



Śrī Pāśāṅkuṣā Ekādaśī

Issue no:71

1st October 2017

HOW TO ATTAIN AUSPICIOUSNESS



Features

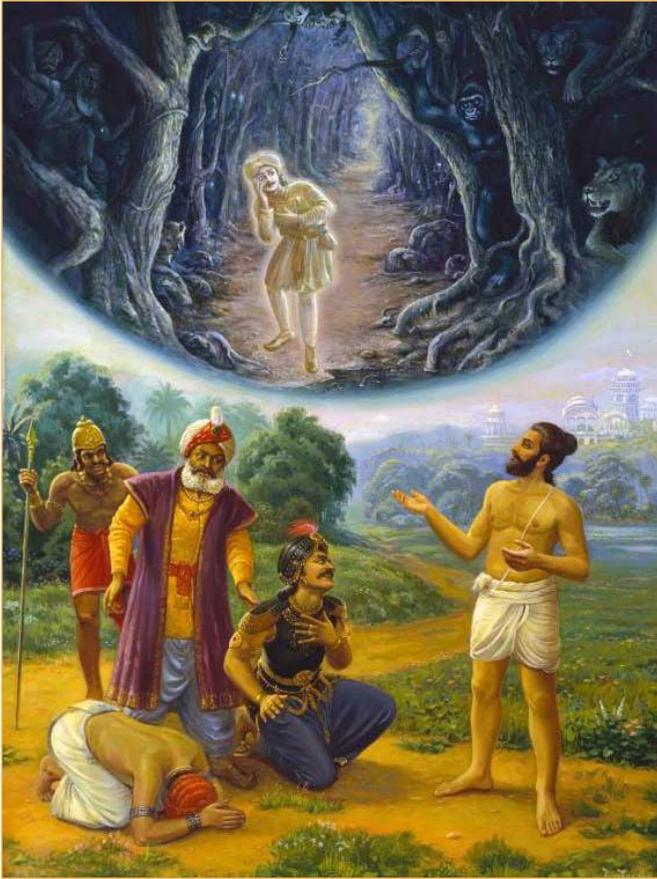
WHEN JADA BHARATA NEGLECTED KING
RAHUGANA'S OFFENSES
Srila Sukadeva Goswami

A SADHUS DOES NOT CREATE ENEMIES
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

IS MAHARAJA PARIKSHIT MORE
FORTUNATE THAN KING RAHUGANA?
Srila Vishvanatha Chakravarti Thakura

HOW CAN WE ATTAIN AUSPICIOUSNESS
IF WE REJECT THE WELL-WISHER WHO HAS
COME TO BESTOW IT?
Srila Bhaktisiddhanta Saraswati

BEGGING FOR MERCY
Srila Bhaktivinoda Thakura



WHEN JADA BHARATA NEGLECTED KING
RAHUGANA'S OFFENSES
Srila Sukadeva Goswami

Jada Bharata, who had fully realized the all spiritual Brahman, continued: My dear King Rahugana, the living entity wanders in the realm of the material world, which is very difficult for him to traverse, and he accepts repeated birth and death. Due to being captivated by the material world under the influence of the three modes of material nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*), the living entity only knows the three results of material activities performed under the spell of material nature. These fruits are auspicious, inauspicious and mixed. He thus becomes attached to religion, economic development, sense gratification and the monistic theory of liberation (merging with the Supreme). He works very hard day and night and is compared to a merchant who enters a forest to acquire some articles to sell later for profit. However, he cannot really achieve happiness within this material world. King Rahugana, in this material existence, which is compared to a forest there are six very powerful plunderers. When the conditioned soul enters this forest to acquire some material gain, the six plunderers misguide him. Thus the hapless merchant does not know how to spend his money, and it is

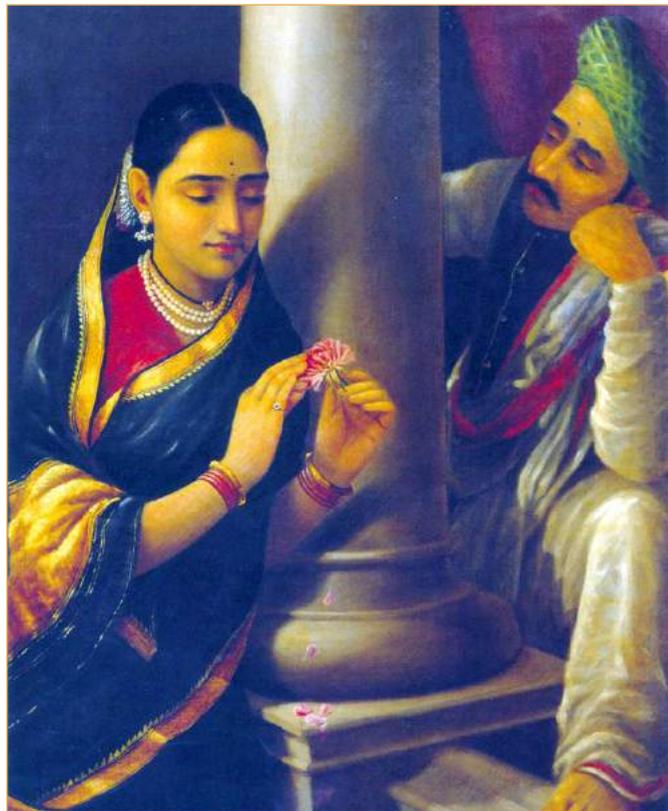
taken away by these plunderers. Like tigers, jackals and other ferocious animals in a forest that are ready to take away a lamb from the custody of its protector, the wife and children enter the heart of the merchant and plunder in so many ways.

In this forest there are dense bowers composed of thickets of bushes, grass and creepers. In these bowers the conditioned soul is always disturbed by cruelly biting mosquitoes (envious people). Sometimes he sees an imaginary palace in the forest, and sometimes he is bewildered by seeing a fleeting fiend or ghost, which appears like a meteor in the sky. My dear King, his intelligence victimized by home, wealth, relatives and so forth, the merchant, who travels on the forest path of the material world, runs from one place to another in search of success. Sometimes, his eyes are covered by the dust of a whirlwind that is to say, in his lust he is captivated by the beauty of his wife, especially during her menstrual period. Thus, his eyes are blinded, and he cannot see where to go or what he is doing. Wandering in the forest of the material world, the conditioned soul's ears are sometimes harassed by an invisible cricket making harsh sounds. Sometimes his heart is pained by the sounds of owls, which are equated with the harsh words of his enemies. Sometimes he seeks refuge with a tree that has no fruits or flowers. He approaches this tree because of feeling very hungry and thus he suffers. He would like to acquire water, but he is simply bewildered by a mirage, which he fruitlessly runs after. Sometimes the conditioned soul jumps into a shallow river, or being short of food, he goes to beg from people who are not even slightly charitable. Sometimes he suffers from the pain of household life, which is like a forest fire, and sometimes he becomes sad to have his wealth, which is as dear as life, heavily plundered by kings in the name of income taxes. Sometimes, being defeated or plundered by a superior, powerful agent, a living entity loses all his possessions. He then becomes very morose, and lamenting their loss, he sometimes becomes unconscious.

Sometimes he imagines a great palatial city in which he desires to live happily with his family members and riches. He thinks himself fully satisfied if this is possible, but such so-called happiness endures for but a moment. Sometimes the merchant in the forest wants to climb the hills and mountains, but due to inadequate footwear, his feet are pricked by small stone fragments and thorns on the mountain and he is very much pained at heart. Sometimes

a person who is very attached to his family becomes overwhelmed with hunger, and due to his miserable condition he becomes furious with his family members. The conditioned soul in the material forest is sometimes swallowed by a python or crushed. At such a time, he is left lying in the forest like a dead man, ignorant and bereft of consciousness. Sometimes other poisonous snakes bite him. Being blind and unconscious, he falls down into a dark well of hellish life with no hope of being rescued. Sometimes, in order to have a little insignificant sexual enjoyment, one searches after debauched women. In this attempt, one is insulted and chastised by the women's kinsmen. This is like going to take honey from a beehive and being attacked by the bees. Sometimes, after spending much money, one may acquire another woman for some extra sense enjoyment. Unfortunately, the object of sense enjoyment, the woman, is taken away or kidnapped by another debauchee. Sometimes the living entity is busy counteracting the natural disturbances of freezing cold, scorching heat, strong wind, excessive rainfall and so forth. When he is unable to do so, he becomes very unhappy. Sometimes he is cheated in business transactions again and again. In this way, by cheating, living entities create enmity among themselves. In the forest of material existence, sometimes a person is impoverished and due to this does not have a proper home, bed or sitting place, nor proper enjoyment with his family. He therefore goes to beg from others, but when his desires are not fulfilled by begging, he wants to borrow or even steal the property of others. Thus he is insulted in society.

Due to monetary transactions, relationships become very strained and end in enmity. Sometimes the husband and wife walk on the path of material progress, and to maintain their relationship they work very hard. Sometimes due to scarcity of money or due to diseased conditions, they are ashamed and almost die. My dear King, on the path of material life, first a person is bereft of his father and mother, and after their death he becomes attached to his newly born children. In this way he wanders on the path of material progress and is eventually put to shame. Nonetheless, no one knows how to get out of this, even up to the moment of death. There were and are many political and social heroes who have conquered enemies of equal power, yet due to their ignorance in believing that the land is theirs, they fight one another and lay down their lives in battle. They are not able to take up the spiritual path accepted by those in the renounced order. Although they are big heroes and political leaders, they cannot take to



the path of spiritual realization.

Sometimes the living entity in the forest of material existence takes shelter of creepers and desires to hear the chirping of the birds in those creepers. Being afraid of roaring lions in the forest, he makes friends with cranes, herons and vultures. Later, being cheated by them, he tries to give up the association of these so-called *yogīs*, *svāmīs* and incarnations and come to the association of real devotees. However, due to misfortune he cannot follow the instructions of the spiritual master or advanced devotees; therefore he gives up their company and again returns to the association of monkey like people who are simply interested in sense gratification and women. He derives satisfaction by associating with sense gratifiers and enjoying sexual activities and intoxication. In this way he spoils his life. Looking into the faces of other sense gratifiers, he becomes forgetful of reality and thus death stealthily approaches. When the living entity becomes like a monkey jumping from one branch to another, he remains in the tree of household life without any profit but sex. Thus he is kicked by his wife just like a male donkey. Unable to gain release, he remains helplessly in that position. Sometimes he falls victim to an incurable disease, which is like falling into a mountain cave. He becomes afraid of death, which is like the elephant in the back of that cave, and he remains stranded, grasping at the twigs and branches of a creeper. O killer of



enemies, Maharaja Rahugana, if the conditioned soul somehow or other gets out of his dangerous position, he again returns to his home to enjoy sex life, for that is the way of attachment. Thus, under the spell of the Lord's material energy, he continues to loiter in the forest of material existence. He does not become aware of his real interest even at the point of death. My dear King Rahugana, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the scepter of punishment. Give up attraction to the sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of the illusory energy and cross to the other side of the ocean of nescience.

King Rahugana said: This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? Due to profuse material comforts in the heavenly planets, there is no possibility of associating with devotees. It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhoksaja, which is not available even to great demigods like Brahma. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these impediments to liberation. I offer my respectful obeisance unto the great personalities, who walk on the earth's surface, whether as children, young boys, *avadhūtas* or great *brāhmaṇas*. Even if they are hidden under different guises, I offer my respects to all of them. By their mercy, may there be good fortune in the royal dynasties that are always offending them.

Srila Sukadeva Goswami continued: My dear King, O son of mother Uttara, there were some waves of dissatisfaction in the mind of Jada Bharata due to his being insulted by King Rahugana, who made him carry his palanquin. However, Jada Bharata neglected this, and his heart again became calm and quiet like an ocean after a storm. Although King Rahugana had insulted him, Jada Bharata was a great Vaishnava, a *paramhansa* and was by nature very kindhearted. He naturally forgot the insult because King Rahugana pitifully begged pardon at his lotus feet. He then proceeded to instruct

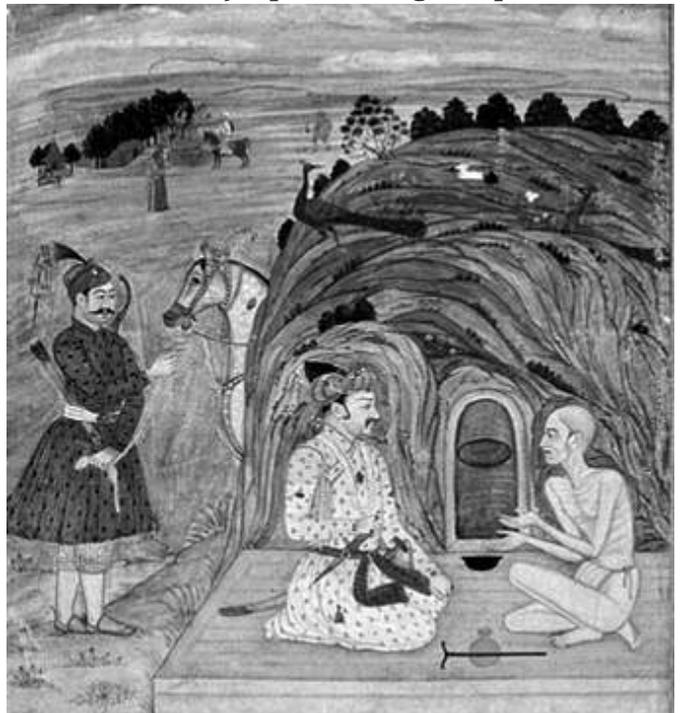
the King about the constitutional position of the soul. After this, he began to wander all over the earth, just as before. When he had received lessons from the great devotee Jada Bharata, King Rahugana, head of the state of Sauvira, became completely aware of the constitutional position of the soul. He thus completely gave up the bodily conception of life. My dear King, whoever takes shelter of the servant of the servant of the Lord is certainly glorified because he can, without difficulty, give up the bodily conception of existence.

King Pariksit then told Sukadeva Goswami: My dear Lord, O great devotee, O sage, you are omniscient. You have very succinctly described the position of the conditioned soul, who is compared to a merchant in the forest. From these instructions intelligent men can understand that the senses of a person in the bodily conception are like rogues and thieves in that forest, and one's wife and children are like jackals and other ferocious animals. However, it is not very easy for the unintelligent to understand the purport of this story because it is difficult to extricate the exact meaning from the allegory. I therefore request Your Holiness to give the direct meaning.

—*Śrīmad-Bhāgavatam* » Canto 5: The Creative Impetus» Chapter 13.
Further Talks Between King Rahūgaṇa and Jada Bharata » Verse: 1-26

A SADHUS DOES NOT CREATE ENEMIES
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

In *Śrīmad-Bhāgavatam* (3.25.21), Kapiladeva describes the symptoms of great personalities:

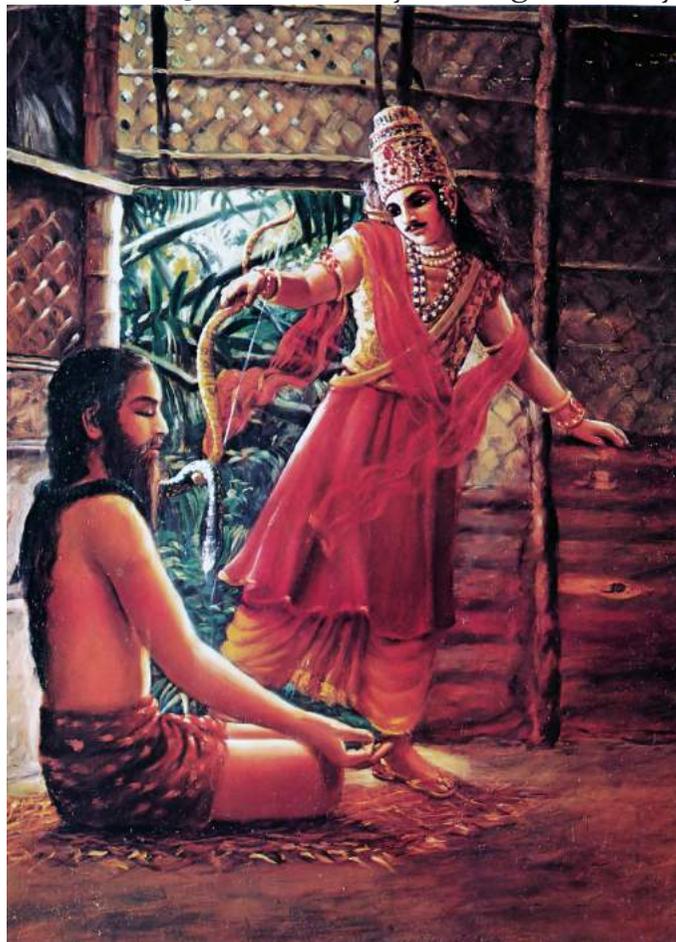


titikṣavaḥ kārūnikāḥ suhr̥dah sarva-dehinām.
A sādhu is certainly very tolerant. He is the friend of all living entities, and he does not create enmity in this world. A pure devotee has all the qualities of a sādhu, and Jada Bharata is an example of this. Due to the material body, his mind was certainly agitated when he was insulted by King Rahugana; but later, due to the King's humble submission, Jada Bharata excused him. It is the duty of everyone desiring to return to Godhead to become submissive like King Rahugana and beg pardon of Vaishnavas whom one may have offended. Vaishnavas are generally very kindhearted; therefore if one immediately submits himself at the lotus feet of a Vaishnava, one is immediately cleared of offensive reactions. If one does not do so, the reactions will remain, and the results will not be very desirable.

— *Śrīmad-Bhāgavatam* » Canto 5: The Creative Impetus » Chapter 13.
Further Talks Between King Rahūgana and Jada Bharata » Verse: 24, Purport.

IS MAHARAJA PARIKSHIT MORE
FORTUNATE THAN KING RAHUGANA?
Sri Vishvanatha Chakravarti Thakura

Maharaja Parikshit said to Sukadeva Goswami:
Oh! King Rahugana was so fortunate! Though he offended Jada Bharata by making him carry



the palanquin, he was showered in the nectar of his mercy and became successful in his spiritual life. However, I am most unfortunate. Not being forgiven for the offense of placing a dead snake on the neck of a brāhmaṇa, I have been burned by the poison of his curse. What dark hell will I attain?

Sukadeva pacifies the lamenting Pariksit: O Pariksit whose mother was Uttara! The Lord Himself entered into your mother's womb and personally protected you. He showed His form to you. Sending sages like Narada and myself to protect you from the brāhmaṇa's curse, The Lord has nullified the curse by sprinkling you with unequalled mercy and making you drink the nectar of *Śrīmad Bhāgavatam* through me. This shows that you have greater fortune than King Rahugana, than Bharata, than myself, and even the great sages themselves. Therefore, why do you lament? Though he was scolded, Bharata had the highest realization. He taught about spirit to the King of Sindhu. His heart had waves of the senses which were calmed.

— Sarartha Darsini tika of Sri Vishvanatha Chakravarti Thakura to *Śrīmad-Bhāgavatam*, Canto 5 Verse 24.

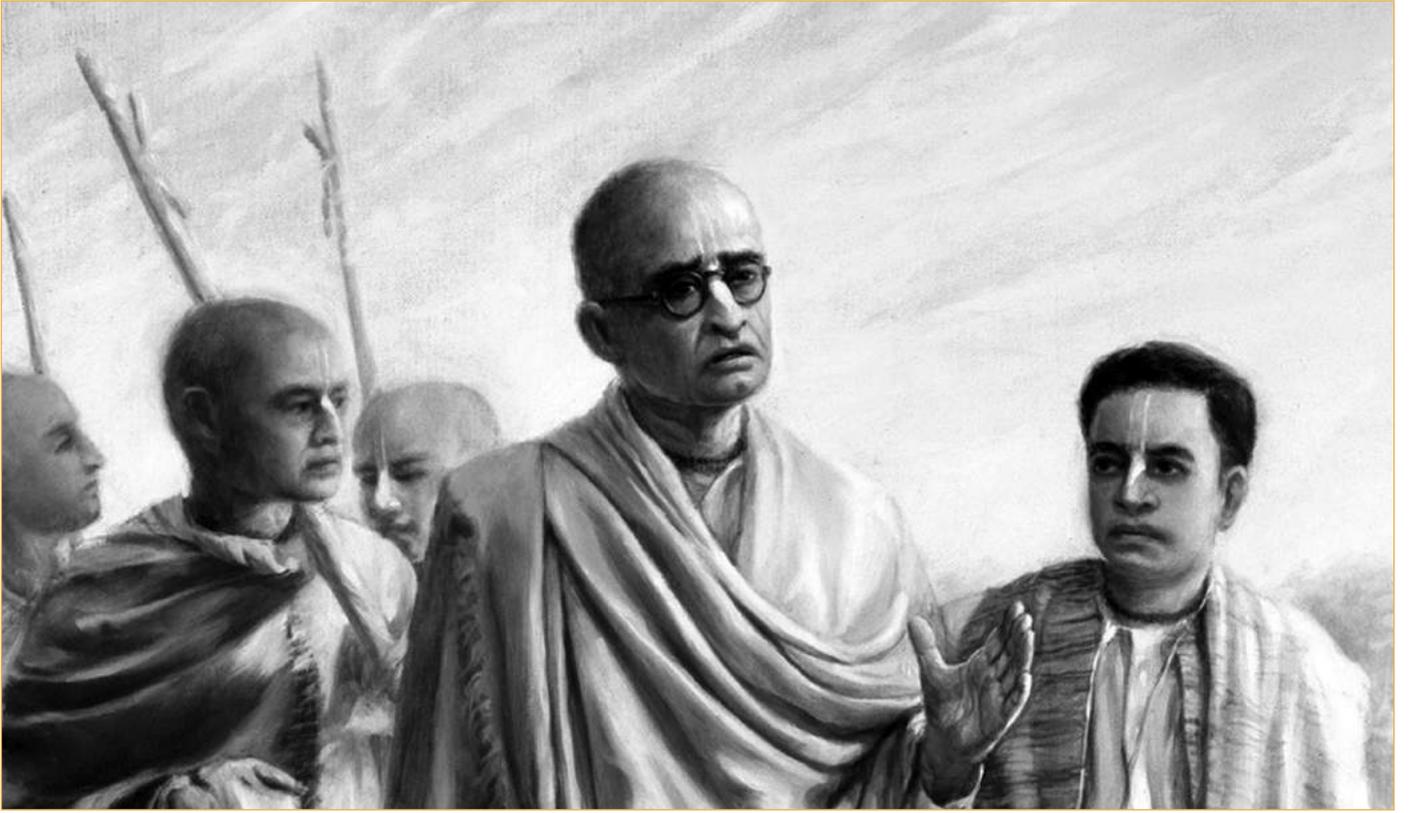
HOW CAN WE ATTAIN AUSPICIOUSNESS IF WE
REJECT THE WELL-WISHER WHO HAS COME TO
BESTOW IT?

Sri Bhaktisiddhanta Saraswati

The spiritual master comes from Vaikuntha. The Lord has sent him. The spiritual master's mercy is the root of all auspiciousness. What could we have possibly done to receive his mercy? How can we go back to Godhead if we renounce his shelter and association? Rather, we should renounce our false ego and offer our respectful obeisance at his feet. To give up the false ego that "I am the seer", "I am the enjoyer", is called offering obeisance. That is why the word "namah," obeisance, is added to *mantras*.

Receiving the spiritual master's mercy destroys the sinful mentality that "I am the doer." Receiving the spiritual master's mercy awakens the pride that "I am the Lord's servant." Material pride, false ego, and all sinful mentalities are removed simply by his influence.

I was not accustomed to worship my spiritual master every day, but by his mercy I came to know that my only duty was to serve his lotus feet. It is everyone's duty to worship the self-realized spiritual master and follow in his footsteps. We should not follow the blind. The spiritual master is our only well-wisher; our only relative, and our only protector. Only by his mercy are we fortunate enough to know this.



After attaining the lotus feet of my spiritual master, I no longer maintained the mentality that I have other duties aside of his service. When the Lord's dearest servant, my spiritual master, mercifully imparted knowledge of Nandanandana's service to me, to protect me from false ego, I realized that the living entities have no other duty than to gratify Krishna's senses. Nandanandana (Krishna) is the only worshippable Lord, the life and soul and ornament of all living entities. The spiritual master is extremely dear to that Nandanandana.

An unqualified person like me cannot serve such a spiritual master with body, mind, and speech. Yet my spiritual master, who is an ocean of mercy and affection, empowers me out of his causeless mercy and treats me with an abundance of love. He is so merciful! If I can attain his mercy- if I can realize that I have no other well-wisher in this world- then simply by his causeless mercy I will be able to engage in his service. He is pleased by affectionate service. On the day he bestows his causeless mercy on me and becomes pleased with me, I will properly understand *hari-kathā*. Then nothing other than the service of *guru* and Krishna will remain important to me.

We should always pray to the spiritual master to become qualified to accept his causeless mercy and empowerment. There is nothing which compares to the spiritual master's mercy. I am so unfortunate that I do not consider the spiritual master great. Although the Supreme Personality

of Godhead, Krishna, is controlled by the devotion of my spiritual master, still I am unable to show gratitude for his causeless mercy upon me.

— *AmṛtaVāṇī: Nectar of Instructions of Immortality»His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, translated by Bhumipatidāsa.*

BEGGING FOR MERCY Sriḷa Bhaktivinoda Thakura

*kebala ajogya nahi aparādhi āmi hoi
tathāpi koroho kṛpā dāna
loke kṛpābiṣṭa jana khame aparādha-gaṇa
tumi duñhe mahā-kṛpābān*

Oh my Lords, I am not only undeserving, but actually an offender to Your lotus feet. Nevertheless, I beg You to now bestow Your kind favor. Just as the great souls in this world are very forgiving of all kinds of offenses similarly You both are certainly the most supremely sympathetic personalities.

*dante tṛṇa dhori' hāya kānditeche ubharāya
e pāpi kampa śarīra
ha nātha ha nātha bolī' ho'ye aji kṛtāñjali
prasāda arpiyā koro sthira*

Alas! This sinner's whole body is trembling, and clutching clumps of straw between his teeth,



he weeps and wails piteously at the top of his voice, oh my Lord! oh Natha! Today, with folded hands, I beg You to pacify me by bestowing Your kind favor.

*anātha-batsala tumi adhama anātha āmi
twadīya sākhāt-dāsya māgi
e prasāda koro dāna rākho anātheraprāṇa
chāḍi' saba taba dāsya māgi*

I know that You are most kind and affectionate to those who are helpless without a master. I myself am such a fallen soul who is bereft of my Master, and feeling so helpless. Therefore I am begging for Your personal service. Please grant this favor just to save the life of this helpless

person. Giving up everything else, I am now simply begging for Your service.

*śirete añjali dhori' o-pade vijñapti kori
āmāra abhīṣṭa nivedana
eka-bāra dāsya diyā śītala koro he hiyā
tabe māni sārthāka jīvana*

With folded palms placed upon my head, I am lying flat before Your lotus feet making this request, which is my most cherished prayer: Please, please soothe my heart by giving me Your service just once. Only then, I will consider this life to be successful.

*krpa-hetu bhakti-sar, lesabhasa nahi ta'r,
krpa-adhikari nahi ami
inhe maha-lileswara, hana sei lilapara,
krpa koro braja-jana swami*

The most essential effect of Your mercy is to finally get devotional service. However, I do not possess even a fraction of a drop of devotion, and therefore I have no right to receive Your mercy. In this world, You are the Supreme Master of the most magnificent pastime of all—the *rasa* dance. So I ask You now to please be merciful to me when You are performing this great pastime, oh Lord of the Brijbasis!

— Śrī Śrī Gītā-mālā by Srila Saccidananda Bhaktivinoda Thakura,
translation by Dasaratha-sutadasa, published by Nectar Books



!! 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

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 Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

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.

Subscribe us at: www.nbsmag.com



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.

Subscribe us at: www.nbsmag.com