



Śrī Mohinī Ekādaśī

Issue no:185

12th May 2022

THE NEED FOR LORD'S APPEARANCE

THE DYNASTY OF PURU, BHARATA,
AJAMIDHA AND YAYATI
SUMMARY

KRISHNA, THE SUPREME PERSONALITY OF GODHEAD
Srila Sukadeva Goswami

THE PURPOSE OF KRISHNA'S COMING
His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada

How Does The Supreme Lord
Perform His Appearance Pastimes?
Srila Bhaktisiddhanta Saraswati Thakura

Why Does
The Supreme Lord Incarnate?
Srila Bhaktivinoda Thakura

THE NEED FOR LORD'S APPEARANCE
Various Acharyas

Circulation 32,991

THE DYNASTY OF PURU, BHARATA,
AJAMIDHA AND YAYATI
SUMMARY

The son of Puru was Janamejaya, and his son was Pracinvan. The sons and grandsons in the line of Pracinvan, one after another, were Pravira, Manusyu, Carupada, Sudyu, Bahugava, Samyati, Ahamyati and Raudrasva. Raudrasva had ten sons - Rteyu, Kakseyu, Sthandileyu, Krteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vratelyu and Vaneyu. The son of Rteyu was Rantinava, who had three sons - Sumati, Dhruva and Apratiratha. The son of Apratiratha was Kanva, and Kanva's son was Medhatithi. The sons of Medhatithi, headed by Praskanna, were all *brāhmaṇas*. The son of Rantinava named Sumati had a son named Rebhi, and his son was Dusmanta.

While hunting in the forest, Dusmanta once approached the *āśrama* of Maharsi Kanva, where he saw an extremely beautiful woman and became attracted to her. That woman was the daughter of Visvamitra, and her name was Sakuntala. Her mother was Menaka, who had left her in the forest, where Kanva Muni found her. Kanva Muni brought her to his *āśrama*, where he raised and maintained her. When Sakuntala accepted Maharaja Dusmanta as her husband, he married her according to the rites of the *gāndharva*. Sakuntala later became pregnant by her husband, who left her in the *āśrama* of Kanva Muni and returned to his kingdom.

In due course of time, Sakuntala gave birth to a *Vaiṣṇava* son, but Dusmanta, having returned to the capital, forgot what had taken place. Therefore, when Sakuntala approached him with her newly born child, Maharaja Dusmanta refused to accept them as his wife and son. Later, however, after a mysterious omen, the King accepted them. After Maharaja Dusmanta's death, Bharata, the son of Sakuntala, was enthroned. He performed many great sacrifices, in which he gave great riches in charity to the *brāhmaṇas*. This 20th chapter ends by describing the birth of Bharadvaja and how Maharaja Bharata accepted Bharadvaja as his son.

The son of Bharadvaja was Manyu, and Manyu's sons were Brhatksatra, Jaya, Mahavirya, Nara and Garga. Of these five, Nara had a son named Sankrti, who had two sons, named Guru and

Rantideva. As an exalted devotee, Rantideva saw every living entity in relationship with the Supreme Personality of Godhead, and therefore he completely engaged his mind, his words and his very self in the service of the Supreme Lord and His devotees. Rantideva was so exalted that he would sometimes give away his own food in charity, and he and his family would fast. Once, after Rantideva spent forty-eight days fasting, not even drinking water, excellent food made with ghee was brought to him, but when he was about to eat it a *brāhmaṇa* guest appeared. Rantideva, therefore, did not eat the food, but instead immediately offered a portion of it to the *brāhmaṇa*. When the *brāhmaṇa* left and Rantideva was just about to eat the remnants of the food, a *śūdra* appeared. Rantideva therefore divided the remnants between the *śūdra* and himself. Again, when he was just about to eat the remnants of the food, another guest appeared. Rantideva therefore gave the rest of the food to the new guest and was about to content himself with drinking the water to quench his thirst, but this also was precluded, for a thirsty guest came and Rantideva gave him the water. This was all ordained by the Supreme Personality of Godhead just to glorify His devotee and show how tolerant a devotee is in rendering service to the Lord. The Supreme Personality of Godhead, being extremely pleased with Rantideva, entrusted him with very confidential service. The special power to render the most confidential service is entrusted by the Supreme Personality of Godhead to a pure devotee, not to ordinary devotees.

Garga, the son of Bharadvaja, had a son named Sini, and Sini's son was Gargya. Although Gargya was a *kṣatriya* by birth, his sons became *brāhmaṇas*. The son of Mahavirya was Duritaksaya, whose sons were of a *kṣatriya* king, they also achieved the position of *brāhmaṇas*. The son of Brhatksatra constructed the city of Hastinapura and was known as Hasti. His sons were Ajamidha, Dvimidha and Purumidha.

From Ajamidha came Priyamedha and other *brāhmaṇas* and also a son named Brhadisu. The sons, grandsons and further descendants of Brhadisu were Brhaddhanu, Brhatkaya, Jayadratha, Visada and Syenajit. From Syenajit came four sons—Rucirasva, Drdhahanu, Kasya

and Vatsa. From Rucirasva came a son named Para, whose sons were Prthusena and Nipa, and from Nipa came one hundred sons. Another son of Nipa was Brahmadata. From Brahmadata came Visvaksena; from Visvaksena, Udaksena; and from Udaksena, Bhallata.

The son of Dvimidha was Yavinara, and from Yavinara came many sons and grandsons, such as Krtiman, Satyadhrti, Drdhanemi, Suparsva, Sumati, Sannatiman, Krti, Nipa, Udgrayudha, Ksemya, Suvira, Ripunjaya and Bahuratha. Purumidha had no sons, but Ajamidha, in addition to his other sons, had a son named Nila, whose son was Santi. The descendants of Santi were Susanti, Puruja, Arka and Bharmyasva. Bharmyasva had five sons, one of whom, Mudgala, begot a dynasty of *brāhmanas*. Mudgala had twins—a son, Divodasa, and a daughter, Ahalya. From Ahalya, by her husband, Gautama, Satananda was born. The son of Satananda was Satyadhrti, and his son was Saradvan. Saradvan's son was known as Krpa, and Saradvan's daughter, known as Krpi, became the wife of Dronacarya.

The son of Divodasa was Mitrayu, who had four sons, one after another - Cyavana, Sudasa, Sahadeva and Somaka. Somaka had one hundred sons, of whom the youngest was Prsata, from whom Drupada was born. Drupada's daughter was Draupadi, and his sons were headed by Dhirstadyumna. Dhirstadyumna's son was Dhirstaketu.

Another son of Ajamidha was named Rksa. From Rksa came a son named Samvarana, and from Samvarana came Kuru, the king of Kuruksetra. Kuru had four sons—Pariksi, Sudhanu, Jahnu and Nisadha. Among the descendants in the dynasty from Sudhanu were Suhotra, Cyavana, Krti and Uparicara Vasu. The sons of Uparicara Vasu, including Brhadratha, Kusamba, Matsya, Pratyagra and Cedipa, became kings of the Cedi state. In the dynasty from Brhadratha came Kusagra, Rsabha, Satyahita, Puspavan and Jahu, and from Brhadratha through the womb of another wife came Jarasandha, who was followed by Sahadeva, Somapi and Srutasrava. Pariksi, the son of Kuru, had no sons. Among the descendants of Jahnu were Suratha, Viduratha, Sarvabhauma, Jayasena, Radhika, Ayutayu, Akrodhana, Devatithi, Rksa, Dilipa and Pratipa.

The sons of Pratipa were Devapi, Santanu and Bahlika. When Devapi retired to the forest, his

younger brother Santanu became the king. Although Santanu, being younger, was not eligible to occupy the throne, he disregarded his elder brother. Consequently, there was no rainfall for twelve years. Following the advice of the *brāhmanas*, Santanu was ready to return the kingdom to Devapi, but by the intrigue of Santanu's minister, Devapi became unfit to be king. Therefore Santanu resumed charge of the kingdom, and rain fell properly during his regime. By mystic power, Devapi still lives in the village known as Kalapa-grama. In this *Kali-yuga*, when the descendants of Soma known as the *candra-varṇsa* (the lunar dynasty) die out, Devapi, at the beginning of *Satya-yuga*, will re-establish the dynasty of the moon. The wife of Santanu named Ganga gave birth to Bhisma, one of the twelve authorities. Two sons named Citrangada and Vicitravirya were also born from the womb of Satyavati by the semen of Santanu, and Vyasadeva was born from Satyavati by the semen of Parasara. Vyasadeva instructed the history of the *Bhāgavatam* to his son Sukadeva. Through the womb of the two wives and the maidservant of Vicitravirya, Vyasadeva begot Dhrtarastra, Pandu and Vidura.

Dhrtarastra had one hundred sons, headed by Duryodhana, and one daughter named Duhsala. Pandu had five sons, headed by Yudhisthira, and each of these five sons had one son from Draupadi. The names of these sons of Draupadi were Prativindhya, Srutasena, Srutakirti, Satanika and Srutakarma. Besides these five sons, by other wives the Pandavas had many other sons, such as Devaka, Ghatotkaca, Sarvagata, Suhotra, Naramitra, Iravan, Babhruvahana and Abhimanyu. From Abhimanyu, Maharaja Pariksit was born, and Maharaja Pariksit had four sons—Janamejaya, Srutasena, Bhimasena and Ugrasena.

Next Sukadeva Gosvami described the future sons of the Pandu family. From Janamejaya, he said, would come a son named Satanika, and following in the dynasty would be Sahasranika, Asvamedhaja, Asimakrsna, Nemicakra, Citraratha, Suciratha, Vrstiman, Susena, Sunitha, Nrcaksu, Sukhinala, Pariplava, Sunaya, Medhavi, Nrpanjaya, Durva, Timi, Brhadratha, Sudasa, Satanika, Durdana, Mahinara, Dandapani, Nimi and Ksemaka.

Sukadeva Gosvami then predicted the kings of the *māgadha-varṇsa*, or Magadha dynasty. Sahadeva, the son of Jarasandha, would beget Marjari, and from him would come Srutasrava. Subsequently

taking birth in the dynasty will be Yutayu, Niramitra, Sunaksatra, Brhatsena, Karmajit, Sutanjaya, Vipra, Suci, Ksema, Suvrata, Dharmasutra, Sama, Dyumatsena, Sumati, Subala, Sunitha, Satyajit, Visvajit and Ripunjaya.

The sons of Yayati's fourth son, Anu, were Sabhanara, Caksu and Paresnu. Of these three, the sons and grandsons of Sabhanara were, in succession, Kalanara, Srnjaya, Janamejaya, Mahasala and Mahamana. The sons of Mahamana were Usinara and Titiksu. Usinara had four sons, namely Sibi, Vara, Krmi and Daksa. Sibi also had four sons—Vrsadarbha, Sudhira, Madra and Kekaya. The son of Titiksu was Rusadratha, who begot a son named Homa. From Homa came Sutapa and from Sutapa, Bali. In this way the dynasty continued. Begotten by Dirghatama in the womb of the wife of Bali were Anga, Vanga, Kalinga, Suhma, Pundra and Odra, all of whom became kings.

From Anga came Khalapana, whose dynasty included Diviratha, Dharmaratha and Citraratha, also called Romapada, one after another. Maharaja Dasaratha gave in charity one of his daughters, by the name Santa, to his friend Romapada because Romapada had no sons. Romapada accepted Santa as his daughter, and the great sage Rsyasṅga married her. By the mercy of Rsyasṅga, Romapada had a son named Caturanga. The son of Caturanga was Prthulaksa, who had three sons—Brhadratha, Brhatkarma and Brhadbhanu. From Brhadratha came a son named Brhadmana, whose sons and grandsons in succession were Jayadratha, Vijaya, Dhrti, Dhrtavrata, Satkarma and Adhiratha. Adhiratha accepted the son rejected by Kunti, namely Karna, and Karna's son was Vrsasena.

The son of Yayati's third son, Druhyu, was Babhru, whose son and grandsons were Setu, Arabdha, Gandhara, Dharma, Dhrti, Durmada and Praceta.

The son of Yayati's second son, Turvasu, was Vahni, whose seminal dynasty included Bharga, Bhanuman, Tribhanu, Karandhama and Maruta. The childless Maruta accepted Dusmanta, who belonged to the Puru dynasty, as his adopted son. Maharaja Dusmanta was anxious to have his kingdom returned, and so he went back to the *Pūru-varṁśa*.

Of the four sons of Yadu, Sahasrajit was the eldest. The son of Sahasrajit was named Satajit. He

had three sons, of whom one was Haihaya. The sons and grandsons in the dynasty of Haihaya were Dharma, Netra, Kunti, Sohanji, Mahisman, Bhadrassenaka, Dhanaka, Krtavirya, Arjuna, Jayadhvaja, Talajangha and Vitihotra.

The son of Vitihotra was Madhu, whose eldest son was Vrsni. Because of Yadu, Madhu and Vrsni, their dynasties are known as Yadava, Madhava and Vrsni. Another son of Yadu was Kroṣṭa, and from him came Vṛjinavan, Svahita, Visadgu, Citraratha, Sasabindu, Prthusrava, Dharma, Usana and Rucaka. Rucaka had five sons, one of whom was known as Jyamagha. Jyamagha was sonless, but by the mercy of the demigods his childless wife gave birth to a son named Vidarbha.

- *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Twenty, Twenty-one & Twenty-two summary» Translations by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.*

KRISHNA, THE SUPREME PERSONALITY OF GODHEAD Sriḷa Sukadeva Goswami

Sukadeva Gosvami said: Through the womb of the girl brought by his father, Vidarbha begot three sons, named Kusa, Kratha and Romapada. Romapada was the favorite in the dynasty of Vidarbha. The son of Romapada was Babhru, from whom there came a son named Kṛti. The son of Kṛti was Usika, and the son of Usika was Cedi. From Cedi was born the king known as Caidya and others too.

The son of Kratha was Kunti; the son of Kunti, Vrsni; the son of Vrsni, Nirvṛti; and the son of Nirvṛti, Dasarha. From Dasarha came Vyoma; from Vyoma came Jimuta; from Jimuta, Vikṛti; from Vikṛti, Bhimaratha; from Bhimaratha, Navaratha; and from Navaratha, Dasaratha.

From Dasaratha came a son named Sakuni and from Sakuni a son named Karambhi. The son of Karambhi was Devarata, and his son was Devaksatra. The son of Devaksatra was Madhu, and his son was Kuruvasa, from whom there came a son named Anu. The son of Anu was Puruhotra, the son of Puruhotra was Ayu, and the son of Ayu was Satvata. O great Aryan King, Satvata had seven sons, named Bhajamana, Bhaji, Divya, Vrsni, Devavṛdha, Andhaka and Mahabhoja. From Bhajamana by one wife came three sons, namely Nimloci, Kinkana and Dhṛsti. And

from his other wife came three other sons; Satajit, Sahasrajit and Ayutajit.

The son of Devavrdha was Babhru. Concerning Devavrdha and Babhru there are two famous songs of prayer, which were sung by our predecessors and which we have heard from a distance. Even now I hear the same prayers about their qualities [because that which was heard before is still sung continuously].

“It has been decided that among human beings Babhru is the best and that Devavrdha is equal to the demigods. Because of the association of Babhru and Devavrdha, all of their descendants, numbering 14,065, achieved liberation.” In the dynasty of King Mahabhoja, who was exceedingly religious, there appeared the Bhoja kings.

O King, who can suppress your enemies, O, Pariksit Maharaja, the sons of Vrsni were Sumitra and Yudhajit. From Yudhajit came Sini and Anamitra, and from Anamitra came a son named Nighna.

The two sons of Nighna were Satrajita and Prase-na. Another son of Anamitra was another Sini, and his son was Satyaka.

The son of Satyaka was Yuyudhana, whose son was Jaya. From Jaya came a son named Kuni and from Kuni a son named Yugandhara. Another son of Anamitra was Vrsni. From Vrsni came the sons named Svaphalka and Citraratha. From Svaphalka by his wife Gandini came Akrura. Akrura was the eldest, but there were twelve other sons, all of whom were widely celebrated. The names of these twelve were Asanga, Sarameya, Mrdura, Mrduvit, Giri, Dharmavrdha, Sukarma, Ksetropeksha, Arimardana, Satrugna, Gandhamada and Pratibahu. These brothers also had a sister named Sucara. From Akrura came two sons, named Devavan and Upadeva. Citraratha had many sons, headed by Prthu and Viduratha, all of whom were known as belonging to the dynasty of Vrsni.

Kukura, Bhajamana, Suci and Kambalabarhisa were the four sons of Andhaka. The son of Kukura was Vahni, and his son was Viloma. The son of Viloma was Kapotaroma, and his son was Anu, whose friend was Tumburu. From Anu came Andhaka; from Andhaka, Dundubhi; and from Dundubhi, Avidyota. From Avidyota came a son named Punarvasu. Punarvasu had a son and a daughter, named Ahuka and Ahuki respectively, and Ahuka had two sons, named Devaka and

Ugrasena. Devaka had four sons, named Devavan, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Santideva, Upadeva, Srideva, Devaraksita, Sahadeva, Devaki and Dhrtadeva. Dhrtadeva was the eldest. Vasudeva, the father of Krishna, married all these sisters.

Kamsa, Sunama, Nyagrodha, Kanka, Sanku, Suhu, Rastrapala, Dhrti and Tustiman were the sons of Ugrasena. Kamsa, Kamsavati, Kanka, Surabhu and Rastrapalika were the daughters of Ugrasena. They became the wives of Vasudeva's younger brothers.

The son of Citraratha was Viduratha, the son of Viduratha was Sura, and his son was Bhajamana. The son of Bhajamana was Sini, the son of Sini was Bhoja, and the son of Bhoja was Hrdika. The three sons of Hrdika were Devamidha, Satadhanu and Krtavarma. The son of Devamidha was Sura, whose wife was named Marisa. Through Marisa, King Sura begot Vasudeva, Devabhaga, Devasrava, Anaka, Srsjaya, Syamaka, Kanka, Samika, Vatsaka and Vrka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Krishna, was also known as Anakadundubhi. The five daughters of King Sura, named Prtha, Srutadeva, Srutakirti, Srutasrava and Rajadhidevi, were Vasudeva's sisters. Sura gave Prtha to his friend Kunti, who had no issue, and therefore another name of Prtha was Kunti.

Once when Durvasa was a guest at the house of Prtha's father, Kunti, Prtha satisfied Durvasa by rendering service. Therefore, she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kunti immediately called for the sun-god. As soon as Kunti called for the demigod of the sun, he immediately appeared before her, and she was very surprised. She told the sun-god, “I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me.”

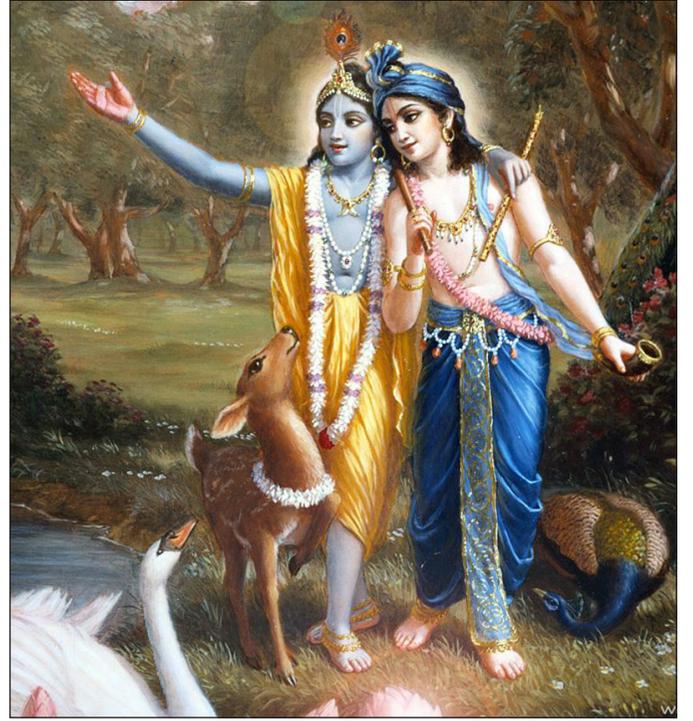
The sun-god said: O beautiful Prtha, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried

girl. After saying this, the sun-god discharged his semen into the womb of Prtha and then returned to the celestial kingdom. Immediately thereafter, from Kunti a child was born, who was like a second sun-god. Because Kunti feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Maharaja Parikṣit, your great-grandfather the pious and chivalrous King Pandu later married Kunti.

Vṛddhasarma, the King of Karusa, married Kuntī's sister Srutadeva, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiranyakṣa. King Dhṛṣṭaketu, the King of Kekaya, married Srutakīrti, another sister of Kuntī's. Srutakīrti had five sons, headed by Santardana. Through the womb of Rajadhīdevī, another sister of Kuntī's, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Srutasrava. This king's name was Damaghosa. The son of Srutasrava was Sisupala, whose birth has already been described [in the Seventh Canto of *Śrīmad-Bhāgavatam*]. Vasudeva's brother named Devabhaga had two sons born of his wife, Kamsa. These two sons were Citraketu and Brhadbala. Vasudeva's brother named Devasrava married Kamsavati, by whom he begot two sons, named Suvira and Isuman. Kanka, by his wife Kanka, begot three sons, named Baka, Satyajit and Purujit. King Sṛṣṭjaya, by his wife, Rastrapalika, begot sons headed by Vṛsa and Durmarsana. King Syamaka, by his wife, Surabhūmi, begot two sons, named Harikṣa and Hiranyakṣa. Thereafter, King Vatsaka, by the womb of his wife, Misrakesi, who was an Apsarā, begot sons headed by Vṛka. Vṛka, by his wife, Durvakṣi, begot Takṣa, Puskara, Sala and so on. From Samika, by the womb of his wife, Sudamāni, came Sumitra, Arjunapala and other sons. King Anaka, by his wife, Karnika, begot two sons, namely Rṭadhama and Jaya.

Devakī, Pauravī, Rohini, Bhadrā, Madira, Rocana, Ila and others were all wives of Anaka-ḍundubhi [Vasudeva]. Among them all, Devakī was the chief. Vasudeva, by the womb of his wife Rohini, begot sons such as Bala, Gada, Sarana, Durmada, Vipula, Dhruva, Kṛta and others.

From the womb of Pauravī came twelve sons, including Bhūta, Subhadra, Bhadrabahu, Durmada and Bhadrā. Nanda, Upananda, Kṛtaka, Sura



and others were born from the womb of Madira. Bhadrā [Kausalya] gave birth to only one son, named Kṣi. Vasudeva, by another of his wives, whose name was Rocana, begot Hasta, Hemaḅada and other sons. And by his wife named Ila he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu. From the womb of Dhṛṭadeva, one of the wives of Anakadundubhi [Vasudeva], came a son named Vipṛṣṭha. The sons of Santideva, another wife of Vasudeva, were Prasama, Prasita and others. Vasudeva also had a wife named Upadeva, from whom came ten sons, headed by Rajanya, Kalpa and Varsa. From Sṛideva, another wife, came six sons, such as Vasu, Hamsa and Suvamsa. By the semen of Vasudeva in the womb of Devarakṣita, nine sons were born, headed by Gada. Vasudeva, who was religion personified, also had a wife named Sahadeva, by whose womb he begot eight sons, headed by Sruta and Pravara. The eight sons born of Sahadeva such as Pravara and Sruta, were exact incarnations of the eight Vasus in the heavenly planets. Vasudeva also begot eight highly qualified sons through the womb of Devakī. These included Kīrtiman, Susena, Bhadrāsena, Rju, Sammardana, Bhadrā and Sankarsana, the controller and serpent incarnation. The eighth son was the Supreme Personality of Godhead Himself, Krishna. The highly fortunate Subhadra, the one daughter, was your grandmother.

Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Sri Hari, appears by His own will. O King Pariksit, but for the Lord's personal desire, there is no cause for His appearance, disappearance or activities. As the Supersoul, He knows everything. Consequently there is no cause that affects Him, not even the results of fruitive activities. The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead. Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees will have a chance to advance in Krishna consciousness. The Supreme Personality of Godhead, Krishna, with the cooperation of Sankarsana (Balarama), performed activities beyond the mental comprehension of even such personalities as Lord Brahma and Lord Siva.

To show causeless mercy to the devotees who would take birth in the future in this Age of Kali, the Supreme Personality of Godhead, Krishna, acted in such a way that simply by remembering Him one will be freed from all the lamentation and unhappiness of material existence. Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities. Assisted by the descendants of Bhoja, Vrsni, Andhaka, Madhu, Surasena, Dasarha, Kuru, Srsjaya and Pandu, Lord Krishna performed various activities. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, the Lord, appearing in His transcendental body, pleased all members of human society. Lord Krishna's face is decorated with ornaments, such as earrings resembling

sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Krishna sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are dissatisfied by the creator for the disturbance caused by the momentary blinking of their eyes. The Supreme Personality of Godhead, Sri Krishna, known as *līlā-puruṣottama*, appeared as the son of Vasudeva but immediately left His father's home and went to Vrndavana to expand His loving relationship with His confidential devotees. In Vrndavana the Lord killed many demons, and afterwards He returned to Dvaraka, where according to *Vedic* principles, He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life. Thereafter, Lord Sri Krishna created a misunderstanding between family members with the purpose of diminishing the burden of the world. Simply by His glance, He annihilated all the demoniac kings on the Battlefield of Kuruksetra and declared victory for Arjuna. Finally, He instructed Uddhava about transcendental life and devotion and then returned to His abode in His original form.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Ninth Canto Liberation » Chapter 24: Krishna, the Supreme Personality of Godhead, Verses: 1 -67, Translation by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

THE PURPOSE OF KRISHNA'S COMING

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

As stated in *Bhagavad-gītā* (4.8), *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*. The *sādhus*, the devotees of the Lord, are always eager to advance the cause of Krishna consciousness so that the conditioned souls may be released from the bondage of birth and death. But the *asuras*, the demons, impede the advancement of the Krishna consciousness movement, and therefore Krishna arranges occasional fights between different *asuras* who are very interested in increasing their military power. The duty of the government or king is not to increase military power unnecessarily; the real duty of the government is to see that the people of the state advance in Krishna consciousness. For this purpose, Krishna says in *Bhagavad-gītā*

Bhāgavata Mahāvidyālaya



(4.13), *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśah*: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." There should be an ideal class of men who are bona fide *brāhmaṇas*, and they should be given all protection. *Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. Krishna is very fond of *brāhmaṇas* and cows. The *brāhmaṇas* promulgate the cause of advancement in Krishna consciousness, and the cows give enough milk to maintain the body in the mode of goodness. The *kṣatriyas* and the government should be advised by the *brāhmaṇas*. Next, the *vaiśyas* should produce enough foodstuffs, and the *śūdras*, who cannot do anything beneficial on their own, should serve the three higher classes (the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*). This is the arrangement of the Supreme Personality of Godhead so that the conditioned souls will be released from the material condition and return home, back to Godhead. This is the purpose of Krishna's descent on the surface of the earth (*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*).

Everyone must understand Krishna's activities (*janma karma ca me divyam* [Bg. 4.9]). If one

understands the purpose of Krishna's coming to this earth and performing His activities, one is immediately liberated. This liberation is the purpose of the creation and Krishna's descent upon the surface of the earth. Demons are very interested in advancing a plan by which people will labour hard like cats, dogs and hogs, but Krishna's devotees want to teach Krishna consciousness so that people will be satisfied with plain living and Krishna conscious advancement. Although demons have created many plans for industry and hard labour so that people will work day and night like animals, this is not the purpose of civilization. Such endeavors are *jagato 'hitah*; that is, they are meant for the misfortune of the people in general. *Kṣayāya*: such activities lead to annihilation. One who understands the purpose of Krishna, the Supreme Personality of Godhead, should seriously understand the importance of the Krishna consciousness movement and seriously take part in it. One should not endeavour for *ugra-karma*, unnecessary work for sense gratification. *Nūnam pramattaḥ kurute vikarma yad indriya-prītaya āprṇoti* (SB 5.5.4). Simply for sense gratification, people make plans for material happiness. *Māyā-sukhāya bharam udvahato vimūdhān* (SB 7.9.43). They do this because they are all *vimūdhas*, rascals. For flickering happiness, people waste their human energy, not understanding the importance of the Krishna consciousness movement but instead accusing the simple devotees of brainwashing. Demons may falsely accuse the preachers of the Krishna consciousness movement, but Krishna will arrange a fight between the demons in which all their military power will be engaged and both parties of demons will be annihilated.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Ninth Canto Liberation » Chapter 24: Krishna, the Supreme Personality of Godhead, Verse: 59, Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

How Does The Supreme Lord Perform His Appearance Pastimes?

Srila Bhaktisiddhanta Saraswati Thakura

Since Mother Saci and Jagannath Misra are eternally perfect devotees, their hearts and bodies consist of pure goodness. They are never to be considered ordinary *jīvas*. Pure goodness is

also called *vasudeva*. Lord Vasudeva, who enjoys transcendental pastimes, appears only in pure goodness, or *vasudeva*.

Mother Sacis pregnancy did not occur through lust based association with her husband, as if they were a mundane male and female, whose bodies were made of flesh, bones, and blood, and who are interested only in sense gratification. Even to think of them in this way is an offense. If one considers her pregnancy with a service-inclined heart, one will realize how glorious Mother śacī's transcendental pregnancy was, and how it personified pure goodness.

In his commentary on *Śrīmad-Bhāgavatam* (10.2.16) Sridhara Swamipada wrote that the Supreme Lord appears in a devotee's heart that is in the mode of pure goodness. He does not take birth like an ordinary human being. Sri Rupa Gosvami wrote in *Laghu-bhāgavatāmṛta* that Lord Krishna first manifests in the heart of Vasudeva, then from Vasudeva's heart He manifests in the heart of Devakī.

Śrī Caitanya-caritāmṛta, Ādi 13.84-85 states:
jagannātha miśra kahe svapna ye dekhila
iyotirmaya-dhāma mora hṛdaye paśila

Jagannatha Misra then replied, "In a dream I saw the effulgent abode of the Lord enter my heart."

āmāra hṛdaya haite gelā tomāra hṛdaye
hena bujhi, janmibena kona mahāsaye

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

-*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 das*

Why Does The Supreme Lord Incarnate? Sri La Bhaktivinod Thakura

The Supreme Lord has two kinds of pastimes. The first is to create the material world and to maintain it by establishing stringent laws. The dry speculators can understand these pastimes to some

extent. The second is the Lord's pastimes within this material world, where the living entities are His companions. Because of their desire for material enjoyment, some living entities fall from their constitutional position. Whatever situation they go through in the association of matter, the Supreme Lord responds accordingly. The principle cause for the Lord's appearance is His causeless mercy toward the living entities.

- (*Tattva-sūtra* 6)

THE NEED FOR LORD'S APPEARANCE Various Acharyas

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium."

Do not suspect that the Lord is cruel because He annihilates the miscreants. As a mother's fondling and chastisement of her children are not displays of cruelty but exhibitions of her affection, it should be understood that the killing of demons and protection of devotees are similar exhibitions of the mercy of the Supreme Lord Visnu, who is the maintainer of both pious and sinful persons.

- (*Sridhara Svami's Subodhinī commentary*)

One may argue that the great sages and devotee kings are qualified to counteract the decline of religious principles and check the increase of irreligious practices, so what is the need for Your appearance? This is true. But delivering the *sadhus*, destroying the miscreants, and re-establishing the principles of religion are impossible for others to perform, therefore I personally appear. Delivering the *sadhus* means to deliver the unalloyed devotees from the misery of their intense desire to see Me. The word *duṣkṛtām* refers to demons like Ravana, Kamsa, and Kesi, who are invincible to others and who give distress to My devotees. The word *dharma-saṁsthāpana* refers to supreme occupational duties in the form of meditating on, worshipping,

servicing, and glorifying Me, which cannot be propagated by anyone other than Me. The word *yuge yuge* refers to every millenium or *kalpa*. One should not doubt the Lord's impartiality when He kills the demons, because the demons who are killed by the hand of the Lord are delivered from hellish material life, which has been awarded to them due to their sinful activities. This punishment awarded to the demons by the Lord is also His mercy.

- (Srimad Visvanatha Cakravarti)

Delivering the *sadhus* means that the Lord delivers His devotees from the distress of intense eagerness to see the Lord. Because the devotees are constantly engaged in remembering the Lord's form and qualities, they have a strong desire to see the Lord, who thus manifests His enchanting form before them. The word *duṣkṛtām* refers to demons such as Ravana and Kamsa, who are averse to the devotees and who cannot be killed except by the Lord. The word *dharma* refers to the pure devotional process of worshiping the Lord and meditating on His form. Although this process of devotional service is performed on the basis of regulative principles, it cannot be propagated by others. The word *saṁsthāpana* indicates preaching properly. These three purposes are the cause of the Lord's appearance. No one should doubt the Lord's impartiality when He kills the demons, because the demons who are killed by the Lord attain liberation. This chastisement of the demons is a display of the Lord's mercy.

- (Sri Baladeva Vidyabhusana)

I establish *varṇāśrama-dharma* by appearing as an empowered incarnation amongst My devotees, who are sages amongst the *brāhmaṇas* and kings, but actually I appear to deliver My great devotees who are afflicted by the distress born of intense longing to see Me. Thus, in the form of a *yuga-avatāra*, I deliver My devotees from this distress and I deliver demons like Ravana and Kamsa by killing them. I reestablish the living entities' eternal religious principles by preaching the devotional processes like hearing and chanting. When I say, "I appear in every millenium," it is to be accepted that I also appear in the Age of *Kali*. The incarnation for *Kali-yuga* will distribute the rarely attained benediction of love of God through the process of



chanting. Although this incarnation is the best of all, He is hidden to the common person. My great devotees will naturally be attracted by this incarnation. You also (O Arjuna) can see this incarnation when you appear as His assistant. The great mystery of this confidential incarnation for *Kali-yuga* is that He will destroy only the sinful mentality of the demons, not the demons themselves.

(Sri Bhaktivinoda Thakura)

!! Sri Sri Nitai Gaurchandra Jayati !!

ISKCON

Bhāgavata Mahāvīdyālaya

is a branch of

International Society for Krishna Consciousness

Founder-Acarya: His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Editor

Brajsundar Das

Copy Editor

Isha Prakash Das

Sanskrit Editor,

Vrajsevika Devi Dasi

Assistance

Vamsidhari Gauri Devi Dasi

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

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.