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**KING SUDYUMNA BECOMES A WOMAN**

*Conversation between*

*Sukadeva Goswami & Maharaja Parikshit*

**King Parikshit said:** My lord, Sukadeva Goswami, you have elaborately described all the periods of the various *Manus* and, within those periods, the wonderful activities of the Supreme Personality of Godhead, who has unlimited potency. I am fortunate to have heard all of this from you. Satyavrata, the saintly king of Dravidadesa who received spiritual knowledge at the end of the last millennium by the grace of the Supreme, later became Vaivasvata Manu, the son of Vivasvan, in the next *manvantara* [period of Manu]. I have received this knowledge from you. I also understand that such kings as Ikshvaku were his sons, as you have already explained. O greatly fortunate Sukadeva Goswami, O great *brāhmaṇa*, kindly describe to us separately the dynasties and characteristics of all those kings, for we are always eager to hear such topics from you. Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.

**Suta Goswami said:** When Sukadeva Goswami, the greatest knower of religious principles, was thus requested by Maharaja Parikshit in the assembly of all the scholars learned in *Vedic* knowledge, he then proceeded to speak.

**Sukadeva Goswami continued:** O King, subduer of your enemies, now hear from me in great detail about the dynasty of Manu. I shall explain as much as possible, although one could not say everything about it, even in hundreds of years. The transcendental Supreme Person, the Supersoul of all living entities, who are in different statuses of life, high and low, existed at the end of the millennium, when neither this manifested cosmos nor anything else but Him existed. O King Parikshit, from the navel of the Supreme Personality of Godhead was generated a golden lotus, on which the four-faced Lord Brahma took his birth. From the mind of Lord Brahma, Marici took birth, from the semen of Marici, Kasyapa appeared, and from Kasyapa, by the womb of Dakṣa's daughter Aditi, Vivasvan took birth. O King, best of the Bharata dynasty, from Vivasvan,

by the womb of Samjṣa, Sraddhadeva Manu was born. Sraddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Sraddha. The names of these sons were Ikshvaku, Nrga, Saryati, Dista, Dhṛṣṭa, Karusaka, Narisyanta, Prsadhra, Nabhaga and Kavi.

Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasistha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy the demigods Mitra and Varuna. During that sacrifice, Sraddha, Manu's wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter. Told by the chief priest "Now offer oblations," the person in charge of oblations took clarified butter to offer. He then remembered the request of Manu's wife and performed the sacrifice while chanting the word "*vaṣat*." Manu had begun that sacrifice for the sake of getting a son, but because the priest was diverted by the request of Manu's wife, a daughter named Ila was born. Upon seeing the daughter, Manu was not very satisfied. Thus he spoke to his *guru*, Vasistha, as follows. My lord, all of you are expert in chanting the *Vedic mantras*. How then has the result been opposite to the one desired? This is a matter for lamentation. There should not have been such a reversal of the results of the *Vedic mantras*. You are all self-controlled, well balanced in mind, and aware of the Absolute Truth. And because of austerities and penances you are completely cleansed of all material contamination. Your words, like those of the demigods, are never baffled. Then how is it possible that your determination has failed?

The most powerful great-grandfather Vasistha, after hearing these words of Manu, understood the discrepancy on the part of the priest. Thus he spoke as follows to the son of the sun-god. This discrepancy in the objective is due to your priest's deviation from the original purpose. However, by my own prowess I shall give you a good son.

**Sukadeva Goswami said:** O King Parikshit, after the most famous and powerful Vasistha made this decision, he offered prayers to the Supreme Person, Viṣṇu, to transform Ila into a male. The Supreme Personality of Godhead, the supreme controller, being pleased with Vasistha, gave him



the benediction he desired. Thus Ila was transformed into a very fine male named Sudyumna.

O King Parikshit, that hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhupradesa, once went into the forest to hunt. He wore armor and was decorated with bows and arrows, and he was very beautiful. While following the animals and killing them, he reached the northern part of the forest. There in the north, at the bottom of Mount Meru, is a forest known as Sukumara where Lord Siva always enjoys with Uma. Sudyumna entered that forest. O King Parikshit, as soon as Sudyumna, who was expert in subduing enemies, entered the forest, he saw himself transformed into a female and his horse transformed into a mare. When his followers also saw their identities transformed and their sex reversed, they were all very morose and just looked at one another.

**Maharaja Parikshit said:** O most powerful *brāhmana*, why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very eager to hear about this.

**Sukadeva Goswami answered:** Great saintly persons who strictly observed the spiritual rules and regulations and whose own effulgence dissipated all the darkness of all directions once came to see Lord Siva in that forest. When the goddess Ambika saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast.

Seeing Lord Siva and Parvati engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the *āśrama* of Nara-Narayana. Thereupon, just to please his wife, Lord Siva said, “Any male entering this place shall immediately become a female!” Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.

Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his *āśrama*, Budha, the son of the moon, immediately desired to enjoy her. The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a

son named Pururava. I heard from reliable sources that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his familial spiritual master, Vasistha.

Upon seeing Sudyumna’s deplorable condition, Vasistha was very much aggrieved. Desiring for Sudyumna to regain his maleness, Vasistha again began to worship Lord Sankara [Siva]. O King Parikshit, Lord Siva was pleased with Vasistha. Therefore, to satisfy him and to keep his own word to Parvati, Lord Siva said to that saintly person, “Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes.”

Thus being favored by the spiritual master, according to the words of Lord Siva, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this. O King, Sudyumna had three very pious sons, named Utkala, Gaya and Vimala, who became the kings of the *Dakṣiṇā-pathapatha*. Thereafter, when the time was ripe, when Sudyumna, the king of the world, was sufficiently old, he delivered the entire kingdom to his son Pururava and entered the forest.

- Śrīmad-Bhāgavatam Canto 09: "Liberation" > Chapter 01. King Sudyumna Becomes a Women > Verses: 1-42, Translations by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

## THE PERFORMANCE OF YAJÑA

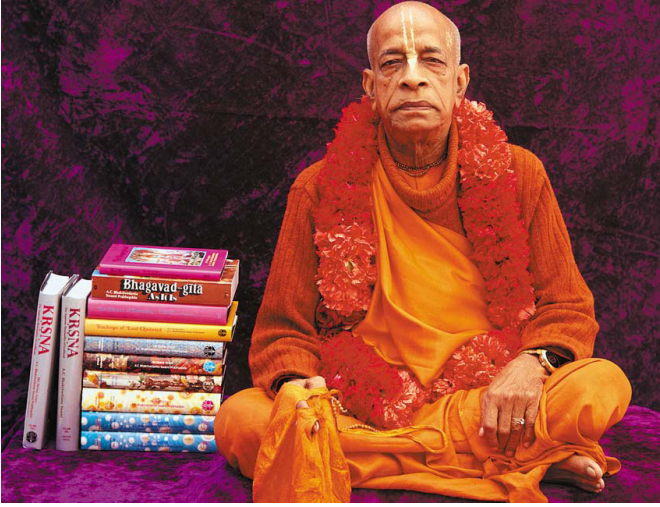
His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

In this age, the performance of *yajña* has been forbidden because no one can properly chant the *Vedic mantras*. If *Vedic mantras* are chanted properly, the desire for which a sacrifice is performed must be successful. Therefore the *Hare Kṛṣṇa* chant is called the *mahā-mantra*, the great, exalted *mantra* above all other *Vedic mantras*, because simply chanting the *Hare Kṛṣṇa mahā-mantra* brings so many beneficial effects. As explained by Sri Caitanya Mahāprabhu (*Śikṣāṣṭaka* 1):

*ceto-darpaṇa-mārjanam  
bhava-mahā-dāvāgni-nirvāpanam  
śreyaḥ-kairava-candrikā-vitaranam  
vidyā-vadhū-jīvanam*

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ānandāmbudhi-varḍhanam  
prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate  
śrī-kṛṣṇa-saṅkīrtanam  
[Cc. Antya 20.12]

"Glory to the Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious."

Therefore, the best performance of yajña given to us is the saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (SB 11.5.32). Those who are intelligent take advantage of the greatest yajña in this age by chanting the Hare Kṛṣṇa mahā-mantra in congregation. When the Hare Kṛṣṇa mantra is chanted by many men together, the chanting is called saṅkīrtana, and as a result of such a yajña there will be clouds in the sky (yajñād bhavati parjanyaḥ [Bg. 3.14]). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Kṛṣṇa yajña. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Krishna consciousness movement seriously, if they stop their sinful activities and chant the Hare Kṛṣṇa mahā-mantra, all their problems will be solved

without difficulty. In other processes of yajña there are difficulties because there are no learned scholars who can chant the mantras perfectly well, nor is it possible to secure the ingredients to perform the yajña. Because human society is poverty-stricken and men are devoid of Vedic knowledge and the power to chant the Vedic mantras, the Hare Kṛṣṇa mahā-mantra is the only shelter. People should be intelligent enough to chant it. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Those whose brains are dull cannot understand this chanting, nor can they take to it.

- Śrīmad-Bhāgavatam Canto 09: "Liberation" > Chapter 01. King Sudyumna Becomes a Women > Verse: 17, Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

### THE FIRE OF KṚṢṆA-SAṅKĪRTANA Śrīla Bhaktisiddhanta Saraswati Thakura

The fire of śrī-kṛṣṇa-saṅkīrtana should burn constantly in every Maṭha. We must be especially attentive to ensure that it never goes out. There should be no tinge of lust or sense gratification in the Maṭha. The desire to gratify Sri Radha-Govinda's senses should conquer everything else. Unless the blazing fire of saṅkīrtana, which cleanses the mirror of the heart, burns continuously, various anarthas, such as differences of opinion, faultfinding, deceit, envy, and hatred will pollute our hearts. As a result we will find the blazing fire of material existence progressively increasing.

Unless the fire of kṛṣṇa-saṅkīrtana burns continuously both in the Maṭha and the heart, we will neither be able to uproot material life nor achieve love of God. The fire of saṅkīrtana has the power to overcome the desire for material enjoyment and burn to ashes karma, jñāna, yoga, and material vratas and austerities. Only fools will accept these ulterior practices as the goal of life. Intelligent persons, however, will worship Mahāprabhu by performing the sacrifice of saṅkīrtana.

Simply by performing saṅkīrtana we can execute the meditation performed in Satya-yuga, the fire sacrifice performed in Tretā-yuga, and the Deity worship performed in Dvāpara-yuga. If we do not perform saṅkīrtana we will not be able to serve Sri Gaurasundara, the combined form of Sri Radha-Govinda. We cannot worship Sri Radha-Govinda by performing only Deity



worship; we must also perform *śrī-Kṛṣṇa-saṅkīrtana*. That is why the first *śloka* of *Śikṣāṣṭaka* states, *param vijayate śrī-kṛṣṇa-saṅkīrtana*: “All glories to *śrī-kṛṣṇa-saṅkīrtana*.”

- *Amṛta Vānī: Nectar of Instructions of Immortality of His Divine Grace Bahktisiddhanta Sarasvati Thakura Prabhupada; Compiled by Sripada Bahkti Mayukha Bhagavat Maharaja; Adapted and Published by Isvara dasa; Translated from Bengali by Bhumipati Dasa, Touchstone Media.*

### JAPA, KĪRTANA AND SAṅKĪRTANA Srila Bhaktivinoda Thakura

Proper *japa* chanting is possible only in the mind. Then the chanter will achieve the desired perfection. Chanting audibly with lip movements is *kīrtana*; it is more effective than *japa* and brings about the greatest benefit to the hearer. *Saṅkīrtana* means 'complete *kīrtana*', for it is unnecessary to perform any other devotional activities if one performs *saṅkīrtana*. Partial or imperfect *kīrtana* of Lord Krishna's holy name is not the same as *saṅkīrtana*. Imperfect chanting of Krishna's name is unable to cause the optimum spiritual change in the living entities. This will lead them to doubt the potency of *kīrtana*. Therefore, let the complete and perfect chanting of Krishna's holy name, or *nama-saṅkīrtana*, be victorious.

### The seven perfections of chanting

One's knowledge of a mundane subject matter is fragmental. In the spiritual world, however, Lord Krishna is the ultimate subject, and being transcendental, this plane remains forever untouched by material nature. By thus discussing transcendental subject matter, or Sri Krishna, one achieves supra-mundane perfection. Seven of these perfections, specially related to chanting Lord Krishna's holy name are mentioned in this *śloka*.

#### 1) Cleanses the mirror of the heart

Chanting Lord Krishna's name cleanses the mirror of the conditioned soul's polluted heart, which is wholly covered by three contaminations, namely material desires, the enjoying spirit, and ungodly atheistic activities. The most effective process to cleanse the *jīva's* heart of all these impurities is chanting Lord Krishna's name. These treacherous contaminations, cover the mirror of conscious-

ness and cause the *jīva* to reject his true nature. Krishna's name alone can free the consciousness of these aberrations. Thus by constantly chanting, taking complete shelter of the holy name, the *jīva* gradually perceives the reflection of his original form as the servant of Lord Krishna in the mirror of his consciousness.

#### 2) Protects the devotee from material existence

This material existence only appears to be sweet and pleasurable, but in reality it is like a fire in the depths of a forest, which can sometimes burn the entire forest to ashes. Nondevotees who have no faith in Lord Krishna have to constantly tolerate the searing burning pain of this forest fire of material existence. On the other hand, when Lord Krishna's name is perfectly chanted, the devotees are protected from these scorching flames, even though they are in the midst of the forest of the material world.

#### 3) The holy name speaks the highest benediction

Whole hearted chanting of Lord Krishna's holy name is the highest goodness and munificence. *Sreyah* means 'benediction', *kairava* means 'white lilies', and *candrika* are the rays of the moon. Just as by the illuminating rays of the rising moon the lily's white beauty is highlighted in the night similarly, the chanting of Krishna's name brings out the best in man and enlightens the darkened universe showering it with divine benediction. Human society cannot benefit from material desires for sense enjoyment, speculative knowledge or fruitive activities, but chanting Krishna's name blesses all with the greatest prosperity.

#### 4) The source of all transcendental knowledge

The *Mundaka Upanisad* mentions two types of knowledge: material and transcendental. Chanting of Lord Krishna's holy name is indirectly the fountainhead of material knowledge, but it is primarily the life and soul of transcendental, or supra-mundane knowledge. Chanting induces the *jīva* to break the shackles of false ego and false prestige—a product of material knowledge, and elevates him to understand his eternal relationship with the Supreme Lord Sri Krishna. The ultimate focus of real transcendental knowl-

edge, therefore, is chanting Krishna's holy name.

### 5) Expands the ocean of bliss

Chanting the holy name expands the boundless ocean of transcendental bliss, and enables one to fully relish the sweetest nectar at every moment. Only a vast expanse of water is called an ocean, nothing less; therefore unlimited bliss has been rightly compared to an ocean. Such transcendental experiences as these are eternal and unfettered by imperfections, nor does it lack fullness or constancy. Even spiritual nature and objects take on an a tenderness and cooling sheen in touch with the chanting of Krishna's holy name. In the mundane realm, the body and mind, and above them, the soul, not only become purified by Krishna's name, but gradually and inevitably emblamed by its cooling tenderness.

### 6) Cures the disease of material existence

The subtle and gross contaminations attendant upon the material conception of life have quite devoured the spiritual soul, but these material diseases can at once be terminated by chanting the holy name. When the soul released from his material designations, is eager to reach Lord Krishna, he engages in devotional service under the cooling shade of Lord Krishna's lotus feet.

### 7) The essential ingredient in all devotional service

Srila Jiva Gosvami writes in the *Bhakti-sandarbha* [273], and in the *Krama-sandarbha*:

*ata eva yadyapyanya bhaktih kalau kartavya  
tada kirtanakhya-bhakti-samyogenaiva*

This means that although it is required in *Kali-yuga* to practice the eight limbs of devotional service, they have to be performed in conjunction with chanting.

- *Śrī Saṁmodana Bhāṣyam on Śrī Śikṣāṣṭaka* by Srila Bhaktivinoda Thakura  
» Translated by Sarvabhāvāna dasa

**SANKĪRTANA PASTIMES OF SRIMAN MAHAPRABHU**  
Srila Vrindavan Das Thakura

When Sriman Mahaprabhu engaged in enjoying *saṅkīrtana* pastimes every night within the closed doors of Srivasa's house, the atheists who were

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unable to enter would complain with harsh words from a distance. Some pious people condemned their fortune and requested the devotees to let them see the *saṅkīrtana*, but out of fear of the Lord no devotee dared do so.

One day a milk-drinking *brahmacārī* requested Srivasa to allow him to secretly watch the Lord's *kīrtana* pastimes. Understanding that he was a *brahmacārī* who subsisted on foods in the mode of goodness, Srivasa brought him into his house. According to Srivasa's plan, the *brāhmaṇa* remained there in secret. But while performing *kīrtana*, the Lord, who is Supersoul of all, said, "I am not feeling any ecstasy in the *kīrtana* today. Perhaps a materialistic person has entered the house."

Srivasa fearfully informed the Lord that since a milk-drinking *brahmacārī* had requested to see the *kīrtana*, he had allowed him to secretly remain in the house. On hearing this, the Lord angrily said that without surrendering to Krishna no one can achieve devotional service to Krishna simply by undergoing useless austerity. He therefore ordered that the *brāhmaṇa* should leave the house. The *brāhmaṇa* then left the house out of fear and began to appreciate his good fortune of having received a short *darśana*. At that time the most merciful Sri Gaurasundara called him back, and after placing His lotus feet on the *brāhmaṇa*'s head, He prohibited him from becoming proud of his austerities.

Since the Lord performed *saṅkīrtana* behind closed doors, the pious inhabitants were unable to see the Lord's *saṅkīrtana* pastimes. They therefore condemned the atheists and declared that the Lord performed *kīrtana* behind closed doors because of the atheists, and as a result, pious people were also unable to enter. To see the Lord, some people stood on the road in front of Srivasa's house.

During the day the pious inhabitants went to see the Lord with various gifts. When they offered obeisances at the lotus feet of the Lord, Sri Caitanyadeva blessed them with the words, "May you all attain devotional service to Krishna," and instructed them to chant the *Hare Kṛṣṇa mahā-mantra*. Every evening the inhabitants engaged in performing *saṅkīrtana* with *karatālas*. In this way, by the mercy of the Lord, the entire city began to perform *kīrtana*. When the Lord, who enacted the pastime of offering all respects to others without expecting any respect for Himself, went to all the inhabitants with a straw between His teeth and

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after embracing them humbly requested them to chant, they cried and took shelter of the devotional service of *kīrtana* in response to the Lord's heartfelt request. When they all engaged in the performance of *sankīrtana* with instruments like *mṛdaṅgas* and conchshells, the materialists considered their engagement equal to their own performance of *tauryatrika* [According to the Monier Williams Sanskrit-English Dictionary, *tauryatrika* means “a triple symphony of song, dance, and musical instruments.”] and an untimely invocation in the worship of *Mahāmāyā* and so denounced them with various harsh words.

One day, by the will of providence, the infidel Kazi heard the sound of *kīrtana* as he was walking on the road. After beating some of the participants and breaking a *mṛdaṅga*, he prohibited further *kīrtana* and promised more severe punishment for those who again engaged in chanting. When the Kazi with his sinful associates wandered about the city and prohibited further *kīrtana*, the atheists became jubilant. In their jubilation they began to ridicule the devotees in various ways.

When the town residents were prevented from attaining *kīrtana* bliss, they informed the Lord of what had taken place and told Him of their plans to depart from there in distress. The Lord roared loudly in anger, and He ordered all the inhabitants to each bring a lamp and accompany Him for the purpose of subduing the Kazi. This order was announced everywhere. Hundreds of thousands of people with hundreds of thousands of burning lamps gathered before the Lord. The Lord then arranged separate *kīrtana* groups, and they all began to proceed down the road by the bank of the Ganges.

Wherever the Lord went in the course of the procession, everyone, including women, children, and elders, left their respective household duties and fell flat at the lotus feet of the Lord. On seeing everyone intoxicated with ecstatic love for Krishna, the hearts of the atheists began to burn with envy. They thought, “If the Kazi comes now, their *kīrtana* bliss will burn to ashes.”

Eventually Sri Gauracandra began to proceed towards the Kazi's house. On hearing the sound of the singing and the musical instruments, the Kazi sent his servants to investigate. When those servants heard the words, “Kill the Kazi!” they quickly returned to the Kazi and informed him.



When the Kazi heard this report, he and his associates immediately left. As the procession approached the Kazi's house and the Lord ordered that those who opposed the *kīrtana* should be punished, everyone began to tear apart the Kazi's house and uproot the mango and jackfruit trees. When the Lord then ordered them to burn the Kazi's house, all the devotees folded their hands and requested Him to restrain His pastime of anger. Being pacified by the appeal of the devotees, the Lord went through the villages of the conchshell merchants and weavers to the house of Sridhara. While dancing in the house of Sridhara, the Lord drank water from Sridhara's iron waterpot that had been repaired a hundred times. On seeing this, Sridhara felt great pain within his heart and fell unconscious. Thereafter the Lord narrated the glories of drinking a *Vaiṣṇava's* water.

- Chaitanya Bhagavata » Madhya-khaṇḍa » Srila Vrindavana dasa Thakura  
» Translated by Bhumipati Dasa.

!! Sri Sri Nitai Gaurchandra Jayati !!

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