

SB 01.19.16

**punas ca bhuyad bhagavaty anante
ratih prasangas ca tad-asrayesu
mahatsu yam yam upayami srstim
maitry astu sarvatra namo dvijebhyah**

Translation: Again, offering obeisances unto all you brahmanas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Krsna, association with His devotees and friendly relations with all living beings.

Purport: That a devotee of the Lord is the only perfect living being is explained herein by Maharaja Pariksit. A devotee of the Lord is no one's enemy, although there may be many enemies of a devotee. A devotee of the Lord does not like to associate with nondevotees, although he has no enmity with them. He desires association with the devotees of the Lord. This is perfectly natural because birds of the same feather mix together. And the most important function of a devotee is to have complete attachment for Lord Sri Krsna, the father of all living beings. As a good son of the father behaves in a friendly way with all his other brothers, so also the devotee of the Lord, being a good son of the supreme father, Lord Krsna, sees all other living beings in relation with the supreme father. He tries to bring back the upstart sons of the father to a saner stage and to get them to accept the supreme fatherhood of God. Maharaja Pariksit was certainly going back to Godhead, but even if he were not to go back, he prayed for a pattern of life which is the most perfect way in the material world. A pure devotee does not desire the company of a personality as great as Brahma, but he prefers the association of a petty living being, provided he is a devotee of the Lord.

Bhurijana Das: Raise your hand if you remember something and would like to say. Each of these can be a class in itself. He doesn't think of them as an enemy. The material world doesn't react, they have taken shelter of Krsna, they are so attached to Krsna. Like sugar's function is to provide sweetness. A devotee's function or dharma is to be attached to Krsna. Even if a nondevotee is as great as Lord Brahma, he prefers the association. ..

The upstart jivas, he works to bring them that is part of his function as an attachment to Krsna the supreme father.

There was something I wanted to say about this. (om ajnana, etc.)

I just wanted to speak on that one sentence, the devotees function as being attached to Krsna. But there is something even more I wanted to say, that is more what I wanted to say. Does anyone remember the first one that he wanted. Association of devotees. In the 10th Canto of the Bhagavatam, that will end, when I read it I was quite amazed. The pastime is when Akrura took Krsna from Vrindavan and he arrived in Mathura. Akrura brought Krsna bc he wanted to see Kamsa killed.

Kamsa was such a tyrant that no one could go see Krsna even they were always hearing about Krsna's deeds. He was so bold that he even told Akrura plans to have Krsna killed. By the wrestlers and Kvalayapida, when he brought him to Mathura. When Akrura exhibited the perfect way to arrive at a holy place, he was meditating on Krsna he wouldn't see as an enemy, and he is going to be put his hand on my head. When he saw the footprints of Krsna he immediately became ecstatic and rolled in the dust of vvn. Bc his mind had arrived in vvn, when we come by airplane, our body arrives, the way of walking to a place of pilgrimage, it allows one to meditate on a place before we arrive. We get the benefit of being in that holy place. One devotee asked me a question, is why did Akrura leave so early in the morning? He didn't arrive in Mathura until late after noon, almost the setting of the sun?

He was observing and he didn't leave till a long time after that. He had just seen the form of Ananta Sesa and when he came out of the water he was astounded, full of wonder, and Krsna of course knowing what was astounding, him you llok like you have seen something wonderful in the water.

Now that I have seen you and Balarama, I'm seeing right now the most wonderful thing. He became so attached to Krsna getting a glimpse of his potencies. Then also all the residents of vvn heard he was leaving, he looked at everyone, he gave them his merciful glance. Seeing Krsna they cannot take their eyes off him, his smile, madhuram, it is unlimitedly sweet and captivating, so all the residents of vvn were on the roads of vvn, and Krsna would glance at each and every one of them. The third reason was that akrura on his mission he didn't go a direct way, he took back roads, he didn't want them to follow them, they could not tolerate even a moment's separation from Krsna.

Mother Yasoda, when Krsna felt so much sorrow in his heart, he sent back many messengers, to MY he sent a special message, I'm going to be so hungry on the way, please send me some food, so she could continue living. The cowherd men had arrived so much earlier as they took a direct path, they wouldn't enter the city till Krsna came. Just to see when his chariot was coming, then akrura of course said please come to my house. And Krsna said, there are some wonderful prayers, he achieved perfection, he called Krsna uttamasloka, and yadu-uttama which means the best of the Yadus.

Krsna said first I have to kill Kamsa, everyone was so fearful of Kamsa but Krsna wasn't fearful at all, rather kamsa became full of anxiety. Then Krsna, after sending Akrura away who told Kamsa that Krsna had arrived, then Krsna and all the boys went wandering in Mathura. They were village boys and this was their first visit to the city. And then they began to walk in the city and saw the opulence of Mathura, then all the residents of Mathura heard that Krsna had entered their city, the word got around that this was the son of Vasudeva, when Krsna walked through the city everyone lost their fear. The brahmanasa offered flower garlands and hundreds and thousands of ppl were following him.

And the ladies of Mathura heard, how they reacted to Krsna's appearance was so much like the vrajagopikas. They just ran to see Krsna. Their attraction to Krsna was so so great. No imitation in kc. When Krsna was leaving the gopis were praying how fortunate they will be able to glance at the beautiful face of Krsna.

And then Krsna, because he was dressed, he is an expert dresser, he was going to walk into the wrestling. . . .

One of the first people he saw was a servant of Kamsa, Krsna very sweetly, give me, very endearing way, please give me some of your cloth. Just for myself and Balarama. And then the washerman in such a harsh, heavy way, you are just village boys and wander in the fields and you are asking for the king's clothes? In the second verse of his chastisement of Krsna he said you fools, in plural, that is quite an extreme reaction, he said balesu in plural, and Krsna was there with Balarama and became very angry and cut off his head.

Krsna spoke so sweetly bc he was a demon, kamsa had his parents imprisoned at that very important, and he knew that, kamsa had stolen the whole kingdom and placed Krsna's own parents in prison. He was a demon, that is why Krsna killed him.

Then he met a weaver, and being a wellwisher of Krsna, Krsna was happy to ask him to do some service, he made some beautiful clothes, and Krsna benedicted him in such a wonderful way and gave him his place in the spiritual world. He was beautifully dressed, Krsna loves to wear beautiful garlands. This florist, mali, named Sudama, his name immediately evoked affection for Krsna, one day when he was going to the vvn forest to get some special flowers, he saw Krsna and was so attracted so every day he would go there. Krsna would call the cows. So every day he would come and he had

developed a friendly relation with k. here is the place where Sudama lives, I Want to see him. So Krsna and b walked into the mali's house and Sudama was ecstatic, of course.

In vvn everything is a little subtle and indirect. So Krsna just glanced at a flower garland that was still half made, and Srila Jiva Goswami himself composed this beautiful verse that ...

SO Sudama of course ec

He asked Sudama what he wanted, this is what he wanted to say. Pariksit mj was leaving the world, but Krsna was right before Sudama and when asked what do you want, I will give you whatever you want.

So pi vrddhe aksaram bhaktim

I want ds that is completely fixed, not moving and shaking. Like mine tends to be. But completely fixed to the Supreme Personality of Godhead who is standing right before him. And then tasmin ekam akhilatmane, and to his devotees, I want the association and attachment to the devotees. Guess what the third point, sauhrdam bhutesu. I want to have transcendental compassion for all living beings. So whether Krsna is in front of us. Or we are leaving this world, what prayers these devotees are offering to us.

Well I did it, thank you very much. Srila Prabhupada ki jai.

(applause)

I am completely empty, if anything good came it was really by their mercy. Comment?

Haridas: Somebody told me that it was the same dhobi in Rama-lila,

Bjd: I read something recently, I think in sb, talking about Lord Rama, there was some person Kalanemi, who is Kamsa. Thank you.