



## Nityam Bhagavata-sevaya

A Fortnightly E-magazine for serving Srimad Bhagavatam

Śrī Indirā Ekādaśī

Issue no:70

16th September 2017

### GLORIES OF THE HOLY DUST



#### Features

##### GLORIES OF THE HOLY DUST

*A conversation between  
Sukadeva Goswami and Maharaja Parikṣita*

##### NO QUESTION OF FALLING DOWN

*His Divine Grace  
A.C.Bhaktivedanta Swami Prabhupada*

##### WHEN WILL WE ACHIEVE AUSPICIOUSNESS?

*Srila Bhaktisiddhanta Saraswati Thakura*

##### THE EASIEST WAY TO ACHIEVE DEVOTIONAL SERVICE

*Srila Bhaktivinoda Thakura*

##### OBTAINING DUST FROM THE FEET OF THE VRAJA-VĀSIS?

*Srila Sanatana Goswami*



Vrindavan Das

### GLORIES OF THE HOLY DUST

*A conversation between*

*Sukadeva Goswami and Maharaja Parikṣita*

Jada Bharata said to the King: "You are obviously not very experienced, yet you pose yourself as a learned person because you are very proud of your knowledge. Factually speaking, a person who is on the transcendental platform does not care for social conventions and behavior which sacrifices spiritual advancement. Social behavior comes within the jurisdiction of *karma-kāṇḍa*, the path of material benefits. No one can spiritually advance by such activities. The conditioned soul is always overpowered by the modes of material nature, and consequently he is simply concerned with material benefits and material auspicious and inauspiciousness. In other words, his mind, which is the leader of the senses, is absorbed in material activities life after life. Thus he continuously gets different types of bodies and suffers various miserable material conditions. Social behavior has been formulated on the basis of mental concoction. If one's mind is absorbed in these activities, he certainly remains conditioned within the material world.

According to different opinions, there are eleven or twelve mental activities, which can be transformed into hundreds and thousands of actions. A person who is not Krishna conscious is subjected to all these mental concoctions and is thus completely governed by the material energy. The living entity who is free from mental concoctions attains the consciousness platform of pure spirit soul, devoid of material contamination. There are two types of living entities—*jīvātmā* and *paramātmā*, the individual soul and the Supreme Soul. That Supreme Soul in His ultimate manifestation is Lord Vasudeva, Krishna. He enters into everyone's heart and controls the living entity in his different activities. He is therefore the supreme shelter of all living entities. One can understand the Supreme Soul and one's position in relationship with Him when one is completely free from the unwanted association of mundane men. In this way one can become qualified to cross the ocean of nescience. The cause of conditioned life is attachment to the external energy. One has to conquer the dominance of these mental concoctions. Unless one does so, he will never be free from material anxieties. Although mental



concoctions have no value, their influence is still very formidable. No one should neglect to control the mind. If one does, the mind becomes so powerful that one immediately forgets his real position. Forgetting that he is an eternal servant of Krishna and that service to Krishna is his only business, one is doomed by material nature to serve the objects of the senses. One should kill mental concoctions by the sword of service to the Supreme Personality of Godhead and His dearest devotees.

King Rahugana said: O most exalted one, you are non-different to the Supreme Personality of Godhead. By the influence of your spiritual self, all kinds of contradiction in the śāstras have now been removed from my heart. In the garbs of a friend of a *brāhmaṇa*, you are concealing your transcendental blissful position. I offer my respectful obeisance unto you. O best of the *brāhmaṇas*, my body is filled with vile things, and my vision has been bitten by the serpent of pride. Due to my material conceptions, I am diseased. Your nectarean instructions are the proper medicine for one suffering from such a fever, for they are cooling waters for one scorched by heat. The doubts I have in a different subject matter I shall ask you about later. For the time being, these mysterious *yoga* instructions, you have given me for my self-realization appear very difficult to understand. Please repeat them in a simple way so that I can understand them. I am very inquisitive, and want to understand this clearly. O master of *yogic* power, you said that fatigue resulting from moving the body to different places is appreciated by direct perception but in actuality there is no fatigue. It simply exists in a relative or worldly sense. By discussions of worldly matters, no one can come to the conclusion of the Absolute Truth. Because of your presentation of this statement, my mind is a little disturbed.

The self-realized *brāhmaṇa* Jada Bharata said: Among the multitudinous material combinations and permutations, there are various forms and earthly transformations. For some reason, these move on the surface of the earth and are called palanquin carriers. Those material transformations which do not move are gross material objects, like stones. In any case, the material body is made of earth and stone in the form of feet, ankles, calves, knees, thighs, torso, throat and head. Upon the shoulders is the wooden palanquin, and within the palanquin is the so-called King of Sauvira. The body of the King is simply another transformation of earth. However, within that body Your Lordship is situated, yet you falsely think that you are the

King of the state of Sauvira.

It is a true though, that these innocent people carrying your palanquin without payment are suffering due to this injustice. Their condition is lamentable because you have forcibly engaged them in carrying your palanquin. This proves that you are cruel and unkind. Yet, due to false prestige you think that you are protecting the citizens. This is ludicrous. You were a fool who could not be honoured as a great man in an assembly of knowledgeable persons. All of us on the surface of the globe are living entities in different forms. Some of us are moving and some not moving. All of us come into existence, remain for some time and are annihilated when the body is again mingled with the earth. We are all simply different transformations of the earth. Different bodies and capacities are simply transformations of the earth that exist in name only, for everything grows out of the earth and when everything is annihilated it again mingles with the earth. In other words, we are but dust, and we shall be but dust. Every person should consider this point.

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not true that the varieties found in this material world result simply from atomic juxtaposition or combination. Since this universe has no real ultimate existence, the things within it - shortness, differences, grossness, thinness, smallness, bigness, result, cause, living symptoms, and materials - are all imagined. They are all pots made of the same substance - earth - but they are named differently. The differences are characterized by the substance, nature, predisposition, time and activity. You should know that all these are simply mechanical manifestations created by material nature. What, then, is the ultimate truth? The answer is that non-dual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramatma, the Supersoul, is realized by the yogīs who try to see Him with perfectly peaceful mind. This is the second stage of realization. Finally, full realization of the same supreme knowledge is attained by seeing the Supreme Person. All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and



others. My dear King Rahugana, unless one takes the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy (*brahmacharya*), strictly following the rules and regulations of householder life, leaving home as a *vānaprastha*, accepting *sannyāsa*, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee. Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. By constantly hearing such topics in the association of pure devotees, with great respect, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva.

In a previous birth I was known as Maharaja Bharata. I attained perfection by becoming completely detached from material activities through direct experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the

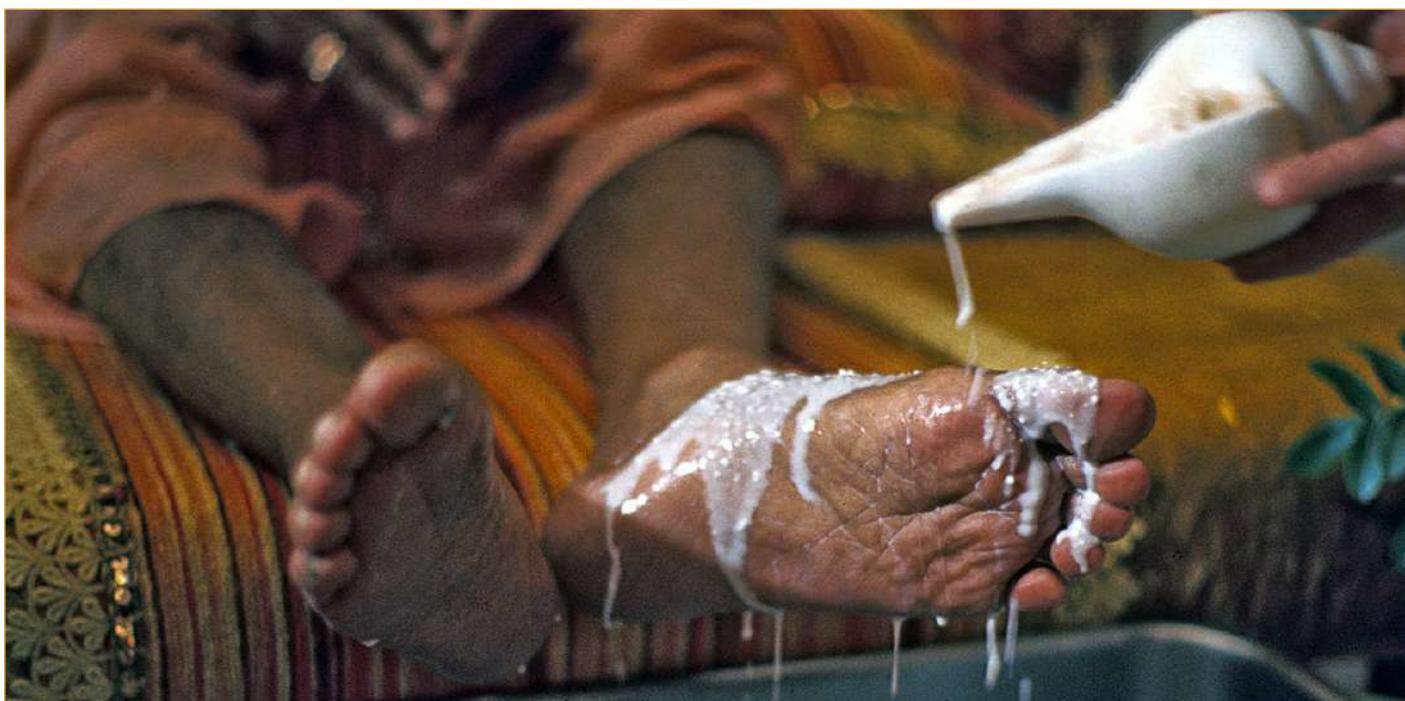
Lord, but due to my misfortune, I became overly affectionate to a small deer; so much so that I neglected my spiritual duties. Due to my deep affection for the deer, in my next life I had to accept the body of a deer. However, my dear heroic King, due to my past sincere service to the Lord, I could remember everything of my previous life even whilst in the body of a deer. Because I am aware of the fall down in my past life, I always keep myself separate from the association of ordinary men. Being afraid of their contaminating, materialistic association, I wander alone unnoticed by others. Simply by associating with exalted devotees, anyone can attain perfection of knowledge, and with the sword of knowledge, he can cut to pieces the illusory associations within this material world. Through the association of devotees, one can engage in the service of the Lord by hearing and chanting (*śravaṇam* and *kīrtanam*). Thus, one can revive his dormant Krishna consciousness, and remaining steadfast to the cultivation of Krishna consciousness, return home, back to Godhead, even in this life.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus  
» Summary of Chapter 11 and Chapter 12: Conversation Between Maharaja Rahugana and Jada Bharata » Verse: 1-16 .

### NO QUESTION OF FALLING DOWN His Divine Grace A.C.Bhaktivedanta Swami Prabhupada

Actual knowledge of transcendental bliss can be bestowed upon anyone by a pure devotee. *Vedesu durlabham adurlabham ātmā-bhaktau* (*Brahma-saṁhitā*. 5.33). One cannot attain the perfection of spiritual life simply by following the directions of the Vedas. One has to approach a pure devotee: *anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam* (*Caitanya Caritāmṛita*. *Madhya* 19.167). By the grace of such a devotee, one can understand the Absolute Truth, Krishna, and one's relationship with Him. A materialistic person sometimes thinks that simply by executing pious activities and remaining at home one can understand the Absolute Truth. One cannot understand the Absolute Truth simply by observing the rules and regulations of *brahmacharya* (celibacy). One only has to serve the pure devotee. That will help one understand the Absolute Truth without fail.

*Vināmahat-pāda-rajo-bhiṣekam*: one cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head. If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious



to occupy his post, he immediately falls down. *yasya prasādād bhagavat-prasādo yasyā prasādān nagatih kuto 'pi.* If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further. Despite a very rigid life in devotional service, Bharata Maharaja did not consult a spiritual master when he became overly attached to a deer. Consequently he became strongly attached to the deer, and, forgetting his spiritual routine, he fell down.

Sri Chaitanya Mahaprabhu has strictly prohibited His devotees to talk about worldly matters. *Grāmya-vārtā nā kahibe* (*Caitanya Caritāmṛita*, *Antya* 6.236) One should not indulge in talking unnecessarily about news of the material world. One should not waste time in this way. This is a very important feature in the life of a devotee. A devotee has no other ambition than to serve Krishna, the Supreme Personality of Godhead. This Krishna consciousness movement was started to engage people twenty-four hours daily in the service of the Lord and in His glorification. The students in this institution engage in the cultivation of Krishna consciousness from five in the morning to ten at night. They actually have no opportunity to waste their time unnecessarily by discussing politics, sociology and current events. These will go their own way. A devotee is concerned only with serving Krishna positively and seriously.

— Śrīmad-Bhāgavatam (*Bhāgavata Purāṇa*) » Canto 5: The Creative Impetus » Chapter 12: Conversation Between Maharaja Rahugana and Jada Bharata » Purport from the Verses: 12, 14 and 15 —

### WHEN WILL WE ACHIEVE AUSPICIOUSNESS?

*Srila Bhaktisiddhanta Saraswati Thakura*

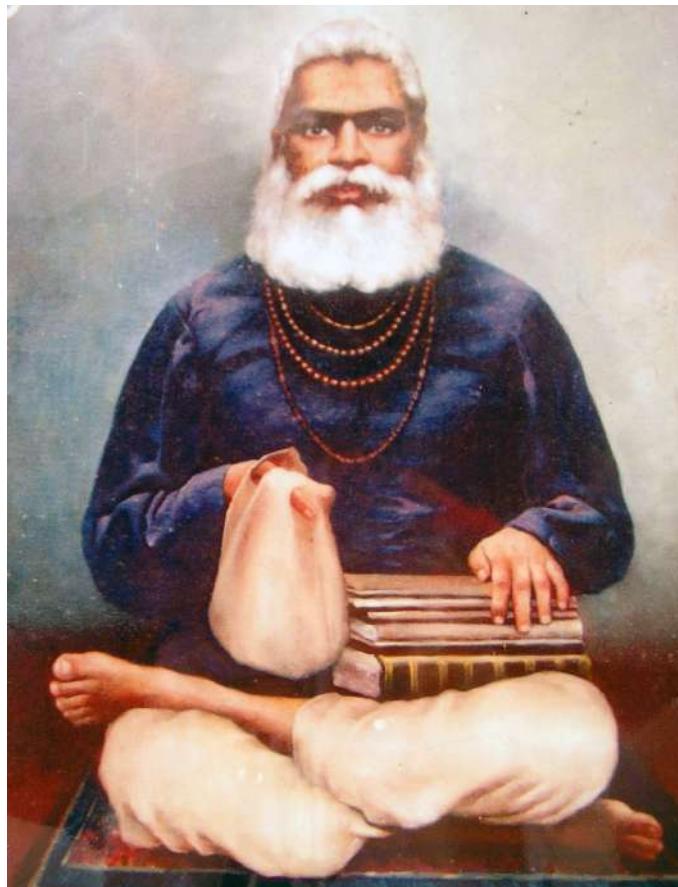
Only when we hear *hari-kathā* from saintly persons and the *mahājanas*, and then follow in their footsteps can we achieve auspiciousness. In order to make pots, we must first take lessons from a potter. Then only may we start to work. Similarly, if we do not follow the most experienced persons but try to achieve something by an independent endeavor, we will face many obstacles on the path to success. We will also fail to understand the purport of scripture and become controlled by mental speculation.

It is our duty to take shelter of a spiritual master. There is no way to realize the Absolute Truth other than to follow the disciplic succession. Without smearing the dust from the lotus feet of the *akiñcana mahājanas* on our body, we cannot see or realize anything. Only the *mahājanas* can protect us from the spell of misconception. We can realize the Absolute Truth only when we take shelter of a spiritual master and serve Krishna under his guidance.

— *AmṛtaVāṇi: Nectar of Instructions of Immorality by His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada* » Compiled by Śrīpāda Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara Das » Translated from Bengali by Bhumipati dāsa.

THE EASIEST WAY TO  
ACHIEVE DEVOTIONAL SERVICE  
*Srila Bhaktivinoda Thakura*

What is the easiest way to achieve devotional service?



“One should give up the mentality of considering the Vaishnavas as belonging to a particular caste and then he should take the dust from the feet of a devotee who is fully engaged in purely chanting the Lord’s holy names, and respectfully smear it all over his body.”

—*Harināma Cintāmani*

### What is the most favorable thing for devotional service?

“Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaishnavas itself is the supreme perfection, and the root of the tender creeper of divine love.”

—*Sarāṇagati*

### Is it possible to become attached to Krishna without being attached to the service of the devotees?

“He who has failed to carefully worship the lotus feet of Srimati Radhika, which are the abode of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vrindavana, which is decorated with the beautiful lotus flower named Radha. He who in this life has not associated with the devotees of Radhika, who are very wise and whose devotion for Radha is very

deep—how will such a person ever experience the bliss of bathing in the ocean of Lord Śyama’s sublime mellows? Please understand this most attentively.”

—Śrī Rādhāstaka, song 1, *Gitāvali*

### OBTAINING DUST FROM THE FEET OF THE VRAJA-VĀSIS?

Srila Sanatana Goswami

Lord Brahma prayed:

*tad astu me nātha sa bhūri-bhāgo  
bhave 'tra vānyatra tu vā tiraścām  
yenāham eko 'pi bhavaj-janānām  
bhūtvā niṣeve tava pāda-pallavam*

“My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahma or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.”

—*Śrīmad-Bhāgavatam* 10.14.30

Lord Brahma would very gladly take birth again in this world, even as a blade of grass or other lowly being. And that blade of grass could even be in a wild forest. And that forest could even be a place of residence for cows and cowherds. The only condition Brahma insists on is that he always be able to serve Krishna’s lotus feet.

But couldn’t Brahma serve Krishna comfortably in liberation or in a high position, such as ruler of a universe? No, Brahma asserts, he does not aspire for any such advantage. He is willing to neglect the goal of liberation and accept *janma*, another birth. And rather than be born on some glorious planet of his own, he is willing to be born on this earth. And rather than in a big city or town, he is willing to be born in a forest. And rather than a *tapo-vana*, a forest where ascetics go for their spiritual advancement, he is willing to belong to a simple cowherd village.

And what would Brahma gain by exchanging his Satyaloka existence for a birth in Gokula? He would get the opportunity to bathe in the foot dust of one or another of Gokula’s residents. Such an *abhiṣeka* would be equivalent to a bath in all the sacred waters of the universe because Gokula is the supreme holy *tīrtha*. Such a coronation bath would be equivalent to being exalted to whatever position in this world he might desire.

Why pray to take birth only as a creature who



might be touched by the dust of the feet of the *gokula-vāsīs*? Why not ask for birth as one of cowherds in Gokula? To this question Brahma replies that the Vedas have been searching for this dust from the time of their birth, yet to this day have not obtained it. What to speak of birth as a cowherd; they are disqualified from achieving even this dust, because they identify themselves with various conceptions of material life and engage people mainly in paths and disciplines leading to material success or impersonal liberation. And, since Brahma is younger than the Vedas, who are his teachers, what hope can he have for obtaining dust from the feet of the *vraja-vāsīs*? He can only pray for it.

Brahma notes that Krishna, being eager to display fully His supreme power, beauty, charm, and compassion in His appearance on earth, is now more than ever *Bhagavān*, the eternal Personality of Godhead. Thus, He is called Mukunda, the giver of the topmost happiness of *prema*. He is the life and soul of the residents of Vraja, for in their lives no time passes, nor does any activity occur, either external or internal, in which He is not present, always submitting Himself to their desires.

Because Brahma, being much younger than the Vedas, considers himself their disciple, he is shy to even imagine becoming a direct associate of

Krishna in Gokula. He thinks it inappropriate to pray for something that for him is impossible. In his opinion, if he were to submit such a prayer, just like a sickly, poverty-stricken person praying to become a king, people throughout the universe might laugh at him, a prospect that fills him with embarrassment.

— Śrī Bṛhad Bhāgavatāṁṛta of Śrīla Sanātana Gosvāmī » Volume three » Chapter 7. Jagad-ānanda: The Bliss of the Worlds » Verse: 100 » Translated by Gopīparāṇadhana Dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

**NBS PROJECTS**  
 E-Magazines. E-books. Education  
 is a branch of  
**International Society for Krishna Consciousness**  
 Founder-Acārya: His Divine Grace  
 A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit  
 our website: [www.nbsmag.com](http://www.nbsmag.com)

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda  
 ©Bhaktivedanta Book Trust International.  
 ©All the paintings are copyrights of their respective artists.

# Bhāgavata Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

# Bhāgavata Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam, which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.



# Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.



# Bhāgavata

Self Study Course

Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



# Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.