

## Chronology of the First Rājusūya sacrifice

Kṛṣṇa Sandarbha 175

Text 12

Now let us consider the sequence of Lord Kṛṣṇa's prakāṣa and aprakāṣa pastimes on this earth planet. Lord Kṛṣṇa first enjoyed pastimes at Vṛndāvana, and after that He enjoyed pastimes at Mathurā and then Dvārakā. After all the Lord's earthly pastimes were concluded, only His aprakāṣa (unmanifest) pastimes remained on the earth. At that time there was no longer any distinction between the Lord's prakāṣa and aprakāṣa pastimes. The Lord's pastimes at Dvārakā are considered to be an extension of His pastimes at Mathurā. The pastimes in both places are certainly very similar. It is even explained in some Vedic literatures that Śrī Rukimiṇī-devī and the Lord's other associates at Dvārakā are also present in Mathurā in their aprakāṣa (unmanifest) forms.

Text 14

The hearts of the residents of Vṛndāvana were filled with unlimited intense longings to again see Lord Kṛṣṇa, and on the pretext of going on pilgrimage during the time of a solar eclipse, they went to the holy place of Kurukṣetra to see Kṛṣṇa. At Kurukṣetra the residents of Vṛndāvana were just like cataka birds (who do not accept water to drink from any source other than rainwater, drunk by them as it falls through the sky), who have regained their almost lost lives by seeing the dark cloud of Lord Kṛṣṇa's form and hearing the grave thunder of His words. Then again, the residents of Vṛndāvana also seemed like poverty-stricken men on the brink of starvation who have just gotten the urgently needed meal that was the personal association of Lord Kṛṣṇa. In this way, Lord Kṛṣṇa, after satisfying the residents of Vṛndāvana with His own association, after enjoying some pastimes in their company, and after speaking (as He had also previously done) many words reassuring them that He would soon return to Vṛndāvana be with them again, Lord Kṛṣṇa again sent them all back to their delightful abode of Śrī Vṛndāvana-dhāma.

Text 15

This journey of the inhabitants of Vṛndāvana to Kurukṣetra during the solar eclipse occurred only a few years after the killing of Kaṁsa, and some years before the killing of Śiśupāla, Śālva, and Dantavakra. Although Śrīmad-Bhāgavatam describes this pastime (the journey of the residents of Vṛndāvana to Kurukṣetra) after the description of Lord Balarāma's pilgrimage to many holy places, and His arrival at Kurukṣetra during the war between the

Pāṇḍavas and the Kurus, and the killing of Duryodhana, the journey of the residents of Vṛndāvana to Kurukṣetra occurred before the Kurukṣetra war, because the Bhāgavatam also explains that Bhīṣma, Droṇa, and Duryodhana also came to Kurukṣetra at the time of the solar eclipse. This would not have been possible after the Kurukṣetra war (where they all died).

#### Text 16

The sequence of events may be given as follows: First, (1) the residents of Vṛndāvana traveled to Kurukṣetra at the time of the solar eclipse, then (2) there was the Rājusūya sacrifice of Mahārāja Yudhiṣṭhira, during which (3) Śiśupāla was killed. Then (4) there was the gambling match between the Kurus and Pāṇḍavas, and then (5) the killing of Śālva, the celebrated description of which is found in the Vana-parva of the Mahābhārata. After that (6) Dantavakra was killed, and after that (7) the Pāṇḍavas were exiled to the forest. After that (8) Lord Balarāma went on His tour of all the holy places, and after that (9) the Kurukṣetra war was fought, and Duryodhana was killed. From this sequence of events we may conclude that the journey of the residents of Vṛndāvana to Kurukṣetra at the time of the solar eclipse happened not a very long time after the killing of Kāṁsa.

#### Text 17

Someone may raise the objection that Lord Kṛṣṇa's grandson Aniruddha was already full grown when the residents of Vṛndāvana met Lord Kṛṣṇa at Kurukṣetra and therefore that event must have been many years after the killing of Kāṁsa. That Aniruddha was already an adult by that time is proven by the following statement of Śrīmad-Bhāgavatam (10.82.6):

"When the residents of Vṛndāvana and the members of the Yadu dynasty went to Kurukṣetra at the time of the solar eclipse, some important personalities like Aniruddha, the son of Pradyumna, and Kṛtavarma, the commander-in-chief of the Yadu dynasty, along with Sucandra, Śuka, and Śaraṇa, remained in Dvārakā to protect the city."

This objection is answered by the fact that both Pradyumna and Aniruddha grew very quickly. It did not take many years for them to change from new-born infants to fully grown adults. And therefore, there need not have been an period of many years between the killing of Kāṁsa and the adulthood of Pradyumna and Aniruddha. The rapid growth to adulthood by Pradyumna and Aniruddha is described in the following statement of Śrīmad-Bhāgavatam (10.55.9):

"Pradyumna, the son of Lord Kṛṣṇa grew very swiftly, and before long he was fully grown."

Another explanation may also be given: Another person, one of the direct sons of Lord Kṛṣṇa was also named Aniruddha. This Aniruddha was one of the 18 mahāratha sons of Lord Kṛṣṇa and he is mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam. It may be that the Aniruddha who remained in Dvārakā at the time of the pilgrimage to Kurukṣetra was this Aniruddha. At any rate, there was not a very long interval of time between the killing of Kāmsa and the meeting of Lord Kṛṣṇa with the inhabitants of Vṛndāvana at Kurukṣetra.

#### Text 18

That the meeting of Lord Kṛṣṇa with the inhabitants of Vṛndāvana at Kurukṣetra happened shortly after the killing of Kāmsa is also confirmed by the following words spoken at that meeting in reply to Śrīmatī Kuntī-devī by Mahārāja Vasudeva (Śrīmad-Bhāgavatam (10.82.21):

"My dear sister, you know that we were very much harassed by King Kāmsa, and by his persecutions we were scattered here and there. We were always full of anxieties. Only in the last few days have we returned to our own places, by the grace of God."

#### Text 19

We may also conclude that the meeting at Kurukṣetra happened not long after the killing of Kāmsa because Draupadī asked the different queens of Kṛṣṇa how they had accepted the Lord's hand in marriage. That Draupadī was just then learning about Lord Kṛṣṇa's marriages indicates that the meeting at Kurukṣetra happened soon after the killing of Kāmsa, and before the Rājasūya sacrifice. It was also before the Rājasūya sacrifice that Uddhava delivered Lord Kṛṣṇa's message to the gopīs and promised (Śrīmad-Bhāgavatam 10.46.34):

"Lord Kṛṣṇa will soon return to Vrajabhūmi."

#### Text 20

After the meeting at Kurukṣetra, Lord Kṛṣṇa became full of anxiety as He remembered the sufferings of the residents of Vṛndāvana in their separation from Him. He personally sent Uddhava to see them, and when Uddhava saw the condition of the residents of Vraja, he also became full of anxiety about their condition.

#### Text 21

Uddhava's delivery of Lord Kṛṣṇa's message to the gopīs occurred before the Rājasūya sacrifice, for he mentioned them when he advised Lord Kṛṣṇa to kill Jarāsandha and attend the Rājasūya sacrifice. Uddhava said (Śrīmad-Bhāgavatam

10.71.9): "My dear Lord, when Jarāsandha is killed then the queens of all the imprisoned kings will be so joyful at their husbands' being released by Your mercy that they will all begin to sing Your glories. They will be as pleased as the gopīs were when they were relieved from the hands of Śaṅkhāsura. All the great sages, the King of the elephants, Gajendra, the goddess of fortune, Sītā, and even Your father and mother, were all delivered by Your causeless mercy. We also have been thus delivered, and we are always singing the transcendental glories of Your activities."

#### Text 22

After the Rājasūya sacrifice had been concluded, and after the demons Śālva and Dantavakra were killed, Lord Kṛṣṇa quickly returned to Gokula. This is described in the following prose and verse passage from the Uttara-khaṇḍa of the Padma Purāṇa:

#### Text 23

"Hearing that Śiśupāla had been killed by Kṛṣṇa, Dantavakra arrived at Mathurā to fight with the Lord, and when Lord Kṛṣṇa heard about this, He mounted a chariot and went to Mathurā to fight with the demon. Kṛṣṇa and Dantavakra remained at the entrance of Mathurā and fought day and night for a long time. In the midst of this battle Lord Kṛṣṇa struck Dantavakra so heavily with His club that the demon immediately fell down dead to the ground, all his limbs crushed by the force of Lord Kṛṣṇa's blow. He seemed like a great mountain smashed to pieces by a powerful bolt of lightning. Because he was killed by Lord Kṛṣṇa, the demon Dantavakra attained a spiritual form like the Lord's and entered the eternal and blissful spiritual world, which is only approached by the perfect yogīs. Dantavakra and Śiśupāla had actually been the gatekeepers of Vaikuṅṭha, and their names were Jaya and Vijaya. On the pretext of being cursed by the four Kumāras, they had descended to the material world for three lifetimes in order to facilitate the pastimes of the Personality of Godhead. Now that the three lifetimes were completed, they were killed by the Lord, and they attained liberation, returning to their original posts in the spiritual world.

"After killing this demon, Lord Kṛṣṇa crossed the Yamunā river, and entered Vrajabhūmi, the kingdom of Nanda Mahārāja. His foster parents, Nanda and Yaśodā had been greatly aggrieved because of separation from the Him, and He greeted them and consoled them. Tears running down their necks, Lord Kṛṣṇa's parents embraced their dear son. Lord Kṛṣṇa also offered respectful obeisances to all the cowherd residents of Vraja, consoling them with many words, and offering them many gifts of costly garments, ornaments and other things.

#### Text 24

"Having returned to Vṛndāvana, Lord Kṛṣṇa continuously enjoyed pastimes,

day and night, with the gopīs on the charming Yamunā shore, which had many groves of transcendental desire-trees.

Text 25

"The Lord remained in Vṛndāvana for two months. Garbed as a cowherd boy, He enjoyed many delightful pastimes with the residents of Vraja and reciprocated their expressions of love in many ways."

Text 26

It may seem to some readers that this account of the killing of Dantavakra and Lord Kṛṣṇa's return to Vṛndāvana contradicts the description found in Śrīmad-Bhāgavatam. Actually there is no contradiction here, and the accounts of the Padma Purāṇa and Śrīmad-Bhāgavatam are in perfect agreement. This may be understood in the following way: **Dantavakra considered that, upon Uddhava's advice, Lord Kṛṣṇa had asked Bhīma to kill Jarāsandha in a club duel, because Lord Kṛṣṇa Himself was not very expert at fighting with clubs. Proud of His own skill in club-fighting, Dantavakra planned to challenge Lord Kṛṣṇa to a private club duel, and then kill Him. Dantavakra wanted to fight with Lord Kṛṣṇa alone in order to protect himself from any possible revenge Lord Kṛṣṇa's friends might try to take on him after he had killed the Lord. Thinking in this way, Dantavakra specifically did not want to fight Lord Kṛṣṇa in Dvārakā, but in some place far away from the Lord's capitol city. Thinking that Lord Kṛṣṇa had remained in Indraprastha after the Rājasūya sacrifice had ended, Dantavakra sent a message challenging the Lord to come to Mathurā and fight with him. The message came to Indraprastha, and Nārada Muni, travelling on Lord Kṛṣṇa's personal chariot, which moves as swiftly as the mind, instantly carried it to Dvārakā, where Lord Kṛṣṇa had just finished killing Śālva. Lord Kṛṣṇa and Nārada Muni immediately travelled to Mathurā on the Lord's transcendental chariot, (the place in Mathurā where they arrived is still known, even today, as the "Dvārakā Gate"), and the Lord answered Dantavakra's challenge, and killed him. Because Vṛndāvana is so close to Mathurā, Lord Kṛṣṇa took the opportunity to visit the gopas and gopīs there.**

The Padma Purāṇa's description of Lord Kṛṣṇa's return to Vṛndāvana is in perfect harmony with the account of the Lord's pastimes found in Śrīmad-Bhāgavatam. This may be seen in the following quotation from Śrīmad-Bhāgavatam (10.39.35):

Text 27

"Kṛṣṇa was very much affected upon seeing the plight of the gopīs, and He therefore consoled them. He told them they should not be aggrieved; He was coming back very soon after finishing His business."\*

## Text 28

Lord Kṛṣṇa's promise to return to Vṛndāvana is also recorded in the following verse (Śrīmad-Bhāgavatam 10.45.23) spoken by the Lord to Nanda and Yaśodā, shortly after the Lord had killed Kāmsa:

"My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving Us here, but please rest assured that I shall be coming back to Vṛndāvana just after giving some satisfaction to my real father and mother, Vasudeva and Devakī, My grandfather, and other relatives and family members."\*

## Text 29

The following verses (spoken by Uddhava to Nanda Mahārāja and Yaśodā-devī) also record Lord Kṛṣṇa's promise to return to Vṛndāvana (Śrīmad-Bhāgavatam 10.46.35 and 34):

"I have brought a message from Kṛṣṇa to the effect that He will soon come back to Vṛndāvana and satisfy you both by His personal presence. Now that Kṛṣṇa has killed King Kāmsa, the Yādava's enemy, in the wrestling arena, Kṛṣṇa has promised that He will come back to Vṛndāvana after finishing His business in Mathurā. This promise He will surely fulfill."

## Text 30

Many different times Lord Kṛṣṇa promised that He would return to Vṛndāvana, and His devotees also repeated that promise. It is not reasonable to assume that Lord Kṛṣṇa would not keep such a promise repeated so many times. Lord Kṛṣṇa always speaks truthfully and does not break His promise. This is confirmed by the śruti-śāstra, which says:

"The Supreme Personality of Godhead is always truthful."

Śrīmad-Bhāgavatam (10.33.31) also says:

"The Supreme Personality of Godhead always speaks the truth."

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Additional reference: The following two references (Jiva Goswami's + Rupa Goswami's) confirm that Bhismadeva was present at Yudhisthira's Rajasuya-yajna, which took place before the Kuruksetra battle.

Bhagavat Sandarbha - Anuccheda 53

1 If even the empowered incarnation Rsabhadeva had a spiritual body, then

certainly the form of the Supreme Personality of godhead, Lord Krsna, is also transcendental and not at all material. The supremely exalted position of the Supreme Lord, Sri Krsna, is described in the following statement of Bhismadeva to Lord Krsna Srimad Bhagavatam (1.9.41):

“At the Rajasuya-yajna (sacrifice) performed by Maharaja Yudhisthira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Sri Krsna was worshipped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.”

BRS 2.1.170

Same!