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### THE BREAKING OF THE SACRIFICIAL BOW

*Srila Sukadeva Goswami*

**Sukadeva Goswami said:** As He walked down the King's road, Lord Madhava then saw a young hunchback woman with an attractive face, who carried a tray of fragrant ointments as she walked along. The bestower of the ecstasy of love smiled and inquired from her as follows. [**Lord Krishna said:**] Who are you, O beautiful-thighed one? Ah, ointment! Who is it for, my dear lady? Please tell

Us truthfully. Give Us both some of your finest ointment and you will soon gain a great boon. [**The maidservant replied:**] O handsome one, I am a servant of King Kamsa, who highly regards me for the ointments I make. My name is Trivakra. Who else but You two deserve my ointments, which the lord of the Bhojas likes so much? Her mind overwhelmed by Krishna's beauty, charm, sweetness, smiles, words and glances, Trivakra gave both Krishna and Balarama generous amounts of ointment.



Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful. Lord Krishna was pleased with Trivakra, so He decided to straighten that hunchbacked girl with the lovely face just to demonstrate the result of seeing Him. Pressing down on her toes with both His feet, Lord Acyuta placed one upward-pointing finger of each hand under her chin and straightened up her body. Simply by Lord Mukunda's touch, Trivakra was suddenly transformed into an exquisitely beautiful woman with straight, evenly proportioned limbs and large hips and breasts.

Now endowed with beauty, character and generosity, Trivakra began to feel lusty desires for Lord Keshava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows. [Trivakra said:] Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind. Thus entreated by the woman, Lord Krishna first glanced at the face of Balarama, who was watching the incident, and then at the faces of the cowherd boys. Then with a laugh Krishna replied to her as follows. [Lord Krishna said:] O lady with beautiful eyebrows, as soon as I fulfill My purpose I will certainly visit your house, where men can relieve their anxiety. Indeed, you are the best refuge for Us homeless travelers. Leaving her with these sweet words, Lord Krishna walked further down the road. The merchants along the way worshiped Him and His elder brother by presenting Them with various respectful offerings, including *pān*, garlands and fragrant substances.

The sight of Krishna aroused Cupid in the hearts of the city women. Thus agitated, they forgot themselves. Their clothes, braids and bangles became disheveled, and they stood as still as figures in a painting. Lord Krishna then asked the local people where the arena was in which the bow sacrifice would take place. When He went there He saw the amazing bow, which resembled Lord Indra's. That most opulent bow was guarded by a large company of men, who were respectfully worshipping it. Krishna pushed His way forward and, despite the guards' attempts to stop Him, picked it up. Easily lifting the bow with His left hand, Lord Urukrama strung it in a fraction of a second as

the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane. The sound of the bow's breaking filled the earth and sky in all directions. Upon hearing it, Kamsa was struck with terror. The enraged guards then took up their weapons and, wanting to seize Krishna and His companions, surrounded them and shouted, "Grab Him! Kill Him!" Seeing the guards coming upon Them with evil intent, Balarama and Keshava took up the two halves of the bow and began striking them down.

After also killing a contingent of soldiers sent by Kamsa, Krishna and Balarama left the sacrificial arena by its main gate and continued Their walk about the city, happily looking at the opulent sights. Having witnessed the amazing deed Krishna and Balarama had performed, and seeing Their strength, boldness and beauty, the people of the city thought They must be two prominent demigods. As They strolled about at will, the sun began to set, so They left the city with the cowherd boys and returned to the cowherds' wagon encampment. At the time of Mukunda's [Krishna's] departure from Vrindavana, the gopis had foretold that the residents of Mathura would enjoy many benedictions, and now the gopis' predictions were coming true, for those residents were gazing upon the beauty of Krishna, the jewel among men. Indeed, the goddess of fortune desired the shelter of that beauty so much that she abandoned many other men, although they worshiped her.

After Krishna's and Balarama's feet were bathed, the two Lords ate rice with milk. Then, although knowing what Kamsa intended to do, They spent the night there comfortably. Wicked King Kamsa, on the other hand, was terrified, having heard how Krishna and Balarama had broken the bow and killed his guards and soldiers, all simply as a game. He remained awake for a long time, and both while awake and while dreaming he saw many bad omens, messengers of death. When he looked at his reflection he could not see his head; for no reason the moon and stars appeared double; he saw a hole in his shadow; he could not hear the sound of his life air; trees seemed covered with a golden hue; and he could not see his footprints. He dreamt that he was being embraced by ghosts,

riding a donkey and drinking poison, and also that a naked man smeared with oil was passing by wearing a garland of nalada flowers. Seeing these and other such omens both while dreaming and while awake, Kamsa was terrified by the prospect of death, and out of anxiety he could not sleep.

When the night had finally passed and the sun rose up again from the water, Kamsa set about arranging for the grand wrestling festival. The King's men performed the ritual worship of the wrestling arena, sounded their drums and other instruments and decorated the viewing galleries with garlands, flags, ribbons and arches. The city-dwellers and residents of the outlying districts, led by brahmanas and kshatriyas, came and sat down comfortably in the galleries. The royal guests received special seats. Surrounded by his ministers, Kamsa took his seat on the imperial dais. But even as he sat amidst his various provincial rulers, his heart trembled.

While the musical instruments loudly played in the rhythmic meters appropriate for wrestling matches, the lavishly ornamented wrestlers proudly entered the arena with their coaches and sat down. Enthused by the pleasing music, Canura, Mushtika, Kuta, Shala and Toshala sat down on the wrestling mat. Nanda Maharaja and the other cowherds, summoned by the King of the Bhojas, presented him with their offerings and then took their seats in one of the galleries.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 42 » Verses 1–38 » Translations by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

### TEN STAGES OF CUPID'S EFFECTS

*His Divine Grace*

A. C. Bhaktivedanta Swami Prabhupada

Srila Vishvanatha Cakravarti states that since the women of Mathura immediately experienced symptoms of conjugal attraction when they saw Krishna, they were the most advanced devotees in the city. The ten effects of Cupid are described as follows: *caṅṅsū-rāgaḥ prathamam cittāsaṅgas tato 'tha saṅkalpaḥ nidrā-cchedas tanutā viṣaya-nivṛttis trapā-nasaḥ / unmādo mūrccā mṛtir ity etāḥ sma- ra-daśā daśaiva syuḥ.*

"First comes attraction expressed through the eyes, then intense attachment in the mind, then determination, loss of sleep, becoming emaciated, disinterest in external things, shamelessness, madness, becoming stunned and death. These are the ten stages of Cupid's effects." Srila Vishvanatha Chakravarti also points out that devotees who possess pure love of Godhead generally do not exhibit the symptom of death, since this is inauspicious in relation to Krishna. They do, however, manifest the other nine symptoms, culminating in becoming stunned in ecstasy.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 42 » Verse: 15 » Translations by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

### THE MOST GLORIOUS TAILOR

*Srila Jiva Goswami*

Sri Krishna was walking in Mathura, a washerman, who was repeatedly striking his thousands of donkeys, crossed Sri Krishna's path. As the washerman approached, Sri Krishna, who playfully lifted Govardhana Hill and who breaks apart the pride of evil men, thought: "Does this person not carry these garments to please some proud person who torments all others, to please that person and his associates, who will soon celebrate some festival? If We are all garbed in these splendid garments, then Our entrance into Mathura City will be auspicious and glorious. Therefore, firstly I will destroy whatever pious karma he has, and then I will request him to give his garments to Me. Then, when he becomes angry and insults and offends Me, I will take his garments away from him."

With a slight reflection of a smile, Lord Krishna then openly said to the washerman: "If you deliver the nicest dyed cloth to Me, you will become very happy and all good fortune will be yours." That washerman's heart was filled with the modes of passion and ignorance. Even though he had heard about the power and glories of Sri Krishna, who is the demons' famous opponent, those glories did not touch the washerman's heart. The washerman thought: "These are Kamsa's gar-

ments. I am bringing them to Kamsa. The washerman could not see that Krishna was already garbed in glistening transcendental garments, garments given to Him by the serpent-king Ananta Shesha, the ocean-king Varuna, the king-of-the-demigods Indra, and many other glorious persons like them. The washerman's demonic nature now became manifest. Although now he could directly see Lord Krishna's power and glory, the agitated washerman began to mock Lord Krishna.

He said: "How is it that You are asking for clothing that is meant for the king? My dear boys, in the future don't be so impudent as to ask for things which belong to the king. Otherwise You will be punished by the government men. They will arrest You and punish You and You will be in difficulty." Approaching the insulting and ferocious demon-washerman, and transforming His own hand into a sword, Sri Krishna at once cut off the washerman's head.

The other washermen fled from that place where Krishna stood. Taking the garments that now lay on the path before their eyes, Krishna and His associates continued to walk in Mathura City. Although the washerman had refused to serve Lord Krishna, the garments were used in Lord Krishna's service anyway.

Eternally handsome Sri Krishna said about the thousands of garments to His graceful associates: "Take them! Take them!" Pushed by His friends, Krishna selected some garments for Himself. Then His friends selected garments for themselves. In this way Lord Krishna, glorious like a *cintāmaṇi* jewel and wild like an elephant in the jungle, enjoyed pastimes in Mathura City.

As Sri Krishna and His smiling and laughing friends were enjoying pastimes in this way, a certain virtuous and exalted tailor presented to Krishna many glorious garments and ornaments, all suitable to be worn by the most glorious hero of adventurous and chivalrous pastimes. Although because of fear of Kamsa he had not traveled to Vraja, the tailor had heard from his kinsmen, who had visited him from Vraja, about Lord Krishna's blissful pastimes. Therefore the tailor's heart ached to see Lord Krishna. Then Lord Krishna performed a great wonder, a wonder no one had ever seen

before. At once Lord Krishna gave *sārūpya-mukti* to that tailor.

When the tailor's gift of garments and ornaments touched Lord Krishna's shadow, everyone there saw the tailor at once attain, even without leaving the material world, *sārūpya-mukti*. Now I will praise that tailor's attainment of *sārūpya-mukti*: If a moth or an insect can become transformed into fire by flying into a fire's flames, then why should that tailor not attain a spiritual form resembling Lord Krishna's form, attain it simply by Lord Krishna's touch? I offer my respectful obeisances to that most glorious of all tailors. I offer *ārati* to him. Bowing my head, I sweetly praise him. With jewel ornaments and wonderful and colorful sewn garments, he decorated Lord Krishna and Lord Balarama.

A certain florist resided in Mathura City. Again and again he would visit Vrindavana forest in search of rare and exotic flowers. As he gathered those flowers, the fortunate florist would see Sri Krishna, who was then Himself adorned with many forest-flowers. On the pretext of gathering flowers, that florist would go to wherever Lord Krishna was enjoying pastimes. There the florist would again and again gaze on Lord Krishna and again and again offer Lord Krishna garlands of flowers. Sri Krishna, who is handsome and dark like a raincloud accepted the florist, whose name, Sudama, was the same as the name of His like-an-abode-of-bliss gopa-friend Sudama, as His own friend. That florist Sudama resided in Mathura City. Now, accompanied by all His friends, Sri Krishna, whose actions are all spiritual and glorious, asked the people of the city where the florist Sudama resided. Lord Krishna then visited the house of Sudama and happily talked with him.

Hearing that Krishna had come to Mathura City, and worrying that he would be empty-handed when he met Krishna, the florist thought, "I should make an exotic and glorious flower-garland to offer to Krishna." With single-pointed concentration the florist fashioned a flower-garland that his heart considered a most glorious treasure. Then, when Krishna arrived with His friends, the florist served his friend Krishna by offering that glorious flower-garland to Him.



The supremely delightful fragrance of the bodies of Lord Krishna and Lord Balarama broke into pieces the sweet fragrance of the greatest multitude of the most fragrant flowers. When Krishna and Balarama arrived at his house, the florist Sudama at once stood up. Now like a sage rapt in a trance of samadhi, the florist Sudama again and again gazed at the forms of Lord Krishna and Lord Balarama.

Rapt in a trance of gazing at Krishna and Balarama, and charming with shyness and humble devotion, and the hairs of his body standing erect, the florist bowed his head and offered Krishna and Balarama nice sitting places. Considering himself very fortunate, he spoke many prayers in a voice choked with emotion. Krishna and Balarama gave him mercy, mercy in the form of the gift of pure devotional service. The florist worshiped Krishna and Balarama and Their friends, and decorated Them with splendid divine flower-garlands and other ornaments. When Krishna and Balarama and Their friends departed, he followed Them for a great distance. Then the florist returned to his own home.

At the time when the florist was decorating Krishna and Balarama, a wonderful pastime was manifest. In the florist's house was a splendid, but only half-completed, flower-garland. Seeing that Lord Krishna was again and again looking at that garland, the devotee florist shyly considered himself greatly blessed. With the assistance of his helpers, the florist at once completed the garland and offered it to Lord Krishna. As he was bidding Them farewell, the florist humbly said to Krishna and Balarama: "O Krishna and Balarama, who are splendidly manifested in the life-breath of all beings, for as long as You stay in the kingdom of Kamsa, who brings sorrow to all, please be very careful."

As They departed from the florist's house, Krishna and Balarama, decorated with flowers and effulgent like the sun and the moon, dwarfed all else that exists with Their great splendor. The following thought now arises in my heart: Many thousands of devotees yearn to see Sri Krishna. Many devotees have already attained the shelter of Sri Krishna's graceful feet. I offer my respectful obeisances to the garland-maker Sudama. Sri Krishna and Sri Balarama eagerly sought him out. Of Their own

accord They came to his house. As He was walking on the pathways, Sri Krishna enjoyed the following wonderful pastime: A hunchback girl with a pretty face was carrying a crystal jar filled with fragrant ointments. Sri Krishna asked her to give the ointments to Him. He anointed His own body with them and had His companions anoint their bodies also. In this way They became splendidly fragrant with that scented ointment. Then Lord Krishna transformed that hunchback girl into a beautiful straight girl, a girl whose beauty and virtues filled all the worlds with wonder. For some moments forgetting the sorrows that came from King Kamsa, Sri Krishna enjoyed blissful pastimes in this way.

I have come to the following conclusion: A devotee of Lord Krishna may sincerely think in his heart: "I yearn to attain Sri Krishna," and at the same time the devotee's external actions may still be crooked. However, by the influence of his devotional activities, the devotee's external activities will soon become pious and straight. The girl Kubja, whose body was bent in three places, bears witness to this truth. Hearing of how Krishna killed a washerman and brought auspiciousness to Kubja and many others also, Kamsa became filled with despair. Seeing Sri Krishna's handsomeness and glorious power, the merchants staying in the shops that lined the streets of Mathura all worshiped Lord Krishna as far as they were able.

— Śrī Gopāla-Campū of Srīla Jīva Gosvāmī » Translation by Kūshakrathā Das.

!! Sri Sri Nitai Gaurchandra Jayati !!

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