatam trains up the conditioned soul to this stage of perfection by submissive hearing from the pure devotee.

*Nyarundhan udgaladvaspam outkanthat devakisute
Niryati agarat na abhadram iti syad bandhava striyah.*

Nyarundhan—checking with great difficulty, Udgala—overflowing, Vaspam—tears, Outkanthat—on account of great anxiety, Devakisute—unto the son of Devaki, Niryati—having come out, Agat—from the palace, Na—not, Abhadram—inauspicious, Iti—thus, Syad—may happen, Bandhava—relative, Striyah—ladies.

The relative ladies, who's eyes were over flooded with tears on account of too much anxiety for Krishna and who came out of the palace, could check the tears with great difficulty. They thought that tears may not be the cause of inauspiciousness at the time of departure.

There were hundreds of ladies in the palace of the Hastinapur. All of them were affectionate to Krishna. All of them were relatives also. When they saw that Krishna was going away from the palace for His native place, they were too much anxious for Him and as usual tears began to roll down their cheeks. They thought at the same time that tears at that moment might be cause of inauspiciousness for Krishna, therefore they wanted to check them. It was very difficult for them because they could not be checked. Therefore, they smeared the tears in the eyes with throbbing heart. Therefore ladies who were the wives and daughter-in-laws of the member who died in the battlefield, never came in direct contact with Krishna. But all of them heard of Him and His great activities and thus they thought of Him, talked of Him, His name fame etc and thus they became affectionate also like those who were in direct contact. Therefore—directly or indirectly any one who may think of Krishna, talk of Krishna, do worship for Krishna, all become attached to Him. Because Krishna is Absolute there is no difference between His Name, form, quality etc. and our intimate relation with Krishna can be confidentially revived by talking, hearing, or remembering about Him. It is so done on account of spiritual potency.

*Mridanga samkha bheryas cha vina panava gomukha
Dhundhurya—anak ghantadya nedur dundubhayas tada.*

Mridanga—sweet sounding drum, Samkha—conchshell, Bherya—as—brass band, Cha—and, Vina—string band, Panava—a kind of flute, Gomukha—another flute Dhundhurya—another drum, Anka—kettle, Ghanta—bell, Nedur—sounded, Dundubharya—other different types of drums, Tada—at that time.

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While the Lord was departing from the palace of Hastinapur different types of drums like Mridnaga, Dhole, Nagra, Dhundhuri, Dundubhi and flutes of different types like vina, gomukha, bheri, altogether then sounded to show Him honour.

*Prasada sikhara adhura karunarya didrikshaya
Babrishu kusumai krishnam premapridasmit ekshanah.*

Prasada—palace, Sikhara—the top roof, Adhura—ascending on, Kurunarya—the ladies of the Kuru royalty, Babrishu—showered, Kusumai—by flowers, Krishnam—unto Lord Krishna, Prema—out of affection and love, Bridasmitekshnah—glancing with smile and shyness.

With a loving desire to see the Lord the ladies of the Kuru royalty all got up on the top of the palace and smiling with affection and shyness they showered shower of flowers upon the Lord.

Shyness of the ladies is a particular extra-natural beauty of the fair sex and it commands respect from the opposite sex. This custom was observed even during the days of Mahabharata i. e. more than five thousands of years before. It is only the less intelligent persons who are not well versed in the history of the world, do say that observance of separation from the male is an introduction of Mohamedan period in India. This incidence from the Mahabharat period proves definitely that the ladies of palace observed strict Pardah (restricted association with men) and instead of coming down in the open air where Lord Krishna and others were assembled, the ladies of the palace went up on the top of the palace and from there paid their respects to Lord Krishna by showers of flowers. It is definitely stated here that the ladies were smiling there on the top of the palace checked by shyness. This shyness is a gift of nature to the fair sex and it enhances their beauty and prestige even they are in the less important family or even they are less attractive by personal beauty. We have got practical experience of this fact that a sweeper woman commanded the respect of many respectable gentlemen simply by manifestation of a lady's shyness. Halfnaked ladies in the street does not command any respect but a sweeper's wife with shyness of an woman, commands respects—from all.

Human civilization as conceived by the sages of India is to get oneself freed from the clutches of illusion. The material beauty of a woman is an illusion because actually the body is made of earth, water, fire, air etc. but because there is the association of the living spark in the matter it appears to be beautiful. No body is attracted with an earthen doll even it is most perfectly prepared to attract the attention of others. The dead body has no beauty because no body will accept the dead body of a so-called beautiful woman. Therefore, the conclusion is that the spirit spark is beautiful and on account of the soul's beauty one is attracted with the beauty of the outward body. The Vedic wisdom, therefore, forbids to be attracted with the false beauty. But because we are now in the darkness of ignorance, the vedic civilisation allows mixing of woman and man very restrictively. They say that woman is considered to be the fire and the man is considered to be the jug of butter. The butter must melt away in association with fire and therefore—they may be brought together only when it is necessary. And shyness is a check to the unrestricted mixing. It is nature's gift it must be utilised.

*Sitatapatram jagraha muktvdama vibhusitam
Ratnadandam gudakesha priah priyatamasya ha.*

Sitatapram—Soothing umbrella, Jagraha—took up, Mutkadama—decorated with laces of pearls, Vibhusitam—embroidered, Ratnadandam—with handle of jewels, Gudakesha—Arjuna the expert warrior, or one who has conquered sleep. Priyah—most beloved, Priyatamasya—of the most beloved, Ha—so he did.

At that time Arjuna the great warrior and conquerer of sleep who is the intimate friend of the most beloved Supreme Lord, took charge of the umbrella which had the handle of jewels and embroidered with laces of pearls.

Gold, jewels, pearls and valuable stones were used in the matter of luxurious royal ceremonies. They are all nature's gifts and are produced by the hills, oceans etc by the order of the Lord, when man does not waste his valuable time in the matter producing unwanted things in the name of necessities. By so called development of industrial enterprises they are using now pots of guttapecrcha instead of metals like gold, silver, brass and copper. They are using margarine instead of purified butter and one fourth of city population have no shelter to live in or they are constantly out of home.

*Uddhava satyakis cha eva byajane paramadbhute.
Vikiryamanah kusumai reje madhupatih pathi.*

Uddhava—a cousin brother of Krishna, Satyaki—His driver, Cha—and Eva—certainly, Byajane—engaged in fanning, Paramadbhute—decorative Vikiryamanah—seated on scattered, Kusumai—by flowers all round, Reje—commanded, Madhupati—master of Madhu (Krishna) pathi—on the road.

Uddhava and Satyaki began to fan the Lord with decorative bunch—hair—fan and the Lord being seated on the scattered flowers, commanded as the master of Madhu on the road.

Asruyanta asisah satyas tatra tatra dwijeritah.

Na anurupas cha anurupas cha nirgunasya gunatmanah.

Asruyanta—being heard, Asisah—benediction, Satyas—all truths, Tatra—here, Tatra—there, Dwijeritah—sounded by learned Brahmins, Na—not, Anurupa—befitting, Anurupas—fitting, Cha—also, Nirgunasya—of the Absolute, Gnnatmanah—playing the role of a human being.

It was being heard here and there, the benedictions all aiming at Krisnna which were neither befitting nor unfitting because all of them were for the Absolute now playing the part of a human being.

At places there were sounds of vedic benediction aiming at the Personality of Godhead Sri Krishna. The benedictions were fitting in the sense that the Lord was playing the part of a human being as if a cousin brother of Maharaj Yudhisthir but they were unfitting also because the Lord is Absolute and has nothing to do with any kind of material relativities; He is Nirguna or there is nothing of the three material qualities but still He is full of transcendental qualities. In the transcendental world there is nothing contradictory whereas in the relative world everything is opposite number of the other. In the relativeworld white is opposite conception of black but in the transcendental world there is no distinction of white and black. Therefore the sounds of benedictions uttered by the learned Brahmins here and there appeared to be contradictory in relation with the absolute person but when they are accepted as application to the Absolute Person they lost all contradiction and became one of transcendental qualification. One example may clear the idea. Lord Sri Krishna is sometimes described as the thief. He is very famous amongst His pure devotees as the Makhan-Chora. He used to steal butter from the house of neighbours at Vrindaban in His early age. Since then He is famous as the butter-thief. But inspite of his becoming famous as a thief He is worshipped as thief where as in the mundane world a thief is punished and is never eulogised. Being the Absolute Personality of Godhead everything is applicable to Him and still inspite of all contradictions He is the Supreme Personality of Godhead.

*Anyonyam asit samjalpa uttamasloka chetasam
Kourebendra pura strinam sarva sruti monoharah.*

Anyonyam—between one another, Asit—there were, Samjalpa—talks about, Uttamasloka—the Supreme who is praised by selected poetry, Chetasam—of those whose heart is absorbed in that way, Kourebendra—the king of the Kurus, Pura—capital. Strinam—all the ladies, Sarva—all, Sruti—the vedas, Monoharah—attractive to the mind.

The ladies on the roof of all the houses in Hastinapur, who were all absorbed in the thought about transcendental qualities of the Lord, who is sung by selected poetries,—began to talk about Him which were all the more attractive than the hymns of the Vedas

In the Bhagwat Geeta it is said that in all the Vedic literatures, the aim is the Personality of Godhead Sri Krishna. Factually also in all such literatures the glories of the lord are depicted in the Vedas, Ramayana or Mahabharata. And in the Bhagwatam they are specifically mentioned in respect of the Supreme Lord. Therefore, while the ladies on the top of the houses in the capital of the kings of Kurn dynasty, were talking about the Lord they were more pleasing than the Vedic hymns. Anything sung in the praise of the Lord is Srutimantra. There are songs of Thakur Narottam Das one of the Acharyas in the Goudiya Sampradaya. The songs are composed in simple Bengali language. But Thakur Viswanath Chakraburty another very learned Acharya of the same Sampradaya has approved of the songs by Thakur Narottam Das, as good as the Vedic Mantra. And why it is so because of the subject matter. The language is immaterial but the subject matter is important. The ladies who were all absorbed in the thought and actions of the Lord developed the consciousness of Vedic wisdom by the Grace of the Lord. And, therefore, although such ladies might not have been very learned scholars in sanskrit language or otherwise, still whatever they spoke they were all the more attractive than the Vedic hymns. The Vedic hymns in Upanishads are sometimes indirectly hinted for the Supreme Lord. But the talks of the ladies as above mentioned are directly spoken of the Lord and thus they were more pleasing to the heart. The ladies' talks appeared to be more valuable than the learned Brahmin's benedictions.

*Sa bai kila ayam purushah puratano
Ya eka asit avisesaha atmani.
Agre gunebhyo jagdatamni isware,
Nimilita ataman nisisupta saktisu.*

Sa—He (Krishna), Bai—as I remember, Kila—definitely, Ayam—this, Purushah—personality of Godhead, Ya—why, Eka—only one, Asit—existed, Avisesah—materially non-manifestive, Atmani—ownself, Agre—before creation, Gunebhyo—of the modes of nature, Jagadatmani—unto the super soul, Isware—unto the supreme Lord, Nimilita—merged into, Atman—the living being, Nisisupta—inactive at night, Saktisu—of the energies.

Here is He (Krishna) the original Personality of Godhead definitely as I do remember, who alone existed before manifestive creation of the modes of nature and in Him only on account of His becoming the Supreme Lord, all living beings merge into as if sleeping at night in suspended energy.

There are two types of dissolutions of the manifestive cosmos. At the end of every 4,32,00,00,000 crores of solar years when Brahma the lord of one particular universe goes to sleep, there is one annihilation. And at the end of Brahma's life which takes place at the end of Brahman's one hundred years of age i.e. to say in our calculation at the end of 8,64,00,00,000 x 30 x 12 x 100 solar years there is complete annihilation of the whole universe and in both the periods both the material energy called the Mahat Tattwa and the Marginal energy called Jivatattwa merge in the person of the Supreme Lord. The living beings remain asleep within the body of the Lord till there is another creation of the material world and that is the way of creation, maintenance and annihilation of the material manifestation.

The material creation is effected by the interaction of the three modes of material nature set in action by the Lord and, therefore, it is said here that the Lord existed before the modes of material nature were set in motion. In the Sruti Mantra it is said that only Vishnu the Supreme Lord existed before the creation and there were no Brahma or Shiva and other demigods. Vishnu means the Maha Vishnu who is lying on the causal ocean and by His breathing only all the universes are generating in seeds gradually developing into gigantic forms with innumerable planets within each and every universe. The seeds of universes develop in to gigantic forms in the way as the seeds of banian tree develop into numberless banian trees.

This Mahavishnu is the plenary portion of the Lord Sri Krishna who is mentioned in the Brahmasamhita as follows:—

"Let me offer my respectful obeisances unto the Original Personality of Godhead Govinda whose plenary portion is the Mahavishnu. All the Brahmas or the heads of the universes live only for the period of his exhaling after the universes are generated from the hair holes of His transcendental body" (Brahma samhita 5.58).

As such Govinda or Lord Krishna is the cause of Mahavishnu also. The Ladies talking about this vedic truths must have heard it from authoritative sources. This authoritative source is the only means of knowing about transcendental subject matter definitely and there is no other alternative.

Merging of the living being into the body of Mahavishnu takes place automatically at the end of Brahma's 100 years. But that does not mean that the individual living being loses his identity. The identity is there and as soon as there is another creation by the Supreme Will of the Lord all the sleeping or inactive living beings are again let loose to begin their activities in continuation of past different spheres of life. It is called *suptotthita Naya* or the logic of awakening from sleep and again be engaged in one's respective continuous duty. When a man is asleep at night, he forgets himself what he is, what is his duty and everything of his awaken state. But as soon as he awakens from the slumber he remembers all that he has to do and thus engages himself again in the prescribed activities. The living beings also remain merged into the body of Mahavishnu during the period of annihilation but as soon as there is another creation they arise to take up the unfinished work. This is also confirmed in the Bhagwat Geeta (Bg. 8.18-20).

The Lord existed before the creative energy was set in action means the Lord is not a product of the material energy. His body is complete spiritual and there is no difference between His body and Himself as we the conditioned souls have. Before creation the Lord remained in His abode which is absolute and one.

*Sa evam bhuyo nija virya choditam
Swa jiva mayam prakritim sisrikshatim
Anama rupatmani rupanamani
Vivitsamano anusasara sastrakrit.*

Sa—He, Evam—thus, Bhuyo—again, Nija—own personal, Virya—potency, Choditam—performance of, Swa—own, Jiva—living being, Mayam—external energy, Prakritim—unto the material nature, Sisrikshatim—while re-creating, Anama—without any mundane designation, Rupatmani—forms of the soul, Rupanamani—and form names, Visvitsamana—desiring to award, Anusasara—entrusted, Sastrakrit—the compiler of revealed scripture.

He the Personality of Godhead again desiring to give name and forms to his parts and parcels the living entities, entrusted them under the guidance of material nature by His own potency when the material nature is empowered to re-create.

The living entities are parts and parcels of the Lord. They are of two varieties namely the Nityamukta and Nityabaddha. The Nityamuktas are eternally liberated souls and they are eternally engaged the reciprocation of transcendental loving service to the Lord in eternal abode beyond the manifestive mundane creations. But the Nityabaddha or eternally conditioned souls are entrusted to His External energy Maya for rectification of their rebellious attitude towards the Supreme Father. Nityabaddhas are eternally forgetful of their relation with the Lord as parts and parcels. They are

bewildered by the illusory energy as products of matter and thus they are very busy in the matter of making plans in the material world for becoming happy. They go on merrily with the plans but by the will of the Lord both the plan makers and the plans are annihilated at the end of certain period as above mentioned. This is confirmed in the Bhagwat Geeta as follows:—

"Oh the son of Kunti, when the period of a Kalpa (the duration of life of Brahma as above mentioned) is ended all the living entities do merge unto My nature and again when the time of creation is ripe, I begin creation by the agency of My external energy." (Bg. 9.7)

The word *bhuyo* indicates again and again that is to say the process of creation, maintenance and annihilation is going on perpetually by the external energy of the Lord. He is the cause of everything. But the living beings who are constitutionally the parts and parcels of the Lord and are forgetful of the sweet relation, are given chance again again to get rid of the clutches of the external energy. And to revive his (the living being's) consciousness the revealed scriptures are also created by the Lord. Vedic literatures are the guiding directions for the conditioned souls for becoming free from the repetition of this creation and annihilation of the material world and the material body.

The Lord says in the Bhagwat Geeta "this created world and the material energy are under my control. Under the influence of the Prakriti automatically they are created again and again and this is done by Me through the agency of My external energy."

Actually the spiritual spark living entity has no material name or form. But in order to fulfil his desire to lord it over the material energy by material forms and names they are given the chance of such false enjoyment and at the same time they are given the chance of understanding the real position through the revealed scriptures. The foolish and forgetful living being is always busy in the matter of false form and false names. The modern nationalism is the culmination of such false names and false forms. They are mad after the false name and form. The form of body obtained under certain conditions is taken up as factual and the name also taken as such bewilders the conditioned soul for misusing the energy in the name of so many "isms". The scriptures however supply them the clue of understanding the real position but they are reluctant to take lessons from the scriptures created by the Lord in terms of different place and time. For example the Bhagwat Geeta is the guiding principle for every human being but by the spell of material energy they do not take care to carry out the programmes of life in terms of the Bhagwat Geeta. *Srimad Bhagwatam* is the post-graduate study book of knowledge after one has thoroughly understood the principles of the Bhagwat Geeta. Unfortunately they have no taste for them and therefore they are under the clutches of Maya for repetition of birth and death.

*Sa va ayam yat padamatra surayao
Jitendriya nirjita matarishwanah
Pasyanti bhaktut kalita amalatanah
Nanwesa satwam parimarstum arhati.*

Sa—He, Va—by Providence, Ayam—this, Yat—that which Padamatra—Here is the same Personality of Godhead Sri Krishna, Surayao—great devotees, Jitendriya—one who has overcome the influence of the senses, Nirjita—thoroughly controlled, Matarishwanah—life, Pasyanti—can see, Bhaktyut—by dint of devotional service, Kalita—developed, Amal atanah—those who are thoroughly cleansed of the mind, Nanwesa—certainly by this only, Satwam—existence, Parimarstum—for purifying the mind completely, Arhati—deserare,

Here is the same Supreme Personality of Godhead Whose transcendental Form is experienced by the great devotees who are completely cleansed of the material mind by dint of rigid devotional service and by full control of life and the senses. And that is the only means to purify the existence.

As it is stated in the Bhagwat Geeta that the Lord can be known in His real nature by dint of pure devotional service only so it is stated here that only the great devotees of the Lord who are enabled to clear up the mind from all material dusts by rigid devotional service only, can experience the Lord as He is. *Jitendriya* means one who has full control over the senses. The senses are active parts of the body and their activities cannot be stopped. The artificial means of yogic process to make the senses inactive has proved to be abject failure even in the case of great Yogis like Biswamitra Muni. Biswamitra Muni controlled the senses by yogic trance but when he happened to meet Menaka (heavenly society woman) he became a victim of sex and the artificial way of controlling senses failed. But in the case of a pure devotee the senses are not at all artificially stopped from doing anything but they are given different good engagements. As such the senses having been engaged in more attractive activities there is no chance of their being attracted by any other inferior engagements. In the Bhagwat Geeta it is said that the senses can only be controlled under circumstances of better engagements. Devotional service means purifying the senses or to engage them in the activities of devotional service. Devotional service is not inaction. Anything done in the service of the Lord becomes at once purified of its material nature. Material conception is due to ignorance only. There is nothing beyond Vasudeva. The

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Vasudeva conception gradually develops in the heart of the learned after a prolonged acceleration of the receptive organs. But the process ends in the knowledge of accepting Vasudeva as all in all. In the case of devotional service this very same method is accepted from the very beginning and by the Grace of the Lord all factual knowledge become revealed in the heart of a devotee on account of dictation of the Lord from within. There fore controlling the senses by devotional service is the only and easiest means.

*Sa va ayam sakhi anugeeta satkatho
vedesu guhyaesu cha guhyavadibhih
Ya ekaisha jagadatma leelaya
Srijati abatayati natatra sojjate.*

Sa—He, Va—also, Ayam—this, Sakhi—oh my friend, Anugeeta—described, Vedesu—in the Vedic literatures, Guhyeshu—confidentially, Cha—as also, Guhyavadbhih—by the confidential devotees, Ya—one who, Eka—one only, Isha—the Supreme Contoller, Jagadatma—of the complete creation, Atma—Supersoul, Leelaya—by mainfestation of pastimes, Srijati—creates, Abatyi—also maintains and annihilates, Na—never, Tatra—there, Sajjate—becomes attached in it.

Oh my dear friend, here is the same Personality of Godhead Whose attractive and confidential pastimes are described in the confidential parts of the Vedic literatures by His great devotees and it is He only who creates maintains and annihilates the material world but He is unaffected by them.

As it is stated in the Bhagwat Geeta that all the Vedic literatures are glorifying the greatness of the Lord Sri Krishna so it is confirmed here in the Bhagwatam also. The Vedas are expanded by many branches and subbranches by great devotees and empowered incarnations of the Lord like Vyasa, Narada, Sukdeva Goswami, Kumaras, Kapila, Prahlada, Janaka, Bali, Yamraj etc but in the Srimad Bhagwatam specially the confidential parts of His activities are described by confidential devotee like Sukdeva Goswami. In the Vedanta Sutras or Upanishads there is only hint of the confidential parts of His Pastimes. In such Vedic literatures like the Upanishads etc the Lord has expressively been distinguished from the mundane conception of His existence. His identy being full spiritual, His Form, Name, Quality, and Paraphernalia ete have been elaborately distinguished from matter and therefore, He is sometimes misunderstood by less intelligent persons as impersonal. But factually He is the Snpreme Person Bhagawan and He is partially represented as Paramatama or impersonal Brahman.

*Yada hi adharmena tamodhiyo nripa
Jibanti tatra esa hi satwatah kila
Dhatte bhagam satyam ritam dayam yaso
Bhavaya rupani dadhad yuge yuge.*

Yada—when ever, Hi—assuredly, Adharmena—against the principles of God's will, Tamodhiyo—persons in the lowest grade of material quality, Nripa—kings and administrators, Jibanti—live like animals, Tatra—there upon, Esa—He, Hi—only, Satwatah—transcendental, Kila—certainly, Dhatte—becomes manifestive, Bhagam—supreme power, Satyam—truth, Ritam—positivism, Dayam—mercy, Yaso—wonderful activities, Bhavaya—for the maintenance rupani—in various forms, Dadhad—manifested, Yuge—different periods, Yuge—and ages.

Whenever there are kings and administrators in the lowest grade of material quality of life like animals, at that time the Lord in His transcendental Form certainly manifests His supreme power, truth positivism and special mercy upon the faithful, wonderful activities and thus mani fested various transcendental forms as it is necessary in different period and ages.

As mentioned above the cosmic creation is the property of the Supreme Lord. This is the basic philosophy of Ishopanishad that everything that be is the property of the Supreme Being. No body should encroach upon the property of the Supreme Lord but one should only accept what is kindly awarded by Him unto us. There fore, the earth or any other planet or universe all are the absolute property of the Lord. The living beings, are certainly His parts and parcels or sons of the Supreme Lord and as such every one of them has a right to live at the merey of the Lord for executing his prescribed work. No body can, therefore, encroach upon the right of another individual man or animal without being so sanctioned by the Lord. The king or the administrator is the representative of the Lord to look after the management of the Lord's will. He must therefore be a recognised person, like Maharaj Yudhisthir or Parikshit. Such kings have full responsibilty and knowledge from authorities about administration of the world. But at times due to the influence of the ignorance mode of material nature (tamaguna) or the lowest of the material modes, kings and administrators come into power without any knowledge and responsibility, and such foolish administrators live like animals for the sake of his own personal interest. The result is that the whole atmosphere becomes surcharged with anarchy and viceous elements. Nepotism, bribery, cheating, aggression and, therefore, famine epedimic, war and similar other disturbing features become prominent in the human society. Specifically the devotees of

the Lord or the faithfuls are persecuted by all means. All these symptoms of the society indicate the time of incarnation of the Lord for re-establishing the principle of religion and to vanquish the maladministrators. This is also confirmed in the Bhagwat Geeta.

The Lord then appears in His transcendental Form without any tinge of material quality. He descends just to keep up the state of His creation in the normal condition. The normal condition is that the Lord has provided each and every planet in self sufficiency for all the needs of the native living being. They can happily live on and execute the predestined occupation to attain salvation at the end following the rules and regulation mentioned in the revealed scriptures. Practically the material world is created for satisfying the whims of the Nityabaddha or everlasting conditioned souls as much as naughty boys are provided with playing cradles otherwise there was no need of the material world. But when they become intoxicated with socalled power of material science to exploit the resources unlawfully without any sanction of the Lord and that also only for the sense gratification, there is necessity of the Lord's incarnation to chastise the rebellions and to protect the faithfuls.

When he descends He exhibits superhuman acts just to prove His supreme right and materialists like Ravana, Hiranyakasipu, Kansa, etc are sufficiently punished. He acts in the manner which no body can imitate. For example the Lord when he appeared as Rama He abridged the Indian Ocean. When He appeared as Krishna from His very childhood He showed superhuman activities in the matter of killing Putana, Aghasura, Sakatasura, Kaliya etc and then He killed His maternal uncle Kansa. When He was at Dwarka He married sixteen thousands one hundred and eight queens and all of them were blessed with sufficient number of children. The sum total of His family members (personal) aggregated to about one crores of population popularly known as the Yadubansa and again during His life time, He managed to vanquish them all. He is famous as the Goverdhandhari Hari because He lifted at the age of seven only the hill known as Goverdhan. The Lord killed so many undesirable kings at His time and as Kshatriya He fought chivalrously in each and every time of His marriage. He is famous as the Asamordha uuparallel. No body is equal or greater than Him.

*Aho alam slaghya tamam yadoh Kulam
Aho alam punyatamam madhorbanam.
Yadesa punsam risavah sriyah patih
Swajanmana changkramena chanchati.*

Aha—Oh, Alam—verily, Slaghyatamam—supremely glorified, Yadoh—of the king Yadu, Kulam—dynasty, Aho—oh, Alam—verily, Punyatamam—supremely virtuous, Madhorbanam—the land of Mathura, Yad—because, Esa—this, Punsam—of all the living beings, Risava—Supreme leader, Sriyah—of the goddess of fortune, Patih—husband, Swajanmana—by his appearance, Chankramanena—by crawling, Chanchati—glorifies.

Oh how much supremely glorified is the dynasty of King Yadu and much virtuous is the land of Mathura where the Supreme Leader of all living beings who is the husband of the Goddess of fortune (Pursottam) has respectively taken His birth and wondered in His childhood.

In the Bhagwat Geeta (Bg. 4.9) the Personality of Godhead Sri Krishna has expressively given description of His transcendental appearance, disappearance and activities. The Lord appears in a particular family or place not exactly like others but He does so by His inconceivable potency. He does not take His birth like the conditioned soul quits his body and accepts another body. But His birth is like the appearance and disappearance of the Sun. The sun arises on the eastern horizon but that does not mean that eastern horizon is the parent of the Sun. The Sun is existent in every part of the universe but he becomes visible at a scheduled time and so also becomes invisible at another scheduled time. Similarly the Lord appears in this universe in turn like the sun and again becomes out of our sight at another time. He exists at all time and at every place but by his causeless mercy when He appears before us we take it for granted that He has taken His birth. Any one who can understand this truth in terms of the statements, of revealed scriptures, certainly he becomes liberated just after quit ing the present body. Liberation is obtainable after many births and after great endeavour in the matter of patience and preserverance in knowledge and renunciation. But simply by knowing in truth about the Lord's transcendental births and activities one can get liberation at once. That is the verdict of the Bhagwat Geeta. But those who are in the darkness of ignorance, they conclude that the Lord's birth and activities in the material world are similar to that of the ordinary living being. Such imperfect conclusion about the birth and activities of the Lord cannot give any one the desired liberation. His birth, therefore, in the family of King Yadu as the son of King Vasudeva and His transfer in the family of Nanda Maharaj in the land of Mathura are all transcendental arrangement by the internal-potency of the Lord. The fortunes of the Yadu dynasty and that of the inhabitants of the land of Mathura cannot be materially estimated. If simply by knowing the transcendental nature of the birth and activities of the Lord one can get liberation easily, we can just imagine what is in the store for those who actually enjoyed the company of the Lord in person as family member or as neighbour of the Lord. All those who were fortunate enough to associate the

Lord the husband of the Goddess of Fortune certainly obtained something more than what is known as liberation. Therefore, rightly the dynasty and the land both are ever glorious by the Grace of the Lord.

*Ahobataa swryasasa tiraskari
Kusasthali punya yasaskary bhuwah
Pavanti nityam yadanugrahesitam
Smitablolam swapatim sma yatpraja.*

Ahobata—how wonderful this is, Swaryasas—celebrity of the heavenly planets, Tiraskari—that which defeats, Bhuwah—earthly planet, Kusasthali—Dwarka, Punya—virtue, Yasaskary—famous, Pasyanti—see, Nityam—constantly, Yad—that which, Anugrahesitum—to bestow benediction, Smitablolam—glance with favour of sweet smiling, Swapatim—unto the Soul of the living being (Krishna) Sma—used to, Yatpraja—the inhabitants of the place.

Undoubtedly this is wonderful that Dwarka has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dwarka do always see the Soul of the living beings (Krishna) constantly in his loving feature of glancing over them by favour of sweet smiling.

The heavenly planets are inhabited by demigods like Indra, Chandra, Varuna, Vayu etc. and the pious souls reach there after performance of many virtuous acts in the earth. Modern scientists agree also that the timing arrangement in higher planetary system is different from the earth. As such it is understood from the revealed scriptures that duration of life there is ten thousands of years (of our calculation). Six months of earth is equal to one day of the heavenly planets. Facilities of enjoyment are also similarly enhanced and beauty of the inhabitants is legendical. Common men on the earth are very much fond of reaching the heavenly planets because they have heard it that comforts of life are far greater there than on the earth, they are now trying to reach Moon planet by sputniks although it will never reach there. Considering all these the heavenly planets are more celebrated than the earth. But the celebrity of earth has defeated that of the heavenly planets on account of Dwarka, where Lord Sri Krishna reigned as the King. Three places namely Vrindaban, Mathura and Dwarka are more important places than any famous planets within the universe. The places are perpetually sanctified because whenever the Lord descends on earth, He displays His transcendental activities particularly in these three places. They are perpetually the holy land of the Lord and the inhabitants still do take advantage of the holy places even though the Lord is now out of their sight. The Lord is the Soul of all living beings and He desires always to have all the living beings, in their Swarupa or in the constitutional position, may participate transcendental life in His association. His attractive features and sweet smiling go deep into the heart of every one and once it is so done the living being is admitted in the Kingdom of God where going no body returns. This is confirmed in the Bhagwat Geeta.

The heavenly planets may be very much famous for offering better facilities of material enjoyment but as we learn it from the Bh agwat Geeta (Bg. 9.20-21) that one has to come back again on the earthly planets as soon as the acquired virtue is finished. Dwarka is certainly more important than heavenly planets because whoever has been favoured with the smiling glance of the Lord shall never come back again in this rotten earth which is certified by the Lord Himself as the place of misery. Not only this earth but also all the planets of the universes are all places of miseries because it may be there are more facilities for material enjoyment but in none of the planets within the universe, there is eternal life, eternal bliss and eternal knowledge. Any person engaged in devotional service of the Lord is recommended to live in either of the above mentioned three places namely Dwarka Mathura or Vrindaban. Because devotional service in these three places is magnified potentially than in any other place and those who follow the principles in terms of instructions imparted in the revealed scriptures surely achieve the same result as they obtained during the presence of Lord Sri Krishna. His abode and He Himself are identical and a pure devotee under the guidance of another experienced devotee can obtain all the results even at present.

*Nunam brata snanhutadina iswarah
Samarchito hi asya grihitapahibhih
Pivanti yad sakhī adharamritam muhuh
Brajastriyah sammumuhur yadasaya.*

Nunam—certainly in the previous birth, Brata—vow, Snana—bath, Huta—sacrifice in the fire, Adina—by all these, Iswarah—the personality of Godhead, Samarchito—perfectly worshipped, Hi—certainly, Asya—His, Grihitapanibhih—by the married wives, Pivanti—relishes, Yah—those who, Brajastriyah—the damsels of Brajabhumi, Sammumuhur—often fainted, Yadasayah—expectant for being favoured in that way.

Oh my friends, just think of His wives, whose hands He has accepted; how much must they have had under gone vows, bath, sacrifice in the fire for perfectly worshipping this Lord of the universe as result of which they are now constantly relishing the nectar from His lips (by kissing). The damsels of Brajabhumi would faint often being expectant of such favours.

Religious rites prescribed in the scriptures are meant for purifying mundane qualities of the conditioned souls and thus becoming gradually promoted to the stage of rendering transcendental service unto the Supreme Lord. Attainment of this stage of pure spiritual life is the highest perfection and the stage is called Swarupa or factual identity of the living being. Liberation means to renovate this stage of Swarupa and in that perfect stage of Swarupa the living being is established in five phases of loving service of which the stage of service as between husband and wife is called Madhurya Rasa or in the humour of conjugal love. The Lord is always perfect in Himself and as such He has no hankering for Himself. He, however, becomes a master, a friend, a son or a husband in terms of fulfilling the intense love of the devotee concerned. Herein two classes of devotees of the Lord are mentioned in the stage of conjugal love. One is Swakiya and the other is Parakiya. Both of them are in connection with conjugal love with Personality of Godhead Krishna. The queens at Dwarka were Swakiya or duly married wives but the damsels of the Braja were young friends of the Lord while He was unmarried. The Lord stayed at Vrindaban till His age of sixteen and His friendly relation with the neighbouring girls were in terms of Parakiya. These girls as well as the queens both underwent severe penances in taking vows, bathing, offering sacrifice in the fire as they are prescribed in the scriptures; as purificatory rites. The rites, as they are, are not end in themselves neither fruitive action culture of knowledge or achieving perfection in mystic powers are end in themselves. They are all means to attain to the highest stage of Swarupa for rendering one's constitutional service transcendental to the Lord. Each and every living being has his individual position in either of the above mentioned five different kinds of reciprocating means with the Lord and in one's pure spiritual form of Swarupa the relation becomes manifest without any mundane affinity. The kissing of the Lord either for His wives or for His young girl friends who aspired to have the Lord as their fiancé is not of any mundane perverted quality. Had such things been of any mundane quality a liberated soul like Sukdeva would not have taken the trouble of relishing them neither Lord Sri Chaitanya Mahaprabhu would have been inclined to participate in those subject after his renouncing the worldly life. The stage is earned after many birth's prosecution of penances.

Ya virya sulkena hritah swayambare
Pramathya chaida pramukhan hi susminah.
Pradyumna sambu amba sutadaya apara
Yas cha ahrita bhoomabadhe sahasrasah.

Ya—the lady, Virya—prowess, Sulkena—by payment of price. Hritah—taken away by force, Swaymbare—in the open selection of bridegroom, Pramathya—harassing-Chaidya-King Sisupala, Pramukhan—headed by, Hi—positively, Susminah—all very powerful, Pradyumna—of the name Krishna's son, Sambu—of the name, Amba—of the name, Sutadaya—children, Aparah—other ladies, Yas—those, Cha—also, Ahrita—similarly brought, Bhoomabadhe—after killing kings, Sahasrasah—by thousands

Whose children are Pradyumna, Sambu, Amba etc and such ladies as Rukmini, Satyabhama, Jambubati etc. who were forcibly taken away by the Lord in the open selection of bridegroom, after harassing many powerful kings headed by Sisupala. And other ladies who were also similarly forcibly taken away by Him after killing Bhoomasura and his thousands of assistants, all of them are glorious.

Exceptionally qualified daughter of powerful kings were allowed to make choice of her own bridegroom in open competition and such ceremonies were called Sayambara or selecting the bridegroom personally. And because it was open competition between the rival and valiant princes, such princes were invited by the father of the Princess, and usually there was regular fight between the invited princely order in sporting spirit but it so happened that sometime the belligerent princes were killed also in such marriage-fighting and the victorious prince were offered the trophy princess for whom so many princes died. Rukmini the principal queen of Lord Krishna was the daughter of the King of Vidarbha and he wished that his all round qualified and beautiful daughter might be given away to Lord Krishna. But her eldest brother liked that she should be given away to King Sisupala who happened to be a cousin brother of Krishna. So there was open competition and as usual Lord Krishna came out successful after harassing Sisupala and other princes by his unrival prowess. Rukmini had ten sons like Pradyumna, etc. There were other queens also taken away by Lord Krishna in the similar way. Full description of such beautiful booty by Lord Krishna will be given in the 10th canto. Shortly speaking there were 16100 sixteen thousand and one hundred beautiful girls who were daughters of many kings,—were forcibly stolen by Bhoomasura and he kept them captive for his carnal desire. These girls and daughters of kings prayed pitiuously to Lord Krishna for their deliverance and called by their fervent prayer, the merciful Lord released them all in open fighting and by killing the Bhoomasura. All these captive princess were then accepted by the Lord as His wives although in the estimation of society they were all fallen girls. Lord Krishna the All powerful accepted the humble prayers of these girls and married them with the adoration of queens. So altogether Lord Krishna had sixteen thousand one hundred and eight queens at

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Dwarka and in each of them He begot ten children. All these children were grown up and each had as many children like the father. The aggregate number of the family counted to one crore.

*Etah param stritwan apastapesalam
Nirasta shoucham basasadhu kurbate.
Yasam grihat puskara lochanah patir
Na jatu apaiti ahritibhir hridi sprisan.*

Etah—all these women, Param—highest, Stritwan—womanhood, Apastapesalam—without any individuality, Nirasta—without, Shoucham—hygienic purity, Batasadhu—auspiciously glorified, Kurbate—do they make, Yasam—from whose, Grihat—homes, Puskaralochana—the lotus eyed, Patir—husband, Na jatu—never at any time, Apaiti—goes away, Ahritibhir—by presentation, Hridi—in the heart, Sprisan—endeared.

All these women auspiciously glorified their life inspite of their being without any individuality and purity of life. Their husband the lotus eyed Personality of Godhead did never leave them alone at home but on the other hand He always pleased them at heart by valuable presentations.

The devotees of the Lord are purified soul. As soon as the devotees surrender unto the lotus feet of the Lord sincerely the Lord accepts them and as such the devotees at once become free from all material contaminations. Such devotees are above the three modes of material nature. There is no bodily disqualification of a devotee as much as there is no qualitative difference between the Ganges water and the un filthy drain water when they are amalgamated. The woman as a class, the merchantile-community and the labourer class of men are not very intelligent and as such it is very difficult for them to understand the science of God or to be engaged in the devotional service of the Lord. They are more materialistic and less than them are the Kiratas, Huns, Andhras, Pulindas, Pukkasas, Abhira, Sanka. Yavana, Khasadaya etc. but all of them can be delivered if they are properly engaged in the devotional service of the Lord. By engagement in the service of the Lord the designative disqualifications are removed and as pure souls they become eligible to enter into the kingdom of God.

The fallen girls under the clutches of Bhoumasura sincerely prayed to lord Sri Krishna for their deliverance and their sincerity of purpose made them at once pure by virtue of devotion. The Lord, therefore, accepted them as His wives and thus their life became glorified. Such auspicious glorification of the woman was still more glorified when the Lord behaved with them as the most devoted husband.

The Lord used to live with his sixteen thousands one hundred and eight wives constantly. He expanded Himself into sixteen thousand one hundred and eight plenary portions and each and every one of them was the Lord Himself without any deviation from the Original Personality. The Suti Mantra affirms this that the Lord can expand Himself into many. As husband of so many wives He pleased them all with presentations even at a costly endeavour. He brought the Parijata plant from the heaven and implanted it at the palace of Satyabhama one of the principal queens. If therefore anyone desires the Lord to become one's husband, the Lord fulfils such desires in full.

*Evambidha gadantinam sa girah purayoshitam
Nirikhsanena abhinandan sasmitena yayou hari.*

Evambidha—in this way, Gadantinam—thus praying and talking about Him, Sa—He, (the Lord), Purayoshitam—of the ladies of the capital, Nirikhsanena—by His grace of glancing over them, Abhinandan—and greeting them, sasmitena—with smiling face, Yayou—departed, Hari—the Personality of Godhead.

In this way while the ladies of capital Hastinapur were greeting and talking about Him, the Lord with smiling face accepted their good feelings and with His grace of glancing over them departed from the city.

*Ajatasatruh pritanam gopithaya madhudbishah.
Parebhyah sankitah snehat prayunkta chaturanginim.*

Ajatasatruh—Maharaj Yudhisthir who is no body's enemy, Pritanam—defensive forces, Gopithaya—for giving protection, Madhudbisah—of the enemy of Madhu, (Sri Krishna), Parebhyah—from others (enemy), Sankitah—being afraid of, Snehat—out of affection, Prajunkta—engaged, Chaturanginim—four divisions of defensive measures.

Maharaj Yudhisthir, although nobody's enemy he engaged four divisions of defensive measures (Horse, elephant, chariot and army) to accompany Lord Krishna the enemy of the Ashuras, just being afraid of other enemy as also out of affection for the Lord.

Natural defensive measures are the horses and elephant combined with chariot and army. Horses and elephants are trained up to move to any part of the hills, forest or on the level. The charioteers could fight with many horses and elephants by the strength of powerful arrows even up to the standard of Brahmastra (similar to modern atomic weapons). Maharaj Yudhisthir knew it well that Krishna is every one's friend and well wisher and yet there were Ashuras who were by nature envious of the Lord. So out of being afraid of attack from others and out of affection also he engaged all varieties of

defensive measure as body guard of Lord Krishna. If required Lord Krishna Himself was sufficient to defend Himself from the attack of others who counted the Lord as their enemy but still He accepted all the arrangements made by Maharaj Yudhisthir because He could not disobey the King who was His elder cousin. The Lord plays the part of a subordinate out of transcendental humour and as such sometimes He puts Himself at the care of Yosoda Mata for His protection in His so called helplessness of childhood. That is the transcendental Leela or pastimes of the Lord. The basic principle for all such transcendental humour between the Lord and His devotees are exhibited to enjoy a transcendental bliss for which there is no comparison even up to the level of Brahmananda.

*Atha duragatan sourih kouravan birahaturan
Samnibartya dridham snigdhan prayat swa nagarim priyaih*

Atha—thus, Duragatan—having accompanied Him up to a long distance, Sourih—Lord Krishna, Kouravan—the Pandavas, Birahaturan—overwhelmed by a sense of separation, Samnirbarta—politely persuaded, Dridham—determined, Snigdhan—full of affection, Prayat—proceeded, Swanagarim—towards His own city (Dwarka), Priyaih—with dear companions.

To send off Lord Krishna and on account of profound affection for Him the Pandavas who were of the Kuru dynasty, accompanied Lord Krishna to considerable distance. They were overwhelmed with the thought of future separation. The Lord however, persuaded them to go back home and thus proceeded towards Dwarka with His dear companions.

*Kurujangalapanchalan surasenan sa yamunan
Brahmavartam kurukshetram matsan saraswatan atha.
Marudhanwam atikramya soubira abhirayoh paran
Anartan bhargava upagat srantabaho managbibhoh.*

Kurujangalan—the province of Delhi, Panchalan—the province Punjab (Partly), Surasena—the province of Uttar Pradesh (partly), Sa—with, Yamunan—the districts on the bank of the Yamuna, Brahmabaram—Northern U.P. (partly), Kurukshetram—the place where the battle was fought, Matsan—the province Matsa, Saraswatan—Part of the Punjab, Atha—and so on, Maru—Rajasthan, the Land of desert, Dhanwa—Madhya Pradesh, where water is very scanty, Atikramya—after surpassing, Soubira—Sourashtra, Abhirayoh—Part of Gujarat, Paran—Western side; Anartan—the province of Dwarka, Bhargava—Oh Sounaka, Upagachhat—overtaken by, Sranta—fatigue, Baha—the horses, Managbibho—slightly on account of long journey.

Oh Sounaka, the Lord then began to proceed on towards Kurujangal, Panchal, Surasena, the land on the bank of river Yamuna, Brahmabarta, Kurukshetra, Matsa, Saraswat, the province of desert and the land of scanty water. After crossing these provinces He gradually reached the Soubira and Abhira provinces and west of these at Dwarka at last.

The provinces passed over by the Lord in those days were differently-named but the direction given is sufficient to indicate that He travelled through Delhi, Punjab, Rajasthan, Madhya Pradesh, Sourashtra, Gujarat and at last He reached the home province at Dwarka. We do not gain any profit simply by researching the analogous province of those days up to now but it appears that the Desert of Rajasthan and the provinces of scanty water like Madhya Pradesh etc. were still there present even before five thousands of years before. The theory by soil expert that the desert developed in the recent years is not supported by the statements of Bhagwatam., We may leave the matter for expert geologist to make research in the matter because the changing universe has different phases of historical development. We are satisfied that the Lord has now reached His own province Dwarkadhama, from Kuru provinces. The Kurukshetra is continuing to exist since the Vedic age and it is sheer foolishness to wipe out the existence of Kurukshetra by fashionable interpreters.

*Tatra tatra ha tatratawair hari pratyudyat arhanah
Sayam bheje disam paschad gabisto gam gatastada.*

Tatra tatra—at different places, Ha—it so happened, Tatratawair—by local inhabitants, Hari—the Personality of Godhead, Pratydyatarhanah—being offered presentations and worshipful regards, Sayam—the evening, Bheje—having overtaken, Disam—direction, Paschad—eastern, Gubisto—the sun in the sky, Gam—water side, Gatas—having gone, Tada—at that time.

On the way of His journey through the provinces He was welcomed, worshipped and given various presentations. In the evening time every where the Lord suspended His journey for performance of evening rites. This was regularly observed after the sunset.

It is said here, that the Lord observed the religious principles regularly while He was on journey. It may be questioned here whether the Supreme Lord is also under obligation of fruitive work. There are certain philosophical speculations that even the Lord is also under the obligations of the fruitive action. But actually this is not the fact. He does not depend on the action of any good or bad work. The Lord being Absolute every thing done by Him is good for every one. But when He descends on the earth He acts for the protection of the devotees and for the annihilation of the impious non-

devotees. Although He has no obligatory duty still He does everything so that others may follow it. That is the way of factual teaching; one must act Himself and teach the same to others otherwise no body will accept such blind teaching. He is Himself the awarder of fruitive results. He is self-sufficient and yet he acts according to the rulings of the revealed scripture in order to teach us the process. If He does not do so, the common man may go wrong. But in the advanced stage when one can understand the transcendental nature of the Lord, one is not apt to imitate Him which is possible only to be done by Him.

The Lord in the human society does what is duty of every one but sometimes He does something which is extraordinary and is not to be imitated by the living being. His acts of evening prayer as stated herein before at the end of the day, must be followed by the living being but it is not possible to follow his acts of mountain lifting or dancing with the Gopis. You cannot imitate the Sun who can exhaust water even from a filthy place; the most powerful can do something which is all good but our imitation of such acts will put us into endless difficulty. Therefore in all actions the experienced guide the spiritual master who is manifested mercy of the Lord, may always be consulted and the path of progress may be rest assured.

Thus ended the Bhaktivedanta Purports of the First Canto Tenth Chapter of Srimad Bhagwatam in the matter of Departure of Lord Krishna for Dwarka.

ELEVENTH CHAPTER

Lord Krishna's Entrance in Dwarka

Suta uvacha

*Anartan sa upabrajya swriddhan janapadan swakan
Dadhmaou darabaram tesam visadam samayanniba.*

Suta uvacha—Suta Goswami said, Anartan—the country known as Anartan (Dwarka), Sa—He, Upabrajya—reaching in the border of, Swriddhan—most prosperous, Janapadan—city, Swakan—His own, Dadhmou—sounded, Darabaram—the auspicious conchshell (Panchajanya) Tesam—of them, Visadam—dejection, Samayann—pacifying, Iba—seemingly.

The Lord on His reaching the border of His most prosperous metropolis known as the country of the Anartas (Dwarka) sounded His auspicious conchshell heralding His arrival and apparently pacifying the dejection of the inhabitants.

The beloved Lord was away from His own prosperous metropolis Dwarka for a considerable long period on account of the battle of Kurukshetra and thus all the inhabitants were dipped into melancholia on account of separation. When the Lord descends on the earth His eternal associates also come with Him just like the entourage of the King accompanies him with the camp of the king. Such associates of the Lord are eternally liberated souls and they cannot forbear the separation of the Lord even for a moment on account of intense affection for the Lord. As such the inhabitants of the city of Dwarka were in a mood of dejection and expecting the arrival of the Lord at any moment. So the heralding sound of the auspicious conchshell was too much encouraging for them and apparently the sound pacified the dejection for separation. They were still more aspirant to see the Lord amongst themselves and all of them became alert to receive Him in the befitting manner. These are the signs of spontaneous love of Godhead.

*Sa uchchakase dhabalodaro daro
Api urukramasya adharasona sonima
Dadhmayamanah karakanjasampute
Yatha abjasande kalahansa' utswanah.*

Sa—that, Uchchakase—became brilliant, Dhahalodaro—white and fatbowed, Daro—conchshell, Api—although it is so, Urukramasya—of the great adventurer, Adharasona—by the transcendental quality of His lips, Sonima—reddened, Dadhmayamanah—being sounded, Karakanjasampute—being caught by grip of hand, Abjasande—by the stems of lotus flower, Yatha—as it is, Kalahansa—ducking swan, Utswanah—loudly sounding.

The white and fat bowed conchshell being gripped by the hand of Lord Krishna and thus being sounded by Him, appeared to be reddened by the touch of His lips transcendental and it seemed that a white swan was playing in the net work of the stem of red lotus flower. Redness of the white conchshell by the lip touch of the Lord is the symbol of spiritual significance. The Lord is all spirit and matter is ignorance of this spiritual existence. Factually there is nothing like matter in the spiritual enlightenment and this spiritual enlightenment takes place at once by the contact of the Supreme Lord Sri Krishna. The Lord is present in every particle of all existence and He can manifest His presence from everything and anything by the spiritual enlightenment of the devotee. Otherwise He reserves the right of not being exposed to every one and any one. By ardent love and devotional service of the Lord or in other words by spiritual contact with the Lord everything becomes spiritually reddened like the conch shell in the grip of the Lord and the Parmhansa or the supreme intelligent person in the world plays the part of the ducking swan in the water of spiritual bliss eternally decorated by the lotus flower of the Lord's feet.

*Tam upasrutyan inadam jagatbhaya bhayabaham
Prati utrayayuh prajah sarba bhartri darshana lalasa*

Tam—that, Upasrutya—having overhead, Ninadam—sound, Jagatbhaya—the fear of material existence, Bhayam—the treating principal, Prati—towards, Utyayu—fastly proceeded, Prajah—the citizens, Sarba—all, Bhartri—the protector, Darshana—audience, Lalasa—having so desired.

The citizens of Dwarka having heard that sound which threatens the fear personified of the material existence, began to run fast towards Him just to have a long desired audience of the Lord Who is the protector of all devotees.

As already informed the citizens of Dwarka who lived at the time of Lord Krishna's presence there, were all liberated souls who descended there along with the Lord as entourage, all were very much anxious to have an audience of the Lord although they were never separated from the Lord by spiritual contact. Just like the Gopis at Vrindaban used to think of Krishna while He was away from the village for cowherding engagement, so also the citizens of Dwarka were all compact in thought of the Lord while He was away from Dwarka to attend the battlefield of Kurukshetra. Some distinguished fiction writer in Bengal concluded that the Krishna of Vrindaban, that of Mathura and that of Dwarka were different personalities. Historically there is no truth

in the conclusion of the big fiction writer. The Krishna of Kurukshetra and the Krishna of Dwarka is the same and one personality

The citizens of Dwarka was thus in a state of melancholy on account of the Lord's absence from the transcendental city as much as we are put in a state of morose at night on account of absence of the Sun. The sound heralded by Lord Krishna was something like heralding the sunrise in the morning. So all the citizens of Dwarka awoke from a state of slumber on account of the sunrise of Krishna and they all hastened towards Him just to have an audience of their protector. The devotees of the Lord know no body else as protector and as such they got back in life on the arrival-signal of the Lord represented by the sound of His conchshell.

This sound of Lord is identical with the Lord as we have tried to explain the non-dual position of the Lord. The material existence of our present status is full of fear. Out of the four problems of material existence namely the food problem, the shelter problem, the fear problem and the mating problem etc the fear problem gives us more trouble than the others. We are always fearful on account of our ignorance of the next problem. The whole material existence is full of problems and as such the fear problem is always prominent. This is due to our association of the illusory energy of the Lord known as Maya or external energy and the whole thing is vanished as soon as there is the sound of the Lord represented by His holy Name as it was sounded by Lord Sri Chaitanya Mahaprabhu in the following sixteen words namely:—

*Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.*

We can take advantage of these sounds and be free from all threatening problems of material existence.

*Tatra upanita valayo raver dipam ina adritam
Atmaramam purnakamam nijalavena nityada
Priti utphullamukhah prachur harsa gadgadaya gira
Pitaram sarva suhridam avitara iva arbhakah.*

Tatra—thereupon, Upanita—having offered, Valayo—presentation, Raver—upto the sun, Dipam—lamp, Iva—like, Adritam—being evaluated, Atmaramam—unto the self-sufficient, Purnakamam—fully satisfied, Nijalabhena—by His own potencies, Nityada—one who supplies incessantly, Priti—affection, Utphullamukha—cheerful faces, Prachur—said, Harsa—gladdened, Gadgadaya—ecstatic, Gira—speeches, Pitaram—unto the father, Sarva—all, Suhridam—friend, Avitaram—the guardian, Iva—like, Arbhakah—wards.

The citizens arrived before the Lord with their respective presentation for the fully satisfied, self sufficient by His own potency and one who supplies incessantly for others. The presentation was compared with the lamp in the matter of worshipping the Sun. But they began to speak for receiving the Lord in ecstatic language just like the wards welcome the guardian and the father.

The Supreme Lord Krishna is described herein as Atmarama. He is self-sufficient and there is no need for Him to seek happiness from anything beyond Himself. He is self sufficient because His very transcendental existence is all round bliss. He is eternally existent; He is all cognisant and all blissful. Therefore, any presentation, however, valuable it may be has no necessity for Him. But still because He is well wisher for one and all, He accepts from every one everything which is offered to Him in pure devotional service. It is not that He is in want for such things because the things are themselves generated from His energy. The comparison is made herein that it is something like offering a lamp in the matter of worshipping the Sun god. Any thing fiery and illuminating is but immanation from the energy of the Sun and yet for worshipping the Sungod there is necessary of offering Him a lamp. In the worshipment of the Sun there is some sort of demand by the worshiper but in the case of devotional service of the Lord there is no question of demand from either side. It is all signs of pure love and affection between the Lord and the devotee.

The Lord is the Supreme Father of all living beings and as such those who are conscious of this Vital relationship with God they have the filial demand from the Father and the Father is pleased to supply the demands of such obedient sons without any idea of bargaining. The Lord is just like the Desire tree and from Him everyone can have every thing by the causeless mercy of the Lord. As the Supreme Father the Lord, however, deny to supply to a pure devotee what is considered to be barrier in the matter of discharging devotional service. Those who are engaged in the devotional service of the Lord, uplift them to the position of unalloyed devotional service by His transcendental attraction.

*Natah sma te natha sadanghripankajam
Virincha vairinchya surendra vanditam.
Parayanam kshemam iha ichhatam param
Na yatra kalah prabhavet parah prabhuh*

Natah—bowed down, sma—we had done so, Te—unto you, Natha—the Lord, Sada—always, Anghripankajam—the lotus feet, Virincha—Brahma the first living being, Vairinchya—sons of Brahma like Sanak, Sanatan etc., Surendra—the king in the heaven, Vanditah—worshipped by, Parayanam—

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the supreme, Kshemam—welfare, Iha—in this life, Ichhatam—one who desires so, Param—the highest, Na—never, yatra—wherein, kala—the inevitable time, Prabhavet—can exert its influence, Parah—transcendental, Prabhu—the Supreme Lord.

Oh Lord you are worshipped by all demigods like Brahma, the four Sanas or even the king of heaven. And you are the ultimate rest for those who are really aspirant to achieve the highest benefit of life. You are the Supreme Lord transcendental and the inevitable time cannot exert its influence, upon you.

The Lord Supreme is Shri Krishna as it is confirmed in the Bhagawat Geeta, Brahma Samhita and other authorised vedic literatures. No body is equal or greater than Him and that is the verdict of all scriptures. The influence of time and space is exerted on the dependant living entities who are all parts and parcels of the Supreme Lord. The living entities are predominated Brahman whereas the Supreme Lord is predominating Absolute. As soon as we forget this naked fact we are at once in illusion and thus put into threefold miseries as one is put into dense darkness. Clear consciousness of the cognisant living being is God consciousness and thereby bowing down unto Him in all circumstances.

*Bhavaya nas tam bhava biswabhavana
Twameva mata atha sushrit patih pita.
Twam sadgurur nah paramam cha daivatam
Yasyanubrittaya kritino babhubima.*

Bhavaya—for welfare, Nas—for us, Tam—Your Lordship, Bhava—just become, Bishwabhavana—the creator of the universe, Twam—your Lordship, Eva—certainly, Mata—mother, Atha—as also, Suhrith—wellwisher, Patih—husband, Pita—father, Twam—your Lordship, Sadgurur—spiritual master, Nah—our, Paramam—the Supreme, Cha—and, Daivatam—worshipable deity, Yasya—whose, Anubrittaya—following the foot prints, Kritino—successful, Babhubima—just become

Oh the Creator of the Universe, you are our mother, well wisher, Lord, father, the spiritual master and the worshipable deity. And by following your footprints we have just become successful in every respect. We pray therefore that you may continue to bless us with your mercy.

The All Good Personality of Godhead being the creator of the universe He has His all good planning also for good of all good living beings. The good living beings are advised by the Lord to follow His good advices and by doing so they become successful in all spheres of life. There is no need of worshipping any other deity except the Lord. The Lord is all powerful and if He is satisfied by our obedience unto His lotus feet, He is competent to bestow upon us all kinds of blessings for successful execution of our both material and spiritual life. For attaining spiritual existence the human form of material life is a chance for all to understand our eternal relation with God. Our relation with Him is eternal; it can neither be broken nor vanquished. It may be forgotten for the time being but it can be revived also by the Grace of the Lord, if we follow His injunctions recovered in the revealed scriptures of all times and all places.

*Aho sanatha bhavata sma yadvayam
Traipistapanam api duradarshanam.
Premasita snigdha nirikshananam
Pasyema rupam taba sarva soubhagam*

Aho—oh it is our good luck, Sanatha—to be under the protection of the master, Bhavata—by your goodself, Sma—as we have become, Yadvayam—as we are, Traipistapanam—of the demigods, Api—also, Duradarshanam—very rarely seen, Premasmita—smiling with love, Snigdha—affectionate, Nirikshananam—face looking in that mode, Pasyema—looking unto you, Rupam—beauty, Taba—your Sarva—all, Soubhagam—auspiciousness.

Oh it is our goodluck that we have to-day become again under the protection of our Lord by your presence; although your Lordship is rarely visited even by the denizens of heaven. Now it will be possible for us to look unto your smiling face full of affectionate observance. We can see now your transcendent Form full of all auspiciousness.

The Lord in His eterno-personal Form can be seen only by the pure devotees. The Lord is never impersonal but He is the Supreme Absolute Personality of Godhead possible to be visited by devotional service face to face which is impossible to be done even by the denizens of higher planets. When Brahmaji and other demigods, do require to consult Lord Vishnu the plenary portion of Lord Krishna, the demigods have to wait on the shore of the ocean of milk where Lord Vishnu is lying on White Land (Swetadwipa) in the ocean of milk. This ocean of milk and Swetadwipa planet is the replica of Vaikunthaloka—within the universe. Neither Brahmaji nor the demigods like Indra etc. can enter into this island of Swetadwipa but they can stand on the shore of the ocean of milk and transmit their message to Lord Vishnu known as Khiroddaksayee Vishnu. Therefore, the Lord is rarely seen by them but the inhabitants of Dwarka on account of their being pure devotees without any tinge of material contamination of fruitive activities and empiric philosophical

speculation, can see Him eye to eye by the Grace of the Lord. This is the original state of the living entities and can be attained by reviving our natural and constitutional state of life discovered by devotional service only.

*Yarhi ambujaksha apasasara bho bhavan
Kurun madhun va atha suhrith didrikshaya.
Tatra abdakoti pratimah kshano bhavet
Ravim bina aksnor ibs na taba achyuta.*

Yarhi—whenever, Ambujaksha—oh the lotus eyed, Apasasara—you go away, Bho—oh, Bhavan—yourself, Kurun—the descendants of king Kuru, Mdahun—the inhabitants of Mathura (Brajabhuni) Va—either, Atha—therefore, Didrikshaya—for meeting them, Tatra—at that time, Abdakoti—millions, Pratimah—years like that, Kshana—moments, Bhavet—becomes, Ravim—the sun, Vina—without, Okshnor—of the eyes, Iba—like that, Nas—ours, Taba your, Achyuta—the infallible.

Oh my Lord the lotus-eyed, whenever you go away to Mathura-Vrindaban or to Hastinapur for meeting your friends and relatives, every moment of the period of your absence becomes a duration of millions of years. Oh the infallible, at that time our yes become useless as it is in the absence of the sun.

We are all proud of our material senses for making an experiment in the matter of the existence of God. But we forget that our senses are not absolute by themselves. They can act under certain conditions. For example our eyes. So long the sunshine is there our eyes are useful to a certain extent. But in the absence of sunshine the eyes are all useless. Lord Sri Krishna being the Primeval Lord, the Supreme Truth, He is compared with the Sun. Without Him all our knowledge are either false or partial. The opposite number of the sun is the darkness and similarly the opposite number of Krishna is Maya or illusion. The devotees of the Lord can see everything in true perspective on account of the light disseminated by Lord Krishna. By the Grace of the Lord the pure devotee cannot be in the darkness of ignorance. Therefore, it is necessary that we must always be in the sight of Lord Krishna so that we can see both ourselves and the Lord with His different energies. As we cannot see anything in the absence of the sun so also we cannot see anything including our own self without the factual presence of the Lord. Without Him all our knowledge is so called and covered by illusion.

*Katham vayam natha chiroshite twayi
Prasanna dristya akhila tapa sosanam
Jivema te sundara hasa sobhitam
Apasyamana vadanam manoharam
Iti chodirita vachah prajanam bhaktasalah
Srinwana anugraha dristya vitanwan pravisat puran.*

Katham—how, Vayam—we, Natha—oh my Lord, Chiroshite—being abroad almost always, Twayi—by you, Prasanna—satisfaction Dristya—by the glance, Akhila—universal, Tapa—miseries, Sosanam—vanquishing, Jivema—shall be able to live, te—your, Sundara—beautiful, Hasa—smiling, Sobhitam—decorated, Apasyamana—without having seen, Vadanam—face, Manoharam—attractive, Iti—thus, Chodirita—speaking, Vachah—words, Prajanam—of the citizens, Bhaktavatsalah—kind to the devotees, Srinwana—thus hearing, Anugraha—kindness, Dristya—by glances, Vitanwan—distributing, Pra visat—entered, Puram—Dwarkapuri.

Oh our Master, if you live abroad for all the time, then we are unable to look at your attractive face with smile of full satisfaction and thus you vanquish all our sufferings. How then we can exist without your presence. The Lord who is very kind to the citizens and to the devotees thus hearing the speeches of them entered in to the city of Dwarka and acknowledged all their greetings with His transcendental glance over them.

Lord Krishna's attraction is so powerful that once being attracted by Him no body can tolerate the separation from Him. Why it is so? Because we are all externally related with him as the sun rays are externally related with Sun disc. The sun rays are molecular parts of the solar radiation. As such the sun rays and the sun cannot be separated. The separation by cloud is temporary and artificial; and as soon as the cloud is cleared the sun rays again display its natural effulgence in the presence of the sun. Similarly the living entities who are molecular parts of the Whole Spirit is separated from the Lord by the artificial covering of Maya illusory energy. This illusory energy or the curtain of Maya has to be removed and when it is so done the living entity can see Lord face to face and all their miseries are at once removed. Every one of us want to remove miseries of life but we do not know how to do it. The solution is given here and it rests on us to assimilate it or not.

*Madhu bhoja dasarha arha kukur andhak vrishnivih
Atmatulya valair guptam nagair bhogavatim iva.*

Madhu—of the name, Bhoja—of the name, Dasarha—of the name, Arha—of the name, Kukur—of the name, Andhak—of the name, Vrishnivih—by the descendants of Vrishni, Atmatulyai—as good as Himself, Valair—by

strength, Guptam—protected, Nagair—by the nagas, Bhogavati—the capital of Nagaloka, Iva—like.

Dwarkapuri was being protected by the descendants of Vrishni such as Bhoja, Madhu, Dasarha, Arha, Kukur, Andhak, etc. who were equally strong like Himself (Lord Krishna) as much as the capital of Nagaloka Bhogavati is protected by the Nagas.

The Nagaloka planet is situated below the earth planet and it is understood that the sunray is hampered there. The darkness of the planet is however removed by flashes of the jewels set on the head of the Nagas and it is said that there are beautiful gardens, revulets etc. for the enjoyment of the Nagas. It is understood here also that the place is well protected by the inhabitants. So also the city of Dwarka was being well protected by the descendants of Vrishni who were equally powerful like the Lord so far He manifested His strength within this earth.

*Sarva ritu sarva vibhava punya briksha lata ashramaih
Udyana upavana aramair brita padmakara shriam.*

Sarva—all, Ritu—season, Sarva—all, Vibhava—opulences, Punya—pious, Briksha—tress and creepers, Udyana—orchard, Upavana—flower gardens, Aramai—pleasure gardens and beautiful parks, Brita—surrounded by, Padmakara—the birth place of lotus or nice reservoirs of water, Shriam—increasing the beauty.

The city of Dwarka Puri was full of all opulences of all seasons. There were auspicious hermitages, orchards, flower gardens and parks as well as good reservoirs of water breeding place of lotus, all over the place.

Perfection of human civilization is made possible by utilising the gifts of nature in its own way. We find herewith in the description of the opulence of Dwarka Dhama as being well surrounded by flower gardens and fruit orchards along with reservoirs of water growing lotus. There is no mention of mills and factories supported by slaughter houses which are the necessary paraphernalia of modern metropolis. The propensity of utilising nature's own gifts is still there even in the heart of modern civilised men. The leaders of modern civilisation select their own residential quarters in a place where there is such natural beautiful gardens and reservoirs of water but they leave the common men to reside in congested area without any parks and gardens. Herein of course we find a different description of the city of Dwarka. It is understood that the whole Dhama or residential quarter was surrounded by such gardens and parks with reservoirs of water where lotus grow. It is understood that all the people depended on nature's gifts of fruits and flowers without any industrial enterprises promoting filthy huts and slums for residential quarters of the common man. Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but it rests on developing the potent spiritual instincts of human being and giving chance to them for going back to Godhead. Development of factories and mills are called Ugra Karma or pungent activities and by such activities you can deteriorate the finer sentiments of the human being resulting in dragging the society to form a dungeon of the demons.

We find herein mention of pious trees are those which produce seasonal flowers and fruits. The impious trees are useless jungles only and they can only be used as the supplying agent of fuels only. In the modern civilization such impious trees are developed in the matter of sowing them on the sides of the road. Human energy should be properly utilised in developing the finer senses for spiritual understanding in which lies the solution of life. Fruits, flowers, beautiful gardens, parks and reservoirs of waters with ducks and swan playing in the midst of lotus flowers and cows giving sufficient milk and butter are essential things for developing the finer tissues of the human body. As against this the dungeons of mine, factories and workshop develop the demoniac propensities of the working class. The vested interest flourish at the cost of working class and later there is severe clash between them in so many ways. The description of Dwarka Dham is the ideal of human civilisation.

*Gopura dwara margeshu krita koutuka toranam
Chitra dhawaja patakagrair antah pratihata tapam.*

Gopura—the gateway of the city, dwara—door, Margeshu—on different roads, Krita—undertaken, Koutukena—on account of festival, Toranam—decorated arch, Chitra—painted, Dhawja—flags, Patakagrair—by the slogan signs, Antah—within, Pratihata—checked, tapam—sunshine.

The city gateway the household doors and temporary decorated arches on the roads all were nicely decorated with festive signs like plantain trees, leaves of mango-tree for welcoming the Lord. Flags festoons and painted slogan signs all combined together checked sunshine coming inside.

Signs of decoration in special festivals were also collected from the gifts of nature such as the plantain trees, the mango-trees fruits and flowers. Mango tree, coconut palms and plantain trees are still accepted as signs of auspiciousness. The flag mentioned above were all painted either with the picture of Gaduda or Hanuman the two great servitors of the Lord. For

devotees such paintings and decorations are still adored and the servitor of the master is paid more respects for the satisfaction of the Lord.

*Sammarjita mahamarga rathya apanakah chatwaram
Siktam gandhajalai phala puspa akshata ankuraih.*

Sammarjita—thoroughly cleansed, Mahamarga—highways, Rathya—lanes and subways, Apanakah—shopping market place, Chatwaram—public meeting places, Siktam—moistened with, Gandhajalai—scented water, Phala—fruits, Puspa—flowers, Akshata—unbroken, Ankuraih—seeds.

The high ways, the subways, the lanes, the market place and public meeting places all were thoroughly cleansed and then moistened with scented water. And for welcoming the Lord every where fruits, flowers and unbroken seeds were strewn over.

Scented waters prepared by distilling flowers like rose and keora were requisitioned to wet the roads, streets and lanes of Dwarka Dhama. Such places along with the market place and public meeting places were thoroughly cleansed. From the above description it appears that the city of Dwarka Dhama was considerably big containing many high ways, streets, market and public meeting places with parks, gardens and reservoirs of water all very nicely decorated with flowers and fruits. And to welcome the Lord such flowers and fruits with unbroken seeds of grain were also strewn over the public places. Unbroken seeds of grain or the fruits in seedling stage were considered auspicious and they are still so used by the Hindus in general in festival days.

*Dwari dwari grihanam cha dadhi akshata phala ikshuvi
Alamkritam purnakumbhair valibhir dhupa deepakaih.*

Dwari dwari—each and every house doors, Grihanam—of all the residential buildings, Cha—and, Dadhi—curd, Akshata—unbroken, Phala—fruit, Ikshu—sugarcane, Alamkritam—decorated, Purnakumbhai—full water-pots, Valibhir—along with things for worshipping, Dhupa—incense, Deepakaih—with lamps, and candles.

In each and every door of the residential houses auspicious things like curd, unbroken fruits, sugarcane and full water-pots with things for worshipping along with incense and candles all were readily displayed.

The process of reception according to vedic rites is not at all dry. The reception was made not simply by decorating the roads and streets as above mentioned but actual reception was made by worshipping the Lord with requisite ingredients like incense, lamps, flowers, sweets, fruits and other palatable eatables according to one's capacity all were offered to the Lord and the remnants of the foodstuff was distributed amongst the gathering citizens. So it was not dry reception of the modern days. Each and every house was ready to receive the Lord in the similar way and thus each every house of the roads and streets distributed such remnants of food stuff to the citizens and therefore the festival was successful in the proper sense of the term. Without distribution of foodstuff no function is complete and that is the way of Vedic culture.

*Nisamya prestham ayantam Vasudeva mahamanah
Akrura ugrasenasha cha ramas cha adbhuta vikramah.*

Nishamya just hearing, Prestham—the dearmost, Ayantam—coming home, Vasudeva—the father of Krishna, Mahamanah—the magnanimous, Akrura—of the nane, Ugrasena—of the nane, Cha—and Ramas—Valaram (elder brother of Krishna) Adhbut—superhuman, Vikramah—prowess.

On hearing that dear most Krishna is approaching Dwarkadhama, magnanimous Vasudeva, Akrura, Ugrasena and Valarama the superhumanly powerful.

Vasudeva: son of King Surasen, husband of Devaki and father of Lord Sri Krishna. He is the brother of Kunti and father of Subhadra. Subhadra was married with her cousin brother Arjuna, and the system is still prevalent in some parts of India. Vasudeva was appointed Minister of Ugrasena and later on he married eight daughters of Ugrasena's brother Devak. Devaki is one of them only. Kansa was his brother-in-law and Vasudeva accepted voluntary imprisonment by Kansa on mutual agreement for delivering the eighth son of Devaki which was foiled by the Will of Krishna. As uncle (maternal) of the Pandavas, he took active parts in the matter of purificatory process of the Pandavas. He sent for the priest Kashyapa at the Satasinga Parvat and he executed the functions. When Krishna appeared within the bars of Kansa's prison house, He was transferred to Gokula by Vasudeva at the house of Nanda Maharaj the foster father of Krishna. Krishna disappeared along with Valadeva prior to the disappearance of Vasudeva and Arjuna (his nephew) undertook the charge of the funeral ceremony after his disappearance.

Akrura: The commander-in-chief of the Vrishni dynasty and a great devotee of Lord Krishna. Akrura attained success in the matter of devotional service of the Lord by one single process of Prayers. He was the husband of Sutani daughter of Ahuka. He supported Arjuna when Arjuna took Subhadra forcibly away by the will of Krishna. Both Krishna and Akrur went to see Arjuna after his successful expedition of planned kidnapping of Subhadra.

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Both of them presented dowries to Arjuna after this incidence. Akrura was present also when Abhimanyu the son of Subhadra was married with Uttara mother of Maharaj Parikshit. Ahuka the father-in-law of Akrura was not in good terms with Akrura. But both of them were devotees of the Lord.

Ugrasena: One of the powerful kings of the Vrishny dynasty and cousin brother of Maharaj Kuntibhoja. His another name is Ahuka. His minister was Vasudeva and his son was the powerful Kansa. This Kansa imprisoned his father and himself became the king of Mathura. By the Grace of Lord Krishna and His brother Lord Valadeva this Kansa was killed and Ugrasena was reinstalled on the throne. When Salya attacked the city of Dwarka, Ugrasena fought very valiantly and repulsed the enemy. Ugrasena enquired from Naradji about the divinity of Lord Krishna. When Yadu dynasty was to be vanquished Ugrasena was entrusted with the iron lump produced from the womb of Samba. He made the iron lump into pieces and then pasted it and mixed up with the sea water on the coast of Dwarka. After this he ordered for complete prohibition within the city of Dwarka and the kingdom. He got salvation after his death.

Valadeva: He is the Divine son of Vasudeva by his wife Rohini. He is also known as Rohininandan the beloved son of Rohini. He was also entrusted with Nanda Maharaj along with His mother Rohini when Vasudeva embraced imprisonment by mutual agreement with Kansa. So Nanda Maharaj is also the foster father of Valadeva along with Lord Krishna. Lord Krishna and Lord Valadeva both were constant companion from very childhood although they were step-brothers. He is plenary manifestation of the Supreme Personality of Godhead and therefore He is as good and powerful as Lord Krishna. He belongs to the Vishnu-tatwa (the principle of Godhead). He attended the Sayamvara ceremony of Droupadi along with Shri Krishna. When Subhadra was kidnapped by Arjuna by the organised plan of Shri Krishna, Valadeva was too much angry with Arjuna and wanted to kill him at once. Sri Krishna for the sake of His dear friend fell on the feet of Lord Valadeva and implored Him not to be so angry. Sri Valadeva was thus satisfied. Similarly He was once very angry with the Kouravas and He wanted to throw away the whole city in the depth of Jamuna. But the Kouravas satisfied Him by surrendering unto His Divine Lotus feet. He was actually the seventh son of Devaki prior to the birth of Lord Krishna but by the Will of the Lord He was transferred in the womb of Rohini to save from the wrath of Kansa. His another name is therefore Samkarsan who is also the plenary portion of Sri Valadeva. Because He was as powerful as Lord Krishna and He can bestow spiritual power to the devotees, therefore, He is known as Valadeva. In the Vedas also it is enjoined that no body can know the Supreme Lord without being favoured by this Valadeva. Vala means spiritual strength and not physical. Some less intelligent person interprets Vala as the strength of the body. But no body can have spiritual realisation by physical strength. Physical strength ends with the end of the physical body but spiritual strength follows the spirit soul to the next transmigration and therefore the strength obtained by Valadeva is never wasted. The strength is eternal and as such Valadeva is the original spiritual Master of all devotees.

Sri Valadeva was also a class-friend of Lord Sri Krishna as students of the Sandipani Muni. In His childhood He killed many Ashuras along with Sri Krishna and specifically He killed the Dhenuksura at Talavana. During the Kurukshetra battle He remained neutral and He tried His best not to bring about the fight. He was in favour of Duryodhona but still He remained neutral. When there was club-fight between Duryodhona and Bhimasena He was present on the spot. He was angry upon Bhimasena when the latter struck Duryodhona on the thigh or below the belt and He wanted to retaliate the unfair action. Lord Sri Krishna saved Bhima from His wrath. But he left the place at once being disgusted upon Bhimsena and after His departure Duryodhona fell on ground to meet his death. The funeral ceremony of Abhimanyu the son of Arjuna was performed by Him as He was the maternal uncle. It was impossible to be performed by any one of the Pandavas who were all overwhelmed with grief. At the last stage He departed from this world by manifesting a great white snake from His mouth and thus He was carried by Shesanaaga in the shape of serpent.

*Pradyumna charudesnas cha sambo jambavatisutah
Praharsa vego chhasita sayana asana bhodanah.*

Pradyumas—of the name, Charudesnas—of the name, Cha—and, Sambho—of the name, Jambavatisnta—son of Jambavati, Praharsa—extreme happiness, Vego—force, Uchchhasita—being influenced by, Sayana—lying down, Asana—sitting on, Bhojana—dinning at.

Pradyuma, Charudesna and Samba the son of Jambavati all of them being influenced by the force of extreme happiness, gave up their lying down, sitting up and dinning at respectively.

Pradyumna.—Incarnation of Kamadeva or according to other incarnation of Sanatkumar born as the son of the Personality of Godhead Lord Sri Krishna and Laksmidevi Srimati Rukmani the principal queen at Dwarka. He was one of those who went to congratulate Arjuna—while marrying Subhadra. He was one of the great generals who fought with Salya and while fighting with him he became unconscious in the battlefield. His charioteer brought him back in

the camp from the battlefield and for this action he was too much sorry and he rebuked his charioteer. However, he fought again with Salya and was victorious. He heard all about the different demigods from Naradji. He is one of the four plenary expansions of Lord Sri Krishna. He is the third one. He enquired from the father Sri Krishna about the glories of the Brahmins. During the fratricidal war amongst the descendants of Yadu, he died in the hand of Bhoja another king of the Vrishnis. After his death he was installed at his original position.

Charudesna: Another son of Lord Sri Krishna and Rukmanidevi. He was also present during the Sayamvara ceremony of Droupadi. He was a great warrior like his brothers and father. He fought with Vivindhak and killed him in the fight.

Samba:—One of the great heroes of the Yadu dynasty and the son of Lord Sri Krishna by His wife Jambavati. He learnt the military art of throwing arrows from Arjuna and mostly he used to become the member of parliament during the time of Maharaj Yudhisthir. He was present during the Rajsuya Yajna of Maharaj Yudhisthir. When all the Vrishnis were assembled during the time of Pravash Yajna, his glorious activities were narrated by Satyaki before Lord Valadeva. He was also present along with his father Lord Sri Krishna during the Aswmedh Yajna performed by Yudhisthir. He was presented before some Rishis falsely dressed as a pregnant woman by his brothers and in fun asked the Rishis what she was going to deliver. The Rishis replied that he would deliver a lump of iron which will be the cause of fratricidal war in the family of Yadu. The next day in the morning Samba delivered a large lump of iron which was entrusted with Ugrasena for necessary action. Actually later on there was the foretold fratricidal war and Samba died in that war.

So all these sons of Lord Krishna hastened towards their Father leaving aside all engagements even lying down, sitting or dinning and left their respective palaces to meet the exhalted Father.

*Varanendram puraskritya brahmanaih sasumangalaih
Samkha turya ninadena brahmaghosena cha adritah
Prati ujagmu rathair hristah pranayagata sadhwasaah.*

Varanendram—elephants on the mission of auspiciousness, Puraskritya—putting in the front, Brahmanaih—by the brahmins, Sasumangalaih—with all auspicious signs, Samkha—conchshell, Turya—bugle, Ninadena—by the sound of, Brahma ghosena—by chanting the hymns of the Vedas, Cha—and, Adritah—glorified, Prati—towards, Ujagmu—proceeded hurriedly, Rathair—on the chariots. Hristah—in cheerfulness, Pranayagata—saturated with affection, Sadhwasa—all respectful.

They hastened towards the Lord on chariots with Brahmins bearing signs of auspiciousness like flowers etc. putting in front the elephants the emblem of auspiciousness. At that time sounds of conchshell and bugles were heard along with the chanting of vedic hymns and by this they became respectful saturated with affection.

The Vedic way of receiving a great personality creates an atmosphere of respect which is saturated with affection and veneration for the person received. The auspiciousity of such reception depends on the paraphernalia described above including conchshell, flowers, incense, decorated elephants and the qualified Brahmins reciting verses from the Vedic literatures. Such programme of reception is full of sincerity both on the part of the receiver and the received concerned.

*Baramakhyas cha sataso yanais taddarsana utsukah
Lasat kundala nirbhat kapola vadanasriah.*

Baramukhyas—well known prostitutes, Cha—and, Sataso—hundreds of, Yanais—by vehicles, Taddarsana—for meeting Him (Lord Sri Krishna), Utsukah—very much anxious, Lasat—hanging, Kundala—earrings, Nirbhata—dazzling, Kapola—forehead, Vadana—face, Sriah—beauty.

At the same time many hundreds of well known prostitutes who were very much eager to meet the Lord and whose beautiful faces were decorated with dazzling earrings increasing the beauty of their forehead,—all began to proceed on different vehicles.

We may not hate even the prostitutes if they are devotees of the Lord. Even upto date there are many prostitutes in great cities of India who are sincerely devotees of the Lord. By fricks of chance one may be obliged to adopt a profession which is not very adorable in the society, but that does not hamper one in the matter of executing devotional service of the Lord. Devotional service of the Lord is uncheckable at all circumstances. It is understood, herewith, that even in those days about 5000 five thousands of years before, there were prostitutes in a city like Dwarka where Lord Krishna resided. This means that prostitutes are necessary citizens for proper upkeep of the society. The Government opens wine shops but it does not mean that Government encourages drinking of wine. The idea is that there is a class of men who will drink at any cost and it has been experimented that prohibition in great cities encouraged illicit smuggling of wine by different venues. Similarly for a class of men who are not satisfied at home do require such concessions and if there is no prostitute then such low class of men will induce others for prostitution.

It is better that prostitutes may be available in the market place so that sanctity of the society may be maintained. It is better to maintain a class of prostitutes than to encourage prostitution within the society. The real reformation is to enlighten all people to become devotee of the Lord and that will check all kinds of deteriorating factors of life.

Sri Vilwamangal Thakur great Acharya of the Vishnuswami Vaishnava sect in his householder life was too much attached to a prostitute who happened to be a devotee of the Lord. One night when the Thakur came to Chintamani's house in torrents of rain and thunder, Chintamani was astonished to see how the Thakur could come in such dreadful night after crossing a foaming river which was full of waves and water. She said to Thakur Vilwamangal that his attraction for the flesh and bone of an insignificant woman like her would have been properly utilised if it could be diverted to devotional service of the Lord to achieve such attraction for the transcendental beauty of the Lord. It was a momentous hour for the Thakur and he took a turn towards spiritual realisation by the words of a prostitute. Later on the Thakur accepted Chintamani prostitute as his spiritual master and at several places of his literary works he has glorified the name of Chintamani who showed him the right path.

In the Bhagwat Geeta (Bg. 9.32) the Lord says as follows "Oh the son of Pritha, even the low born Chandalas and those who are born in the family of unbelievers or even the prostitutes, shall attain perfection of life, if they take shelter of unalloyed devotional service of Me. Because in the path of devotional service there is no impediments on account of degraded birth and occupation. The path is open for every one who agrees to follow it."

It appears that the prostitutes of Dwarka who were so much eager to meet the Lord were all His unalloyed devotees; and as such they were all on the path of salvation according to the above version of the Bhagwat Geeta. Therefore, the only reformation that is necessary in the society is to make organised effort to turn the citizens to be devotees of the Lord and thus all good qualities of the denizens of heaven will overtake them in their own way. On the other hand those who are unbeliever-non-devotees, they have no good qualification whatsoever, however, they may be materially advanced. The difference is that the devotees of the Lord are on the path of liberation whereas the nondevotee-unbelievers are on the path of further entanglement of material bondage. The criterion of advancement of civilization is to see whether the people are educated and advanced on the path of salvation,

*Nata nartaka gandharbah suta magadha vandinah.
Gayanti cha uttamasloka charitani adbhutani cha.*

Nata—dramaticians, Nartaka—dancers, Gandharbah—celestial singers, Suta—professional historians, Magadha—professional genealogists, Vandinah—professional-learned speakers, Gayanti—all ejaculating, Cha—respectively, Uttamasloka—the supreme Lord, Charitani—activities, Adbhutani—all super humanly, Cha—and.

Expert dramatician, artists, dancers, singers, professional historians, professional genealogists, professional learned speakers, all of them ejaculating their respective demonstrations began to act on the superhuman pastimes of the Lord and thus began to proceed on and on.

It appears that 5000 five thousands of years before also the society needed the service of the dramatician, artists, dancers, singers, historians, genealogist, public speakers etc. Dancers, singers and dramatical artists mostly hailed from the Sudra community whereas the learned historians, genealogists and public speakers hailed from the Brahmin community. All of them belonged to a particular caste like that and they become so trained up in the respective families. Such dramaticians, dancers, singers, historians, genealogists and public speakers would dwell on the subject matter of the Lord's superhuman activities at different ages and millenniums and not on ordinary events neither they were in chronological order. All the puranas are historical facts described only in relation with the Supreme Lord at different ages and times as well as at different planets also. Therefore, we do not find there any chronological order. The modern historians, therefore, cannot catch up the link and thus unauthoritatively pass on remarks that Puranas are all imaginary stories only.

100 years before even in India all dramatical performances were centered round the superhuman activities of the Supreme Lord. The common people would be verily entertained by the performances of dramas and Jatra parties playing wonderfully on the superhuman activities of the Lord and thus even the illiterate agriculturist would be participants in the knowledge of Vedic literature even though there was considerable lack of academic qualifications. Therefore, expert players in drama, dancers, singers, speakers etc. are required for spiritual enlightenment of the common man. The genealogists would give account completely of the descendants of a particular family. Even at the present moment the guides in the pilgrimages of India would submit a complete account of genealogical table before a newcomer. This wonderful act by the guides sometimes attracts more customers for receiving such important informations.

*Bhagawans tatra bandhunam pouranan anuvartinam
Yathabidhi upasamgama sarvesam manam adadhe.*

Bhagwan—Sri Krishna the Personality of Godhead, Tatra—in that place, Bandhunam—of the friends and relatives, Pouranam—of the citizens, Anavartinam—those who approached Him to receive and welcome, Yathabidhi—as it behoves, Upasamgama—going forward nearer, Sarvesam—for each and every one, Manam—honour and respects, Adadhe—offered.

Lord Krishna the Personality of Godhead offered each and every one of the friends, relatives, citizens and all who approached Him there to receive and welcome Him, their due honour and respects, by going forward nearer to them.

The Supreme Lord Personality of Godhead is neither impersonal nor an inert object unable to reciprocate the feelings of His Devotees. Here the word Yathabidhi or 'just as it behoves' is significant. He reciprocates 'just as it behoves' with His different types of admirers and devotees. Of course, the pure devotees are of one type only because they have no other object for service except the Lord and therefore the Lord also reciprocates with such pure devotees just as it behoves namely He is always attentive on all matters of His pure devotees. There are others also who designate Him as impersonal and then the Lord also does not take any personal interest. He satisfies every one in terms of one's development of spiritual consciousness and a sample of such reciprocation is exhibited here with His different welcomers.

*Prahva abhivadana ashlesha karasparsha smitekshanaih
Aswasya cha aswapakebhyo varais cha abhimatair bibhuh.*

Prahva—bowing down by the head, Abhivadana—obeisances by words, Ashlesha—embracing, Karasparsha—shaking hands with, Smitikshanaih—by glancing with smile, Aswasya—by encouragement, Cha—and, Aswapakebhyo—up to the lowest rank of the dog eaters, Varais—by benedictions, Cha—also, Abhimatair—as desired by, Bibhuh—the Almighty.

The Almighty Lord greeted every one present either by bowing down His head, by exchange of greeting words, by embracing, by hand shaking, by looking on with smiling face, by assurance and by awarding benedictions as desired by up to the fifth grade of population.

To receive the Lord Sri Krishna there were all grades of population beginning from Vasudeva, Ugrasena, Garga Muni, etc. i.e. the father, grand father, teacher etc. down to the prostitutes and Chandalas who are accustomed to eat dogs. And every one of them were properly greeted by the Lord in terms of rank and position. As pure living entities all are the separated parts and parcels of the Lord and as such no body is alien by His eternal relation. Such pure living entities are graded differently in terms of contamination of the modes of material nature; but the Lord is equally affectionate to all His parts and parcels in spite of material gradation. He descends only to recall back these materialistic living beings back to His Kingdom and intelligent persons take advantage of this facility offered by the Personality of Godhead to all living beings. No body is rejected by the Lord for being accepted in the Kingdom of God and it remains with the living being to accept this or not.

*Swayam cha gurubhir vipraih sadairaih sthavarair api.
Ashrurbhir yujyamano' nyair vandibhis cha abisat puram.*

Swayam—Himself, Cha—also, Gurubhir—by elderly relatives, Vipraih—by the brahmins, Sadairaih—along with their wives, Sthavarair—invalid, Api—also, Ashrurbhir—by the blessings of, Yujyamano—being praised by, Anyair—by others, Vandibhis—admirers, Cha—and, Abisat—entered, Purim—the city.

Thereafter the Lord personally entered the city accompanied by elderly relatives and invalid brahmins with their wives offering benedictions and singing glories of the Lord as well as others who were also praising the glories of the Lord.

The Brahmins of the society were never attentive in the matter of banking money for future retired life. When they were old and invalid they used to approach the assembly of the kings and simply by praising the glorious deeds by the kings, along with their wives, the state would provide them with all necessities of life. Such Brahmins were not so to say the flatterers of the kings but the kings were actually glorious by their actions and they were sincerely still more encouraged in the pious acts by such Brahmins in a dignified way. Lord Sri Krishna is worthy of all glories and the praying Brahmins and other were glorified themselves by chanting the glories of the Lord.

*Rajamargay gate krishnc dwarkayah kulastriyah
Harmani aruruhur vipra tadikshna mahatsabah.*

Rajamargay—the public roads, Gate—while passing over, Krishne—by Lord Krishna, Dwarkayah—of the city of Dwarka, Kulastriyah—ladies of the respectable family, Harmani—on the palaces, Aruruhur—got up, Vipra—oh the Brahmins, Yadikshana—just to have a look upon Him (Krishna), Mahatsabah—accepted as the great festival.

When Lord Krishna was passing over the public roads, all the ladies of respectable families at Dwarka got up on the roof of their respective

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palaces just to have a look upon the Lord which they considered as the greatest festival.

To have a look upon the Lord is great festival undoubtedly as it was contemplated by the metropolitan ladies of Dwarka,—is still followed by the devout ladies of India. Specially during the days of Jhulan and Janmastami ceremonies the ladies of India still throng up in the greatest number at the temple of the Lord where His transcendental eternal Form is worshipped. The transcendental Form of the Lord installed in a temple is not-different from the Lord personally. Such Form of the Lord is called Archa-Vigraha or Archa incarnation which is expanded by the Lord by His internal potency just to facilitate the devotional service of His innumerable devotees who are in the material world. The material senses cannot perceive the spiritual nature of the Lord and therefore the Lord accepts such Archa Vigraha apparently made of the material elements like earth, wood, stone etc. but actually there is no material contamination. The Lord being Kaivalya (one alone there is nothing like matter in Him.) He is one without a second and therefore the Almighty Lord can appear Himself in any Form without being contaminated by material conception. Therefore, festivities in the temple of the Lord as we have it generally, is the same festival as it was performed during the manifestive days of the Lord of Dwarka about five thousands of year before. The authorised Acharayas who know the science perfectly well therefore install such temples of the Lord under regulative principles just to offer facilities to the common man but persons who are less intelligent without being conversant with the particular science, mistake the great attempt as idol worship and unnecessarily poke their nose in the matter in which they have no access. Therefore, the ladies or the man who observe festivals in the temples of the Lord just to have a look on the transcendental Form, are thousand times glorious than those who are unbeliever in the transcendental Form of the Lord.

It appears from the verse that the inhabitants of Dwarka were all owners of big palaces which indicate the prosperity of the city. The ladies got up on the roof just to have a look not only of the procession but also of the Lord. The ladies did not mix-up with the crowd on the street and thus their specific respectability was perfectly observed without any artificial equality with the man. Gravity of the female respectability is preserved more elegantly by keeping her separate from the man than by mixing with them unrestricted.

*Nityam nirikshamananam yadi api Dwarakoukasam.
Na eva tripyanti hi drishah shrio dhamangam achyutam.*

Nityam—regularly, always, Nirikshamananam—of those who look at Him, Yadi—although, Api—inspite of, Dwarakoukasam—the inhabitants of Dwarka, Na—never, Eva—certainly, Tripyanti—satisfied, Hi—exactly, Drisha—sight, Srio—beauties, Dhamangam—the body reservoir, Achyutam—the infallible.

The inhabitants of Dwarka were regularly accustomed to look upon the body-reservoir of all beauty of the infallible Lord and inspite of that they were never satiated.

When the ladies of the city of Dwarka got up on the roof of respective palaces, they never thought it that they had previously many times seen the beautiful body of the infallible Lord. This means they had no satiation of the desire to see the Lord. Any thing material seen for a number of times ultimately becomes non-attractive by the law of satiation. The law of satiation acts materially but there is no scope for it in the spiritual realm. The word infallible is significant here, because although the Lord has mercifully descended on earth He is still infallible. The living entities are fallible because when they come in contact with material world they lack their spiritual identity and thus the body materially obtained becomes subjected to the laws of nature belaboured to birth, growth, transformation, situation, deterioration and annihilation. The Lord's body is not like that but He descends as He is and is never under the laws of material modes. His body is the source of everything that be and reservoir of all beauties beyond our experience. No body is therefore satiated by seeing the transcendental body of the Lord because there is always manifestation of newer and newer beauties. The transcendental Name, Form, Qualities, Entourage etc. are all spiritual manifestations and there is no satiation by chanting the holy Name of the Lord, there is no satiation discussing on the qualities of the Lord, and there is no limitation of the entourage of the Lord. He is the source of all limitless.

*Srio nivaso yasaya urah panapatram mukham drisam
Bahavo lokapalanam saramgamam padambujam.*

Srio—of the Goddess of Fortune, Nivash—residential place. Yasaya—one whose, Urah—chest, anapatram—the pot of drinking, Mukham—face, Drisam—of eyes, Bahavo—the arms, Lokapalanam—of the administrative demigods, Saramgamam—of the devotees who talk and sing on the essence or substance, Padambujam—the lotus feet.

The Lord's chest is the residential place of the Goddess of Fortune, His moon like face is the drinking pot of the eyes which hanker after all beautiful, His arms are resting place for the administrative demigods and His lotus feet are the resting place for the pure devotees who never talk or sing on any subject except His Lordship.

There are different classes of human beings all seeking after different mells from different objects. There are persons who are seeking after the favour of the Goddess of Fortune and for them the Vedic literatures give information that the Lord is always served with all reverence by thousands and thousands of Goddess of Fortune at the Chintamani Dhama[§] the transcendental abode of the Lord where the trees are all desire-trees and the buildings are made of touch-stone. The Lord Govinda is engaged there in the business of herding the Surabhi Cows as his natural occupation. These Goddess of fortune can be seen automatically if we are attracted by the bodily features of the Lord. The impersonalists cannot observe such Goddess of Fortune on account of their dry speculative habit. And those who are artist being overtaken by the beautiful creation can better see to the beautiful face of the Lord for complete satisfaction of the eyes. The face of the Lord is the beauty embodiment. What they call the beautiful nature is but His smile and what they call it as the sweet songs of the birds are but specimen of whispering voice of the Lord. There are administrative demigods in charge of departmental service of cosmic management and there are administrative tiny gods in the state service. They are always afraid of other competitors but if they take shelter of the arms of the Lord the Lord can protect them always from the attacks of enemy. A faithful servant of the Lord engaged in the service of administration is the ideal executive head and they can well protect the interest of the people in general otherwise the so called administrators are symbol of anachronism leading to the acute distress of the people who are governed by them. The administrators can remain safely under the protection of the arms of the Lord. The essence of everything being the Supreme Lord He is called the Saram. And those who sing and talk about Him are called the Sarangas or the pure devotees. The pure devotees are always hankering after the lotus feet of the Lord. This lotus has a kind of honey which is transcendently relished by the devotees. They are like the bees who are always after the honey. Srila Rupa Goswami the Great Devotee Acharya of the Goudiya Vaisnava Sampradaya has sung a song about this lotus honey comparing himself as the bee. It is like this. "Oh my Lord Krishna I beg to offer my prayers upto you. My mind is like the bee and it is after some honey. Kindly, therefore, give my mind-bee a place at your lotus feet—which is the resources for all transcendental honey. I know that even big demigods like Brahma do not see the ray of the nails of your lotus feet even though they are engaged in deep meditation for years together; still Oh the infallible, my ambition is like that for the reason that you are very merciful upon your self surrendered devotees. Oh Madhava I know also that I have no genuine devotion for the service of your Lotus feet but because your Lordship is inconceivably powerful, you can do what is impossible to be done. Your Lotus feet can deride even the nectarine of heavenly kingdom and therefore I am very much attracted by it. Oh the Eternal, please, therefore, give me this facility of my mind being fixed up at your Lotus feet so that eternally I may be able to relish the mellow of your transcendental service." The devotees are satisfied being placed at the Lotus feet of the Lord, without any ambition of seeing His all beautiful face or aspiring after protection by the strong arms of the Lord. They are humble by nature and the Lord is always leaning towards such humble devotees.

*Sitatapatra hyajanair upaskritah prasuna varsair' bhivarisita pathi.
Pisangavasa vanamalaya babhou ghano yatharkodupachapa vaidyutai.*

Sitatapatra—white umbrella, Byajanair—by the fan of flukes, Upaskritah—being served by, Prasuna—flowers, Varsair—by the showers, Avivarsita—thus being covered, Pisangavasa—by the yellow garments, Vanamalaya—by the flower garlands, Babhou—it so became, Ghana—cloud, Yatha—as if, Arka—the sun, Urupa—the moon, Chapa—the rainbow, Vaidyutai—by the lightening.

The Lord while passing through the public road of Dwarka His head was protected from sun-shine by white umbrella, white bunch-hair flukes were moving by semicircle, showers of flowers were falling on the road. Added with these His yellow garments and garlands of flowers all together appeared as if the dark cloud in the sky was surrounded simultaneously by the sun, the moon, the rainbow and the lightening all at once.

The sun, moon, rainbow, and the lightening all these natural phenomenon do not appear in the sky simultaneously. When there is sun the moon-light becomes insignificant and even there is cloud and rainbow at once there is no manifestation of the lightening. The Lord's bodily hue being just like new monsoon cloud, He is compared herein as the cloud. The white umbrella over His head is compared with the Sun. The movement of the bunch-hair fan of flukes is compared with the moon. The showers of flowers is compared with the stars. His yellow garments are compared with the lightening and the flower garlands on His chest are compared with the rainbow. So all these activities and paraphernalia on the firmament being impossible factors

[§] Chintamani parkaro sadmasu kalpabriksha/lakshabritesu Surabhir
abhipalayantam/Laksmi sahasra sata Sambhrama sevyamanam Govindam adi
purusham twam aham bhajami (Brahma Samhita)

simultaneously, how one can adjust them by comparison. The adjustment is only possible when we think of the inconceivable potency of the Lord. The Lord is all powerful and in His presence anything impossible can be made possible by His inconceivable energy. But the situation created at that time of His passing on the roads of Dwarka was beautiful that could not be compared with anything else besides the description of natural phenomenon as above mentioned.

*Pravistas tu griham pitroh pariswaktah swamatribhih.
Vavande sirasa sapta Devaki pramukhas tada.*

Pravistas—after entering, Tu—but, Griham—houses, Pitoh—of the father, Pariswaktah—embraced, Swamatribhih—by His own mothers, Vavande—offered obeisances, Sirasa—by the head, Sapta—seven, Devaki—of the name, Pramukha—headed by, Tada—at that time.

After entering the house of His father, He was embraced by the mothers present and the Lord offered His obeisances unto them by placing His head on the feet of the mothers headed by Devaki (His real mother).

It appears that Vasudeva the father of Lord Krishna had complete separate residential quarters where he lived with his eighteen wives. Vasudeva had eighteen wives out of them Srimati Devaki is the real mother of Lord Krishna. But inspite of this all other step-mothers were equally affectionate with Him as will be evident from the following verse. Lord Krishna also did not distinguish His real mother from the step mothers and He equally offered His obeisances unto all the wives of Vasudeva present on the occasion. According to scriptures also there are seven mothers. 1. Real mother, 2. wife of spiritual master, 3. the wife of a Brahmin, 4 the wife of the king, 5. the cow, 6. the nurse and 7. the earth, all of them are mothers. Even to this injunction of the Shastras step-mother, who is the wife of father, is also as good as mother because father is also one of the spiritual masters. Lord Krishna the Lord of the universe plays the part of an ideal son just to teach others how to treat with step-mothers.

*Tah putram ankam aropya snehasnutapayodharah
Harsa Vihvalitatmanahsisichur netrajair jalaih.*

Tah—all of them, Putram—the son, Ankam—the lap, Aropya—having placed on, Snehasnutah—moistened by affection, Payodhar—breast filled up, Harsa—delight, Vihvalitatmanah—overwhelmed by, Sisichur—weted, Netrajair—from the eyes, Jalaih—water.

The mothers after embracing the son, got Him on the lap and due to being moistened by pure affection, milk sprang out of their respective breast and being overwhelmed by delight wetted the Lord by water out of the tears from the eyes.

When Lord Krishna was at Vrindaban even the cows would become moistened by affection towards Krishna and He would draw milk from the nipples of the natural affection of every living being for Krishna and what to speak of the step-mothers who were already as good as His own mother.

*Atha avishat swabhavanam sarva kamamanuttamam
Prasada yatra patninam sahasrani cha sodasam.*

Atha—thereafter, Avishat—entered, Swabhavanam—personal palaces, Sarva—all, Kamam—desires, anuttamam—perfect to the fullest extent, Prasada—palaces, Yatra—where, Patninam—of the wives numbering, Sahasrani—thousands, cha—over and above, Sodasam—sixteen.

Thereafter the Lord entered His palaces which were perfect to the fullest extent and where lived His wives numbering over and above (108) sixteen thousands (i.e. 16108)

Lord Krishna had sixteen thousands one hundred and eight wives and for each and every one of them there was a fully equipped palace complete with necessary compound and gardens in each of them. Full description of these palaces are given in the 10th canto. All the palaces were made of best marble stones illuminated by set up jewels covered by curtains and carpets of velvet and silk nicely bedecked with and embroidered by gold laces. The Personality of Godhead means full with all power, full with all energy, full with all opulences, all beauties, all knowledge and all renunciation also. As such in the palaces of the Lord there was nothing wanting for fulfilling all desires of the Lord. The Lord is unlimited and therefore His desires are also unlimited and the supply is also unlimited. Every thing being unlimited it is shortly described here as Sarva kamam or full with all desirable equipments.

*Patnya patim prosya grihanupagatam
Vilokya samjata manomahatsabha.
Uttasthur arat sahasa asanat asayat
Sakam bratair bridita lochana ananah.*

Patnya—the ladies, wives of Lord Sri Krishna, Patim—husband, Protya—who was away from home, Grihanupagatam—now returned at home, Vilokya—thus seeing, Samjata—having developed, Manomahatsabha—sense of joyful ceremony within the mind, Uttasthur—got up, Arat—from distance, Sahasa—all of a sudden, Asanat—from the seats, Asayat—from the state of

meditation, Sskam—along with, Brataih—the vow, Bridita—looking stealthily, lochwns—eyes, Ananah—with such faces.

The queens of Lord Sri Krishna developed a sense of joyful ceremony within the mind by seeing their husband back to home after a long period of absence abroad. They got up at once from their seats and meditation of being separated along with vow of social custom and for doing so they covered their face with shyness as if looking stealthily.

As mentioned above the Lord entered at His home palaces occupied by the family of sixteen thousands one hundred and eight queens. This means the Lord at once expanded Himself in as many plenary expansions as there were queens and palaces and entered in each and every one of them simultaneously and separately. Here is another manifestation of the feature of His internal potency that He can expand Himself in as many Forms of spiritual identity as He desires, even though He is one without a Second. It is confirmed by the Sruti Mantra that the Absolute one is One Alone and yet He becomes many as soon as He so desires. These many-fold expansions of the Supreme Lord is manifested as plenary and separated portions. The separated portions are representations of His energy and the plenary portions are manifestations of His Personality. As such the Personality of Godhead manifested Himself in sixteen thousand one hundred and eight plenary expansions and simultaneously entered in each and every one of the palaces of the queens! This is called Baibhav or transcendental potency of the Lord. And because He can do so He is also known as Yogeswara. Ordinarily a Yogi or mystic living being is able to expand himself utmost to tenfold expansions of his body but the Lord can do so to the extent of as many thousands or crores as He likes. Unbelievers become astonished to learn that Lord Krishna had married sixteen thousands of queens and more than that because they think of Lord Krishna as one of them; and measure the potency of the Lord by comparison of his own limited potency. One should know, therefore, that the Lord is never on the level of the living beings who are but expansions of His marginal potency and one should never equalise the Potent and the potency on the same level although there is very little difference of quality between the potent and the potency. The queens were also expansion of His internal potency and thus the Potent and Potencies are perpetually at exchange of transcendental humour known as the pastimes of the Lord. One should not, therefore, become astonished to learn how the Lord married sixteen thousands of wives: but on the contrary they should affirm it that even if the Lord marries sixteen thousand millions of wives, still it is not complete manifestation of His unlimited and inexhaustible potency. He married only sixteen thousands of wives and entered in each and every one of the different palaces just to make it a record in the history of the human beings on the surface of the earth that the Lord is never equal to or lesser than any one of the human being however powerful one may be. No body is, therefore, either equal or greater than the Lord. The Lord is always Great in all respects. "God is Great" is eternal truth.

The queen, therefore, as soon as they saw their husband from distance, Who was away from home for long period due to the battle of Kurukshetra, all of them in their respective palaces got up from the slumber of meditation and became prepared to receive the most beloved. According to Yajñabalka's religious injunctions a woman whose husband is away from home, shall not take part in any social functions, shall not decorate her body, shall not laugh and shall not go to any relative's house at all circumstances. This is the vow of the ladies whose husbands are away from home. At the same time, it is also enjoined that a wife should never present herself before the husband in unclean state of the body. She must decorate herself by ornaments and good dress and shall always be present before the husband in happy and joyous mood. The queens of Lord Krishna were all in meditation thinking of the Lord's absence and therefore always meditating upon Him. The Lord's devotees cannot live for a moment without meditation on the Lord and what to speak of the queens who were all Goddess of Fortune incarnated as queens in the pastimes of the Lord at Dwarka. They can never be separated from the Lord either by presence or by trance. The Gopis also at Vrindaban could not separate the Lord from their mind when the Lord was away in the forest for cow herding. When the Lord boy Krishna was absent from the village the Gopis at home used to think of Him as to how Krishna is traversing on the rough ground by His soft lotus feet. By thinking this they were sometimes overwhelmed in trance and mortified by the heart. Such is the condition of the pure associates of the Lord. They were always in trance and so the queens also were observed in trance during the absence of the Lord. Presently having seen the Lord from distance at once they gave up their all engagements including the vow of an woman as described above. According to Shri Vishwanath Chakravarty Thakur, there was a regular psychological reaction on the occasion. First of all rising from their seats, although they wanted to see the husband, at once there was some sort of psychological barrier on account of feminine shyness. But due to strong ecstasy they overcame that stage of heartily weakness and they were caught up with the idea of embracing the Lord and the thought factually made them unconscious of the surrounding environment. This prime state of ecstasy annihilated all other formalities and social convention and thus they escaped everything that was stumbling block

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in the path of meeting the Lord. And that is the perfect stage of meeting the Lord of the soul Shri Krishna.

*Tam atmajair dristibhir antaratmana
Durantabhava parirebhire patim.
Nirudham api asru badambu netrayor
Vilajjatinam bhriguvarya baiklavat.*

Tam—Him, (the Lord) Atmajair—by the sons, Drisibhir—by the sight, Antaratmana—by the innermost of the heart, Durantabhava—insuperable ecstasy, Parirebhire—embraced, Patim—husband, Niruddham—choked up, Api—inspite of, Asru—tears, Badambu—like drops of water, Netrayor—from the eyes, Vilajjatinam—of those compact in shyness. Bhrguvarya—oh the chief of the Bhrgus, Baiklavat—inadvertently.

The insuperable ecstasy was so strong that the queens who were compact in shyness, first of all embraced the Lord by the innermost part of the heart, then by the sight and then by the sons (which is equal to personal embracing). But oh the chief amongst the Bhrgus, although they choked up the feeling still inadvertently the tears glided down in drops.

Although due to feminine shyness there were many hindrances in the act of embracing the dear husband Lord Shri Krishna, the queens performed that act of embracing by seeing, by putting in the core of the heart, by causing embrace of the sons and still the act remained unfinished and tears rolled down the cheeks inspite of all endeavour to choke them up. Indirect embrace of the husband is to do it by the son because the son is developed as part of the mother's body. The embrace of the son is not exactly the embrace of husband and wife from the sexrelative point of view, but the embrace is satisfaction of the affectional point of view. Rather the embrace of the eyes is more effective from the conjugal relation and thus according to Sri Jiva Goswami there was nothing wrong in such exchange of feeling between husband and wife.

*Yadi api asou parsagata rahogatas
Tathapi tasya anghriyugam navamnavam.
Pade pade ka virameta tatpadat
Chalapi yam srir na jahati karhi chit.*

Yadi—although, Api—certainly, Asou—He (Lord Sri Krishna) Parsagata—just by the side, Rahogata—just lonely exclusively, Tathapi—still, Asya—His, Anghriyugam—the feet of the Lord, Navam Navam—newer and newer, Pade—step, Pade—in every step, Virameta—can be detached from, Tatpadat—from His feet, Chalapi—moving, Yam—whom, Srir—the Goddess of fortune, Na—never, Jahati—quits, Karhichit—at any time.

Although Lord Sri Krishna was constantly by their side as well as exclusively in lonely place, still His feet appeared to them newer and newer. The Goddess of Fortune although by nature is always restless and moving from one place to another, still she could not quit the Lord's feet and then which woman can be detached from that feet if once taken shelter of?

We the conditioned living beings are always after the favour of Goddess of Fortune although by nature she is moving from one place to another. In the material world no body is permanently fortunate, however, clever one may be. There were so many big empires in different parts of the world, there were so many powerful kings all over the world or there were so many fortunate men all over the world but, all of them liquidated gradually without being permanently situated. This is the law of the material nature. But spiritually it is different. According to Brahma Samhita the Lord is served very respectfully by hundred and thousands of the Goddess of Fortune. They are always in a lonely place also with the Lord. But still the association of the Lord is so inspiring newer and newer, that they cannot quit the Lord for a moment even though they are by nature very much restless and moving from one place to another. Spiritual relation with the Lord is so enlivening and resourceful that no body or no woman can leave the Company of the Lord once taken shelter of.

The living beings are by constitution feminine by nature. The male or enjoyer is the Lord and all manifestations of His different potencies are feminine by nature. In the Bhagwat Geeta, the living beings are designated as the Para Prakriti or the superior potency. The material elements are Apra Prakriti or inferior potency. Such potencies are always employed for the satisfaction of the employer or the enjoyer. The Supreme Enjoyer is the Lord Himself as it is stated in the Bhagwat Geeta (Bg. 5.29). The potencies, therefore, when engaged directly in the service of the Lord they revive the natural colour and thus there is no disparity in the relation of the potent and potency.

Generally people engaged in service are always seeking some post under the Government or the supreme enjoyer of the state. The Lord being the Supreme Enjoyer of everything in or outside the universes, it is quite happiness to be employed under Him. Once, therefore, engaged in such Supreme Governmental service of the Lord, no living being wishes to be relieved from the engagement. The highest perfection of human life is to seek some employment under the Lord's supreme service and that will make one

extremely happy instead of seeking the moving Goddess of Fortune without the relation of the Lord.

*Evam nripanam kshitibhara janmanam
Akshouhinibhih paribritta tejasam.
Bidhaya bairam swasano yatha analam
Mitho badhenopratham nirayudhah.*

Evam—thus, Nripanam—of the kings or administrators, Kshitibhara—just the burden of the earth, Janmanam—born in that way, Akshouhinibhih—empowered by military strength of horses, elephants, chariots, infantry, Paribritta—being puffed up by such surroundings, Tejasam—prowess, Bidhaya—having created, Bairam—hostility, Swasano—interaction of air and the pipe plants, Yatha—as it is, Analo—fire, Mitho—with another, Badhena—by killing them, Uparatah—relieved, Nirayudhah—Himself without being party of such weapons.

The Lord thus became pacified after killing the kings born as burden of the earth puffed up by military strength such as horses, elephants, chariots, infantry etc. He Himself was not a party of such fight between the kings but He caused hostility between the powerful administrators who fought amongst themselves as the air creates intercollision between the pipe plants and evolves fire out of it and thus the air pacified.

As stated above the living beings are not factual enjoyer of things which are manifested as God's creation. The Lord is the genuine Proprietor and Enjoyer of everything manifested in His creation. Unfortunately influenced by the deluding energy the living being becomes a false enjoyer under the dictation of the modes of nature. Puffed by such false sense of becoming god (?) himself the deluded living being increases his material strength by so many activities and thus they become the burden of the earth so much so that it becomes completely inhabitable by the saner section of the living beings. This state of affairs is called Dharmasya Glani or misuse of the energy of the human being. When such misuse of human energy is prominent, the saner section of the living being or human being becomes perturbed by the awkward situation created by the vicious administrators who are simply burden of the earth—the Lord appears by His internal potency just to save the saner section of humanity and to kill the burden of earthly administrators of different parts of the world. He does not take any part with either of the unwanted administrators; but by His potential power He creates hostility between such unwanted administrators as the air creates fire in the forest by intercollision of the pipe plants or bamboos in the forest. The fire in the forest takes place automatically by the force of the air and similarly the hostility between different groups of politicians takes place by the unseen design of the Lord. The unwanted administrators puffed by false power and military strength thus become engaged in fighting between themselves by ideological conflict and becomes vanquished by themselves by all powers. The history of the world has repeated this factual will of the Lord and it will continue to be enacted till the living beings are detached from the service of the Lord. In the Bhagwat Geeta this fact is very vividly described (Bg. 7.14-15). It is said "The deluding energy is My potency and thus it is not possible for the dependant living beings to supercede the strength of the material modes. But those who take shelter of Me (the Personality of Godhead Sri Krishna can only cross over the gigantic ocean of material energy." This means no body can establish peace and prosperity in the world either by fruitive activities or by speculative philosophy of ideology. The only way is to surrender unto the Supreme Lord and thus become free from the illusion of the deluding energy.

"Unfortunately persons who are engaged in the matter of destructive work are unable to surrender unto Me (the Personality of Godhead). They are all fools of the first grade, they are the lowest of the human species of life, they are robbed of their knowledge although apparently they seem to be academically educated and they are all of the demoniac mentality always challenging the supreme power of the Lord. Those who are too much materialistic always hankering after material power and strength, are undoubtedly fools of the first grade because they have no information of the living energy and ignorant in that department of science, are—always absorbed in the material science which ends with the end of the material body. They are lowest of the human being because the human life is specially meant for reestablishing the lost relation with the Lord and they miss the opportunity being engaged in the material activities. They are robbed of their knowledge because even after prolonged speculative philosophy they cannot reach up to the stage of knowing the Personality of Godhead the Summum Bonum of everything. And all of them are men of demoniac principle and thus suffer the consequence as it was for such materialistic heroes like Ravan, Hiranyakasipu, Kansa or other such persons recorded in the history of the world."

*Sa esa naraloke asmin avatirnah swa mayaya
Reme striratnakutastha bhagawan prakrito yatha.*

Sa—He the Supreme Personality of Godhead, Esa—all these, Naraloke—in this planet of human being, Asmin—in this, Avatirnah—being appeared, Swa—personal, internal, Mayaya—causeless mercy, Reme—enjoyed,

Striatna—woman who is competent to become the wife of the Lord, Kutastha—amongst, Bhagawan—the personality of Godhead, Prakrita—mundane, Yatha—as it were.

That Supreme Personality of Godhead Sri Krishna out of His causeless mercy by internal potency, appeared on this planet of human beings and enjoyed amongst the competent women as it were mundane affairs.

The Lord married and lived like a householder is certainly like mundane affair but when we learn that He married sixteen thousand one hundred and eight wives and lived with them separately in each and every palace, certainly it is not mundane affair. Therefore, the Lord living as householder amongst the competent wives is never mundane and the behaviour with them is never to be understood as mundane sex relation. The women who become the wives of the Lord are not certainly ordinary women: because to get the Lord as one's husband is the result of many many millions of birth's Tapasya austerity. When the Lord appears in different lokas or planets or on this planet of the human beings, He displays His transcendental pastimes just to attract the conditioned souls to become His eternal servitor, friend, parents, and lover respectively in the transcendental world where the Lord eternally reciprocates such masterly, friendly, filially, and conjugally exchange of service humour of the living entities, which is pervertedly represented in the material world and broken untimely resulting in sad experience. The illusioned living being conditioned by the material nature, cannot understand out of ignorance that all our relations here in the mundane world are temporary and full of inebrieties. Such relations cannot help us for being happy perpetually but if the same relation is established with the Lord then we are transferred to the transcendental world after leaving this material body and become eternally related with Him in the mellows as we want Him to be with us. The women amongst whom, He lived as their husband, are not therefore, women of this mundane world but they are eternally related with Him as transcendental wives or a position which they attained by perfection of devotional service. That is their competency. The Lord is Param Brahma or the Supreme Personality of Godhead. Conditioned souls seek after perpetual happiness in all places—not only of this earth but also in other planets throughout the universe because constitutionally a spiritual spark, as he is, can travel in any part of God's creation. But being conditioned by the material modes, he tries to travel in the space by sputniks but fails to reach the destination. The law of gravitation is binding upon him like the shackles of a prisoner. By other process he can reach everywhere but even if he reaches the highest planet, he cannot attain that perpetual happiness which he is searching after life after life. When he comes however, to his senses, he seeks after Brahman-happiness knowing it certainly that unlimited happiness, which he is seeking, is never attainable in the material world. As such the Supreme Being Param Brahman certainly does not seek His happiness anywhere in the material world neither His paraphernalia of happiness can be found in the material world. He is neither impersonal. Because He is the leader and Supreme Being amongst the innumerable living beings, He cannot be impersonal. He is exactly like us and He has all the propensities of an individual living being in fullness. He marries exactly like us but His marriage is neither mundane nor limited by our experience in conditioned state. His wives, therefore, appear like mundane women but factually they are all transcendental liberated souls perfect manifestation of internal energy.

*Uddama bhava pishunah amala valguhasa
Brida avaloka nihito 'madano' api yasam.
Sammuhya chapam ajahat pramadottamas ta
Yasya indriam vimathitum kuhakair na setuh.*

Uddama—very grave, Bhava—expression, Pishuna—exciting, Amala—spotless, Valguhasa—beautiful smiling, Brida—corner of the eyelids, Avaloka—looking, Nihita—conquered, Madano—cupid (*amadano—Shiva the great tolerant) Api—also Yasam—whose, Sanmuhya—being overpowered by, Chapam—bows, Ajahat—gave up Pramoda—women who maddens, Uttama—of high grade, Ta—all Yasya—whose, Indriam—senses, Vimathitum—to cause perturbation, Kuhakair—by magical feats, Na—never, Sekuh—was able.

*There is 'amadano' reading also.

Although the queen's beautiful smiling and looking on from the corner of the eyelids were all spotless exciting and grave which could have conquered even the cupid personally because he gave up his bows in frustration (or even the tolerant Shiva also became a victim) still by all these magical feats of attractive features, they could hardly agitate the senses of the Lord.

The path of salvation or the path of going back to Godhead does always forbid association of women and the complete Sanatan Dharma or Varnashram Dharma scheme forbids or restricts association of women. How then one can be accepted as the Supreme Personality of Godhead while the Person Himself is addicted to so many women more than sixteen thousands of wives? This question may be relevantly raised by inquisitive persons really anxious to know about the transcendental nature of the Supreme Lord. And to answer

such undue question the sages at Naimisaranya have discussed very nicely about the transcendental character of the Lord in this particular and the following verses before ending the chapter. It is clear herein that the feminine attractive features, which can conquer even the Cupid or even the Supermost tolerant Lord Shiva,—could not conquer the senses of the Lord. The cupid's business is to invoke mundane lust of living being on another living being. The whole universe is moving being agitated by the cupid's arrow. The activities of the world is being carried on by the central attraction of male and female affinity. A male is searching after a mate to his liking and the female is looking after a suitable male. That is the way of material stimulus. And as soon as a male is combined with a female the material bondage of the living being is at once tightly interlocked by the two opposite hearts by sex-relation and as a result of this, both the male and female's attraction for sweet home, motherland, bodily offsprings, society and friendship and accumulation of wealth by all means become the illusory field of activities and thus a false but indefatigable attraction for the temporary material existence which is full of miseries, becomes a fail Those who are therefore on the path of salvation, for going back to home and back to Godhead, are specially advised by all scriptural instruction to become free from such different paraphernalia of material attraction. And that is possible only by the association of the devotees of the Lord who are called the Mahatmas. The cupid, therefore, throws his arrow upon the living being to become mad after his opposite sex never mind whether the party is actually beautiful or not. Such action of the cupid is going on even on the negroes and beastly societies who are all ugly looking in the estimation of the civilized nations Thus cupid's influence is exerted even in the ugliest forms (of living being) and—what to speak about the most perfectional stage of personal beauties. Lord Shiva who is considered to be the most perfect tolerant, within this material world, was also struck by the cupid's arrow because He also become mad after the Mohini incarnation of the Lord and acknowledged Himself to be defeated. The cupid however was himself captivated by the grave and exciting dealings of the Goddess of Fortune and he voluntarily gave up his bow and arrow in a spirit of frustration. Such was the beauty and attractive feminine dealings of the queens of Lord Krishna, but still they could not disturb the transcendental senses of the Lord. The reason is that the Lord is all perfect Atmarama or self-sufficient. He does not require any one's extraneous help for His personal satisfaction. Therefore, the queens could not satisfy the Lord by their feminine attractiveness but they satisfied the Lord by their sincere affection and service. By unalloyed transcendental loving service only they could satisfy the Lord and the Lord was pleased to treat them as wives in reciprocation of their spontaneous love and service Thus being satisfied by their unalloyed service only the Lord reciprocated the service just like a devout husband. Otherwise He had no business to become the husband of so many wives. He is the husband of every one but one who accepts Him as such He reciprocates the feeling just like a devout husband. This unalloyed affection for the Lord is never to be compared with mundane lust. It is purely transcendental. And the grave dealing, which the queens displayed in the natural feminine ways, were also transcendental because the feeling were expressed out of transcendental ecstasy. It is already explained in the previous verse that the Lord appeared like a mundane husband but factually His relation with His wives was transcendental, pure and without being conditioned by the modes of material nature.

*Tam ayam manyate loko hi asaktam api sanginam
Atma oupamyena manujam baprinwaman yatah abudhah.*

Tam—unto Lord Krishna, Ayam—all these (common men) Manyate—do speculate within the mind, Loko—the conditioned souls, Hi—certainly, Asaktam—non-attached. Api—inspite of, Sanginam—affected, Atma—self, Oupamyena—by comparison with self, Manujam—ordinary man, Baprinwaman—being engaged in, Yatah—because, Abudhah—fool on account of ignorance.

The common materialistic conditioned souls or men do speculate within the mind that the Lord is one of them, out of foolish ignorance, taking the Lord as affected in matter although He is non-attached.

The word 'Abudha' is significant here. Due to ignorance only the foolish mundane wranglers misunderstand the Supreme Lord and spread their foolish imaginations amongst innocent persons by foolish propaganda. The Supreme Lord Sri Krishna is the Original Primeval Personality of Godhead and when He was personally present before the eyes of every one, He displayed full fledged Divine-potency in every field of activities. As we have already explained in the first verse of Srimad Bhagwatam, He is completely independent to act whatever He likes but all His actions are full of bliss, knowledge and eternity. Only the foolish mundaners misunderstand Him without any depth of knowledge about His eternal form of knowledge and blissfulness and as confirmed in the Bhagwat Geeta and Upanishads, His different potencies do work in a perfect plan of natural sequence, and doing every thing by the exigency of His different potency, He remains eternally the Supreme independent. When He descends on the material world by His causeless mercy on different patterns of living being, He does so by His own

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potency. He is not subject to any condition of the material modes of nature and He descends as He is Originally. The mental speculators misunderstand Him as the Supreme Person, and they consider His impersonal features as inexplicable Brahman the great. Such conception of Him is also product of conditioned life, because they cannot go beyond their own personal capacity. Therefore, one who brings about the Lord on the level of one's limited potency is only a common man. Such man cannot be convinced that the Personality of Godhead is always unaffected by the modes of material nature. They cannot understand that the Sun is always unaffected by the contamination of infectious matter. Why it is so because they compare everything from the stand point of experimental knowledge of their own selves. As such when the Lord is found to act like an ordinary person in the matter of tying Himself in matrimonial bondage, they consider the Lord like one of them with poor fund of knowledge of the fact that Lord can marry also at once sixteen thousands of wives or more than that. Due to poor fund of knowledge they accept one side of the picture while disbelieving the other. This means that due to ignorance only they always think of Lord Krishna as one of them and make their own conclusions which are absurd and unauthentic from the version of the SRIMAD BHAGWATAM.

*Etad ishanam ishasya prakritistho api tadgunaih
Na yujyate sadatmasthair yatha buddhis tad ashraya.*

Etad—this, Ishanam—divinity, Ishasya—of the Personality of Godhead, Prakritastha—being in contact with material nature, Api—in spite of, Tadgunaih—by the qualities, Na—never, Yujyate—becomes affected, Sadatmashair—by those who are situated in eternity, Yatha—as as, Buddhis—intelligence, Tad—The Lord, Ashraya—those who are in the shelter of.

This is the divinity of the Personality of Godhead that He is not affected by the qualities of the material nature even though He is in contact with her as the devotees who have taken the shelter of the lord do not become influenced by such qualities.

In the Vedas and Vedic literatures (Sruti and Smriti) bothwise it is affirmed that in the Divinity there is nothing like material modes and He is transcendental (nirguna) withness only; the Supreme cognisant. Hari or the Personality of Godhead is the Supreme transcendental Person situated beyond the range of material affection. These statements are also confirmed even by Acharya Sankara (See Page 513). One may argue that His relation with the Goddess of Fortune may be transcendental but what about His relation with Yadu dynasty being born in that family, or in the matter of his killing the non-believers like Jarasandha and other Asuras directly in contact with the modes of material nature. The answer is there that the Divinity of the Personality of Godhead is that He is never in contact with the qualities of material nature at any circumstances. Actually He is in contact with such qualities because He is the ultimate source of every thing and still He is above the actions of such qualities. He is known, therefore, as Yogeswara or the master of mystic power or in other words the Allpowerful. What to speak of the Lord even His learned devotees also are not affected by the influence of the material modes. The great six Goswamins of Vrindaban all hailed from great rich and aristocratic family of the then India but when they adopted this life of a mendicant at Vrindaban, superficially they appeared to be in wretched condition of life but factually they were richest of all in spiritual values. Such Mahabhagawatas or the first grade devotees although they move amongst us still they are not contaminated by honour or insult, hunger or satisfaction, by sleep or awakeness, which are all resultant actions of the three modes of material nature. Similarly some of them are engaged in worldly dealings and still they are unaffected. Unless these neutralities of life are there one cannot be called situated in transcendence. The Divinity and His associates are on the same transcendental plane and their glories are always sanctified by the action of Yogamaya or the internal potency of the Lord. The devotees of the Lord are always transcendental even if they are some times found to have fallen, in their behaviour. The Lord emphatically declares in the Bhagwat Geeta (Bg. 9.30) that even an unalloyed devotee is found to be fallen due to previous material contamination, still He is to be accepted fully transcendental on account of his being engaged cent per cent in the devotional service of the Lord. The Lord protects him always on account of rendering service unto Him and the fallen conditions are to be considered as accidental and temporary for being vanished in no time.

*Tam menire avala moudhyat strainam cha anubrata rahah
Apramanavido bhartur iswaram matayo yatha.*

Tam—unto Lord Sri Krishna, Menire—took it for granted, Avala—delicate, Moudhyat—on account of simplicity, Strainam—one who is dominated by wife, Cha—also, Anubrata—follower, Rahah—lonely place, Apramanavido—unaware of the extent of glories, Bhartur—of their husband, Iswaram—the Supreme Controller, Matayo—thesis, Yatha—as it is.

The simple and delicate women thought it as truth that Lord Sri Krishna their beloved husband, is a follower and dominated by them; because unaware of the extent of glories of their husband as the atheistic speculators are on the matter

of the Supreme Controller. Even the transcendental wives of Lord Sri Krishna did not know completely the unfathomable glories of the Lord. This ignorance, about the Lord by the queens, is not mundane because there is some action of the internal potency of the Lord in the exchange of feelings between the Lord and His eternal associates. The Lord exchanges transcendental humour in five mellows as proprietor, master, friend, son and lover and in each of such pastimes He plays fully by the potency of Yogmaya the internal potency. He plays exactly like an equal friend with the cowherd boys or even with friends like Arjuna; He plays exactly like a son in the presence of Yosada Mata; He plays exactly like a lover in the presence of the cowherd damsels and He plays exactly like a husband in the presence of the queens at Dwarka. Such devotees of the Lord never think of the Lord as the Supreme but think of Him exactly like a common friend, a pet son or a lover or husband very much dear by heart and soul. That is the relation between the Lord and His transcendental devotees who act as His associates in the spiritual sky with innumerable Vaikutha planets there. When the Lord descends, He does so along with His entourage to display a complete picture of the transcendental world where pure love and devotion for the Lord prevail without any mundane tinge of lording it over the creation of the Lord. Such devotees of the Lord are all liberated souls perfect representation of the marginal or internal potency in complete negation of the influence of the external potency. The wives of Lord Krishna was made to forget about the immeasurable glories of the Lord by the internal potency so that there might not be any flaw of exchange and took it for granted that the Lord is an henpecked husband always following them in lonely places. In other words even the personal associates of the Lord do not know Him perfectly well and what shall the thesis-writer or mental speculators will know about the transcendental glories of the Lord? The mental speculators about the Lord present different theses as to His becoming the cause of the creation, the ingredients of the creation or material and efficient causes of the creation etc. but all are partial knowledge about the Lord. Factually every one of them are as much ignorant as the foolish commonman. The Lord can be known by the mercy of the Lord only and by no other means. But with all, the dealings of the Lord with His wives being based on pure transcendental love and devotion, they are all on the transcendental plane without any material contamination.

Thus end the Bhaktivedanta Purports of the First Canto Eleventh Chapter in the matter of "Lord Krishna's Entrance at Dwarka"

TWELFTH CHAPTER

Birth of Emperor Parikshit

Sri Soanaka Uvacha
Aswathwamna upasristena brahmasirna urutejasa
Uttaraya habo garbha ishena ajibitah punah.

Sri Sounaka Uvacha—the sage Sounaka said, Aswathwamnah—of Aswathwama (the son of Drona) Upasristena—by release of, Brahmasirsnah—the invincible weapon, Brahmastra, Urutejasa—by high temperature, Uttaraya—of Uttara (mother of Parikshit), Hato—being spoiled, Garvbha—womb, Ishena—by the Supreme Lord, Ajibitah—brought to life, Punah—again.

The sage Sounaka said, The womb of Uttara mother of Maharaj Parikshit was spoiled by the dreadful and invincible weapon known as Brahmastra which was released by Aswathwama; but Maharaj Parikshit was saved by the Supreme Lord.

The sages assembled in the forest of Naimisharanya enquired from Suta Goswami about the birth of Maharaj Parikshit but in course of the narration other topics like the release of Brahmastra by the son of Drona, his punishment by Arjuna, Queen Kuntidevi's prayers thereafter, the Pandavas' visit to the place where Bhismadeva was lying, his prayers and thereafter the Lord's departure for Dwarka, His arrival at Dwarka and residing with the sixteen thousands of queens etc. were all attractive narrations of the pastimes of the Lord. So long they were absorbed in the matter of hearing such descriptions, but now they wanted to turn to the original topic and thus the enquiry was made by Souna a Rishi. It begins again with the release of the Brahmastra weapon by Aswathwama.

Tasyajanma mahabuddheh karmani cha mahatmanah
Nidhanam cha yatha eva asit sapretya gatavanyatha.

Yasya—his (of Maharaj Parikshit), Janma—birth, Mahabuddheh—of the great intelligent, Karmani—activities, Cha—also, Mahatmanah—of the great devotee, Nidhanam—demise, Cha—also, Yatha—as it was, Eva—of course, Asit—happened, Sa—he, Pretya—destination after death, Gatavan—achieved, Yatha—as it were.

How in that womb, the great Emperor Parikshit, who was highly intelligent and a great devotee,—was born and how his death took place and what did he achieve after his death.

The King of Hastinapur (now Delhi) used to become the Emperor of the world and this was continued at least till the time of the son of Emperor Parikshit. Maharaj Parikshit was saved by the Lord in the womb of his mother and similarly he could be saved even from the untimely death due to the ill will of the son of a Brahmin. Because the age of Kali began to act just after the assumption of power by Maharaj Parikshit, the first sign of the misgivings, of the age of Kali, was exhibited in the matter of cursing a great intelligent and devotee King like Maharaj Parikshit. The King is the protector of the helpless citizens and their welfare peace and prosperity all depend on the powerful intelligent and devotee king like Maharaj Parikshit. Unfortunately by the instigation of the fallen age of Kali an unfortunate Brahmin's son was employed to condemn Maharaj Parikshit without any serious fault on the part of the King; and as such the King had to prepare himself for death within seven days. This unfortunate incidence in the history of the world will be ever remembered as to how a great King was killed by the unkind intrigue of the fallen son of a Brahmin. Maharaj Parikshit, is specially famous as one who is protected by Vishnu and when he was unduly cursed by a Brahmin's son, he could have invoked the mercy of the Lord to save him but he did not like it to do because he was a pure devotee. A pure devotee never asks the Lord for any undue favour. Maharaj Parikshit knew it that the curse of the Brahmin's son upon him was undue as every one knew it, but he did not like to counteract it because he knew also that the age of Kali had begun and the first symptom of the age namely degradation of the highly talented Brahmin community had thus begun. He did not like to interfere with the current of the time but he prepared himself for meeting the death very cheerfully and very properly. As fortunate he was, he got at least seven days time for preparing himself to meet death, and thus he properly utilised the time in the association of Sukdeva Goswami the great saint and devotee of the Lord.

Tad idam srotum ichhamo gaditum yadi manyase.
Bruhi nah sraddhadhanam yasya jnanam adat suka.

Tad—all, Idam—this, Srotum—to hear, Ichhamo—all willing, Gaditum—to narrate, Yadi—if, Manyase—you think, Bruhi—please speak, Nah—we, Sraddhadhanam—who are very much respectful, Yasya—whose, Jnanam—knowledge transcendental, Adat—delivered, Suka—Sri Sukdeva Goswami.

We are all very much respectful in the matter of hearing about him (Maharaj Parikshit) who was imparted knowledge transcendental by Sukadeva Goswami and as such if you please speak on the matter.

Sukadeva Goswami imparted knowledge transcendental to Maharaj Parikshit during the remaining seven days of his life and Maharaj Parikshit heard him properly just like an ardent student and the effect of such bonafide hearing

and chanting of Srimad Bhagwatam was equally shared by both the hearer and the chanter. Both of them were benefitted. Out of the nine different transcendental means of devotional service of the Lord prescribed in the Bhagawatam, either all of them or some of them or even one of them, all are equally beneficial if they are properly discharged. Maharaj Parikshit and Sukdeva Goswami both of them were serious performers of the first two important items namely the process of chanting and the process of hearing and therefore, both of them were successful in their laudable attempt. Transcendental realisation is attained by such serious hearing and chanting and not otherwise. There is a set of Spiritual Master(?) and disciple much advertised in this age of Kali and it is said about them that the master injected spiritual force up to the disciple by electrical current generated by the master and the disciple began to feel the shock actually so that he became unconscious; and the master was weeping for his becoming pauper on account of his exhausting the store of so called spiritual assets. Such bogus advertisement is going on in this age and the poor common man is becoming the victim of such illegitimate advertisement. We do not find such folk-tales in the matter of dealings of Sukdeva Goswami and his great disciple Maharaj Parikshit. The sage recited Srimad Bhagwatam in devotion and the great King heard him properly. The King did not feel any shock of electrical current from the master neither the disciple became unconscious while receiving knowledge from the master. One should not, therefore, become victim of these unauthorised advertisements by some bogus representative of Vedic(?) knowledge. The sages of the Naimisharanya were very much respectful in the matter of hearing about Maharaj Parikshit on account of his receiving knowledge from Sukadeva Goswami by means of ardent hearing. Ardent hearing from the bonafide master is the only way of receiving transcendental knowledge and there is no other medical performances or mysticism for miraculous effect. The process is simple and only the sincere party can achieve the desired result.

Sri Suta Uvacha:
Apipalat dharmarajah pitribat ranjayan prajah.
Nisprihah sarva kamebhyah krishnapadanusevaya.

Sri Suta Uvacha—Sri Suta Goswami said, Apipalat—administered prosperity, Dharmarajah—King Yudisthir, Pitribat—exactly like father, Ranjayan—pleasing, Prajah—all those who took birth, Nisprihah—without any personal ambition, Sarva—all, Kamebhyah—from sense gratification, Krishnapada—the lotus feet of the Lord Sri Krishna, Anusevaya—by dint of rendering continuous service.

Emperor Yudhisthir administered the prosperity of all who took birth during his reign, exactly like the father, without any personal ambition and being freed from all sorts of sense gratifications on account of continuous service unto the Lotus Feet of the Lord Shri Krishna.

As mentioned in our introduction (First Volume page 3) "there is need of the science of Krishna in the human society for all suffering humanity of the world and we would simply request the leading personalities of all nations to take some information of the science of Krishna for their own good, for the good of the society and for the good of all people of the world"—so it is confirmed herein by the example of Maharaj Yudhisthir the personality of goodness. In India the people hanker after Ramrajya because the Personality of Godhead was the ideal King and all other Kings or Emperors in India who controlled over the destiny of world administration for the prosperity of every living being who took birth on the earth. Herein the word 'Prajah' is significant. The etymological import of the word is that which is born. On the earth there are many species of life from the aquatics up to the perfect human being and all of them are known as 'Prajah'. Lord Brahma the creator of this particular universe is known as the Prajapati because He is the grand father of all who has taken birth. As such the Praja is used in a broader sense than it is now used. The King is meant for all living beings namely the aquatics, plants, trees, the reptiles, the birds, the animals and the man. Every one of them is a part and parcel of the Supreme Lord (Bg. 14.4) and the King being representative of the Supreme Lord, he is duty-bound to give proper protection to every one of them. It is not like the presidents and dictators of the demoralised system of administration where the lower animals are given no protection while the higher animals are given so called protection. But this is a great science which can be learnt only by one who has learnt the science of Krishna as already referred to above by us. By knowing the science of Krishna one can become the most perfect man of the world and without knowledge in this science one is spoiled of all his good qualifications and doctorate diplomas acquired by academic education. Maharaj Yudhisthir knew this science of Krishna very well as it is stated here that by continuous cultivation of the science or by the continuous devotional service of the Lord Krishna he acquired the qualification of administering the state just like the father of all living beings never mind what it is. The father is some times seemingly cruel to the son but that does not mean that the father has lost the qualification of becoming the father. A father is always a father because he has always the good of the sons at heart. The father wants that every one of his sons may become a better man than himself. Therefore, a King like a Maharaj Yudhisthir who is personality of goodness wanted that every one of

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the living being under his administration specially the human beings who have better and developed consciousness must become a devotee of Lord Krishna so that every one of them may become free from the trifles of material existence. His motto of administration was all good for the citizens but as personified goodness, he knew perfectly well what is actually good for them. He conducted the administration on that principle and not on the Rakshasi or demoniac principle of sense gratification. As ideal King he had no personal ambition and there was no place for sense gratification because his very sense at all times was engaged in the loving service of the Supreme Lord which includes the partial service to the living beings who form the parts and parcels of the complete whole. Those who are busy to render service to the parts and parcels, leaving aside the whole, they can serve only by spoiling of time and energy as one does it in the matter of watering the leaves of the tree without any care for the root. If water is poured on the root the leaves are enlivened perfectly and automatically; but if water is poured on the leaves only the whole energy is spoiled. Maharaj Yudhisthir, therefore, was constantly engaged in the service of the Lord and thus the parts and parcels of the Lord the living beings under his careful administration, were perfectly ministered with all comforts of this life and all progress for the next. That is the way of perfect management of state administration.

*Sampadah kratabo loka mahishi bhrataro mahi
Jambudwipa adhipatyam cha yasas cha tridivam gatam.*

Sampadah—opulence, Kratabo—sacrifices, Loka—future destination, Mahishi—the queens, Bhrataro—the brothers, Mahi—the earth, Jambudwipa—the globe or planet of our residence, Adhipatyam—sovereignty, Cha—also, Yasas—fame, Cha—and, Tridivam—celestial planets, Gatam—spread over.

Worldly possessions of Maharaj Yudhisthir, his sacrifices by which he would attain better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the earth planet and his fame etc. all informations reached even the celestial planets.

As only the rich and great man's name and fame is known all over the world similarly the name and fame of Maharaj Yudhisthir reached the planets on the higher space because of his good administration, worldly possessions, glory of his wife Droupadi, Strength of his brothers like Bhima and Arjuna and his solidarity of sovereign-power over the world, known as Jambudwipa. Here the "Loka" word is significant. There are different lokas or higher planets scattered all over the sky both material and spiritual where a person can reach by dint of his work in the present life as stated in the Bhagwat Geeta (Bg. 9.25) and no forceful entrance is allowed there to the tiny material scientists and engineers who have discovered vehicles to travel over a few thousands of miles in the outer space. That is not the way for reaching the better planets. One must qualify himself to enter into such happy planets by sacrifice and service. Those who are sinful in every step of life they can expect only to be degraded into animal life to suffer more and more the pangs of material existence and this is also stated in the Bhagwat Geeta (Bg. 16.19). Maharaj Yudhisthir's good sacrifices and qualifications were so much lofty and virtuous that even the residents of the higher celestial planets were already prepared to receive him as one of them.

*Kim te kamah surasparha mukundamanasa dwija.
Adhijahrur mudam rajhah kshudhitasya yathetare.*

Kim—what for, Te—all those. Kamah—objects of sense enjoyment, Suras—the denizens of heaven, Spriha—aspirations, Mukundamanaso—of one who is already Godminded, Dwija—on the Brahmins, Adhijahrur—could satisfy, Mudam—pleasure, Rajhah—of the king, Kshudhitasya—of the hungry, Yatha—as as, Itare—in other things.

Oh the Brahmins! the opulence of the king was so much enchanting that the denizens of the heaven did aspire after them. But because he was absorbed in the service of the Lord nothing could satisfy him except the Lord's service.

There are two things in the world which can satisfy the living beings. When one is materially engrossed he is satisfied only by sense-gratification but when one is liberated from the conditions of material modes he is satisfied only by rendering loving service for the satisfaction of the Lord. This means that the living being is constitutionally a Servitor and not one who is Served. Being illusioned by the conditions of the external energy, one falsely thinks himself as the Served one by the material opulence but actually he is not served; he is servant of the senses like lust, desire anger, avarice, pride, madness and intolerance. When one is in his proper senses by attainment of spiritual knowledge that he is not the master of the material world but he is only a servant of the senses, at that time he begs for the service of the Lord and thus becomes happy without being illusioned by so-called material happiness. Maharaj Yudhisthir was one of the liberated souls and therefore, for him there was no pleasure in the vast kingdom, good wife, obedient brothers, happy subjects and prosperous world. These things do automatically follow the footprints of a pure devotee even such devotee does not aspire after them. The

example set herein is exactly suitable. It is said that one who is hungry is never satisfied by any other thing.

The whole material world is full of hungry living beings. The hunger is not for good food, shelter, defence or sense gratification. The hunger is for spiritual atmosphere. Due to ignorance only they think that the world is not satisfied because there is not sufficient food, good shelter, good defence and good objects of sense gratification. This is called illusion. While the living being is hungry for spiritual satisfaction they are misrepresented by material hunger. But the foolish leaders cannot see it that even the people who are most sumptuously materially satisfied, are still hungry; and what is that poverty? This hunger is actually for spiritual food, spiritual shelter, spiritual defence and spiritual sense gratification. Such things can be obtained in the association of the Supreme Spirit Lord Sri Krishna and therefore, one who has got it cannot be any more attracted by the so called food, shelter, defence and sense gratification of the material world even they are aspired by the denizens of the heavenly planets. Therefore, in the Bhagwat Geeta it is said by the Lord (Bg. 8.16) that even in the topmost planet of the universe namely the Brahmaloaka where the duration of life is multiplied by millions of years of our calculation one cannot satisfy the hunger of a living being. Such hunger of the living being can only be satisfied when the living being is situated in immortality which is attained in the spiritual sky far far above the Brahmloka and in the association of the Lord Mukanda or the Lord Who awards upon His devotees the transcendental pleasure of liberation.

*Matri garvbha gato birah sa tada bhrigunandana.
Dadarsn purusham kamchit dahyamano astras tejasa.*

Matri—mother, Garvbha—womb, Gato—being situated there, Birah—the great fighter, Sa—child Parikshit, Tada—at that time, Bhrigunanuana—oh the son of Bhrigu, Dadarsa—could see, Purusham—the Supreme Lord, Kanchit—as somebody else, Dahyamano—while suffering being burnt by the temperature of Brahmastra, Astra—Brahmastra, Tejasa—temperature.

Oh the son of Bhrigu (Sounaka) while the child Parikshit the great fighter was lying down in the womb of his mother Uttara, and was suffering the burning heat from the Brahmastra (thrown by the Aswatthama) at that time he could observe the Supreme Lord as some body come.

Death means generally to remain in trance for seven months. A living being according to his own action is allowed to enter into the womb of a mother by the vehicle of father's semina and thus develops his desired body by the nursing mother beginning from the womb. This is the law of birth of the living being in specific body according to one's past actions. When he is awake from the trance, he feels the inconvenience of being packed up within the womb and thus wants to come out of it and sometimes fortunately prays to the Lord for such liberation. Maharaj Parikshit while thus in the womb of his mother, he was struck by the Brahmastra released by Aswatthama and he was feeling the burning temperature but because he was devotee of the Lord, the Lord at once appeared Himself within the womb by His all powerful energy and the child could see that somebody else had come to save him. Even in that helpless condition of being packed up in the womb of his mother, the child Parikshit was enduring the unbearable temperature of Brahmastra on account of his becoming a great fighter by nature. And for this reason the word 'birah' has been used.

*Angustha matram amalam sphurat purata moulinam.
Apibyam darsanam shyamam tadit vasasam achyutam.*

Angustha—by the measure of a thumb, Matram—only, Amalam—transcendental, Sphurat—blazing, Purata—gold, Moulinam—helmet, Apibyam—very beautiful, Darsanam—to look at, Shyamam—blackish, Tadit—lightening, Vasasam—clothing, Achyutam—the infallible (Lord).

That some body, just by the measure of a thumb but all transcendental, who had very beautiful blackish infallible body with dress of lightening yellow and putting on a helmet of blazing gold, was seen by the child.

*Srimad dirgha chaturbahum taptakanchana kundalam.
Kshatajaksham gadapanim atmanah sarvato disam
Paribharaman tam ulkabham bhramayantam gadam muhah.*

Srimad—enriched, Dirgha—prolonged, Chaturbhujan—four handed, Taptakanchana—molten gold, Kundalam—earrings, Kshatajaksham—eyes with redness of blood, Gadapanim—hands with club, Atmanah—own, Sarvato—all, Disam—around, Paribhra mantam—loitering, Ulkabham—like shooting stars, Bhramayantam—encircling, Gadam—the club, Muhuh—constantly.

He saw the Lord with enriched four hands, earrings of molten gold, eyes with redness of blood being furious and with club constantly encircling like the shooting star, loitering all around his person.

It is said in the Brahma Samhita (ch. V.) that the Supreme Lord Govinda by His one plenary portion enters into the halo of the universe and distributes himself as Paramatma or the supersoul not only within the heart of every living being, but also even within every atom of material elements. Thus He is all pervading by His inconceivable potency and as such the Lord entered also

the womb of Uttara to save His beloved devotee Maharaj Parikshit. In the Bhagwat Geeta (Bg. 9.13) the Lord has assured everyone that His devotees are never to be vanquished. No body can kill a devotee of the Lord, because he is protected by the Lord and no body can save a person whom the Lord desires to kill. The Lord is all powerful and therefore He can both save and kill as He likes. He became visible to His devotee Maharaj Parikshit even in that awkward position in the womb of his mother in the shape just suitable for his vision. The Lord can become bigger than thousands of universes and can become smaller than the atom at the same time. Merciful as He is, He becomes just suitable to the vision of the limited living being. He is unlimited means that He is not limited by any measurement of our calculation. He can become bigger than what we can think of and He can become smaller than what we can conceive. But in all circumstances He is the same all powerful. There is no difference between the Thumblike Vishnu in the womb of Uttara and the full fledged Narayana in the Vaikuntha Dhama the Kingdom of Godhead. He accepts the form of Archa Vighraha (worshipable Deity) just to accept service from His different incapable devotees. By the mercy of the Archa Vighraha the form of material elements, the devotees who are in the material world can easily approach the Lord although He is not conceivable by the material senses. The Archa Vighraha is therefore all spiritual Form of the Lord in order to be perceived by the material devotees but such Archa Vighraha of the Lord is never to be conceived as material. There is no difference of matter and spirit for the Lord, although there is gulf of difference between the two in the case of the conditioned living being. As for the Lord there is nothing except spiritual existence so also there is nothing except spiritual existence for the pure devotee of the Lord on his intimate relation with the Lord.

*Astratejah swagadaya niharam iva gopatih
Bidhamantam sannikarshe paryaikshata ityasou.*

Astratejah—radiation of the Brahmastra, Swagadaya—by means of His own club, Niharam—drops of dew, Iva—like, Gopati—the sun, Bidhamantam—act of vanishing, Sannikarshe—near by, Paryaikshata—observing, Ka—who, Ityasou—this body.

The Lord thus being engaged in the matter of vanishing the radiation of the Brahmastra just like the sun does act upon the drops of dew, He was observed by the child who thought it as to who was He.

*Bidhuyatad ameyatma bhagawan dharmagub bibhuh
Mishato dasmasasya tatraiva anatar dadhe harih.*

Bidhuya—having completely washed off, Tad that, Ameyatma—the all pervading super soul, Bhagawan—the Personality of Godhead, Dharmagub—the protector of righteousness, Bibhuh—the Supreme, Mishato—while observing, Dasamasasya—of the one who is dressed by all directions, Tatraiva—then and there, Antar—out of sight, Dadhe—become, Harih—the Lord.

The Supreme Lord Personality of Godhead supersoul of every one and the protector of the righteous, while thus being observed by him, became at once out of sight even though He is dressed by all directions and without being limited by time and space.

Child Parikshit was observing not a living being who is limited by time and space. This means that there is gulf of difference between the Lord and the individual living being. The Lord is mentioned herein as the Supreme Living Being without being limited by time and space. Every living being is limited by time and space. Even though a living being is qualitatively one with Lord, still quantitatively there is a great difference between the Supreme Soul and the common individual soul. In the Bhagwat Geeta both the living beings and the Supreme Being is said to be all pervading (yena sarvam idam tatam) still there is difference between these two kinds of all pervasiveness. A common living being or soul can be all pervading within his own limited space of body but the Supreme Living Being is all pervading in all space or all time. A common living being cannot extend its influence over another common living being by its all pervasiveness but the Supreme Super-Soul, the Personality of Godhead is unlimitedly potential to exert His influence over all place and all time and over all living beings. And because He is all pervasive without any limitation of time and space, He could appear Himself even within the womb of the mother of Child Parikshit. He is mentioned herein as the protector of the righteous. Any one who is a surrendered soul unto the Supreme, is righteous and he is protected by the Lord at all circumstances specifically. He is indirect protector of the unrighteous also by rectifying their sins through His external potency. The Lord is mentioned herein as the one who is dressed by the ten directions. This means dressed by the garments of the ten sides up and down, He is present every where and can appear and disappear at His will from everywhere and anywhere. His disappearance from the sight of the child Parikshit does not mean that he appeared on the spot from any other place. He was present there and even after His disappearance He was there although invisible to the eyes of the child. This material covering of the effulgent firmament is also something like womb of the mother nature, and we are all put into the womb by the Lord, the father of all living beings. As such He is

present everywhere even in this material womb of mother Durga (the goddess of fortress) and amongst those who are deserving can also see the Lord.

*Tatah Sarva guna udarke sanukula grahadaye.
Jane bansadharah pandor bhuyah panduriva ojasa.*

Tatah—thereupon, Sarva—all, Guna—good signs, Udarke—having gradually evolved, Sanukula—all favourable, Grahadaye—constellation of stellar influence, Jajne—took birth, Bansadharah—their apparent, Pandor—of the Pandu, Bhuyah—being, Panduriva—exactly like Pandu, Ojasa—by prowess.

Thereupon when all good signs of the constellation of stellar influence became gradually evolved the heir apparent of Pandu exactly like him in prowess took birth.

Astronomical calculation of stellar influence upon a born living being is not a supposition but it is a fact as confirmed here in the text of authoritative literature like Srimad Bhagwatam. Every living being is controlled by the laws of nature in every minute as much as a citizen is controlled by the influence of the state. Obligation of the state laws is grossly observed but the laws of material nature being very particularly subtle to our gross understanding, we cannot experience them very grossly. As stated in the Bhagwat Geeta (Bg. 3.9) that every action of life is producing another reaction at once which is another binding upon us and only those who are acting on behalf of Yajna (Vishnu) are not bound up by the reactions. Our actions are judged by the higher authorities the agents of the Lord and thus we are awarded body according to our own activities. The law of nature is so subtle that every part of our body is influenced by the respective stars and such a living being obtains his working body to fulfill his terms of imprisonment by the manipulation of such astronomical influence. A man's destiny is therefore ascertained by the birthtime constellation of stars and the factual horoscope is made by learned astrologer. It is a great science and misuse of a science does not mean its uselessness. Macaraj Parikshit or even the Personality of Godhead do appear at certain particular constellation of good stars and thus the influence is exerted upon the body thus born in auspicious moment. The most auspicious constellation of stars takes place during the appearance of the Lord on this material world and it is specifically called JAYANTI not to be abused for any other purposes. Maharaj Parikshit was not only a great Kshatriya Emperor but also a great devotee of the Lord. As such he cannot take his birth in any inauspicious moment. As proper place and time is selected to receive a respectable personage, so also to receive a personality like Maharaj Parikshit who is specially care-taken by the Supreme Lord, suitable moment when all good stars assembled together to exert their influence upon the king and thus he took his birth just to be known as the great hero of Srimad Bhagwatam. This suitable arrangement of astral influence is never a creation of man's will but it is the arrangement of the superior management of the agency of the Supreme Lord. Off course the arrangement is made according to the good or bad deeds of the living being. Herein lies the importance of pious and sinful acts performed by the living being. By pious acts only one can be allowed to get good wealth, good education and beautiful features of the material body. The Samaskaras of the school of Sanatan Dharma (man's eternal engagement) is highly suitable for creating an atmosphere of taking advantage of good stellar influence and therefore, Garbhadhan Samskaram or the first seedling purificatory process prescribed for the higher castes, is the beginning of all pious acts to receive good, pious and intelligent class of men in the human society. There is peace and prosperity in the world by good and sane population only and there is hell and disturbances only by unwanted insane populace of sex indulgence.

*Tasya pritamana raja viprair dhoumya kripadibhih.
Jatakam karayamasa vachayitwa cha mangalam.*

Tasya—his, Pritamana—satisfied, Raja—the King Yudhisthir, Viprair—by the learned Brahmins, Dhoumya—of the name, Kripa—of the name, Adibhih—and others also, Jatakam—one of the purificatory process performed just after the birth of the child, Karayamasa—got them performed, Vachayitwa—by recitation, Cha—also, Mangalam—auspice.

The King Yudhisthir who was very much satisfied by the birth of Maharaj Parikshit got performed the purificatory process of birth and recitation of auspicious hymns by the learned Brahmins headed by Dhoumya and Kripa.

There is need of good and intelligent class of Brahmins who are expert in the matter of performing the purificatory processes prescribed in the system of Varnashram Dharma. Unless such purificatory processes are performed, there is no possibility of good population and in the age of Kali the population all over the world is of the Sudra quality or lower than them for want of this purificatory process. It is not possible however to revive the Vedic process of purification in this age for want of proper facilities and good Brahmins: but there is the Pancharatric system also recommended for this age. The Panchratric system acts on the Sudra class of men supposed to be the population of the Kaliyuga and it is the prescribed purificatory process suitable to the age and time. Such purificatory process is allowed only in the

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matter of spiritual upliftment and not for any other purpose. Spiritual upliftment is never conditioned by higher or lower parentage.

After the Garbhahdan purificatory process there are certain other Samskaras like Simantanayanam, Sadhbhksanam etc. during the period of pregnancy and when the child is born the first purificatory process is Jatakam and this was performed duly by Maharaj Yudhisthir with the help of good and learned Brahmins like Dhomya the royal priest (see page 494) and Kripacharya who was not only a priest but also a great general. Both these learned and perfect priests assisted by other good Brahmins were employed by Maharaj Yudhisthir to perform the ceremony. Therefore all the Samskaras or purificatory processes are not mere formalities or social functions only, but they are all for practical purposes and can be successfully performed by expert Brahmins like Dhomya and Kripa. Such Brahmins are not only rare but also not available in this age; and therefore the Goswamins prefer the purificatory processes under Pancharatric formulas than the Vedic rites, for the purpose of spiritual upliftment in the fallen age.

Kripacharya is the son of the great Rishi known as Sardban born in the family of Goutma. The birth is said to be accidental. By chance the great Rishi Sardban met Janapadi a famous society girl of the heaven and the Rishi Sardban discharged semina in two parts. By one part immediately a male child and by the other part a female child were born as twins. The male child was later on known as Kripa and the female child was known as Kripi as brother and sister. Maharaj Santanu while engaged in chase in the jungle picked up the children in the forest and brought them up to the Brahminical status by proper purificatory process. Kripacharya later on became a great general like Dronacharya and his sister was married with Dronacharya. Kripacharya later on took part in the battle of Kurukshetra and joined the party of Duryodhana. Kripacharya helped the killing of Abhimanyu the father of Maharaj Parikshit but still he was held in esteem by the family of the Pandavas on account of his becoming a great Brahmin as good as Dronacharya. While the Pandavas were sent to the forest after being defeated in the gambling game with Duryodhana, Dhritarastra entrusted the Pandavas with Kripacharya for guidance. After the end of the battle Kripacharya again became the member of the royal assembly and he was called during the birth of Maharaj Parikshit for recitation of auspicious Vedic hymns to make the ceremony successful. Maharaj Yudhisthir also while quitting palace for the great departure to the Himalayas, entrusted Kripacharya with Maharaj Parikshit as his disciple and he left home satisfied on account of Kripacharya taking charge of the King Maharaj Parikshit. The great administrators, kings and emperors were always under the guidance of learned Brahmins like Kripacharya and thus were able to act properly in the discharge of political responsibilities.

*Hiranyam gam mahim graman hasti aswan nripatir varan
Pradat Swannam cha viprebhyoh Prajatirthe sa tirthabit.*

Hiranyam—gold, Gam—cow, Mahim—land, Graman—villages, Aswan—horses. Hasti—elephants. Nripatir—the King, Varan—rewards, Pradat—gave in charity, Swannamcha—good food grains, Viprebhyoh—unto the Brahmins, Prajatirthe—on the occasion of giving in charity on the birthday of a son, Sa—he, Tirthabit—one who knows how, when and where charity is to be given.

Thus on the occasion of giving in charity to the Brahmins on account of birth of a son, the King who knew it how, where and when charity is to be given, gave in charity to the Brahmins, gold, land, villages, elephants, horses, and good food grains.

Only the Brahmins and Sannyasins are authorised to accept charity from the householders. In all the different occasions of Sanskaras specially during the time of birth, marriage and death, wealth is distributed to the Brahmins because the Brahmins would have been giving the highest quality of service in the matter of the prime necessity of the human kind. The charity was substantial in the shape of gold, land, villages, horses, elephants and food grains with other materials for cooking complete foodstuff. The Brahmins were not, therefore, poor in the actual sense of the term. On the contrary because they possessed gold, land, villages, horses, elephants and sufficient grains so they had nothing to earn for themselves. They would simply devote themselves in the matter of well being of the entire society.

The word Tirthabit is significant because the king knew it well where and when charity has to be given. Charity is never unproductive neither it is blind. In the Shastras charity was offered to persons who deserve to accept charity in terms of spiritual enlightenment. The so-called Daridra-Narayan a misconception of the Supreme Lord by unauthorised persons, is never to be found in the Shastras, as the objective of charity. Neither a wretched poor man is able to receive much munificent charities like horses, elephants, land and villages. The conclusion is that the intelligent class of men in the society or the Brahmins speciafically engaged in the service of the Lord,—were properly maintained without any anxiety for the needs of the body and the king and other householders would have gladly looked after their all sorts of comforts.

It is enjoined in the Shastras that so long the child is joined with the mother by the navel pipe, the child is considered to be one body with the mother but

as soon as the pipe is cut off and the child is separated from the mother, the purificatory process of Jatakam is performed. The administrative demigods and past forefathers of the family come to see a newly born child and such occasion is specifically accepted as the proper time for distributing wealth to the right persons productively in the matter of spiritual advancement of the society.

*Tam uchur brahmanas tusta rajanam prasrayanwitam.
Esha hi asmin prajatantou purunam pouravarshavah.*

Tam—unto him, Uchur—addressed, Brahmanas—the learned brahmin, Tusta—very much satisfied, Rajanam—unto the king, Prasrayanwitam—very much obliging, Esha—this, Hi—certainly, Asmin—in the chain of, Prajatantou—descendental line, Purunam—of the purus, Pouravarshava—the chief amongst Purus.

The learned brahmins, who were very much satisfied with the charities of the king, addressed the king as the chief amongst the purus and informed him to say "this son in the chain of descendental line of the purus."

*Daivena apratighatena sukle samstham upeyushi.
Rato ba anugraharthaya vishnuna prabhavishnuna.*

Daivena—by supernatural power, Apratighatena—by what is irresistible, Sukle—unto the pure, Samstham—destruction, Upeyushi—having been enforced, Rato—restored, Ba—for you, Anugraharthaya—for the sake of obliging, Vishnuna—by the all pervasive Lord, Prabhavishnuna—by the all powerful.

This spotless son is restored by the all powerful and all pervasive Lord Vishnu (the Personality of Godhead) for the sake of obliging you, when he was enforced to destruction by the irresistible super natural weapon.

The child Parikshit was saved by the all powerful and all pervasive Vishnu (Lord Krishna) for two reasons. The first reason is that the child in the womb of his mother was as spotless as whiteness on account of his becoming a pure devotee of the Lord. The second reason is that the child who was the only surviving male descendant in the chain of descendental line of Puru the pious forefather of the virtuous king Maharaj Yudhisthir. The Lord wants to continue the line of pious kings to rule over the earth as His representatives for actual progress of peaceful and prosperous life. After the battle of Kurukshetra, even upto the next generation of Maharaj Yudhisthir was annihilated and there were none who could generate another son in the great royal family. Maharaj Parikshit the son of Abhimanyu was the only surviving heir apparent in the family and by the irresistible supernatural Brahmastra weapon of Aswatthama, he was enforced to be annihilated. Lord Krishna is described herein as Vishnu and this is also significant. Lord Krishna the original Personality of Godhead does the work of protection and annihilation in His capacity as Vishnu. Lord Vishnu is the plenary expansion of Lord Krishna and the all pervasive activities of the Lord is executed by Him by His Vishnu feature. Child Parikshit is described here as the spotless white because he is unalloyed devotee of the Lord. Such unalloyed devotees of the Lord appear on the earth just to execute the mission of the Lord. The Lord desires that the conditioned souls hovering over the material creation, may be reclaimed back to home back to Godhead and thus He helps them by preparing the transcendental literatures like the Vedas, by sending missionaries of saints and sages and by deputing His representatives as the spiritual master. Such transcendental literatures, missionaries and representatives of the Lord are spotless white because the contamination of material qualities cannot even touch them. They are always protected by the Lord when they are attempted to be annihilated. Such foolish endeavour is exhibited by the gross materialists. The Brahmastra which was released by Aswatthama upon the Child Parikshit, was certainly supernaturally powerful and nothing of the material world could resist its force of penetration; but the all powerful Lord Who is present every where within and without, could counteract it by His all powerful potency just to save a bonafide servant of the Lord and descendant of another devotee Maharaj Yudhisthir who was always obliged by the Lord by His causeless mercy.

*Tasmat namna vishnurata iti loke bhavishyati
Na sandeha mahabhaga mahabhagawata mahan.*

Tasmat—therefore, Namna—by the name, Vishnurata—protected by Vishnu the Personality of Godhead, Iti—thus, Loke—in all the planets, Bhavishyati—shall become well known, Na—no, Sandeha—doubts, Mahabhaga—the greatest fortunate, Mahabhagawata—the first grade devotee of the Lord, Mahan—qualified by all good qualities.

"For this reason this child will be well known in the world as one who is protected by the Personality of Godhead and as such there is no doubt about it oh the greatest fortunate, that this child will become a first-grade devotee and qualified with all good qualities".

The Lord gives protection to all living beings because He is the Supreme Leader of them. The vedic hymns confirm it that Lord is the Supreme Person amongst all personalities of the living beings. The difference between the two living beings is that the One the Personality of Godhead provides all other

living beings and by knowing Him only one can achieve eternal peace (Katha Upanishad). Such protection is given by His different potencies to different grades of living beings. But so far his unalloyed devotees are concerned He gives the protection personally. Therefore, Maharaj Parikshit is protected from the very beginning of his appearance in the womb of his mother. And because he is specially given protection by the Lord, the indication must be concluded that the child would be a first grade devotee of the Lord with all good qualities. There are three grades of devotees namely the Mahabhagwata, Madhyamadhikari and the Kanisthadhikari. Those who go to the temples of the Lord and offer worshipful respect to the deity without any sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord,—are called materialistic devotees or Kanisthadhikari or the third grade devotees. Secondly the devotees who have developed genuine service mentality for the Lord and thus make friendship with similar devotees only, show favour to the neophytes and avoids the atheists—are called the second-grade devotees; but those who see everything in the Lord or everything of the Lord and also sees in everything an eternal relation of the Lord so that there is nothing within his purview of sight except the Lord,—are called the Mahabhagwatas or the first grade devotee of the Lord. Such first grade devotee of the Lord is perfect in all respect. A devotee who may be either of the above mentioned grades, is automatically qualified by all good qualities and as such the Mahabhagwata devotee like Maharaj Parikshit is certainly perfect in all respect. And because Maharaj Parikshit took his birth in the family of Maharaj Yudhisthir, he is addressed herein as the Mahabhaga or the greatest of the fortunates. The family in which a Mahabhagwata takes his birth, is fortunate because on account of the birth of a first grade-devotee, the members of the family past present and future upto 100 generations, become liberated by the Grace of the Lord in respect of His beloved devotee. Therefore, the highest benefit is done by one to his family simply by becoming an unalloyed devotee of the Lord-

Sri Raja Uvacha.

*Api esha banshan rajarshin punyslokan mahatmanah
Anurvaritaswid yasasa sadhuvadena sattamah.*

Sri Raja—the all good king (Maharaj Yudhisthir), Uvacha—said, Api—whether, Esha—this, Banshan—family, Rajarshin—of saintly kings, Punyaslokan—pious by the very name, Mahatmanan—all great souls, Anurvarita—follower, Swid—will it be, Yasasa—by achievements, Sadhuvadena by glorification, Sattamah—oh the great souls.

The all good King enquired, "Oh the great souls, will he become as saintly a king, pious by the very name and famous and glorified by achievements, as those who appeared in this great royal family?"

The forefathers of King Yudhisthir were all great saintly kings pious by the very name and glorified by their great achievements. They were all saints on the Royal Throne. And, therefore, all the members of the state were happy, pious, well behaved, prosperous, and spiritually enlightened. Under strict guidance of the great souls and spiritual injunctions such great saintly Kings were trained up and as results of that, the kingdom was full of saintly persons and a happy land of spiritual life. Maharaj Yudhisthir was himself a prototype of his ancestors and he desired that the next King after him shall also become exactly his great forefathers. He was happy to learn from the learned Brahmins by astrological calculations mentioned above,—that the child is born a first-grade devotee of the Lord and to be more confident he wants to know whether the child was going to follow the footprints of the great forefathers. That is the way of monarchical state. The reigning king should be pious, chivalrous, devotee of the Lord, fear personified for the upstarts and must leave an heir apparent equally qualified to rule over the innocent citizens. In the modern set up of democratic states, the people themselves are fallen to the qualities of the Sudras or less than them, and the Government is run by their representative without any scriptural mode of administrative education. As such the whole atmosphere is surcharged with Sudra quality manifested by lust and avarice. Such administrators quarrel every day between themselves: The cabinet of ministers change often on party and group selfishness. Every one wants to exploit the state resources till he dies. No body retires from political life unless they are forced to do so. How such low grade man can do any good to the people. The result is corruption, intrigue and hypocrisy. They should learn from the Srimad Bhagwatam how ideals the administrators—must be before they can be given over the charge of different posts.

Sri Brahmanah Uchuh.

*Partha prajavita sakshat ikshakuriva manavah.
Brahmanya satyasandhyascha ramo dasrathir yatha.*

Sri Brahmanah—the good soul Brahmins, Uchuh—said, Partha—oh the son of Pritha (Kunti) Praja—those who are born, Avita—maintainer, Sakshat—directly, Ikshakuriva—exactly like king Ikshaku, Manavah—son of Manu, Brahmanya—followers and respectful to the Brahmins, Satyasandas—truthful by promise, Cha—also, Rama—the Personality of Godhead Rama, Dasarathir—the son of Maharaj Dasarath, Yatha—like him.

The learned Brahmins said, "Oh the son of Pritha this child shall be exactly like the King Ikshaku son of Manu in the matter of maintaining all those who are born in the matter of following the Brahminical principles specially to be true to one's promise, he shall be exactly like Rama the Personality of Godhead, the son of Maharaj Dasarath".

"Praja" means the living being who has taken its birth in the material world. Actually the living being has no birth, no death but on account of his separation from the service of the Lord and due to his desire to Lord it over the material nature, he is offered a suitable body to satisfy his material desires. In doing so one becomes conditioned by the laws of material nature and the material body is changed in terms of his own work. The living entity thus transmigrates from one body to another in 84 lakhs species of life. But due to its becoming the parts and parcel of the Lord they are not only maintained with all necessities of life by the Lord, but also they are protected by the Lord and His representatives the saintly kings. These saintly kings would give protection to all the Prajas or living beings to live and to fulfill their terms of imprisonment. Maharaj Parikshit, was actually an ideal saintly king because while touring over his kingdom he happened to see that a poor cow was being attempted to be killed by the personified Kali and he at once took him to task as a murderer. This means even the animals were given protection of life by the saintly administrators not from any sentimental point of view but from the fact of right of living for those who have taken their birth in the world. All the saintly kings beginning from the King of the Sun globe, down to the king of the earth all are so inclined by the influence of the Vedic literatures. The Vedic literatures are taught in other higher planets also as we have reference in the Bhagwat Geeta (Bg. 4.1) about the teachings to the Sun (Vivaswan) by the Lord and such lessons are transferred by disciplic succession as it was done by the Sun-god to his son Manu and from Manu to Maharaj Ikshaku. There are fourteen Manus in one day of Brahma (see page 163 1st Vol.) and the Manu referred to herein is the seventh Manu who is one of the Prajapatis (those who create progeny) and he is the son of the Sun-god. He is known as the Vivaswata Manu. He had ten sons and Maharaj Ikshaku is one of them. Maharaj Ikshaku also learnt the Bhaktiyoga as taught in the Bhagwat Geeta from his father Manu who got it from his father the Sun-god. Later on the teaching of the Bhagwat Geeta came down by disciplic succession from Maharaj Ikshaku but in course of time the chain got broken by unscrupulous persons and therefore, again it had to be taught to Arjuna in the battle field of Kurukshetra. So all the Vedic literatures are current from the very beginning of creation of the material world and thus the Vedic literatures are known as Apourasheya (not made by man). The Vedic knowledge was spoken by the Lord and first heard by Brahma the first created living being with in the universe.

Maharaj Ikshaku:—One of the sons of Vivaswata Manu. He had one hundred sons. He prohibited meat eating. His son Sasad became the next King after his death.

Manu:—The Manu mentioned in this verse as the father of Ikshaku is the seventh Manu of the name Vaivaswata Manu the son of Sun-god Vivaswan whom Lord Krishna instructed the teachings of Bhagwat Geeta prior to His teaching the same to Arjuna. The mankind is the descendant of Manu and there is a symmetry between Manu and the man. This Vaivaswata Manu had ten sons of the name Bena, Dhrishnu, Nariswanta, Nabhag, Ikshaku, Karush, Saryati, Ila, Prisaghra, Nabhagarista. The Lord's incarnation Matsya (the gigantic fish) was advented during the beginning of Vaivaswata Manu's reign (see page 173/Vol.1) He learnt the principles of Bhagwat Geeta from his father Vivaswan the sun-god and he re-instructed the same to his son Maharaj Ikshaku. In the beginning of the Treta yuga the sun-god instructed devotional service to his son Manu and Manu in his turn instructed the same to his Ikshaku for welfare of the whole human society.

Lord Rama:—The Supreme Personality of Godhead incarnated Himself as Sri Rama accepting the sonhood of His pure devotee Maharaj Dasarath the King of Ayodhya. Lord Rama descended along with His plenary-portions and all of them appeared as His younger brothers. In the month of Chaitra on the 9th day of growing moon in the Treta Yuga the Lord appeared, as usual, to establish the principles of religion and to annihilate the disturbing elements. When He was just a young boy, He helped the great sage Viswamitra by killing Subahu and striking Marichi the she demon who were disturbing the sages in their daily discharge of duties. The Brahmins and the Kshatriyas are meant for cooperation for welfare of the mass of people. The Brahmins who were all sages do endeavour to enlighten the people of the world by perfect knowledge and the Kshatriyas are meant for their protection Lord Rama Chandra is the ideal king for maintaining and protecting the highest culture of humanity known as Brahmanya Dharma. The Lord is specifically the protector of the cows and the Brahmins and by doing so He enhances the prosperity of the world. He rewarded the administrative demigods by effective weapons for conquering over the demons through the agency of Viswamitra. He was present in the bow-sacrifice of King Janaka and by breaking the invincible bow of Shiva, He married Sita Devi daughter of Maharaj Janaka.

After His marriage He accepted exile in the forest for fourteen years by the order of His father Maharaj Dasarath. To help the administration of the

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demigods He killed fourteen thousands of demons and by the intrigues of the demons His wife Sita Devi was kidnapped by Ravana. He made friendship with Sugriva who was helped by the Lord for killing Vali brother of Sugriva. By the help of Lord Rama, Sugriva became the king of the Vanars (a race of gorillas) He built a floating bridge of stones on the Indian ocean and reached Lanka the kingdom of Ravana who kidnapped Sita. Later on Ravana was killed by Him and Ravana's brother Bibhisana was installed on the throne of Lanka. Vibhisana was one of the brothers of Ravana a demon but Lord Rama made him immortal by His blessings. On the expiry of fourteen years and settling up the affairs at Lanka, He came back to His kingdom Ayodhya by flower plane. He instructed His brother Satrugana to attack Labanasura who reigned at Mathura and the demon was killed. He performed ten Aswamedha sacrifices and later on He disappeared while taking bath in the Sarayu river. The great Ramayana Epic is the history of Lord Rama's activities in the world and the authoritative Ramayana is made by the great poet Valmi i.

*Esha data saranyas cha yatha hi ushinarah sivih.
Yaso vitanita swanam douswantiriva yajwanam.*

Esha—this child, Data—donor in charity, Saranyas—protector of the surrendered, Cha—and, Hi—certainly, Ushinarah—the country of the name, Sivih—of the name, Yaso—fame, Vitanita—disseminator, Swanam—of the kinsmen, Douswantiriva—like Bharata the son of Duswanta, Yajwanam—of those who have performed many sacrifices.

This child will be munificent donor of charity and protector of the surrendered, like the famous King Sivih of the Ushinar country and will expand the name and fame of his family like Bharata the son of Maharaj Duswanta.

A king becomes famous by his acts of charity, performances of yajnas protecting the surrendered and similar other acts. A kshatriya king becomes proud to give protection to the surrendered souls. This attitude of a King is called Iswarabhava or factual powerful to give protection in righteous cause. In the Bhagwat Geeta the Lord instructs living beings to surrender unto Him and He promises all protection. The Lord is all powerful and true to His word and therefore never failing to give protection to His different devotees. The king being representative of the Lord, he must possess this attitude of the Lord to give protection to the surrendered soul at all risk. Maharaj Sivih the King of Ushinara, was an intimate friend of Maharaj Yayati who was able to reach the heavenly planets along with Maharaj Sivih. Maharaj Sivih was aware of the heavenly planet where he was to be transferred after his death and the description of such heavenly planet is given in the Mahabharata (Adi. 96.6-9) Maharaj Sivih was so much charitably disposed that he wanted to give over his acquired position in the heavenly kingdom to Yayati but he did not accept it. He went to the heavenly planet along with great Rishis like Astak and others. On enquiry from the Rishis Yayati gave an account of Sivih's pious acts when all of them were on the path to heaven. He has become member of the Assembly of Yamaraj who has become his worshipful deity. As confirmed in the Bhagwat Geeta that the worshiper of the demigods goes to the planets of the demigods (Yanti devabrata devan) so Maharaj Sivih has become an associate of the great Vaishnava authority Yamaraj in that particular planet. While he was on the earth he became very famous as the protector of the surrendered soul as also the donor of charities. The King of heaven took the shape of a pigeon hunterbird (eagle) and Agni the fire-god took the shape of a pigeon. Such pigeon while being chased by the eagle took shelter on the lap of Maharaj Sivih and the—hunter eagle wanted back the pigeon from the King. The King wanted to give it some other meat for eating and requested the bird not to kill the pigeon. The hunter bird refused to accept the king's offer; but it was settled later on that the hunter bird would accept flesh from the body of the king of the pigeon's equivalent weight. The king began to cut flesh from his body to weigh in the balance equivalent to the weight of the pigeon but the mystic pigeon remained heavier always. The king then put himself on the balance to equate with the pigeon and the demigods were pleased with him. The king of heaven and the fire-god both disclosed their identity and the king was blessed by them. Devarshi Narada also glorified Maharaj Sivih for his great achievements specifically in charity and giving protection. Maharaj Sivih sacrificed his own son for the satisfaction Brahmin. He never allowed flesh eating in his kingdom by the human being. And thus child Parikshit was to become a second Sivih in the matter of charity and giving protection.

Douswanti Bharata: There are many Bharatas in the history of which Bharat the brother of Lord Rama, Bharat the son of King Rishava and the Bharat son of Maharaj Duswanta, are very famous and all these Bharatas are historically known to the universe. This earth planet is known as Bharata or Bharatvarsha on account of King Bharata the son of Rishava but according to some this land is known as Bharata on account of the regin of the son of Duswanta. So far we are convinced this land's name Bharatvarsha was established from the regin of Bharata the son of King Rishava. Before him the land was known as Ilavitarsha but just after the coronation of Bharata the son of Rishava this land is famous as Bharatvarsha.

But inspite of all these the Bharata son of Maharaj Duswanta was not less important. He is the son of the famous beauty Shakuntala by Maharaj

Duswanta. Maharaj Duswanta fell in love with Shakuntala in the forest and Bharat was impregnated. After that Maharaj forgot his wife Shakuntala by the curse of Kanwamuni and the child Bharata was brought up in the forest by his mother. Even in his child-hood he was so powerful that he challenged the lions and elephants in the forest and would fight with them as little children play with cats and dogs. On account of the boy's becoming too much strong more than the so-called modern Tarjan, the Rishis in the forest would call him by the name 'Sarvadaman' or one who is able to control over every one. Full description of Maharaj Bharat is given in the Mahabharata Adi Parva. The Pandavas or the Kurus are sometime addressed as the Bharata on account of being born in the dynasty of famous Maharaj Bharat the son of King Duswanta.

*Dhanwinam agranih esha tulyas cha arjunayor dwayoh
Hutasha iva durdharsa samudra iva dustarah*

Dhanwinam—of the great bowmen, Agranih—the foreman, Esha—this child, Tulyas—equally good, Cha—and, Arjunayor—of the Arjuna, Dwayor—of the two, Hutasha—fire, Iva—like, Durdharsa—irresistible, Samudra—ocean, Iva—like, Dustarah—unsurpassable.

Amongst the great bowmen this child will be as foreman like the Arjuna. He will be as irresistible as the fire and as unsurpassable as the ocean.

In the history there are two Arjuna. One is Karta Viryarjun the king of Haihya and the other is the grand-father of the child. Both the Arjuna are famous for their bowmanship and the child Parikshit is fore told to be equal with both of them particularly in the matter of fighting. A short description of the Arjuna is given below:—

Pandava Arjuna:—The great hero of the Bhagwat Geeta. He is the Kshetrajna son of Maharaj Pandu. Queen Kunti could call for any one of the demi-gods and as such she called Indra and Arjuna is born by him. Arjuna is therefore plenary part of the heavenly king Indra. He was born in the month of Phalgun (Feb.-March) and, therefore, he is also called Phalguni. When he appeared as the son of Kunti, his future greatness was proclaimed by air messages and all the important personalities from different parts of the universe such as the demigods, the gandharvas, the adityas (from the sun globe) the rudras, the basus, the nagas and different Rishis (sages) of importance. The Apsaras or the society girls of heaven also attended the ceremony and they pleased everyone by their heavenly dances and songs. Vasudeva the father of Lord Krishna and the maternal uncle of Arjuna sent his priest representative Kasyapa (see page 501) to purify Arjuna by all the prescribed Sanskaras or reformatory processes. His sanskara of fixing up the name was performed in the presence of the Rishis residents of Satasinga. He married four wives such as Droupadi, Subhadra, Chitrangada and Ulupi from whom he got four sons of the names Sutakirti, Abhimanyu, Bavrubahan and Iravan respectively.

During his student life he was entrusted to study under the great professor Dronacharya along with other Pandavas and the Kurus. But he excelled every one by his studious intensity and Dronacharya was specially attracted by his disciplinary affection. Dronacharya accepted him as the first grade scholar and loved heartily to bestow upon him all blessings of military science. He was so ardent a student that he used to practise bowmanship even at night and for all these reasons Professor Dronacharya determined to make him the topmost Bowman of the world. He passed very brilliantly in the examination of piercing the target and Dronacharya was too much pleased. Royal families at Manipur and Tripura are descendants of Bavrubahan. He saved Dronacharya from the attack of a crocodile and the Acharya being pleased with him rewarded him with a weapon of the name Brahmastra. Maharaja Drupad was enmical with Dronacharya and thus when he attacked the Acharya, Arjuna got him arrested and brought him before. He besieged a city of the name 'Ahichhatra' belonging to Maharaj Drupad and after taking it over he gave it to Dronacharya. The confidential treatment of the weapon Brahmastra being explained to Arjuna, Dronacharya got it promised by Arjuna that he would use the weapon if necessary when he (Dronacharya) personally became an enemy of Arjuna. By this the Acharya forecasted the future battle of Kurukshetra where Dronacharya was on the opposite party. Maharaj Drupad although he was defeated by Arjuna on behalf of his professor Dronacharya, he decided to hand over his daughter Droupadi to this young combatant but he was disappointed when he heard the false news of Arjun's death in the fire of lac-house intrigued by Duryodhana. He therefore arranged for Droupadi's personal selection of a groom who could pierce the eye of a fish hanging on the ceiling. This trick was specially made because except Arjuna no body could do that difficult adventure and he was successful in his desire to hand over his equally worthy daughter to Arjuna and his brothers were at that time living incognito under agreement with Duryodhana and Arjuna and his brothers attended the meeting of Droupadi's selection in the dress of Brahmins. When all the Kshatriya Kings assembled there saw it that a poor Brahmin has been garlanded by Droupadi as her Lord, Sri Krishna disclosed his identity to Valarama.

He met Ulupi at Haridwar and he was attracted by the girl belonging to Nagaloka and thus Iravan was born. Similarly he met Chitrangada a daughter

of the king of Manipur and thus Bavrubahan was born. Lord Sri Krishna made a plan to help Arjuna in the matter of kidnapping Subhadra sister of Sri Krishna because Valadeva was inclined to hand over her to Duryodhona. Yudhisthir also agreed with Sri Krishna and thus Subhadra was taken by force by Arjuna and then married with him. Subhadra's son is Abhimunyu the father of Parikshit Maharaj the posthumous child. He satisfied the fire-god by setting fire in the Khandav forest and thus the fire-god gave him one weapon. Indra was angry when fire was set in the Khandava forest and thus Indra assisted by all other demigods began fighting with Arjuna for his great challenge. They were defeated by Arjun and Indradeva returned to his heavenly kingdom. Arjuna also promised all protection to one Mayasura and the latter presented him one valuable conchshell celebrated as Devadatta. Similarly he received many other valuable weapons from Indradeva when he was satisfied to see his chivalry.

When Maharaj Yudhisthira was disappointed in the matter of defeating the King of Magadh Jarasandha, it is Arjuna only who gave King Yudhisthira all kinds of assurances and thus Arjuna, Bhima and Lord Krishna started for Magadh for killing Jarasandha. When he went out for bringing all other kings of the world under the subjection of the Pandavas as it is usual after the coronation of every emperor, he conquered over the country called by the name Kelinda and brought in subjugation the king Bhagdutt. Then he travelled over the countries like Antagiri, Ulukpur, Modapur etc and brought under subjugation all the relative rulers.

Sometimes he underwent a severe type of penances and later on he was rewarded by Indradeva. Lord Shiva also wanted to try the strength of Arjuna and in the form of an aborigin Lord Shiva met him and there was great fight between the two and at last Lord Shiva was satisfied with him and disclosed His identity. Arjuna prayed for the Lord in all humbleness and the Lord being pleased upon him presented the Pasupat weapon to him. He acquired many other important weapons from different demigods such as he received Dandastra from Yamaraj, he received Pasastra from Varuna, and he received Antardhan Astra from Kuvera the treasurer of the heavenly kingdom. Indra desired him to come to the heavenly kingdom and he wished to visit the place to the Indraloka planet beyond the moon planet. In that planet he was cordially received by the local residents and he was accorded reception in the heavenly parliament of Indradeva. Then he met Indradeva who not only presented him with his Vajra weapon but also he taught him military and musical science of upper grade used in the heavenly planet. In one sense Indra is the real father of Arjuna and therefore indirectly he wanted to entertain Arjuna by the famous society girl of heaven Urvashi the celebrated beauty. As lusty are the society girls of heaven, Urvashi was too much lustful to contact Arjuna the strongest human being and she met him at his room and expressed her own wishful desire. But Arjuna sustained his unimpeachable character by closing his eyes before the Urvashi and addressed her as the mother of the Puru dynasty and placed her on the category of his Mothers Kunti and Madri and Sachidevi wife of Indradeva. Disappointed Urvashi cursed Arjuna and returned from the place. In the heavenly planet he also met the great celebrated ascetic Lomasha and prayed to him for protection of Maharaj Yudhisthira,

When his enemical cousin brother Duryodhona was under the clutches of the Gandharvas, he wanted to save him and requested the Gandharvas to release Duryodhona but the Gandharvas refused and thus he fought with them and got Duryodhona released. When all the Pandava lived incognito, he presented himself in the court of King Virata as an eunuch and was employed as the musical teacher of Uttara, his future daughter in law, and was known in Virata court as the Brihannala. This Brihannala fought on behalf of Uttara the son of King Virata and thus defeated the Kurus in the fight incognito. His secret weapons were safely kept in the custody of Soma Tree and he ordered Uttara to get them back. His identity and his brothers identity were later on disclosed to Uttara. Dronacharya was informed about Arjuna's presence in the fight of the Kurus and the Viratas and later on in the battlefield of Kurukshetra he killed many great generals like Karna and others. After the battle of Kurukshetra he punished Aswatthama who killed all the five sons of Droupadi and then all the brothers went to Bhismadeva.

It is due to Arjuna only that the great philosophical discourses of the Bhagvat Geeta was again spoken by the Lord before him in the battle field of Kurukshetra. His wonderful acts in the battle field of Kurukshetra are vividly described in the Mahabharata. Arjuna was however defeated by his son Bavrubahan at Manipur and fell unconscious when Ulupi saved him. After disappearance of Lord Krishna the message was brought by him to Maharaj Yudhisthira. Again he visited Dwarka and all the widow wives of Lord Krishna lamented before him. He took them all in the presence of Vasudeva and pacified all of them. Later on when Vasudeva passed away he performed his funeral ceremony in the absence of Krishna. While Arjuna was taking all the wives of Krishna to Indraprastha he was attacked on the way and he could not protect the ladies at his custody. At last advised by Vyasdeva all the brothers went for Mahaprasthan and on the way by the request of his brother he gave up all the important weapons as useless and dropped them all in the water.

*Mrigendra iva vikranto nesavya himaban iva.
Titikshu vasudhe basou sahisnu pitarou iva.*

Mrigendra—the lion, Iva—like, Vikranto—powerful, Nesavya—worthy of taking shelter, Himaban—the Himalaya mountains, Iva—like, Titikshu—forbearance, Vasudhe—like the earth, Asou—the child, Sahisnu—tolerant, Pitarou—parents, Iva—like.

This child will be as strong as the lion and worthy of being shelter like the Himalaya mountains. He will be forbearing like the earth and tolerant like the parents.

It is compared with the lion when one is very strong in chasing an enemy. They say a lamb at home a lion in the chase. The lion never fails in the chase of an animal similarly the head of the state should be never failing in the matter of chasing an enemy. Himalaya mountains are famous for richness in everything. There are innumerable caves to live in, numberless tress of good fruits to eat on, good springs to drink water and profuse drugs and minerals for curing diseases. Any man who is not materially prosperous can take shelter of this great mountain and he will be provided with everything that he may require. Both the materialistic and the spiritualist can take advantage of the great shelter of the Himalayan Hills. On the surface of the earth there are so many disturbances by the inhabitants. In the modern age the people have begun to blow atomic weapons on the surface of the earth and still she is forbearing to the inhabitants like the mother excuses the little child. Similarly the parents are always tolerant to the children for all sorts of mischievous acts. An ideal king may have possessed of all these good qualities and the child Parikshit is foretold to have all these qualities in perfection.

*Pitamahasamah samye prasade girisha upamah.
Asryah sarva bhutaram yatha devo ramashrayah.*

Pitamaha—grand father or Brahma, Samah—equally good, Samye—in the matter Prasade—in charity or in munificence, Girisha—lord Shiva, Upamah—comparison of equilibrium, Asrayah—resort. Serva—all, Bhutanam—of the living beings, Yatha—as as, Devo—the supreme Lord, Ramasrayah—the Personality of Godhead.

This child shall be like his grand father Yudhisthir or Brahma in the matter of equanimity of the state of mind, munificent like the Lord of the Kailash Hill Shiva and resort of every one like the Supreme Personality of Godhead Narayana Who is shelter of even the goddess of fortune.

In the matter of equanimity of the state of mind like the grand-father can be meant bothwise namely in relation with Maharaj Yudhisthir or Brahma the grand father of the living beings. According to Shridhar Swami this grand father is Brahma but according to Viswanath Chakrabarty the grand father is Maharaj Yudhisthir himself. But in both the cases the comparison is equally good. Because both of them are recognised representative of the Supreme Lord and as such both of them have to keep up equanimity of the mind being engaged in different welfare work of the living being. Any responsible executive agent at the top of the administration has to tolerate different types of onslaught from the very persons for whom the executive head works. Brahmaji was criticised even by the Gopis the highest perfectional devotee of the Lord. The Gopis were not satisfied by the work of Brahmaji because Lord Brahma as creator of this particular universe, created eyelids which obstructed the act of seeing Lord Krishna by the Gopis. They could not tolerate a moment's closure of the eyes from seeing the beloved Lord Krishna. And what to speak of others who are very naturally critical in every action of a responsible man. Similarly Maharaj Yudhisthir had to cross over many difficult situations created by his enemies and he proved to be the most perfect keeper of equanimity of the state of mind in all critical stages. Therefore the example of both the grand fathers for main taining the equanimity of mind is quite fitting.

Lord Shiva is celebrated demigod for awarding gifts to the beggars of such gifts. His name is, therefore, Ashutosh or one who is pleased very easily. He is also called the Bhutnath or the Lord of the common folks who are mostly attached to Him on account of His munificent gifts even without consideration of the after effects. Ravana was too much attached to Lord Shiva and by pleasing him easily Ravana became so powerful that he wanted to challenge the authority of the Lord Rama. Off course Ravana was never helped by Lord Shiva when he fought with Rama the Supreme Personality of Godhead and the Lord of Lord Shiva. To one Bhasmasur Lord Shiva awarded benediction which is not only awkward but also disturbing. Bhasmasura became powerful by the grace of Lord Shiva to vanish any body's head simply by touching with the hand. And this was also awarded by Lord Shiva but the cunning fellow wanted to make an experiment of the power by touching the head of Lord Shiva. Thus the Lord had to take shelter of Vishnu to save Himself from the trouble and Lord Vishnu by His illusory potency asked the Bhasmasura to make an experiment with his own head and the fellow did it and himself was finished and the world was saved from all sorts of trouble by such cunning beggars from the demigod. But the excellent point is that Lord Shiva never denies any one any sort of gift which a beggar wants. He is therefore the most generous never mind sometimes somekind of mistake is also done in that way.

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Rama (Rawma) means the goddess of Fortune. And her shelter is Lord Vishnu. Lord Vishnu is the maintainer of all living beings. There are innumerable living beings not only on the surface of this planet but also in all other crores of planets and all of them are provided with all necessities of life for progressive march towards the end of self realisation and not otherwise. Those who are not on the path of self realisation but on the path of sense gratification, are put into difficulty by the exigency of Maya the illusory energy for the path of a false plan of economic development. Such economic development is never successful by the plan makers because such plan itself is illusory. These men are always after the mercy of the illusory goddess of fortune but they do not know that the goddess of fortune can live only under the protection of Vishnu. Without Vishnu the Goddess of Fortune is an illusion. We should therefore seek the protection of Vishnu instead of directly seeking the protection of the Goddess of Fortune. Vishnu and the devotees of Vishnu can only give protection to all others and because Maharaj Parikshit was himself protected by Vishnu it was quite possible for him to give complete protection to all who preferred to live under his subordination.

*Sarvasadgunamahatmye esha krishnam anubratah
Rantideva iva oudarye yayatir iva dharmikah.*

Sarvasadgunamahatmye—glorified by all godly attributes, Esha—this child, Krishnam—like Lord Krishna, Anubratah—follower of His footprints, Rantideva—a king of the name, Iva—like, Oudarye—in the matter of magnanimity, Yayatir—a king of the name, Iva—like, Dharmikah—in the matter of religiosity.

This child will almost be as good as Lord Shri Krishna by following His foot prints and by magnanimity he will become as good as king Rantideva while in religiosity he will be like Maharaj Yayati.

The last instruction of Lord Sri Krishna in the Bhagwat Geeta is that one should give up everything and should follow the foot prints of the Lord alone. Less intelligent persons do not agree to this great instruction of the Lord as ill luck would have it but one who is actually intelligent, catch up this sublime instruction of the Lord and is immensely benefitted by such abidance. Foolish people do not know that association is the cause of acquiring the quality of the person so associated. Association of fire makes the object heated even in the material sense. Therefore association of the Supreme Personality of Godhead makes one equally qualified like the Lord. As we have discussed previously, one can achieve seventy eight percent of Godly qualities by the Lord's intimate association. To follow the instruction of the Lord is to associate with the Lord. The Lord is not a material object that one has to feel his presence for such association. The Lord is present every where and at all time. It is quite possible to have His association simply by following His instruction because the Lord and His instruction, the Lord and His Name, Fame, Attributes and paraphernalia all are identical with Him being absolute knowledge. Maharaj Parikshit is associated with the Lord even from the womb of his mother upto the last day of his valuable life and as such he acquired all the essential good qualities of the Lord in all perfection.

Rantideva:—An ancient king prior to the Mahabharat period referred to by Narada Muni while instructing Sanjaya as mentioned in Mahabharat (Dronaparva 67 Ch) He was a great king liberal for hospitality and distribution of foodstuff. Even Lord Sri Krishna also eulogised his acts of charity and hospitality. He was blessed by the great Vasistha Muni for supplying him cold water and thus he achieved the heavenly planet. He used to supply fruits, roots and leaves to the Rishis and thus he was blessed by them for fulfilling his desires. Although a Kshatriya by birth he never took flesh in his life. He was specially hospitable to Vasistha Muni and by his blessings only he attained higher planetary residence He is one of those pious kings whose names are remembered in the morning and evening.

Yayati: The great emperor of the world and the original forefather of all great nations of the world who belong to the Aryan and Indo-European stock. He is the son of Maharaj Nahusha and he became the emperor of the world on account of his elder brother becoming a great and liberated saintly mystic. He ruled over the world for several thousands of years and performed many sacrifices and pious activities recorded in the history although his early youth was too much lustful and full of romantic stories. He fell in love with Devayani the most beloved daughter of Sukracharya. Devayani wished to marry him but at first he refused to accept her on account of her becoming the daughter of a Brahmin. According to Shastras a Brahmin could marry the daughter of a Kshatriya but a Kshatriya could not marry the daughter of a Brahmin. They were very much cautious about Varnasankara population in the world. Shukracharya specially amended this law of forbidden marriage and induced Emperor Yayati to accept Devayani. Devayani had a girl friend of the name Sarmistha who also fell in love with the emperor and thus went with her friend Devayani. Shukracharya forbade Emperor Yayati not to call Sarmistha at his bed room but Yayati could not strictly follow his instruction. He secretly married Sarmistha also and begot sons in her. When it was known to Devyani she went away to her father and lodged the complaint. Yayati was much attached with Devayani and when he went to his father-in-law's place to call her, Shukracharya was angry upon him and cursed

him to become impotent. Yayati begged his father-in-law to withdraw his curse but the sage asked Yayati to ask youthfulness from his sons and let them become old as the condition of his becoming potent. He had five sons two from Devayani and three from Sarmistha. From his five sons namely 1. Yadu, 2. Turvasu, 3. Druhyu, 4. Anu, and 5. Puru five famous dynasties namely 1. the Yadu dynasty 2. the Yavan (Turks) dynasty, 3. the Bhoja dynasty 4. Mlechcha dynasty (Greeks) and the 5. Pourab dynasty all emanated to spread all over the world. He reached the heavenly planets by dint of his pious acts but he fell down from there on account of his self advertisement and ill-faming other great souls. After his fall down his daughter and grandson bestowed upon him their accumulated virtues and by the help of his grand son and friend Sivih he was again promoted to the heavenly kingdoms becoming one of the assembly member of Yamaraja where he is staying as a devotee. He performed more than one thousands of different sacrifices, gave in charity very liberally and was very influential king; and his majestic power was felt all over the world. His youngest son agreed to award him his, youthfulness but when he was in his sense of lustful desires even for one thousands of years, he became detached from worldly life and returned youthfulness again to his son Puru. He wanted to hand over the kingdom to Puru but his noblemen and the subjects did not agree. But when he explained to his subjects the greatness of Puru they agreed to accept Puru as the King and thus Emperor Yayati retired from family life and left home for the forest.

*Dhritya valisamah krishne prahrada iva sadgrahah.
Ahartta esha aswamedhanam briddhanam paryupasakah.*

Dhritya—by patience, Valisaman—like Vali Maharaj, Krishne—unto Lord Sri Krishna, Prahrada—Prahalaad Maharaj, Iva—like, Sadgraha—devotee of the, Ahartta—performer, Esha—this child, Aswamedhanam—of Aswamedh sacrifices, Briddhanam—of the old and experienced men, Paryupasaka—follower.

This child will be like Vali maharaj in the matter patience, a staunch devotee of Lord Krishna like Prahlaad Maharaj, a performer of many a aswamedha sacrifices and a follower of the old and experienced men.

Vali Maharaj—One of the twelve authorities in the matter of devotional service of the Lord. Vali Maharaj is a great authority in devotional service because he sacrificed everything to please the Lord and relenquished the connection of his so called spiritual master who obstructed on the path of risking everything for the service of the Lord. The highest perfection of religious life is to attain to the stage of unqualified devotional service of the Lord without any cause or without being obstructed by any kind of worldly obligation. Vali Maharaj made it a determination to give up everything for the satisfaction of the Lord and did not care for any obstruction whatsoever. He is the grand son of Prahlaad Maharaj another authority in the matter of devotional service of the Lord. Vali Mahoraj and the history of his dealings with Vishnu Vamandeva is described in the 8th canto of Srimad Bhagwatam (ch. 11 to 24).

Prahlaad Maharaj—A perfect devotee of Lord Krishna(Vishnu) and there were severe chastisements for him from his father Hiranyakasipu when he was only five years old, only for his becoming an unalloyed devotee of the Lord. He is the first son of Hiranyakasipu and his mother's name was Kayadhu. Prahlaad Maharaj was an authority in the devotional service of the Lord because he made his father killed by Lord Nrisinghadeva setting the example that even the father shall be removed from the path of devotional service if such father happens to be an obstacle. He had four sons and the eldest son Virochan is the father of Vali Maharaj mentioned above. The history of Prahlaad Maharaj's activities is described in the 7th Canto of Srimad Bhagwatam.

*Rajarshinam janayita sasta cha utpathagaminam.
Nigrahita kaler easha bhuvo dharmasya karanat.*

Rajarshinam—of the kings as good as the sages, janayita—Producer, Sasta—chastiser, Cha—and, Utpathagaminam—of the upstarts, Nigrahita—molester, Kaler—of the quarrelsome, Bhuv—of the world, Dharmasya—of religiosity, Karanat—on account of.

This child will be the father of kings like Sages, chastiser of the-up starts, molester of the quarrelsome for world peace and for the sake of religiosity.

The wisest man in the world is a devotee of the Lord. The sages are called the wise men and there are different types of wise men for different branches of knowledge. Unless, therefore, the king or the head of the state is not the wisest man he cannot control over all types of wisemen in the state. In the line of royal succession in the family of Maharaj Yudhisthir, all the kings, without any exception, were the wisest men of their time and so also it is foretold about Maharaj Parikshit and his son Maharaj Janmenjay who was still to be born. Such wise sage-like kings can become the chastiser of the upstarts and the molester of the Kali or the quarrelsome. As it will be clear in the chapters ahead, Manaraj Parikshit wanted to kill the personified Kali who was attempting to kill a cow the emblem of peace and religiosity. The symptoms of Kali are 1. wine, 2. women, 3. gambling and 4. slaughter-house. Wise ruler of all the states should take lessons from Maharaja Parikshit how to maintain

peace and morality of the state by subduing the elements of upstarts and quarrelsome people who indulge in wine, illicit connection with women, gambling and meat eating supplied by regularly maintained slaughter house. In this age of Kali regular licence is issued for maintaining all these different departments of quarrel some people and how they can expect peace and morality in the state? The state fathers, therefore, must follow the principles of becoming wiser by devotion to the Lord, by chastising the breaker of discipline and by molesting the symptoms of quarrel as mentioned above. If we want blazing fire we must use the dry fuel. Blazing fire and moist fuel go ill together. Peace and morality can prosper only on the principles of Maharaj Parikshit and his followers.

*Takshakat atamano mrityum dwijaputra upasarjitat
Praptsyata upasrutya muktasangah padam hareh.*

Takshakat—by the snake-bird, Atmano—of his personal self, Mrityum—death, Dwijaputra—the son of a Bramin Upasarjitat—being sent by, Prapatsyata—having taken shelter of, Upasrutya—after hearing, Muktasangah—freed from all attachment, Padam—position, Hareh—of the Lord.

After hearing about his death from the bite of a snake-bird sent by one son of a Brahmin, he will get himself freed from all material attachment and surrender unto the Personality of Godhead to take his shelter.

Material attachment and taking shelter of the lotus feet of the Lord go ill together. Material attachment means ignorance of the transcendental happiness under the shelter of the Lord. Devotional service of the Lord while existing in the material world means to get into practice of transcendental relation with the Lord and when it is matured, one gets completely freed from all material attachment and becomes competent to go back to home, go back to Godhead. Maharaj Parikshit being specially attached with the Lord from the beginning of his body in the womb of his mother, he was continually under the shelter of the Lord and the so called warning of his death within seven days from the date of curse by the Brahmin's son became a boon to him to prepare himself to go back to home back to Godhead. As he was always protected by the Lord he could have avoided the effect of such curse by the Grace of the Lord but he did not take such undue advantage for nothing. Rather he made the best use of a bad bargain and for seven days continually he heard Srimad Bhagwatam from the right source and thus he got shelter of the Lotus feet of the Lord by that opportunity.

*Jijnasita atmayatharthyo muneryyasasutad asou,
Hitwa idam nripa gangayom yasyati addha akutobhayam.*

Jijnasita—having enquired of, Atmayatharthyo—right knowledge of one's ownself, Muner—from the learned philosopher, Vyasasutad—the son of Vyasa, Asou—he, Hitwa—quitting, Idam—this material attachment, Nripa—oh the king, Gangayam—on the bank of the Ganges, Yasyati—will go, Addha—directly, Akutabhayam—the life of fearlessness.

Thus after enquiring from the great philosopher son of Vyasadeva about the right knowledge of his ownself he, shall achieve the life of fearlessness after quitting this material attachment.

Material knowledge means ignorance of the knowledge of one's own self. Philosophy means to seek after the right knowledge of one's ownself or the knowledge of self realisation. Without self realisation philosophy means dry speculation or waste of time and energy, Srimad Bhagwatam means the right knowledge of one's own self and hearing of Srimad Bhagwatam means to get free from material attachment and enter into the kingdom of fearlessness. This material world is fearfulness as if a prisoner is always fearful within the prison house. In the prison house no body can violate the jail rules and regulations and violating the rules means another term for extension of prison-life. Similarly we are in this material existence always fearful. This fearfulness is called anxiety. Every one in the material life in all species of or varieties of life, is full of anxieties either by breaking or without breaking the laws of nature. Liberation or Mukti means getting relief from this constant anxieties. This is only possible when the quality of the anxiety is changed in the devotional service of the Lord. Srimad Bhagwatam gives us this chance of changing the quality of anxiety from matter to spirit. This is done in the association of learned philosopher like self realised Sukadeva Goswami the great son of Sri Vyasadeva. Maharaj Parikshit after receiving the warning of his death took advantage of this opportunity by association of Sukadeva Goswami and achieved the desired result.

There is a sort of imitation of this reciting and hearing of Srimad Bhagwatam by professional men and the foolish audience who think that they would get free from the clutches of material attachment for attaining the life of fearlessness. Such imitation of hearing Srimad Bhagwatam is a caricature only and one may not be misled by such performance of Bhagwatam Saptaha undertaken by ridiculous greedy fellow for maintaining an establishment of material enjoyment.

*Iti Rajna upadisyā vipra jatakavidah
Labdhapachityah sarve pratijagmuḥ swan Griaṇa.*

Iti—thus, Rajna—unto the king, Upadishya—having advised Vipra—persons who are well versed in the Vedas, Jatakavidah—those who had received sumptuously as remuneration, sarve—all of them, Pratijagmuḥ—went back, Swan—their own, Griaṇa—houses.

The persons who were expert in the knowledge of astrology and in the performance of birth ceremony thus instructed the King Yudhisthira about the future history of the child and being sumptuously remunerated all of them went back to their respective home.

The Vedas means the store house of knowledge both material and spiritual. But such knowledge aims at perfection of self realisation. In other words the Vedas are the guidance for the civilised man in every respect. The human life being the opportunity of getting free from all material miseries, it is properly guided by the knowledge of the Vedas both in the matter of material needs and spiritual salvation. The specific intelligent class of men who devoted particularly in the knowledge of Vedas were the Vipras or the graduates of the Vedic knowledge. There are different branches of knowledge in the Vedas of which astrology and pathology are two important branches of knowledge necessary for the common man. So the intelligent class of men in the society generally known as the Brahmins took up all the different branches of Vedic knowledge for guiding the society. Even the department of military education (Dhanurveda) was also taken up by such intelligent class of men and the Vipras were also teachers of this section of knowledge as was Dronacharya, Kripacharya etc.

The word Vipra mentioned herein is significant. There is a little difference between the Vipras and the Brahmins. The Vipras are those who are expert in the matter of Karmakanda or fruitive activities guiding the society towards fulfilling the material necessities of life while the Brahmins are expert in spiritual knowledge of transcendence. This department of knowledge is called Jnanakanda and above this there is the Upasanakanda. Culmination of upasanakanda is devotional service of the Lord Vishnu and when the Brahmins achieve perfection they are called Vaishnavas. Vishnu worship is the highest of all other modes of worship,—such elevated Brahmins are called the Vaishnavas engaged in the transcendental loving service of the Lord, and as such Srimad Bhagwatam which is the science of devotional service is very much dear to the Vaisnavas. And as explained in the beginning of the Srimad Bhagwatam, it is the mature fruit of Vedic knowledge and is superior subject matter above the three kandas namely Karma, Jnan and Upashana etc.

Amongst the karmakanda experts the Jataka expert Vipras were good astrologers who could tell all the future history of a born child simply by astral calculation of the time (Lagna) and such expert Jataka Vipras were present during the birth of Maharaj Parikshit and his grand father Maharaj Yudisthir remunerated the Vipras sufficiently with gold, land, villages, grains, and other valuable necessities of life which include the cow also. There is need of such Vipras in the social structure and it is the duty of the state to maintain them comfortably as designed in the Vedic procedure. Such expert Vipras being sufficiently paid in kinds by the state they could give free service to the people in general and thus this department of Vedic knowledge could be available for all.

*Sa esha loke vikhyatah parikshit iti yat prabhu.
Purvan dristam anudhyayan pariksheta naresu iha.*

Sa-he, esha—in this, Lok-world, Vikhyatah—famous, Parikshit—one who examines, Iti—thus, Yat—what, Prabhu—oh my king, Pnrvam—before, Dristam—seen, Anudhyayan—constantly contemplating, Pariksheta—shall examine, Naresu—unto every man, Iha—here.

He should become famous in this world as Parikshit (examiner) on account of his examining all human beings whether he is that personality whom he saw before his birth and thus constantly contemplating on Him.

Maharaj Parikshit fortunate as he was got impression of the Lord even from the womb of his mother and thus his contemplation on the Lord was constantly with him. Once the impression of the transcendental Form of the Lord is fixed up in one's mind he can ever forget him in any circumstances. Child Parikshit after coming out from the abdomen of his mother was in the habit of examining every body whether he was the same personality whom he saw first within the womb. But no body could be equally or more attractive than the Lord and therefore he never accepted any one as compared with the Lord. But the Lord was constantly with him by such examination and thus Maharaj Parikshit was always engaged in the devotional service of the Lord by remembrance.

Srila Jiva Goswami remarks in this connection that every child if he is given impression of the Lord from the very childhood certainly he becomes a great devotee of the Lord like Maharaj Parikshit. One may not be as fortunate as Maharaj Parikshit to have the opportunity of seeing the Lord in the womb of his mother but even he is not so much fortunate, he can be made so if the parents of the child desires him to be so. There is a practical example in my personal life in this connection. My father was a pure devotee of the Lord and when I was only four or five years old, my father gave me a couple of Forms of Radha and Krishna. In playful manner, I used to worship these deities

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along with my sister and I used to imitate the ways as they were being performed in a neighbouring temple of Radha Govinda. By constant visit of this neighbouring temple and copying the ceremonies in connection with my own deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position. Later on these activities were suspended due to my association in the schools and colleges and I became completely out of the way. But in my youthful days when I met my spiritual master Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, again I revived my old habit and the same play full deities became my worshipful deities in proper regulation. This was followed up till my leaving the family connection and I am pleased that my generous father gave the first impression which developed later into regulative devotional service by His Divine Grace. Maharaj Prahlad also advised that such impression of Godly relation must be impregnated from the beginning of childhood otherwise one may miss the opportunity of human form of life which is very much valuable although it is temporary like others.

*Sa rajaputra babridhe ashu sukla iva udupah.
Apuryamanah pitribhirh kashthabhir iva sa anu aham*

Sa—that, Rajputra—the royal prince, Babridhe—grew up, Ashu—very soon, Sukla—growing moon, Iva—like, Udupah—the moon, Apuryamanah—luxuriantly, Pitribhir—by the parental guardians. Kashthabhir—plenary development, Iva—like, Sa—he, Anu aham—day after day.

As the moon in its growing fortnight develops day after day so the royal prince very soon developed luxuriantly with all plenary facilities from the care taker guardian grand-fathers.

*Yakshamana aswamedhena jnatidroha Jihāsaya
Raja labdhadhano dadhyou nanyatra karadandayo.*

Yakshamana—desiring to perform, Aswamedhena—by the Horsesacrifice ceremony, Jnatidroha—fighting with kinsmen, Jihāsaya—for getting free, Labdhadhano—for getting some wealth, Dadhyou—thought about it, Nanyatra—not otherwise, Kardandayo—taxes and fines.

Just at this time the king Yudhisthira was contemplating of performing horse sacrifice ceremony to get free from the sins of fight with kinsmen. But he became anxious to get some wealth as there was no surplus fund except tax collection and realisation of fines.

As the Brahmins, the Vipras had a right to be subsidised by the state similarly the state executive head had the right to collect taxes and fines from the citizens. After the battle of Kurukshetra the state treasury was exhausted and therefore there was no surplus fund except the fund from tax collection and fine realised. Such fund was sufficient only for the state budget and having no excess fund the king was anxious to get some wealth otherwise to perform the horse sacrifice ceremony. Maharaj Yudhisthir desired to perform this sacrifice under instruction of kinsmen from Bhismadev in the Kurukshetra fight.

*Tad abhupretam alakhya bhrataro achyuta choditan
Dhanam prahinam ajhru rudichyam diski bhurishah*

Tad—his, Abhupretam—wishes of the mind, Alakshya—observing, Bhrataro—his brothers, Achyuta—the infallible (Lord Sri Krishna) Choditah—being advised by, Dhanam—riches, Prahinam—to make collection Ajhru—brought about Rudichyam—northern, Dishī—direction, Bhurishah—sufficient.

Understanding the hearty wishes of the King, his brothers as advised by the infallible Lord Krishna,—brought about sufficient riches, collecting from the northern direction (left by King Marutta).

Maharaj Marutta:—one of the great emperors of the world and he reigned over the world long before the reign of Maharaja Yudhisthir. He was the son of Maharaj Avikshit and was a great devotee of the son of Sungod known as the Yamraj. His brother Sambarta was rival priest of the great Brihaspati the learned priest of the demigods. He conducted one sacrifice called by the name Sankar Yajna in which the Lord was very much satisfied and He was pleased to hand over the charge of a mountain—peak of gold. This peak of gold can be found somewhere in the Himalayan mountain and modern adventurers may try to find it out there. He was so powerful an emperor that at the day's end of sacrifice the demigods from other planets like Indra, Chandra, Brihaspati etc used to visit his palace. And because he had the gold peak at his disposal he had gold in his possession more than enough. As such the canopy of the sacrifice altar was completely made of gold only. In his daily performances of the sacrificial ceremonies, some of the inhabitants of the Vayuloka (airy planets) were invited to expedite the cooking work of the ceremony. And the assembly of the demigods in the ceremony was presided by Viswadeva.

By his constant pious work he was able to drive out all kinds of diseases from the jurisdiction of his kingdom. All the inhabitants of higher planets like the Devaloka, Pitriloka, etc were all pleased upon him for his great sacrificial ceremonies. Every day he used to give in charity to the learned Brahmins such things as beddings, seats, conveyances and sufficient quantity of gold. On account of munificent charities and performances of innumerable sacrifices the King of heaven, Indradeva, was fully satisfied upon him and always

wished for his welfare. Due to his pious activities he remained a youngman throughout his life and reigned over the world for one thousands of years surrounded by his satisfied subjects, ministers, legitimate wife, sons and brothers. Even Lord Sri Krishna eulogised his spirit of pious activities. He handed over his only daughter to Maharshi Angiras and by his good blessings, he was elevated to the kingdom of heaven. First of all he wanted to offer the priesthood of his sacrifices to learned Brihaspati but the demigod refused to accept the post on account of his becoming a human being or man of this earth. He was very sorry for this but on the advice of Narada Muni he appointed Samvarta to the post and he was successful in his mission.

Success of a particular type of sacrifice completely depends on the priest in-charge. In this age all kinds of sacrifices are forbidden because there is no learned priest amongst the so called Brahmins who pass on by the false notion of becoming the son of a Brahmin and without any Brahminical qualifications. In this age of Kali therefore only one kind of sacrifice is recommended in this age, which is called Samkirtan Yajna as inaugurated by Lord Sri Chaitanya Mahaprabhu.

*Tena sambhrita eambhare dharmaputra yudhisthirah
Bajimedhais tribhir bheeto yajnai samayajad harim*

Tena—by that riches, Sambhrita—collected, Sambharo—ingredients, Dharmaputra—the pious king, Yudhisthira—of the name, Bajimedhai—by horse-sacrifices, Tribhi—three times, Bheeto—being too much afraid after the battle of Kurukshetra, Yajnai—sacrifices, Samayajad—perfectly worshipped, Hari—the personality of Godhead.

By that riches he could collect the ingredients of three sacrifices in which horses are offered and the pious king Maharaj Yudhisthira who was very much afraid after the battle of Kurukshetra thus pleased the Lord Hari Personality of Godhead.

Maharaj Yudhisthir was the ideal and celebrated pious king of the world and still he was too much afraid after the execution of the battle of Kurukshetra on account of mass killing in the fight and that also only for installing him on the throne. He therefore, took all the responsibility of sins committed in the warfare. And to get rid of all such sins he desired to perform three sacrifices in which horses are offered in the altar. Such sacrifice is not only costly so as a King like Maharaj Yudhisthir had to collect the necessary heaps of gold left by Maharaj Marutta and the Brahmins, who were given in charity gold by the King Marutta. The learned Brahmins could not take away all the loads of gold given by Maharaj Marutta and therefore they left behind them the major portion of the gift. And Maharaj Marutta also did not recollect such heaps of gold given away in charity. Besides that all the golden plates and utensils which were used in the sacrifice were also thrown in the dustbins and all such heaps of gold remained unclaimed property for a long time till Maharaj Yudhisthir collected them for his own purposes. Lord Sri Krishna advised the brothers of Maharaj Yudhisthir to collect the unclaimed property because it belonged to the King. The more astonishing thing is that no subject of the state also collected such unclaimed gold for industrial enterprise or like that. This means that the state citizens were completely satisfied by all necessities of life and therefore not inclined to accept unnecessary productive enterprises for sense gratification. Maharaj Yudhisthira also requisitioned the heaps of gold for performing sacrifices and for pleasing the Supreme Hari Personality of Godhead. Otherwise he had no desire to collect them for the State Treasury.

One should take lessons from the acts of Maharaj Yudhisthira how he was afraid of sins committed in the battlefield and therefore he wanted to satisfy the Supreme Authority. This means unintentional sins are also committed in our daily occupational discharge of duties and to counteract even such unintentional crimes, one must perform sacrifices as they are recommended in the revealed scriptures. The Lord says in the Bagwat Geeta (Yajnarthe Karmani anyatra Karma bandhana) one must perform sacrifices recommended in the scriptures in order to get rid from commitment of all unauthorised work or even unintentional crimes which we are apt to commit. By doing so one shall be freed from all kinds of sins. And those who do not do so but work on self-interest of sense-gratification,—shall have to undergo all tribulations accrued from committed sins. Therefore, the main purpose of performing sacrifices is to satisfy the Supreme Personality Hari. The process of performing sacrifices may be different in terms of different time, place and persons but the aim of such sacrifices is one and the same at all times and in all circumstances viz. satisfaction of the Supreme Lord Hari. That is the way of pious life and that is the way of peace and prosperity of the world at large. Maharaj Yudhisthir did all these as the ideal pious king in the world.

If Maharaj Yudhisthir were to be a sinner in his daily discharge of duties in the matter of royal administration of state affairs, wherein killing of man and the animals is a recognised art,—then we can just imagine what amount of sins are committed consciously or unconsciously by the untrained population of the Kaliyuga without any asset of performing sacrifices in the matter of pleasing the Supreme Lord. The Bhagwatam says therefore, that the prime

duty of the human being is to satisfy the Supreme Lord by the performance of one's occupational duty. (see PP 119 Vol. I)**.

Let any man of any place or community, caste or creed,—be engaged in any sort of occupational duty but he must agree to perform sacrifices as it is recommended in the scriptures for the particular place, time and person. In the Vedic literatures it is recommended that in the Kaliyuga people must be engaged in the matter of glorifying the Lord by chanting the holy name of Krishna (Kirtanat eva krishnasya muktasanga param brajet) without any offence and by doing so one can be freed from all sins: and thus can attain the highest perfection of life by returning back to home, back to Godhead. We have already discussed this subject matter more than once in this great literature of SRIMAD BHAGWATAM at different places and specially in the introductory portion by sketching the life of Lord Sri Chaitanya Mahaprabhu,—and still we are repeating the same thing in this connection with a view to bring about peace and prosperity in the human society at large.

The Lord has declared openly in the 'Bhagwat Geeta' how He becomes pleased with us and the same process is practically demonstrated in the life and preaching work of Lord Sri Chaitanya Mahaprabhu. The perfect process of performing Yajnas or sacrifices for pleasing the Supreme Lord Hari (Personality of Godhead who gets us free from all miseries of existence), is to follow the ways of Lord Sri Chaitanya Mahaprabhu in this dark age of quarrel and dissensions.

Maharaj Yudhisthira had to collect heaps of gold for securing the ingredients of Horse-sacrifice Yajna in the days of sufficiency and we can hardly think of such performance of Yajnas in these days of insufficiency and complete scarcity of gold. At the present moment we have heaps of papers with promise of being converted into gold by economic development of modern civilisation and still there is no possibility of spending riches like Maharaj Yudhisthira either individually or collectively or by state patronisation. Just suitable, therefore, for the age, is the method recommended by Lord Sri Chaitanyu Mahaprabhu in terms of the Shastra. Such method requires no expenditure at all and yet can award more benefit than what is derived from other expensive method of Yajna performances.

The Horse-sacrifice Yajna or for the matter of Cow-sacrifice Yajnas performed by the Vedic regulations may not be misunderstood as the process of killing the animals. On the contrary such animals offered for the Yajna were rejuvenated to a new span of life by the transcendental power of chanting the Vedic hymns, which if properly chanted, is different from what is understood by the common layman. The Vedamantras are all practical and the proof is rejuvenation of the sacrificed animal.

There is no possibility of such methodical chanting of the Vedic hymns by the so-called Brahmins or priests of the present age. The untrained descendants of the twice-born family are no more like their forefathers and as such they are counted amongst the Sudras or once-born man. The once-born man is unfit for chanting the Vedic hymns and therefore there is no practical utility of the original hymns without being harnessed by the authorised Personality in terms of the Vedic injunctions suitable for the age and the candidates.

And to save them all, Lord Sri Chaitanya Mahaprabhu propounded the 'Samkritan' movement or Yajna for all practical purposes and the people of the present age are strongly recommended to follow the sure and recognised Path.

*Ahuto bhagawan rajna yajaitwa dwijair nripam
Ubasa katichin masan suhridam priyakamyaya.*

Ahuta—being called by, Bhagawan—Lord Krishna the Personality of Godhead, Rajna—by the king, Yajaitwa—causing to be performed, Dwijair—by the learned brahmins, Nripam—on behalf of the King, Ubasa—resided, Katichin—a few, Masan—months, Suhridam—for the sake of the relatives, Priyakamyaya—for the matter of pleasure.

Lord Sri Krishna the Personality of Godhead thus being invited by Maharaj Yudhisthira on the occasion of the abovementioned sacrifices, had caused them performed by qualified twice-borns and after that for the pleasure sake of relatives, the Lord remained there for a few months.

Lord Sri Krishna was invited by Maharaj Yudhisthir to look into the supervision of the performances of Yajna and the Lord to abide by the orders of His elderly cousin, caused the performance of Yajnas by learned twice-born Brahmins. Simply by taking birth once for all in the family of a Brahmin, does not make one qualified for performing Yajnas. He must be twice-born by proper training and initiation from the bonafide Acharya. The once-born scions of Brahmin-family are calculated equal with the once-born Sudras and such Brahma-Bandhu or unqualified once-born man has no right to accept the priesthood of performing any form of Yajna or acts of fruitive duties. Such once-born scion of Brahmin family must be rejected for any purpose of religious or Vedic function. Lord Shri Krishna was entrusted to look after this arrangement and perfect as He is, He caused the Yajnas performed by the bonafide twice-born Brahmins for successful termination.

*Tato rajnabhi anujnatah krishnaya saha bandhubhih
Yayou dwaravatim brahman sarjuna yadubhir britah.*

Tato—thereafter, Rajnabhi—by the king, Anujnatah—being permitted, Krishnaya—as well as by Droupadi, Saha—along with, Bandhubhih—other relatives, Yayou—went to, Daravatim—Dwarka-dhama, Brahman—oh the Brahmins, Sarjuna—along with Arjuna, Yadubhir—by the members of the Yadu dynasty, Britah—surrounded.

Oh Sounaka the Brahmin, thereafter the Lord having bidden farewell with the King Yudhisthir, Droupadi and other relatives, started for the city of Dwarka accompanied by Arjuna and other members of the Yadu dynasty.

Thus end the BHAKTIVEDANTA PURPORTS of the First Canto Twelfth Chapter in the matter of Birth of Maharaj Parikshit.