



Śrī Āmalakī Ekādaśī

Issue no:181

14th Mar 2022

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THE LORD'S WARRIOR INCARNATION

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Sukadeva Goswami continued: O King Pariksit, from the womb of Urvasi, six sons were generated by Pururava. Their names were Ayu, Srutayu, Satyayu, Raya, Vijaya and Jaya.

The son of Srutayu was Vasuman; the son of Satyayu, Sruta jaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhima. The son of Bhima was Kancana; the son of Kancana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip. The son of Jahnu was Puru, the son of Puru was Balaka, the son of Balaka was Ajaka, and the son of Ajaka was Kusa. Kusa had four sons, named Kusambu, Tanaya, Vasu and Kusanabha. The son of Kusambu was Gadhi.

King Gadhi had a daughter named Satya-vati, whom a *brāhmaṇa* sage named Rcika requested from the King to be his wife. King Gadhi, however, regarded Rcika as an unfit husband for his daughter, and therefore he told the *brāhmaṇa*, “My dear sir, I belong to the dynasty of Kusa. Because we are aristocratic *kṣatriyas*, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as bril-

liant as moonshine and each having one black ear, whether right or left.” When King Gadhi made this demand, the great sage Rcika could understand the King’s mind. Therefore he went to the demigod Varuna and brought from him the one thousand horses that Gadhi had demanded. After delivering these horses, the sage married the King’s beautiful daughter. Thereafter, Rcika Muni’s wife and mother-in-law, each desiring a son, requested the Muni to prepare an oblation. Thus Rcika Muni prepared one oblation for his wife with a *brāhmaṇa mantra* and another for his mother-in-law with a *kṣatriya mantra*. Then he went out to bathe. Meanwhile, because Satyavati’s mother thought that the oblation prepared for her daughter, Rcika’s wife, must be better, she asked her daughter for that oblation. Satyavati therefore gave her own oblation to her mother and ate her mother’s oblation herself. When the great sage Rcika returned home after bathing and understood what had happened in his absence, he said to his wife, Satyavati, “You have done a great wrong. Your son will be a fierce *kṣatriya*, able to punish everyone, and your brother will be a learned scholar in spiritual science.” Satyavati, however, pacified Rcika Muni with peaceful words and requested that her son not be like a

fierce *kṣatriya*. Rciḱa Muni replied, “Then your grandson will be of a *kṣatriya* spirit.” Thus Jamadagni was born as the son of Satyavati. Satyavati later became the sacred river Kausiki to purify the entire world, and her son, Jamadagni, married Renuka, the daughter of Renu. By the semen of Jamadagni, many sons, headed by Vasuman, were born from the womb of Renuka. The youngest of them was named Rama, or Parasurama. Learned scholars accept this Parasurama as the celebrated incarnation of Vasudeva who annihilated the dynasty of Kartavirya. Parasurama killed all the *kṣatriyas* on earth twenty-one times. When the royal dynasty, being excessively proud because of the material modes of passion and ignorance, became irreligious and ceased to care for the laws enacted by the *brāhmaṇas*, Parasurama killed them. Although their offense was not very severe, he killed them to lessen the burden of the world. King Parikṣit inquired from Sukadeva Gosvami: What was the offense that the *kṣatriyas* who could not control their senses committed before Lord Parasurama, the incarnation of the Supreme Personality of Godhead, for which the Lord annihilated the *kṣatriya* dynasty again and again?

Sukadeva Gosvami said: The best of the *kṣatriyas*, Kartaviryarjuna, the King of the Haihayas, received one thousand arms by worshiping Dattatreya, the plenary expansion of the Supreme Personality of Godhead, Narayana. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of *yoga*, such as *aṇimā* and *laghimā*. Thus having become fully opulent, he roamed all over the universe without opposition, just like the wind. Once while enjoying in the water of the river Narmada, the puffed-up Kartaviryarjuna, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms. Because Kartaviryarjuna made the water flow in the opposite direction, the camp of Ravana, which was set up on the bank of the Narmada near the city of Mahismati, was inundated. This was unbearable to the ten-headed Ravana, who considered himself a great hero and could not tolerate Kartaviryarjuna’s power. When Ravana attempted to insult Kartaviryarjuna in the presence of the women and thus offended him, Kartaviryarjuna easily arrested Ravana and put

him in custody in the city of Mahismati, just as one captures a monkey, and then released him neglectfully.

Once while Kartaviryarjuna was wandering unengaged in a solitary forest and hunting, he approached the residence of Jamadagni. The sage Jamadagni, who was engaged in great austerities in the forest, received the King very well, along with the King’s soldiers, ministers and carriers. He supplied all the necessities to worship these guests, for he possessed a kamadhenu cow that was able to supply everything. Kartaviryarjuna thought that Jamadagni was more powerful and wealthy than himself because of possessing a jewel in the form of the kamadhenu. Therefore he and his own men, the Haihayas, were not very much appreciative of Jamadagni’s reception. On the contrary, they wanted to possess that kamadhenu, which was useful for the execution of the *agnihotra* sacrifice. Being puffed up by material power, Kartaviryarjuna encouraged his men to steal Jamadagni’s kamadhenu. Thus the men forcibly took away the crying kamadhenu, along with her calf, to Mahismati, Kartaviryarjuna’s capital. Thereafter, Kartaviryarjuna having left with the kamadhenu, Parasurama returned to the *āśrama*. When Parasurama, the youngest son of Jamadagni, heard about Kartaviryarjuna’s nefarious deed, he became as angry as a trampled snake. Taking up his fierce chopper, his shield, his bow and a quiver of arrows, Lord Parasurama, exceedingly angry, chased Kartaviryarjuna just as a lion chases an elephant.

As King Kartaviryarjuna entered his capital, Mahismati Puri, he saw Lord Parasurama, the best of the Bhrgu dynasty, coming after him, holding a chopper, shield, bow and arrows. Lord Parasurama was covered with a black deerskin, and his matted locks of hair appeared like the sunshine. Upon seeing Parasurama, Kartaviryarjuna immediately feared him and sent many elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, *ṛṣṭis*, *śataghnis*, *śaktis*, and many similar weapons to fight against him. Kartaviryarjuna sent seventeen full *akṣauhiṇis* of soldiers to check Parasurama. But Lord Parasurama alone killed all of them. Lord Parasurama, being expert in killing the military strength of the enemy, worked with the speed of the mind and the wind, slicing his enemies with his chopper [*paraśu*]. Wherever



he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses, all annihilated.

By manipulating his axe and arrows, Lord Parasurama cut to pieces the shields, flags, bows and bodies of Kartaviryarjuna's soldiers, who fell on the battlefield, muddying the ground with their blood. Seeing these reverses, Kartaviryarjuna, infuriated, rushed to the battlefield. Then Kartaviryarjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Lord Parasurama. But Lord Parasurama, the best of fighters, released enough arrows with only one bow to cut to pieces immediately all the arrows and bows in the hands of Kartaviryarjuna. When his arrows were cut to pieces, Kartaviryarjuna uprooted many trees and hills with his own hands and again rushed strongly toward Lord Parasurama to kill him. But Parasurama then used his axe with great force to cut off Kartaviryarjuna's arms, just as one might lop off the hoods of a serpent. Thereafter, Parasurama cut off like a mountain peak the head of Kartaviryarjuna, who had already lost his arms. When Kartaviryarjuna's ten thousand sons saw their father killed, they all fled in fear. Then Parasurama, having killed the enemy, released the kamadhenu, which had undergone great suffering, and brought it back with its calf to his residence, where he gave it to his father, Jamadagni.

Parasurama described to his father and brothers his activities in killing Kartaviryarjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows. O great hero, my dear son Parasurama, you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin. My dear son, we are all *brāhmaṇas* and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahma, the supreme spiritual master of this universe, has achieved his post. The duty of a *brāhmaṇa* is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.

My dear son, killing a king who is an emperor is more severely sinful than killing a *brāhmaṇa*.

But now, if you become Krishna conscious and worship the holy places, you can atone for this great sin.

- *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Fifteen » Verses: 1-41 » Translations by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.*

PUNISHED BY THE SUPREME PERSONALITY

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

The *Brahma-saṁhitā* informs us that the spiritual world, and especially the planet Goloka Vrindavana, where Krishna lives, is full of surabhi cows (*surabhīr abhipālayantam* [Bs. 5.29]). The surabhi cow is also called kamadhenu. Although Jamadagni possessed only one kamadhenu, he was able to get from it everything desirable. Thus he was able to receive the King, along with the King's great number of followers, ministers, soldiers, animals and palanquin carriers. When we speak of a king, we understand that he is accompanied by many followers. Jamadagni was able to receive all the King's followers properly and feed them sumptuously with food prepared in ghee. The King was astonished at how opulent Jamadagni was because of possessing only one cow, and therefore he became envious of the great sage. This was the beginning of his offense. Parasurama, the incarnation of the Supreme Personality of Godhead, killed Kartaviryarjuna because Kartaviryarjuna was too proud. One may possess unusual opulence in this material world, but if one becomes puffed up and acts whimsically he will be punished by the Supreme Personality of Godhead. This is the lesson to learn from this history, in which Parasurama became angry at Kartaviryarjuna and killed him and rid the entire world of *kṣatriyas* twenty-one times.

- *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Fifteen » Verse: 24 » Puport by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.*

PUNISHMENT AND CLEMENCY

Srila Bhaktididhanta Sarasvati Thakura

The transcendental Personality of Godhead, Sri Govinda, is our eternal master. The word *prabhu* refers to one who is able to both punish and be-



stow mercy. The Supreme Lord is capable of doing and undoing anything. It is not a fact that the Lord only displays compassion; but He can also punish. The Lord incarnates to rectify those proud people who are averse to Him by punishing them. It is the nature of the compassionate to both punish and show clemency accordingly. But punishment is a display of His indirect mercy, whereas clemency is a display of His direct mercy.

Conditioned living entities who are averse to the Lord or who act sinfully are fit objects for the Lord's punishment, and devotees inclined to Krishna's service are qualified for His direct mercy. Even weak-hearted but simple-minded humble practitioners of devotional service are qualified for the Lord's compassion, whereas proud, crooked people are punishable because they cheat.

-Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada » Compiled by Sripada Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Isvara dasa » Translated from Bengali by Bhumipati dasa.

THE RESULT OF DISREGARDING ŚRĪMAD BHĀGAVATAM Sriḷa Vrindavan Das Thakur

*bhāgavata ye nā māne, se—yavana-sama
tāra śāstā āche janme-janme prabhu yama*

One who does not accept *Śrīmad Bhāgavatam* is no better than a *Yavana*, and Lord Yamaraja punishes him birth after birth.

In the *Bhāgavata-māhātmya* of the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter 63, it is stated: "The topics of the Supreme Lord are realized by discussing *Śrīmad Bhāgavatam*. One can understand the purport of the *Vedas* from every line of every *śloka*." There are many other similar statements in the various *Vaiṣṇava Purāṇas*.

The result of disregarding *Śrīmad Bhāgavatam* is described in the *Hari-bhakti-vilāsa* (10.2.77) as follows: "In this Age of *Kali*, one who considers *Śrīmad Bhāgavatam* more dear than his own life will never suffer the punishment of Yamaraja, even for a hundred *kalpas*." Also in *Hari-bhakti-vilāsa* (10.2.81) it is stated: "The wretched person who does not appreciate the study of *Śrīmad Bhāgavatam* and who hinders others in its study causes a hundred generations of family members to go to hell." In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter 63, it is stated: "One continues to wander in the cycle of birth and death as long as he does not for even a moment hear the *Śrīmad Bhāgavatam*, which was recited by Sukadeva Gosvami. A person who does not hear anything from the *Śrīmad Bhāgavatam* throughout his entire life is no better than a *caṇḍāla* or an ass. The result of his birth was only his mother's delivery pains. Indra, the king of the demigods in heaven, declares that the sinful man who never hears the topics of *Bhāgavatam* is

simply a burden to the earth, and although living, he is actually dead.”

The word *yavana* refers to a *mleccha* who does not follow proper behavior and is averse to Vedic literatures. In the *Mahābhārata* (Ādi 84.13-15) King Yayati curses Turvasu in the following words: “O Turvasu! Although you were born from my heart, you are not giving me your youth. Therefore your sons will not inherit the kingdom. You fool! You will be the king of low-class persons who are *caṇḍālas*, meat-eaters, or born from intercaste marriages. You will be the king of those sinful *mlecchas* who are lusty for the wife of their *guru* and those whose mentality and activities are no better than animals.” Elsewhere in the *Mahābhārata* (Ādi 85.34) it is said: “The descendants of Yadu Maharaja are called Yadava *kṣatriyas*, and the descendants of Turvasu are known as *Yavanas*. The descendants of Druhya are known as *Bhojas*, and the descendants of Anu are known as *mlecchas*.” In the *Mahābhārata* (Ādi 174.36) it is stated: “The *Pahlavas* were created from her tail, the *Dravīdas* and *Śaṅkas* were created from her udder, the *Yavanas* were created from her genital, and the *Śabarās* and *Bahūnās* were created from her dung.” In the *Rāmāyaṇa* (*Bāla-kāṇḍa* 55.3) it is stated: “The *Yavanas* were born from the genital.” The *Hari-varṇśa* (*Hari-varṇśa-parva* 14.25-26) says: “Keeping his promise and respecting the words of his *guru*, King Sagara did not kill them but destroyed their religious principles and changed their dress. He shaved half the heads of the *Śakas* and the full heads of the *Yavanas* and *Pahlavas*.” The following statement is found in the *Manu-saṁhitā* (10.44-45): “The *Paṇḍras*, *Codas*, *Dravīdas*, *Kambogas*, *Yavanas*, *Śakas*, *Pāradas*, *Pahlavas*, *Cīnas*, *Kirātas*, *Daradas*, and *Khaśas*, all of whom were not born from the mouth, arms, thighs, or feet of the Lord, are called *dasyus*, whether they speak the language of the *mlecchas* or that of the *Āryans*.” In the *Prāyaścitta-tattva*, the *Bodhāyana-smṛiti* is quoted as follows: “Those persons who eat cow flesh, who always speak critically, and who are devoid of proper conduct are called *mlecchas*. Persons born in the place called *Yavana* are called *Yavanas*.” In the *Vṛddha-cānakya* it is stated: “Wise persons have said that among thousands of *caṇḍālas*, one is a *Yavana*. There is no person more degraded than a *Yavana*.”

The living entities are born in higher and lower castes according to the fruits of their activities. By the influence of *sattva-guṇa*, living entities are born in the families of *brāhmaṇas*, and by the influence of *rajo-guṇa* and *tamo-guṇa* living entities are born in sinful lower castes, like the *Yavanas*. The living entities who are born in the families of *brāhmaṇas* receive ample opportunity to become swanlike knowers of the Absolute Truth through the study of the *Vedas*, but living entities who are born in the families of lower castes like *Yavanas* are not qualified to study the Vedic literatures. *Śrīmad Bhāgavatam* is the ripened fruit of the desire tree of Vedic literature and the crest jewel of all scriptures. The *Yavanas* have no respect for *Śrīmad Bhāgavatam* whatsoever. If someone is born in the family of a caste higher than that of a *Yavana* and he unfortunately does not respect *Śrīmad Bhāgavatam*, which is the personification of devotional service to Lord Krishna, the shelter of everyone, and equal to Krishna, then due to the lack of good instructions from the spiritual master, such misguided people become degraded to the status of foolish uncultured *Yavanas* or no better than asses. At present in the pious land of India there are people who belong to societies that are supposedly opposed to the *non-Āryans*, and although they unfortunately advertise themselves as followers of the *Vedas*, because they are extremely averse to understanding the meaning of the *Śrīmad Bhāgavatam*, they are envious of its conclusions. These people are similar to foolish ass like *Yavanas*. On the other hand, although Haridasa Thakura was born in a family of *Yavanas*, he was faithful to the *Śrīmad Bhāgavatam* and fully conversant with its conclusions. He was therefore the crest jewel of the *brāhmaṇas* and a swanlike pure devotee.

In this verse the word *prabhu* refers to one who is able to kill or protect. In the *Śrīmad Bhāgavatam* (6.3.7) the Yamadutas spoke to Yamaraja as follows: “The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.” In the *Nṛsimha Purāṇa* (and *Viṣṇu Purāṇa* 3.7.15) it is stated: “Sri Yamaraja, who judges the pious and impious activities of the living entities, offers his obei-



sances to the devotees of the Lord and punishes those who are envious of Visnu and the *Vaiṣṇavas* by forcing them to suffer in hell according to the results of their activities. Rather than attaining eternal happiness, those who are averse to serving the Supreme Lord certainly suffer miseries born from their attempts to enjoy separately from the Lord.”

Ādi-khaṇḍa 1.40 Śrī Caitanya-bhāgavata - Srīla Vṛndavana dasa Thakura
Edited and Published by Pundarika Vidyanidhi dasa Vrajraj Press

THE TRIAL OF “MAHA-VISNU” Srīla Bhaktivinoda Thakura

Jagannatha dasa had a group of followers in Orissa. They were known as *ativāḍīs*. By the order of Mahaprabhu, Jagannatha dasa became a follower of Haridasa Thakura. Later, when he gave up pure devotional service and took shelter of *Māyāvāda* philosophy, Mahaprabhu rejected him, saying he was an *ativāḍī*. The sect of *ativāḍīs* was expanded like the *bāulas* of Bengal. The *ativāḍīs* have some false literature, which states that Lord Caitanya will manifest again. On this pretext, a few wicked persons began to pose themselves as Caitanya, Brahma, Baladeva, Krishna, and so on.

Having obtained some mystic power, an imposter named Visa Kisana began to promote himself as Maha-Visnu. He and his followers constructed a temple in the jungle, two miles from Sardapur. It

was written on the beads of the followers of *ativāḍī* that Maha-Visnu Visa Kisana remains incognito and on 14 March, he will manifest himself and display his four arms of Maha-Visnu. As soon as this news spread, many *brāhmaṇa* women began to serve him, neglecting the prohibition of their husbands.

When some illicit affairs between Visa Kisana and the wives of the Choudhary’s of Bhrangarapura surfaced, then the people of Bhrangarapura reported this to the Revered Walten Sahib, who was the commissioner of Bhrangarapura. He advised me to go to the jungle and investigate the matter. I went there at night and after a long conversation with that “Maha-Visnu,” I concluded that he was determined to destroy the British Rule. After returning to Puri, the trial of “Maha-Visnu” began in my court. After a long trial and hearing, I awarded him the punishment of one and half years in prison. When his matted hair was cut, his worshipers and followers abandoned him as a cheater.

(Autobiography of Sri Bhaktivinoda Thakura)

- Śrī Bhaktiyāloka - The Six Faults and Qualities of Bhakti by Srīla Bhaktivinoda Thakura, Translation by Pundarika Vidyanidhi Das.

!! Sri Sri Nitai Gaurchandra Jayati !!

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is a branch of

International Society for Krishna Consciousness

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Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedānta Swami Prabhupada

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