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NARADA DISSIPATED DOUBTS OF PRACHINBARHI

Maitreya Ṛṣi

Prachinbarhi inquired from Narada: My dear lord, we could not completely appreciate the purport to your allegorical story of King Puranjana. Of course those who are perfect in spiritual knowledge can understand it; but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.

Narada said: You must understand that Puranjana, the living entity, transmigrates into different types of bodies according to his work. These bodies may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called master and enjoyer, is known as Puranjana. The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the living entities cannot realize the Supreme Personality of Godhead through material names, activities or qualities, He remains everlastingly unknown to the conditioned soul. When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod. When one takes shelter of material intelligence, or ignorance, he identifies himself with the material body. Influenced by the material consciousness of “I” and “mine,” he begins to enjoy and suffer through his senses. Thus the living entity is entrapped. The five working senses and the five senses that acquire knowledge are all the male friends of Puranjani. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girlfriends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes. The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pancala kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pancala kingdom is the city of the body, which has nine gates.

The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genitals and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste. Two eyes, two nostrils and a mouth - all together five - are situated in the front. The right ear is accepted as the southern gate, and the left ear the northern gate. The two gates situated in the west are the rectum and genital organ. The two gates named Khadyota and Avirmukhi, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrajita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of

forms. The two doors named Nalinī and Nālinī should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhuta is the sense of smell. The door called Mukhya is the mouth, and Vipana is the faculty of speech. Rasajna is the sense of taste. The city called Apana represents engagement of the tongue in speech, and Bahudana is the variety of foodstuffs. The right ear is called the gate of Pitru, and the left ear is called the gate of Devahu. The city spoken of as Daksina-pancala represents the scriptures meant for pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pancala, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Pitrloka and some to Devaloka. All this is made possible by the two ears. The city called Gramaka, which is approached through the lower gate of Asuri [the genital organ], is meant for sexual intercourse, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirrti. When it is said that Puranjana goes to Vaisasa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves to many different places. The *antaḥ-pura* refers to the heart. The word visucina, meaning “going everywhere,” indicates the mind. Within the mind the living entity experiences the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation. Formerly it was explained that the Queen represents one’s intelligence. While one is awake or asleep, that intelligence creates different scenarios. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence. What I referred to as the chariot was in actuality the body. The senses are the horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot’s flags. The five types of life air constitute the living entity’s bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the hitching place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.

What was previously explained as Chandavega, powerful time, is covered by days and nights, named

Gandharvas and Gandharvis. The body's life span is gradually reduced by the passage of days and nights, which number 360. What was described as Kalakanya should be understood as old age. No one wants to accept old age, but Yavaneshvara [Yavana-rajā], who is death, accepts *Jarā* [old age] as his sister. The followers of Yavaneshvara are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvara represents the two types of fever : extreme heat and extreme cold, typhoid and pneumonia.

The living entity residing in the body is disturbed by many tribulations; those due to providence, other living entities and his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the pushings of the body, mind and senses and suffering from various types of disease, is carried away by his many plans born of his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries due to his egoism of "I" and "mine". In this way he lives for a hundred years within this body.

The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by these three modes, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion and sometimes the mode of goodness. Thus he attains different types of bodies under the modes of material nature. Those who are situated in the mode of goodness act piously and in accord with the Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom. Covered by the material mode of ignorance, the living entity is sometimes male, sometimes female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he wanders in the material world. His involuntary acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature. The living entity is exactly like a dog who, overcome with hunger, goes from door to door for some food. According to his destiny, sometimes he is punished and driven away; and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Sometimes he is ascending, sometimes descending; sometimes he goes to the heavenly planets, sometimes to the middle planets, and sometimes to hell.

The living entities are trying to counteract different miserable conditions caused by providence, other living entities or the body and mind. Still, they must remain

conditioned by the laws of nature, despite all attempts to counter these laws. A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his shoulder. In this way he tries to relieve himself. However, whatever process he devises to counteract the difficulty does nothing more than put the same burden from one place to another. O you who are free from all sinful activity, no one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Krishna consciousness. All such efforts are due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awaking. Similarly, our being in material existence is due to our ignorance and illusion. Unless we awaken to Krishna consciousness, we cannot be relieved of our illusions and ignorance. For the ultimate solution to all problems, we must awaken to Krishna consciousness. Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These sufferings cannot be mitigated unless we are awakened from our dream.

The real interest of the living entity is to get out of thenescience that causes him to endure repeated birth and death. The only remedy for this is to surrender unto the Supreme Personality of Godhead through His manifest representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vasudeva, one cannot possibly become completely detached from this material world, nor can he possibly develop real knowledge. O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Krishna consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face. My dear King, pure devotees live following the devotional rules and regulations and are thus possessed of pure consciousness. They are always hearing and chanting the glories of the Supreme Personality of Godhead with great eagerness. And thus in that place there is a constant flow of nectar like the waves of a river. If one gets to participate in their activities, one will forget the necessities of life, namely hunger and thirst, and become immune to all kinds of fear, lamentation and illusion. Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he unfortunately has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead. The most powerful Lord Brahma, the father of all progenitors; Lord Shiva; Manu, Daksa and the other rulers of humankind; the four saintly first-class *brahmacārīs* headed by Sanaka and Sanatana; the great sages Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhṛigu and Vasistha; and my humble self [Narada] are all stalwart *brāhmaṇas* who can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and learning. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we



always see, we do not know perfectly about Him. Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic *mantras*, demigod worship does not help one to understand the supreme powerful Personality of Godhead. When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy upon him. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

My dear King Barhisman, you should never ignorantly take to the Vedic rituals or to fruitive activity, which may be pleasing to hear about or appear to be the goal of self-interest. You should never take these to be the ultimate goal of life. Only those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's true home, where the Supreme Personality of Godhead presides. Not being interested in their real home, the less intelligent are bewildered and try to find other homes. My dear King, the entire world is covered with the sharp points of *kuśa* grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You simply do not understand this fact. All your activities should be intended to please the Personality of Godhead. All education should be such that we can become elevated to Krishna consciousness. Sri Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all activities in material nature. He is also our best friend. Therefore, everyone should take shelter at His lotus feet. In doing so, one's life will be auspicious. One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Krishna, is not different from Krishna.

O great personality, I have replied properly about all that you have asked me. Now hear another confidential narration that is accepted by saintly persons. My dear King, please envisage a deer who is engaged in eating grass in a very pleasant flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his precarious position. He is unaware that before him is a tiger, which is accustomed to living at the by eating another's flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer's death is imminent.

My dear King, womanly association, which is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning

and detestable at the end. Associating with a woman, the living entity is entangled with lusty desires, and he enjoys sexual intercourse, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification from his tongue to his genitals and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in these kind of thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life span with the passing of every day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand that you are in a precarious position and are threatened from all sides. My dear King, please try to understand the allegory of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.

The King replied: My dear *brāhmaṇa*, whatever you have said I have heard with great attention and, considering all of it, have come to the conclusion that the *ācāryas* [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me? My dear *brāhmaṇa*, there are differences in your instructions and those of my family teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about this, but you have very kindly dissipated all these doubts. I can now understand how even the great sages are bewildered in ascertaining the real purpose of life beyond mere of sense gratification. The results of whatever a living entity does in this life are enjoyed in the next life. The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

The great sage Narada replied: In this life, the living entity acts in his gross body. This body is forced to act by the subtle body which is composed of mind, intelligence and false ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change. The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body at death, the living entity enters either an animal body or a demigod's body on this planet or on another planet. He thus enjoys the results of the actions of his past life. The living entity labors under the bodily conception of "I am this, I am that. My duty is this, and therefore I shall do it." These are all mental impressions,

and all these subsequent activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mentally concocted plans and aspirations. Thus he gets another body. One can understand the mental or conscious position of a living entity by the activities of two kinds of senses- the knowledge-acquiring senses and the working or executive senses. Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life. Sometimes we ourselves suddenly experience something that was never experienced in the present body by sight or hearing. Sometimes we see such things suddenly in dreams. Therefore, my dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

O King, all good fortune unto you! The mind is the cause of the living entity's attaining a certain type of body in accordance to his association with material nature. According to his mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies. Sometimes in a dream we see something never experienced or heard of in this life, but all these incidents have been experienced at different times, in different places and in different conditions. The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records various different thoughts. Later these appear together in different combinations; therefore images of things never seen or heard of before sometimes appear. However, Krishna consciousness means constantly associating with the Supreme Personality of Godhead, In such a mental state the devotee can observe the cosmic manifestation exactly as the Supreme Personality of Godhead does. Such observation is easily obtained, but it becomes manifest exactly like the dark planet known as Rahu, which is observed in the presence of the full moon. As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects, and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well. When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self. When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night. When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly, the living entity with undeveloped senses does not cease

to exist materially, even though he may not be exactly in contact with the sense objects.

The five sense objects, the five sense organs, the five knowledge acquiring senses and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the identity of the conditioned soul is understood. By the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul is subjected to different kinds of experiences such as enjoyment, lamentation, fear, happiness and unhappiness. As an example, the caterpillar transports itself from one leaf to another by capturing one leaf before letting go of the other. Similarly, according to his previous work, the living entity mentally creates another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires. As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys through the senses, and while enjoying thus he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul. You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently, everything within this cosmic manifestation is under His control. To be enlightened in this perfect knowledge, one should always perform the devotional service of the Lord.

Maitreya said to Vidura: The supreme devotee, the great saint Narada, thus explained to King Pracinbarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Narada Muni left for Siddhaloka. In the presence of his ministers, the saintly King Pracinbarhi gave orders for his sons to protect the citizens. He then left home and went to undergo austerities in a holy place known as *kapilāśrama*. Having undergone austerities and penances at *kapilāśrama*, King Pracinbarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.

One who hears this narration concerning the understanding of the living entity's true spiritual identity, or who relates it to others, will be liberated from the bodily conception of life. This narration spoken by the great sage Narada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently, when spoken it, certainly sanctifies this material world. It purifies the heart of a living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world. The allegory of King Puranjana, described herein in alinement with spiritual authorities, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purpose of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after



death. Although one may not have understood about the transmigration of the soul, one can fully understand it by studying this narration.

—*Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 29. Talks Between Narada and King Pracinbarhi » Verse: 1-85.*

WHEN LORD CHAITANYA HAD A DOUBT

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Sri Chaitanya Mahāprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Sri Chaitanya Mahāprabhu detected that while chanting and dancing, He had developed the kind of ecstatic madness that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

— *Śrī Caitanya-caritāmṛta » Ādi-līlā » Chapter 7: Lord Caitanya in Five Features » Verse:80.*

DOES LACK OF FAITH IN GOD CAUSE DISTRESS?

Srila Bhaktisiddhanta Sarasvati Thakura

Wherever there is an absence of complete faith in the most auspicious personality, there is bound to be inauspiciousness. Therefore, the ascending or unauthorized path should be totally rejected and the descending or authorized path of disciplic succession accepted. If we really want to benefit ourselves, we will have to offer everything we have accumulated since birth to the Lord's lotus feet without reservation and await His causeless mercy. Until we are favored by a glimmer of His causeless mercy, we will not be able to understand *kṛṣṇa-kathā*. If we do not have full faith that the Lord alone bestows all auspiciousness, we will not be able to give everything up without hesitation. We may think, "If I give everything to Krishna, I may actually lose everything and find myself in trouble if Krishna has nothing to give me." Such doubts are baseless. By maintaining such doubts, we simply invite inauspiciousness.

The Lord never refuses His surrendered devotee or leaves his desires unfulfilled. Solely the Lord has the power to fulfill all our requirements and to give us full protection. If we can gain this conviction, we will become fearless. We will no longer feel anxiety. We will become happy. It is not possible to describe how much benefit the living entity receives by the Lord's causeless mercy.

When the Lord does bestow His mercy, it's not that we become perfectly content and satisfied even after serving Him constantly. Rather, we receive the invaluable wealth of transcendental longing for the Lord's service. We will

nityaṁ bhāgavata-sevayā

not lament that we cultivated attraction to the Lord's name, form, qualities, and pastimes, and we will not think they are boring or that our future is dark with possible disappointment. We will never think we have been cheated by surrendering to His lotus feet.

Our most magnanimous, able, and grateful Lord will never throw us into the ocean of disappointment. We have an invaluable jewel called independence, but even in our independence we are dependent on the Lord. The moment we attempt to misuse our independence by opposing this understanding we will bring about our own ruination.

If we approach worldly people with high expectations, they can neither fulfill our ambitions nor solve our problems. That is why *Bhagavad-gītā* clearly instructs us to take complete shelter at Sri Krishna's lotus feet. He alone is the Absolute Truth, the Supreme Lord. To surrender to Him is the ultimate goal of our life. Simply by surrendering to Him, we perfect our life. We should discuss how to surrender completely, despite our *anarthas* (internal impediments).

—*Adapted and Published by Īśvaradāsa, Translated from Bengali by Bhūmipatīdāsa, Edited by Kaiśorī devī dāsī, Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja.*

RESOLVING DOUBTS

Srila Bhaktivinoda Thakura

*mana re, tumi boro sandigḍha-antara
āsiyācho e soṁsāre baddha hoye joḍādhare
joḍāsakta ho'le nirantara*

O mind! You are very doubtful and corrupted at heart. Having been engaged in and interwoven with a temporary dwelling place of inert matter as you have come into this material world, you have been constantly greatly enamored of dull matter.

*bhuliyā svakīya dhāma sebi' joḍa-gata kāma
joḍa bina nā dekho apara
tomāra tumitwa jini ācchādita ho'ye tini
lupta-prāya dehera bhitorā*

Having forgotten your own home, serving material desires, you do not perceive anything but matter. Your real constitutional position, your real self, has been covered over and has almost vanished within your body.

*tumi to' joḍiyā jñāna sadā koritecho dhyāna
tahe sṛṣṭi koro' carācara
e duḥkha kohibo kā're nitya-pati parihari'
tuccha-tattwe korile nirbhara*

O mind! You have always been absorbed in material consciousness. In this way you produce moving and non-moving bodies. To whom shall I relate this unhappiness? Abandoning your eternal maintainer and master, you are dependent on an insubstantial, despicable existence.



*nāhi dekho' ātma-tattva chāḍi dile śuddha-sattva
ātma ho'te nile abasāra
ātma āche ki nā āche sandeha tomāra kāche
krame krame pāilo ādara*

You don't perceive the true nature of the soul and have given up your existence in pure goodness. Thus you have taken away any opportunity from the soul. "Does the soul exist or not exist?" You gradually nourish and honor this doubt more and more.

*ei rūpe krame krame paḍiyā joḍera bhrame
āpana āpani ho'le para
ebe kathā rākho mora nāho hao ātma-cora
sādhu-saṅga koro' atah para*

In this way, you gradually fall deeper and deeper into material illusion. You have become a stranger to yourself. Now, this time, heed my words! Don't steal away the self, the soul. Henceforward keep company of devotees.

*baiṣṇabera kṛpā-bale sandeha jaibe ca'le
tumi punaḥ hoibe tomāra
pā'be bṛndābana-dhāma sebibe śrī-rādhā-śyāma
pulakāśru-moya kalebara
bhaktibinodera dhana rādhā-kṛṣṇa-śrī-caraṇa
tāhe rati rahuṅ nirantara*

By the power of the Vaishnavas' mercy, you will conquer all doubts. Your soul will be yours again. You will go to the world of Vrindavana. Tears in your eyes and the hairs of your body erect with joy, you will serve Sri Sri Radha and Krishna.

—From *Srila Bhaktivinoda Thakura's Kalyāṇa-kalpataru » Part One Updeśa Teaching » Translation by Vrajsevika Devi Dasi.*

WHEN GADADHAR PANDITA DOUBTED PUNDARIK VIDYANIDHI

Srila Vrindavan Das Thakura

Mukunda approached Gadadhara and said: Today I will show you a wonderful Vaishnava. Please remember this and in return allow me to become your servant. Hearing this, Gadadhara became very happy. Calling out, "Krishna!, Krishna!", they at once went to see Pundarika Vidyanidhi.

When Gadadhara arrived, saintly Pundarika Vidyanidhi was sitting down. Gadadhara Pandita offered obeisances, and Pundarika Vidyanidhi offered him a seat.

Pundarika Vidyanidhi asked Mukunda, What is this devotee's name? In what village does he stay? I see that his body is effulgent with devotion to Lord Vishnu. His form and nature are handsome and graceful."

Mukunda replied, His name is Gadadhara. From childhood he was never interested in material things and thus he is very fortunate. His father is Madhava Mishra. Let me tell you of his activities. Gadadhara Pandita is dear to all the Vaishnavas. He always practices devotional service and associates with the devotees. When he heard your name

he came to see you."

Hearing this, Pundarika Vidyanidhi became very pleased. He began to speak very respectfully. As he sat, Pundarika Vidyanidhi seemed to be a glorious prince. He sat on a splendid red chair decorated with brass. The chair was beautiful with splendid fine cloth and graceful cushions on four sides. Above him were three splendid canopies.

There were five or seven brass pitchers, both large and small. There were excellent betel nuts on a splendid brass tray. On both sides were splendid spittoons. Looking at them, and chewing betel nuts, he smiled. At every moment two men fanned him with peacock-feather fans. On his forehead were sandal paste Vaishnava tilaka and red dots drawn with scented red powder. How can I describe the way his hair was decorated? Anointed with splendid and fragrant *āmalakī* oil, his hair was extraordinarily beautiful.

By the power of his devotional service he was handsome like Kamadeva. Those who did not know thought him a prince. He sat on a wonderful throne. He acted like a materialist. Saintly Gadadhara had been renounced from his very birth. Therefore a doubt arose in him about Pundarika Vidyanidhi. Although he was in truth an exalted Vaishnava, externally Pundarika Vidyanidhi seemed to be a materialist. He ate opulent food and wore opulent clothing, and his hair was anointed the opulent fragrances. When he heard about him, Gadadhara had faith in Pundarika Vidyanidhi. But now that he saw him, that faith was gone.

Understanding Gadadhara's heart, Mukunda did something to reveal the truth about Pundarika Vidyanidhi. By Lord Krishna's mercy nothing remained unknown to Gadadhara. Lord Krishna does after all, control Maya. With a sweet voice Mukunda then sang a verse glorifying devotional service.

He sang:

*rākṣasī pūtanā śiśu khāite nirdayā
īśvare bādhte gelā kālākūta laiṅyā*

The merciless *rākṣasī* Putana would eat small children. Anointing herself with *kālākūta* poison, she went to kill Krishna.

*tāhāre-o māṭṭṛ-pada dilena īśvare
nā bhaje abodha jība hena dayālere*

Still, Lord Krishna gave her the post of being His mother. Only an ignorant fool will not worship Lord Krishna, who is so merciful."

This is also described in these words of *Śrīmad-Bhāgavatam* (13.2.23):

*ahobakīyam stana-kālākūtam
jigham sayā pāya yadapya sādhyā
lebhe gatiṁ dhatri-ucitāmtato 'nyam
kaṁvā dayāluṁ śaraṇam vrajema*

Oh! How wonderful it is! Putana, the sister of Bakasura, wanted to kill Krishna by smearing deadly poison on her breasts and having Krishna take it. Nonetheless, Lord



Krishna accepted her as His mother, and thus she attained the destination befitting Krishna's mother. Of whom shall I take shelter but Krishna, who is most merciful?" It is also described in these words of *Śrīmad-Bhāgavatam* (10.6.35):

*pūtanā loka-bāla-ghnī
rākṣasī rudhirāsanā
jighāmsayāpi haraye
stanam dattvāpa sad-gatim*

Putana was always hankering for the blood of human children, and with that desire she came to kill Krishna. But because she offered her breast to the Lord, she attained the greatest achievement.

Simply by hearing this description of devotional service, Pundarika Vidyanidhi began to weep. A wonderful stream of joyful tears flowed from his eyes. It was as if Goddess Ganga herself had descended to that place. Weeping, trembling, perspiration, fainting, calling out, and horripilation simultaneously appeared on his body. "Tell more ! Tell more", he roared. No one could hold him still. He fell to the ground and began kicking his opulent possessions. Nothing was spared. The splendid brass plate went in one direction, the betel nuts in another, and the water-pitchers in another. His kicks made his chair fall to the ground. Overwhelmed with love for Lord Krishna, with his two hands he began to tear his splendid clothing to shreds. His splendid hair became disheveled. Rolling on the ground, he wept and called out, "Krishna! My Lord! Krishna! My life! You made be hard like a stone or like dry wood!"

He wept in agony and then screamed, "He has descended, but I alone am cheated!" He fell and violently rolled on the ground. In their heart's everyone thought, "His bones will be broken by this." He violently trembled in ecstatic love. Ten men tried to hold him still but they had not the power to do so. Kicked by his feet, his garments, chair, pitchers, and brass plate went flying in different directions. Nothing remained. All his servants surrounded him. They protected his property. For some time he revealed his ecstatic love for Lord Krishna in this way. Then he swooned and fell unconscious in an ecstatic trance. Not a trace of life was present anywhere in his body. Pundarika Vidyanidhi was plunged in an ocean of bliss.

Upon seeing this, Gadadhara became filled with wonder. Anxiety arose in his and he thought, "I have offended a great soul. I came to see him at the wrong moment." In great joy Gadadhara embraced Mukunda and covered his body with tears of love. He told him, "Mukunda, you acted like a true friend. You showed to me the great devotee Pundarika Vidyanidhi Bhattacarya. In the three worlds is there another devotee like him? The sight of his devotional activities purifies the whole universe. Only because you were nearby did I escape a great danger today. Seeing him dressed like a materialist, in my heart I thought, 'He is a Vaishnava attached to sense pleasures. However, you brought the truth into my heart. You showed me the exalted nature of Pundarika Vidyanidhi's devotional service. Now

I have committed an offense, so I must do something to make his heart merciful to me. Every devotee who walks on the path of devotional service must have a spiritual master to guide him. Although I too walk on the path of devotional service, I do not have a spiritual master. Therefore I must accept a spiritual master to give me *mantra* initiation and to teach me. I have committed an offense to Pundarika Vidyanidhi. But if I become his discipiple, he will forgive my offense." Speaking to Mukunda in this way, Gadadhara revealed his desire to accept initiation from Pundarika Vidyanidhi. Hearing this, Mukunda praised him, happily saying, Excellent. Excellent."

Six hours later Pundarika Vidyanidhi returned to external consciousness. Now he was calm and peaceful. The stream of tears flowing from Gadadhara Pandita's eyes had no end. Every limb of his was wet. Seeing this, Pundarika Vidyanidhi happily embraced him. He held him to his heart. Gadadhara was overwhelmed. Then Mukunda spoke what was in Gadadhara's heart.

Mukunda said, When Gadadhara saw your opulence, an offense took birth in his heart. Thinking to atone for that offense, he wishes to accept *mantra* initiation from you. From childhood he has been a renounced devotee of Lord Vishnu. He is a proper descendent in the family of Madhava Mishra. Pundarika and Gadadhara would be a good match as spiritual master and disciple. I feel this in my heart. Therefore on this auspicious day I request you: Please offer *mantra* initiation to him."

Hearing this, Pundarika Vidyanidhi smiled and said, "Destiny has placed a great jewel before me. I have no doubts. After many births I have become fortunate to find such a disciple. On the coming *śukla-dvādaśī* all the signs will be auspicious. Oh Gadadhara, please return here then. On that day your desire will be fulfilled." Hearing this, Gadadhara happily bowed to his *guru*. Accompanied by Mukunda, Gadadhara took his leave. Together they went to see Lord Chaitanya.

— *Sri Caitanya-bhagavata* » *Madhya-khanda* » *Chapter Seven: Meeting of Puṇḍarika and Gadadhara* » *Verses: 47-121.*

!! Sri Sri Nitai Gaurchandra Jayati !!

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