



*"The palace of Rukmiṇī was wonderfully furnished. There were many canopies hanging on the ceiling with laces bedecked with pearl garlands, and the whole palace was illuminated by the effulgence of valuable jewels. There were many flower orchards of baela and cāmeli, which are considered to be the most fragrant flowers in India. There were many clusters of these plants, with blooming flowers enhancing the beauty of the palace. And because of the exquisite fragrance of the flowers, little groups of humming bees were gathered around the trees, and at night the pleasing moonshine glittered through the network of holes in the windows. There were many heavily flowered trees of pārijāta, and the mild wind stirred the flavor of the flowers all around. Within the walls of the palace, there was incense burning, and the fragrant smoke was leaking out of the window shutters. Within the room there were mattresses covered with white bedsheets resembling the foam of milk; the bedding was as soft and white as milk foam. In this situation, Lord Śrī Kṛṣṇa was very comfortably sitting and enjoying the service of Rukmiṇī assisted by her maidservants."*

## Kṛṣṇa Teasing Rukmiṇī and Rukmiṇī's Astounding Answers. (Kṛṣṇa-Book Chapter Sixty)

Rukmiṇī was also very eager to get the opportunity of serving the Supreme Personality of Godhead as her husband. She therefore wanted to serve the Lord personally and took the handle of the cāmara from the hand of the maidservant and began to move the fan. The handle of the cāmara was made of gold, decorated and bedecked with valuable jewels, and it became more beautiful when it was taken by Rukmiṇī, because all of her fingers were beautifully set with jeweled rings. Her legs were decorated with ankle bells and jewels, which rang very softly between the pleats of her sari. Rukmiṇī's raised breasts were smeared with kuṅkuma and saffron; thus her beauty was enhanced by the reflection of the reddish color emanating from her covered breasts. The highly raised lower part of her buttocks was decorated with a jeweled lace girdle, and a locket of great effulgence hung on her neck. Above all, because she was engaged in the service of Lord Kṛṣṇa--although at that time she was old enough to have grown-up sons--her beautiful body was beyond compare in the three worlds. When we take account of her beautiful face, it appears that the curling hair on her head, the beautiful earrings on her ears, her smiling mouth, and her necklace of gold, all combined to shower rains of nectar; and it was definitely proved that Rukmiṇī was none other than the original goddess of fortune who is always engaged in the service of the lotus feet of Nārāyaṇa.

Kṛṣṇa had experienced that when Rukmiṇī was offered a *pārijāta* flower by Nārada Muni, Satyabhāmā had become envious of her co-wife and had immediately demanded a similar flower from Kṛṣṇa. In fact, she could not be pacified until she was promised the whole tree. That was actually done by Kṛṣṇa; the tree was brought down to the earth planet from the heavenly kingdom. After this episode, Kṛṣṇa expected that because Satyabhāmā had been rewarded by a full tree of *pārijāta*, Rukmiṇī would also demand something. Rukmiṇī did not mention anything of the incident, however, for she was grave and simply satisfied in her service. Kṛṣṇa wanted to see her a bit irritated, and therefore He schemed in order to see the beautiful face of Rukmiṇī in an irritated condition.



Jealous Satyabhāmā asks for the Pārijāta Tree  
since Kṛṣṇa gave Rukmiṇī one Pārijāta Flower



Pārijāta Flower, brought down from the heavenly planets to earth by Kṛṣṇa, to please his wife's

### **Kṛṣṇa Teasing Rukmiṇī**

Kṛṣṇa would create a particular situation between Himself and His wife Rukmiṇī in which the wife would criticize Him in the irritation of love, and Kṛṣṇa would enjoy this. In this case, because Kṛṣṇa could not find any fault with Rukmiṇī, for she was very grave and always engaged in His service, He smilingly, in great love, began to speak to her in a joking spirit, teasing her.

The Lord then spoke to Rukmiṇī as follows: “I am always satisfied within Myself, and thus I care nothing for wives, children, and wealth. Why don't you search out a suitable husband? You should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you want, both in this life and the next.”

Rukmiṇī was conscious that her husband was not an ordinary human being. He was the Supreme Personality of Godhead, the master of the three worlds. By the way He was speaking, she was afraid of being separated from the Lord, for she had never heard such harsh words from Kṛṣṇa before. Thus she became perplexed with fear of separation, and her heart began to palpitate. Without replying to a word of Kṛṣṇa's statement, she simply cried in great anxiety, as if being in an ocean of grief.

**Her brain and memory became puzzled, and she lost consciousness. The nicely combed hair on her head scattered here and there, and she fell down straight, like a banana tree cut down by a whirlwind.**

Lord Kṛṣṇa saw that Rukmiṇī had not taken his words in a joking spirit. She had taken them very seriously, and in her extreme anxiety over immediate separation from Him, she had fallen into this condition.

Understanding the seriousness of Rukmiṇī's love for Him, He embraced her to His chest. The Supreme Personality is very expert in putting a thing reasonably for one's understanding, and thus He

tried to retract all that He said before. He is the only resort for all the devotees, and so He knows very well how to satisfy His pure devotees. Kṛṣṇa understood that Rukmiṇī could not follow the statements which He had made in a joking way. To counteract her confusion, He therefore repeatedly requested Rukmiṇī not to take his words very seriously.

She was therefore pacified by hearing the words of Kṛṣṇa. Gradually she was freed from all fearfulness of separation from Him, and she began to look on His face very cheerfully with her naturally smiling face and started to counter all his statements.

**Following is a compilation of answers from Rukmiṇī Devī to the statements of Lord Kṛṣṇa:**

#### A FIT COMBINATION

KṚṢṆA SAID, I think, therefore, that your selection of Me was not very intelligent. You appear to be very intelligent, trained by your father and brother, but ultimately you have made a great mistake in selecting your life's companion.

RUKMIṆĪ SAYS, My dear lotus-eyed Lord, Your statement that we are not a fit combination is completely right. It is not possible for me to come to an equal level with You because You are the reservoir of all qualities, the unlimited Supreme Personality of Godhead. How can I be a fit match for You? There is no possibility of comparison with You, who are the master of all greatness, controller of the three qualities and object of worship for great demigods like Brahmā and Lord Śiva. As far as I am concerned, I am a production of the three modes of material nature. The three modes of material nature are impediments towards the progressive advancement of devotional service. When and where can I be a fit match for You ?

#### BEING AFRAID OF JARASANDHA

KṚṢṆA SAID, First of all, you may know that I was so much afraid of Jarāsandha that I could not dare to live on the land, and thus I have constructed this house within the water of the sea. Still I am not safe, because all the great kings of the land are inimical to Me. I have personally created this inimical feeling by fighting with them in many ways.

RUKMIṆĪ DEVĪ SAYS, My dear husband, You have rightly said also that being afraid of the kings, You have taken shelter in the water of the sea. But who is the king of this material world? I do not think that the so-called royal families are kings of the material world. The kings of the material world are the three modes of material nature. They are actually the controllers of this material world. You are situated in the core of everyone's heart, where You remain completely aloof from the touch of the three modes of material nature, and there is no doubt about it.

#### ENMITY WITH WORDLY KINGS

KṚṢṆA SAID, My dear beautiful princess, you know that all the members of the princely order, including Śiśupāla, Śālva, Jarāsandha, Dantavakra and even your elder brother Rukmī, are all My enemies; they do not like Me at all. They hate Me from the cores of their hearts.

RUKMIṆĪ DEVĪ SAYS, You say You always maintain enmity with the worldly kings. But who are the worldly kings? I think the worldly kings are the senses. They are most formidable, and they control everyone. Certainly You maintain enmity with these material senses. You are never under the control of the senses; rather, You are the controller of the senses, Hṛṣīkeśa.

#### NO CLAIM

KṚṢṆA SAID Another fault is that although I am on the throne of Dvārakā, I have no immediate claim. Although I got a kingdom by killing My maternal uncle, Kamsa, the kingdom was to go to My grandfather; so actually I have no possession of a kingdom.

RUKMIṆĪ DEVĪ SAYS My dear Lord, You have said that You are bereft of all royal power, and that is also correct. Not only are You bereft of material world supremacy, but even Your servants, those who have some attachment to Your lotus feet, also give up the material world supremacy because they consider the material position to be the darkest region, which checks the progress of spiritual enlightenment. Your servants do not like material supremacy, so what to speak of You?

#### THE VAGABOND

KRṢṂA SAID, Besides that, I have no fixed aim in life. People cannot understand Me very well. What is the ultimate goal of My life? They know very well that I was a cowherd boy in Vṛndāvana. People expected that I would follow the footsteps of My foster father, Nanda Mahārāja, and be faithful to Śrīmatī Rādhārāṇī and all Her friends in the village of Vṛndāvana. But all of a sudden I left them. I wanted to become a famous prince. Still I could not have any kingdom, nor could I rule as a prince. People are bewildered about My ultimate goal of life; they do not know whether I am a cowherd boy or a prince, whether I am the son of Nanda Mahārāja or the son of Vasudeva. Because I have no fixed aim in life, people may call Me a vagabond. Therefore, I am surprised that you could select such a vagabond husband.

RUKMIṆĪ DEVĪ SAYS, My dear Lord, Your statement that You do not act as an ordinary person with a particular aim in life is also perfectly correct. Even Your great devotees and servants, known as great sages and saintly persons, remain in such a state that no one can get any clue to the aim of their lives. They are considered by the human society to be crazy and cynical. Their aim of life remains a mystery to the common human being; the lowest of mankind can know neither You nor Your servant. A contaminated human being cannot even imagine the pastimes of You and Your devotees. O unlimited one, when the activities and endeavors of Your devotees remain a mystery to the common human being, how can they understand Your motive and endeavor? All kinds of energies and opulences are engaged in Your service, but still they are resting at Your shelter.

#### CARRIED PENNILESS TO THE HOUSE OF NANDA MAHARAJA

KRṢṂA SAID, Just after My birth, I was carried penniless to the house of Nanda Mahārāja, and I was raised just like a cowherd boy. Although My foster father possessed many hundreds of thousands of cows, I was not proprietor of even one of them. I was simply entrusted to take care of them and tend them, but I was not the proprietor. Here also, I am not proprietor of anything, but am always penniless. There is no cause to lament for such a penniless condition; I possessed nothing in the past, so why should I lament that I do not possess anything at present?

RUKMIṆĪ DEVĪ SAYS, "You have described Yourself as penniless, but this condition is not poverty. Since there is nothing in existence but Yourself, You do not require to possess anything--You Yourself are everything. Unlike others, You do not require to purchase anything extraneously. With You all contrary things can be adjusted because You are absolute. You do not possess anything, but no one is richer than You. In the material world no one can be rich without possessing. Since Your Lordship is absolute, You can adjust the contradiction of possessing nothing but at the same time being the richest. In the *Vedas* it is stated that although You have no material hands and legs, You accept everything which is offered in devotion by the devotees. You have no material eyes and ears, but still You can see everything everywhere, and You can hear everything everywhere. Although You do not possess anything, the great demigods who accept prayers and worship from others come and worship You to solicit Your mercy. How can You be categorized among the poor?

#### RICH PEOPLE ARE NOT INTERESTED IN KRṢṂA

KRṢṂA SAID, You may note also that My devotees are not very opulent persons; they also are very poor in worldly goods. Those who are very rich, possessing worldly wealth, are not interested in devotion to Me or Kṛṣṇa consciousness. On the contrary, when a person becomes penniless,

whether by force or by circumstances, he may become interested in Me if he gets the proper opportunity. Persons who are proud of their riches, even if they are offered association with My devotees, do not take advantage of consciousness of Me. In other words, the poorer class of men may have some interest in Me, but the richer class of men have no interest.

RUKMIṆĪ DEVĪ SAYS, My dear Lord, You have also stated that the richest section of human society does not worship You. This is also correct, because persons who are puffed up with material possessions think of utilizing their property for sense gratification. When a poverty-stricken man becomes rich, he makes a program for sense gratification. This is due to his ignorance of how to utilize his hard-earned money. Under the spell of the external energy, he thinks that his money is properly employed in sense gratification, and thus he neglects to render transcendental service.

#### ON WORDLY POSSESSIONS

KṚṢṆA SAID, As I have already explained, I am not very much interested in family life or love between husband and wife. By nature, I am not very fond of family life, wife, children, home and opulences. As My devotees are always neglectful of all these worldly possessions, I am also like that. Actually, I am interested in self-realization; that gives Me pleasure, and not this family life.

RUKMIṆĪ DEVĪ SAYS, My dear Lord, You have stated that persons who possess nothing are very dear to You; renouncing everything, Your devotee wants to possess You only. I see, therefore, that a great sage like Nārada Muni who does not possess any material property is still very dear to You. And such persons do not care for anything but Your Lordship.

#### A SUITABLE MATCH

KṚṢṆA SAID, But there is no harm; it is better late than never. You are at liberty to select a suitable husband who is actually an equal to you in opulence, family tradition, wealth, beauty, education--in all respects.

RUKMIṆĪ DEVĪ SAYS, My dear Lord, You have stated that a marriage between persons equal in status of social standing, beauty, riches, strength, influence and renunciation can be a suitable match. But this status of life can only be possible by Your grace. You are the supreme perfectional source of all opulences. Whatever opulent status of life one may have is all derived from You. As described in the *Vedānta-sūtra, janmādy asya yataḥ*: You are the supreme source from which everything emanates, the reservoir of all pleasures. Therefore, persons who are endowed with knowledge desire only to achieve You, and nothing else. To achieve Your favor, they give up everything--even the transcendental realization of Brahman. You are the supreme ultimate goal of life. You are the reservoir of all interests of the living entities. Those who are actually well-motivated desire only You, and for this reason they give up everything to attain success. They therefore deserve to be associated with You. In the society of the servitors and served in Kṛṣṇa consciousness, one is not subjected to the pains and pleasures of material society, which functions according to sex attraction. Therefore, everyone, man or woman, should seek to be an associate in Your society of servitors and served. You are the Supreme Personality of Godhead; no one can excel You, nor can anyone come up to an equal level with You. The perfect social system is that in which You remain in the center, being served as the Supreme, and all others engage as Your servitors. In such a perfectly constructed society, everyone can remain eternally happy and blissful.

#### POOR IN WORDLY GOODS

KṚṢṆA SAID, You may note also that My devotees are not very opulent persons; they also are very poor in worldly goods.

RUKMIṆĪ DEVĪ SAYS, My Lord, You have stated that only the beggars praise Your glories, and that is also perfectly correct. But who are those beggars? Those beggars are all exalted devotees,

liberated personalities and those in the renounced order of life. They are all great souls and devotees who have no other business than to glorify You. Such great souls forgive even the worst offender. These so-called beggars execute their spiritual advancement of life, tolerating all kinds of tribulations in the material world. My dear husband, do not think that out of my inexperience I accepted You as my husband; actually, I followed all these great souls. I followed the path of these great beggars and decided to surrender my life unto Your lotus feet.

#### BEING ALWAYS PENNILESS

KRṢṢNA SAID, My dear beautiful princess, you may also know that I am always penniless.

RUKMIṆĪ DEVĪ SAYS, You have said that You are penniless, and that is correct. You distribute Yourself completely to these great souls and devotees. Knowing this fact perfectly well, I rejected even such great personalities like Lord Brahmā and King Indra. My Lord, the great time factor acts under Your direction only. The time factor is so great and powerful that within moments it can effect devastation anywhere within the creation. Considering all these factors, I thought Jarāsandha, Śiśupāla and similar other princes who wanted to marry Me to be no more important than ordinary insects.

#### BEING AFRAID

KRṢṢNA SAID, It is not My business to disclose this secret to others, but you must know that I am not very heroic; I am a coward and am afraid of them.

RUKMIṆĪ SAYS, My dear all-powerful son of Vasudeva, Your statement that You have taken shelter within the water of the ocean, being afraid of all the great princes, is quite suitable, but my experience with You contradicts this. I have actually seen that You kidnapped me forcibly in the presence of all these princes. At the time of my marriage ceremony, simply by giving a jerk to the string of Your bow, You very easily drove the others away and kindly gave me shelter at Your lotus feet. I still remember vividly that You kidnapped me in the same way as a lion forcibly takes his share of hunted booty, driving away all other small animals within the twinkling of an eye.

#### A LIFE OF BEREAVEMENT

KRṢṢNA SAID, Besides this, I am not very much polished, even in social etiquette. A person should be satisfied with one wife, but you see I have married many times, and I have more than 16,000 wives. I cannot please all of them as a polished husband. My behavior with them is not very nice, and I know you are very much conscious of it. I sometimes create a situation with My wives which is not very happy. Because I was trained in a village in My childhood, I am not well acquainted with the etiquette of urban life. I do not know the way to please a wife with nice words and behavior. And from practical experience it is found that any woman who follows My way or becomes attracted by Me is ultimately left to cry for the rest of her life. In Vṛndāvana, many *gopīs* were attracted to Me, and now I have left them, and they are living but are simply crying for Me in separation. I have heard from Akrūra and Uddhava that since I left Vṛndāvana, all My cowherd boy friends, the *gopīs* and Rādhārāṇī, and My foster father Nanda Mahārāja, are simply crying constantly for Me. I have left Vṛndāvana for good and am now engaged with the queens in Dvārakā, but I am not well-behaved with any of you. So you can very easily understand that I have no steadiness of character; I am not a very reliable husband. The net result of being attracted to Me is to acquire a life of bereavement only.

RUKMIṆĪ DEVĪ SAYS, My dear lotus-eyed Lord, I cannot understand Your statement that women and other persons who have taken shelter under Your lotus feet pass their days only in bereavement. From the history of the world we can see that princes like Aṅga, Prthu, Bharata, Yayāti and Gaya were all great emperors of the world, and there were no competitors to their exalted positions. But in order to achieve the favor of Your lotus feet, they renounced their exalted positions and entered

into the forest to practice penances and austerities. When they voluntarily accepted such a position, accepting Your lotus feet as all in all, does it mean that they were in lamentation and bereavement?

#### RUKMIÑĪ DEVĪ SHOULD DIVORCE KRṢṢṢA

KRṢṢṢA SAID, Whatever mistakes you may have made may be forgotten. Now you may chalk out your own lucrative path of life. Usually a person does not establish a marital relationship with a person who is either higher or lower than his position. My dear daughter of the King of Vidarbha, I think you did not consider very sagaciously before your marriage. Thus you made a wrong selection by choosing Me as your husband. You mistakenly heard about My having very exalted character, although factually I was nothing more than a beggar. Without seeing Me and My actual position, simply by hearing about Me, you selected Me as your husband. That was not very rightly done. Therefore I advise you that it is better late than never; you can now select one of the great *kṣatriya* princes and accept him as your life's companion, and you can reject Me.”

RUKMIÑĪ DEVĪ SAYS, My dear Lord, You have advised me that I can still select another from the princely order and divorce myself of Your companionship. But, my dear Lord, it is perfectly well-known to me that You are the reservoir of all good qualities. Great saintly persons like Nārada Muni are always engaged simply in glorifying Your transcendental characteristics. If someone simply takes shelter of such a saintly person, he immediately becomes freed from all material contamination. And by coming in direct contact with Your service the goddess of fortune agrees to bestow all her blessings. Under the circumstances, what woman who has once heard of Your glories from authoritative sources and somehow or other has tasted the nectarean flavor of Your lotus feet can be foolish enough to agree to marry someone of this material world who is always afraid of death, disease, old age and rebirth? I have therefore accepted Your lotus feet, not without consideration, but after mature and deliberate decision. My dear Lord, You are the master of the three worlds. You can fulfill all the desires of all Your devotees in this world and the next, because You are the Supreme Soul of everyone. I have therefore selected You as my husband, considering You to be the only fit personality. You may throw me in any species of life according to the reaction of my fruitive activities, and I haven't the least concern for this. My only ambition is that I may always remain fast to Your lotus feet, because You can deliver Your devotees from illusory material existence and are always prepared to distribute Yourself to Your devotees.

#### WHY RUKMIÑĪ CHOSE KRṢṢṢA

KRṢṢṢA SAID, My dear princess, it is very surprising. Many great personalities in the royal order wanted to marry you. Although not all of them were kings, all possessed the opulence and riches of the kingly order; they were well-behaved, learned, famous among kings, beautiful in their bodily features and personal qualifications, liberal, very powerful in strength, and advanced in every respect. They were not unfit in any way, and over and above that, your father and your brother had no objection to such marriages. On the contrary, they gave their word of honor that you would be married with Śīsupāla; the marriage was sanctioned by your parents. Śīsupāla was a great king and was so lusty and mad after your beauty that if he had married you I think he would always have remained with you just like your faithful servant.

“In comparison to Śīsupāla, with his personal qualities, I am nothing. And you may personally realize it. I am surprised that you rejected the marriage with Śīsupāla and accepted Me, who am inferior in comparison to Śīsupāla. I think Myself completely unfit to be your husband because you are so beautiful, sober, grave and exalted. May I inquire from you the reason that induced you to accept Me?

RUKMIÑĪ DEVĪ SAYS, “My dear Lord, You have advised me to select one of the princes such as Śīsupāla, Jarāsandha or Dantavakra, but what is their position in this world? They are always engaged in hard labor to maintain their household life, just like the bulls working hard day and night



with the oil-pressing machine. They are compared to asses, beasts of burden. They are always dishonored like the dogs, and they are miserly like the cats. They have sold themselves like slaves to their wives. Any unfortunate woman who has never heard of Your glories may accept such a man as her husband, but a woman who has learned about You--that You are praised not only in this world, but in the halls of the great demigods like Lord Brahmā and Lord Śiva--will not accept anyone besides Yourself as her husband. A man within this material world is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and mustaches, hairs on the body, nails on the fingers and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, and pools of blood, always mixed up with stool, urine, mucus, bile and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband and, in sheer misunderstanding, loves him as her dear companion. This is only possible because such a woman has never tasted the ever-blissful flavor of Your lotus feet.

## NONATTACHMENT

KRṢṢNA SAID, All these princes were very much puffed up with their worldly possessions, and they did not care a fig for anyone who came before them. In order to teach them some lessons, I agreed to kidnap you according to your desire; otherwise I actually have no love for you, although you loved Me even before the marriage.

RUKMIṆĪ DEVĪ SAYS, My dear lotus-eyed husband, You are self-satisfied. You do not care whether or not I am beautiful or qualified; You are not at all concerned about it. Therefore Your nonattachment for me is not at all astonishing; it is quite natural. You cannot be attached to any woman, however exalted her position and beauty. Whether You are attached to me or not, may my devotion and attention be always engaged at Your lotus feet. The material mode of passion is also Your creation, so when You passionately glance upon me, I accept it as the greatest boon of my life. I am ambitious only for such auspicious moments.“

After hearing Rukmiṅī's statement and her clarification of each and every word which He had used to arouse her anger of love toward Him, Kṛṣṇa addressed Rukmiṅī as follows: "My dear chaste wife, My dear princess, I was expecting such an explanation from you, and for this purpose only I spoke all those joking words, so that you might be cheated of the real point of view. Now My purpose has been served. The wonderful explanation that you have given to each and every word of Mine is completely factual and approved by Me.

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"THE TRANSCENDENTAL PASTIMES OF THE SUPREME PERSONALITY OF GODHEAD ARE SO POWERFUL THAT SIMPLY BY HEARING, READING AND MEMORISING THIS BOOK KRṢṢNA, ONE IS SURE { **ONE IS SURE** } TO BE TRANSFERRED TO THE SPIRITUAL WORLD WHICH IS ORDINARILY VERY DIFFICULT TO ACHIEVE."

All Glories to Srila Prabhupada !



Pārijāta Tree, brought down from the heavenly planets to earth by Kṛṣṇa, to please Satyabhāmā

The Pārijāta tree which bears lovely white flowers with an orange stem was planted in the abode of Lord Indra. This tree was part of the gifts received during the *Samudra Manthan*, or the churning of the ocean, and was a celestial plant, not found on earth. The flower of Pārijāta was considered as the most beautiful and fragrant and was very dear to goddess Lakṣmī. This small ornamental tree, with its heavenly-scented flowers and drooping branches, is found all over the Indian subcontinent, with a special name in every language. It flowers almost the whole year round, and is known as Night Jasmine because the delicate blooms open by evening and falling off soon after sun rise, leaving a carpet of flowers in the morning. This gives it the epithet “Queen of the Night.”

"The tree was installed in the palace garden of Satyabhāmā. On account of this extraordinary tree, the garden house of Satyabhāmā became extraordinarily beautiful. As the Pārijāta tree came down to the earthly planet, the fragrance of its flowers also came down, and the celestial drones migrated to this earth in search of their fragrance and honey." (Kṛṣṇa Book 60)