

### SB 10.41.7

Wherever they passed along the road, O King, the village people came forward and looked upon the two sons of Vasudeva with great pleasure. In fact, the villagers could not withdraw their eyes from Them.

#### Context:

1. After showing His Viṣṇu form to Akrūra in the waters of the Yamunā and receiving Akrūra's prayers, Lord Kṛṣṇa withdrew that vision just as an actor winds up his performance.
2. Akrura looks at the Lord in Amazement. Lord asks if he has seen something wonderful while bathing.
3. Akrura replies, "Whatever wonderful things there are in the realms of water, earth or sky, all have their existence within You. Thus when one has seen You, nothing remains unseen"
4. As they passed along the road, all villagers thronged and couldn't take their eyes off them.
5. Chariot reaches Mathura late in the afternoon/end of the day to meet Nanda maharaja and the other cowherds waiting at the garden for them
  - a. They reached ahead due to Akura's bathing
  - b. VCT: Nanda maharaja etc took a short cut via forest unable to catchup with Krsna's chariot and arrived early.
6. After joining Nanda, Krsna shook hands with Akrura smilingly spoke as follows:
  - a. Smiling – to please Akrura, but on seeing Mathura, Krsna was hiding his separation from Vraja.
  - b. Take the chariot and enter the city ahead of us. Then go home. We will rest and then come inside.
  - c. Thank you. Nice Job. See you good bye.
7. Akrura surprised at sudden change of situation – pleads for the Lord to change His plan instead
  - a. Talking like a peer: I am your devotee, you cannot abandon me here – you are bhakta vatsala
  - b. Humility: I am ordinary householder, please purify my home.
    - i. My forefathers, the sacrificial fires and the demigods will all become satisfied.
  - c. Glorifying Lord's feet:
    - i. By bathing Your feet, the exalted Bali Mahārāja attained destination of pure devotee
    - ii. Ganges water bathing your feet now purifies all the three world.
      1. Lord siva accepts that water on his head.
      2. By that water's grace – sons of Sagara attained to heaven.
  - d. Glorifies the Lord:
    - i. O Lord of lords, master of the universe, O You whose glories it is most pious to hear and chant! O best of the Yadus, O You whose fame is recounted in excellent poetry! O Supreme Lord Nārāyaṇa, I offer You my obeisances.
8. Krsna replies – I will come to Your house with My elder brother, but first I must show how I am yadūttama by killing Kamsa – enemy of Yadu.
9. Akrura had no choice but to accept the plan – heavy heart entered city and informed Kamsa and then went home.
  - a. Unhappily bid the Lord goodbye.

#### Mood of a surrendered servant

1. Serve without expectations - Master may reciprocate in an unexpected way

- a. Akrura dint anticipate to go to Mathura alone. Krsna changed suddenly.
  - b. [SB 8.19 – 22] Bali maharaja’s surrender survives through the change of events and though he loses everything, finally he gains the Lord.
    1. Dint question Lord why you are arresting me?
  - c. Jaya/Vijaya don’t question why you are sending us to material world.
    1. You can counter curse the kumaras.
    2. Lord says three places – its by my will.
  - d. Just because I am doing this, Guru maharaja will come and stay with us/He will ask me for questions etc.
  - e. [Personal incident] Hard wood floor – “I know I may be breaking their hearts, but I will stay in a hotel”.
    1. Later during Karthik parikrama he asked to meet us and gave association.
  - f. While doing service we try to do it as pure way as possible – pure means nothing for us.
2. Serving for master’s pleasure – irrespective of we like it or not
    - a. Akrura ultimately decided if that’s what Krsna wants, I will do it. (heavy heart – though he dint like it)
    - b. We may be doing service and get some external things and get attached to those. If master says do another service, be willing to abide by it?
    - c. S.P says: master asks for water, servant gets the water, not that he thinks milk is better, let me give him milk.
    - d. S.P incident with TKG to go to china – read and comment.
    - e. [Personal incident] Working on website, was more attached to fact that “Guru maharaja” emails me. GC prabhu, you give this service to some other mtj, you work on creating website.
      1. Took a while to come to terms with it, I was attached to service for wrong reasons.
  3. Only wanting to serve
    - a. I just want to serve you.
    - b. Don’t want anything in return.
      - No desire position or recognition or material favor or anything else.
    - c. This is the constitutional position and always be happy.
      - Not seeking anything external, hence nothing can disappoint us.
    - d. We call ourselves servant, but to truly live by its essence is a goal – atleast for me.
    - e. We desire to go back to Krsna, but pure prayer is Lord wherever you see me fit, just engage me in your service.
    - f. S.P said, “I did not want to come to this nasty place.” Krsna said, “You go and write books, I will take care of the rest”.
      - When disciple forgot yellow fever vaccination, S.P was held up in the airport.
    - g. After Nrsimhadeva asks prahlad maharaja to ask for benedictions, he says I just want to serve you and cites Hanuman for serving without seeking any material favor.
    - h. [NOD Chapter 4] Hanuman speaks a verse in which he says, "My dear Lord, if You like You can give me salvation from this material existence, or the privilege of merging into Your existence, but I do not wish any of these things. I do not want anything which diminishes my relationship with You as servant to master, even after liberation."

**“I want you to go to China.” :**

Tamal Krishna Goswami: Our Radha Damodar party was quite energetic. By the time a year was over, forty percent of the total BBT proceeds came from our party. But we were creating quite a bit of disturbance because some brahmacharis were leaving their temples, wanting to be with the sannyasis, and the sannyasis were saying, “It’s better for the brahmacharis to be with us than to be under these grihastha temple presidents.”

So, by the time we went to India, we brought with us ninety brahmacharis. The Radha Damodar party had the whole third floor of the lotus building. We were riding the crest waves of success.

The Christmas marathon had been a heavy competition between Jayatirtha in California and the Radha Damodar party. Ramesvara kept on asking me, “How much are you going to give to the book fund?”

I said, “I’m going to send you a blank check. Put it in your safe and whatever the amount Jayatirtha gives, add ten thousand and deposit it and it will clear at the end of the month.” I was very determined to defeat them.

By the end of the 1975 Christmas marathon, the Radha Damodar Party gave one hundred ninety-five thousand dollars to the book fund. We did a quarter of a million Back to Godhead’s and sixty thousand big books. It was a massive thing.

But people were getting agitated. In Mayapur, all the temple presidents complained to Prabhupada. I was sitting in the room and Prabhupada was looking at me. When everybody left I kept sitting there because I thought, “I’d better talk to Prabhupada alone.”

Prabhupada looked at me and I said, “I don’t know what to do. Maybe I should go to China or something.” To go to China was like going to the moon. It was said like that. Anyway, I walked out. The next morning, right in the middle of arati, Prabhupada’s servant tapped me and said, “Prabhupada wants to see you.” I said, “I’m not going.” I meant, “I’m not going up to see him, and I’m not going to China.”

Finally I had to go to Prabhupada. Prabhupada said, “I want you to go to China.” I said, “China? The Radha Damodar Party—I have to be there.” He said, “No, I want you to go to China,” and he walked out to go to the bathroom, brush his teeth, and freshen up for his walk.

He came back and put on tilak. He said, “I want you to go to China.” I started to give excuses, that “If I go to China, what’s going to happen to the Party?” Prabhupada said, “Don’t worry about the Party.”

His bottom lip started to quiver. His hand was shaking. He said, “Don’t worry about the Party.” I said, “But this is an important service.” He said,

“Then I take that service away from you. You have no other service to do now. Either you go to China, or you sit in Mayapur and chant Hare Krishna. There’s nothing else for you to do.”

Gurukripa was sitting behind me, and he said, “I’ll go to China.” Prabhupada said, “No, he must go to China.” I was sitting there going, “Oh.” Then I suddenly realized, “Wait a moment, the Radha Damodar Party is meant for Prabhupada’s pleasure, and if by going to China Prabhupada will be pleased, my life is made.”

So I immediately looked at Prabhupada and said, “Okay, I’m ready to go.” Prabhupada beamed. We went upstairs, because Prabhupada would walk around and around on the roof.

He announced, “Tamal Krishna Maharaj is going to China.” Everybody went, “Jai, hari bol!” Prabhupada turned this heavy situation into a glorious act. He was so expert. He never said too much about the whole thing.

He never said to me, “People are complaining about you,” or this or that. He found a way to correct the entire situation and open up something wonderful for Krishna. He found a way to turn what appeared to be a negative situation into a positive event.

—Tamal Krishna Goswami

Excerpt from “Memories-Anecdotes of a Modern-Day Saint”

by Siddhanta das [www.prabhupadamemories.com](http://www.prabhupadamemories.com)

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### **SB 8.19: Lord Vāmanadeva Begg Charity from Bali Mahārāja**

This Nineteenth Chapter describes how Lord Vāmanadeva asked for three paces of land in charity, how Bali Mahārāja agreed to His proposal, and how Śukrācārya forbade Bali Mahārāja to fulfill Lord Vāmanadeva's request.

When Bali Mahārāja, thinking Vāmanadeva to be the son of a brāhmaṇa, told Him to ask for anything He liked, Lord Vāmanadeva praised Hiraṇyakaśipu and Hiraṇyākṣa for their heroic activities, and after thus praising the family in which Bali Mahārāja had been born, He begged the King for three paces of land. Bali Mahārāja agreed to give this land in charity, since this was very insignificant, but Śukrācārya, who could understand that Vāmanadeva was Viṣṇu, the friend of the demigods, forbade Bali Mahārāja to give this land. Śukrācārya advised Bali Mahārāja to withdraw his promise. He explained that in subduing others, in joking, in responding to danger, in acting for the welfare of others, and so on, one could refuse to fulfill one's promise, and there would be no fault. By this philosophy, Śukrācārya tried to dissuade Bali Mahārāja from giving land to Lord Vāmanadeva.

### **SB 8.20: Bali Mahārāja Surrenders the Universe**

The summary of this Twentieth Chapter is as follows. Despite his knowledge that Lord Vāmanadeva was cheating him, Bali Mahārāja gave everything to the Lord in charity, and thus the Lord extended His body and assumed a gigantic form as Lord Viṣṇu.

After hearing the instructive advice of Śukrācārya, Bali Mahārāja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Mahārāja thought it improper to withdraw his promise to the brahmacārī. To lie or fail to honor a promise given to a brahmacārī is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. The spreading of a kingdom or empire is temporary; if there is no benefit for the general public, such expansion has no value. Previously, all the great kings and emperors expanded their kingdoms with a regard for the welfare of the people in general. Indeed, while engaged in such activities for the benefit of the general public, eminent men sometimes even sacrificed their lives. It is said that one who is glorious in his activities is always living and never dies. Therefore, fame should be the aim of life, and even if one becomes poverty-stricken for the sake of a good reputation, that is not a loss. Bali Mahārāja thought that even if this brahmacārī, Vāmanadeva, were Lord Viṣṇu, if the Lord accepted his charity and then again arrested him, Bali Mahārāja would not envy Him. Considering all these points, Bali Mahārāja finally gave in charity everything he possessed.

Lord Vāmanadeva then immediately extended Himself into a universal body. By the mercy of Lord Vāmanadeva, Bali Mahārāja could see that the Lord is all-pervading and that everything rests in His body. Bali Mahārāja could see Lord Vāmanadeva as the Supreme Viṣṇu, wearing a helmet, yellow garments, the mark of Śrīvatsa, the Kaustubha jewel, a flower garland, and ornaments decorating His entire body. The Lord gradually covered the entire surface of the world, and by extending His body He covered the entire sky. With His hands He covered all directions, and with His second footstep He covered the entire upper planetary system. Therefore there was no vacant place where He could take His third footstep.

### **SB 8.21: Bali Mahārāja Arrested by the Lord**

This chapter describes how Lord Viṣṇu, desiring to advertise the glories of Bali Mahārāja, arrested him for not fulfilling his promise in regard to the Lord's third step.

With the second step the Supreme Personality of Godhead reached the topmost planet of the universe, Brahmāloka, which He diminished in beauty by the effulgence of His toenails. Thus Lord Brahmā, accompanied by great sages like Marīci and the predominating deities of all the higher planets, offered humble prayers and worship to the Lord. They washed the Lord's feet and worshiped Him with all paraphernalia. Ṛkṣarāja, Jāmbavān, played his bugle to vibrate the glories of the Lord. When Bali Mahārāja was deprived of all his possessions, the demons were very angry. Although Bali Mahārāja warned them not to do so, they took up weapons against Lord Viṣṇu. All of them were defeated, however, by Lord Viṣṇu's eternal associates, and, in accordance with Bali Mahārāja's order, they all entered the lower planets of the universe. Understanding Lord Viṣṇu's purpose, Garuḍa, the carrier of Lord Viṣṇu, immediately arrested Bali Mahārāja with the ropes of Varuṇa. When Bali Mahārāja was thus reduced to a helpless position, Lord Viṣṇu asked him for the third step of land. Because Lord Viṣṇu appreciated Bali Mahārāja's determination and integrity, when Bali Mahārāja was unable to fulfill his promise, Lord Viṣṇu ascertained that the place for him would be the planet Sutala, which is better than the planets of heaven.

### **SB 8.22: Bali Mahārāja Surrenders His Life**

The summary of this Twenty-second Chapter is as follows. The Supreme Personality of Godhead was pleased by the behavior of Bali Mahārāja. Thus the Lord placed him on the planet Sutala, and there, after bestowing benedictions upon him, the Lord agreed to become his doorman.

Bali Mahārāja was extremely truthful. Being unable to keep his promise, he was very much afraid, for he knew that one who has deviated from truthfulness is insignificant in the eyes of society. An exalted person can suffer the consequences of hellish life, but he is very much afraid of being defamed for deviation from the truth. Bali Mahārāja agreed with great pleasure to accept the punishment awarded him by the Supreme Personality of Godhead. In Bali Mahārāja's dynasty there were many asuras who because of their enmity toward Viṣṇu had achieved a destination more exalted than that of many mystic yogīs. Bali Mahārāja specifically remembered the determination of Prahāda Mahārāja in devotional service. Considering all these points, he decided to give his head in charity as the place for Viṣṇu's third step. Bali Mahārāja also considered how great personalities give up their family relationships and material possessions to satisfy the Supreme Personality of Godhead. Indeed, they sometimes even sacrifice their lives for the satisfaction of the Lord, just to become His personal servants. Accordingly, by following in the footsteps of previous ācāryas and devotees, Bali Mahārāja perceived himself successful.

While Bali Mahārāja, having been arrested by the ropes of Varuṇa, was offering prayers to the Lord, his grandfather Prahāda Mahārāja appeared there and described how the Supreme Personality of Godhead had delivered Bali Mahārāja by taking his possessions in a tricky way. While Prahāda Mahārāja was present, Lord Brahmā and Bali's wife, Vindhyaṅgalī, described the supremacy of the Supreme Lord. Since Bali Mahārāja had given everything to the Lord, they prayed for his release. The Lord then described how a nondevotee's possession of wealth is a danger whereas a devotee's opulence is a benediction from the Lord. Then, being pleased with Bali Mahārāja, the Supreme Lord offered His disc to protect Bali Mahārāja and promised to remain with him.

