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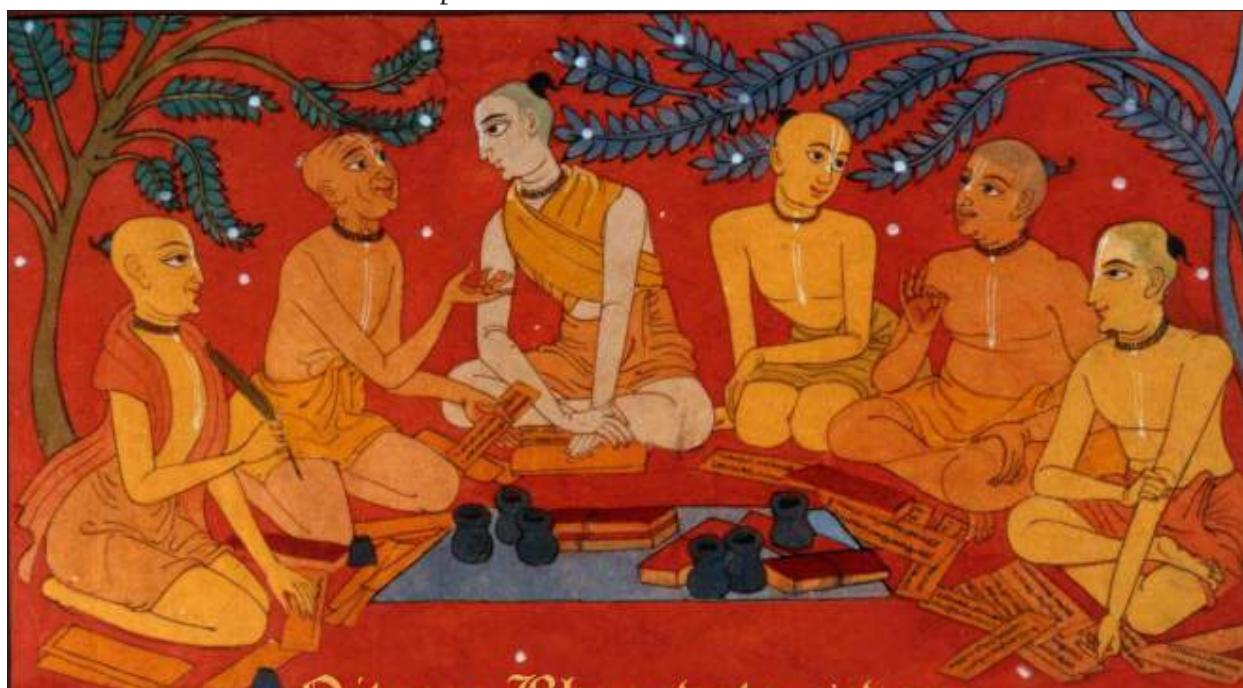
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Nityam Bhagavata-sevaya
A Fortnightly E-magazine for serving Srimad Bhagavatam

**THE PRAYERS OFFERED TO THE LORD
BY THE RESIDENTS OF JAMBUDVIPA**

Srila Sukadeva Goswami

Bhadrasrava, the son of Dharmaraja, rules the tract of land known as *Bhadrāśva-varṣa*. Just as Lord Shiva worships Sankarsana in *Ilāvṛta-varṣa*, Bhadrasrava, accompanied by his intimate servants and all the residents of his kingdom worships the plenary expansion of Vasudeva known as Hayasirna. Lord Hayasirna is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadrasrava and his associates offer their respectful obeisance to the Lord and chant the following prayers with great attention and care.

The ruler Bhadrasrava and his intimate associates utter the following prayer: We offer our respectful obeisance unto the Supreme Personality of Godhead, the reservoir of all religious principles, who cleanses the hearts of the conditioned souls in this material world. Again and again we offer our respectful obeisance unto Him. Alas! How wonderful it is that the foolish materialist does not heed the great danger of impending death! He knows that death will surely come, nevertheless he is callous and neglectful. If his father dies, he wants to enjoy his property, and if his son dies, he wants to enjoy his possessions as well. In either case, he heedlessly tries to enjoy material happiness with the acquired money. O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is perishable, as do other logicians and philosophers. In deep contemplation they realize the factual position of this world, and they disseminate that truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your wonderful pastime. Therefore, I can understand that even Your illusory energy is very wonderful, and so I offer my respectful obeisance unto You. O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies make You perfectly qualified to be the cause of all causes. You are the active principle in everything, although You are simultaneously separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

At the end of the millennium, ignorance himself assumed the form of a demon, stole all the Vedas and took them to the nether planet



of Rasatala. However, the Supreme Lord in His form of Hayagriva retrieved the Vedas and returned them to Lord Brahma upon his earnest request. I offer my respectful obeisance unto the Supreme Lord, whose determined action never fails.

Lord Nrsimhadeva resides in the tract of land known as *Hari-varṣa*. Prahlada Maharaja, the topmost devotee of the Lord, like all great personalities is a reservoir of all good qualities. His character and activities have delivered all the fallen members of his demoniac family. Lord Nrsimhadeva is very dear to this exalted personality. Thus Prahlada Maharaja, along with his servants and all the denizens of *Hari-varṣa*, worships Lord Nrsimhadeva by chanting the following *mantra*.

I offer my respectful obeisance unto Lord Nrsimhadeva, the source of all power. O my Lord who possess nails and teeth like thunderbolts, kindly vanquish our demoniac desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

May there be good fortune throughout the universe, and may all envious people be pacified. May all living entities become calm by practicing *bhakti-yoga*, for by accepting devotional service everyone will think of each other's welfare. Therefore let us all engage in the service of the supreme transcendence, Lord Sri Krishna, and always remain absorbed in thought of Him. My dear Lord, we pray that we may



never feel attraction for the prison of family life, consisting of home, wife, children, friends, bank balance, relatives and so on. If we do have some attachment, let it be for devotees, whose only dear friend is Lord Krishna. A person who is actually self-realized and who has controlled his mind is perfectly satisfied with the bare necessities of life. He does not try to gratify his senses. Such a person quickly advances in Krishna consciousness, whereas others who are too attached to material things, find advancement very difficult. By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately achieves His association. For a person who constantly hears narrations of the Lord's powerful activities with great eagerness, the Absolute Truth, the Personality of Godhead in the form of sound, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges cures bodily contaminations and infections, like visiting holy places, this process can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees of the Lord to quickly perfect his life? All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic *yoga* or the honest endeavor of maintaining his family and relatives, he must be driven by mental speculation and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man? Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to reside in the vast existence of the Supreme Lord. Therefore if a person, though very great by material calculations, fails to take shelter of the Supreme Soul and instead becomes attached to material household life, his greatness is like that of an inexperienced, low-class couple. One who is too attached to material life loses all spiritual qualities. Therefore, O demons, give up the so-called happiness of family life and simply take shelter of the lotus feet of Lord Nrsimhadeva, which are the actual abode of fearlessness. Entanglement in family life is the root cause of material attachment, indefatigable desires, moroseness, anger, despair, fear and the desire for false prestige, all of which result in the repetition

of birth and death.

For the satisfaction of His devotees, Lord Vishnu resides in the tract of land called *Ketumāla-varṣa*, in the form of Kamadeva. His devotees include the goddess of fortune Laksmidevi, the Prajapati Samvatsara and all of Samvatsara's sons and daughters. The daughters of this Prajapati are considered the controlling deities of the nights, and his sons are considered the controllers of the days. His offspring number 36,000, one for each day and night in the lifetime of a human being. At the end of each year, the Prajapati's daughters become very agitated upon seeing the extremely effulgent disc of the Supreme Personality of Godhead, and thus they all suffer miscarriages.

In *Ketumāla-varṣa*, Lord Kamadeva also called Pradyumna, moves very graciously. His gentle smile is very beautiful, and when He increases the beauty of His face by slightly raising His eyebrows and playfully glancing, He pleases the goddess of fortune. Thus He transcendently enjoys Himself. Accompanied during the daytime by the sons and daughters of the Prajapati (who predominate the days and nights respectively) Laksmidevi worships the Lord in His most merciful form as Kamadeva, during the period known as the Samvatsara. Fully absorbed in devotional sentiments, she chants the following mantras: Let me offer my respectful obeisance unto the Supreme Personality of Godhead, Lord Hrsikesha, the controller of all senses and the origin of everything. As the supreme master of all bodily, mental and intellectual activities, He is the only enjoyer of their results. The five sense objects and eleven senses, including the mind, are His partial manifestations. He supplies all the necessities of life, which are His energy and thus non-different from Him. He is the cause of everyone's bodily and mental prowess, which is also nondifferent from Him. Indeed, He is the husband and provider of necessities for all living entities. The purpose of all the Vedas is to worship Him. Therefore let us all offer Him our respectful obeisance. May He always be favorable toward us both in this life and the next.

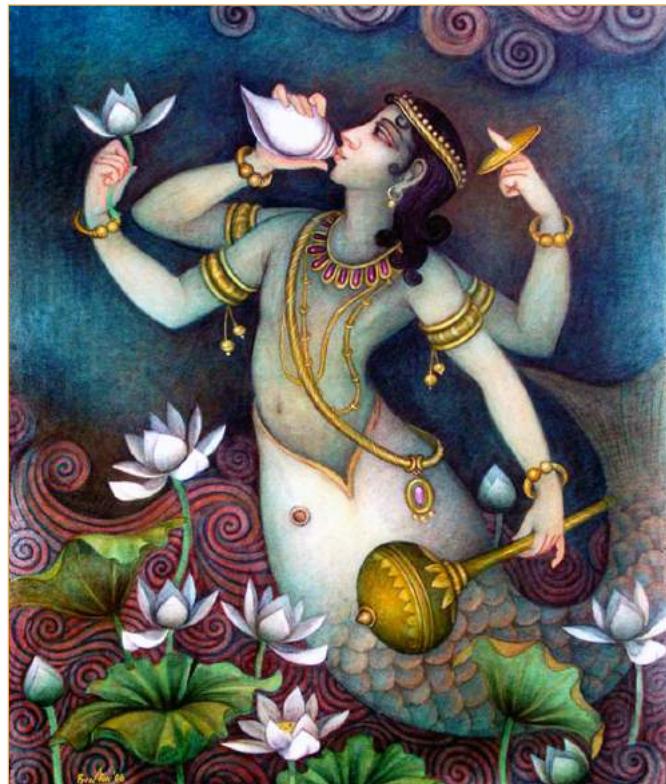
My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who desiring to acquire a husband to satisfy their senses, worship You by observing strict vows are surely in illusion. They do not know that such a husband cannot give actual protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You. He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful

persons can actually become a husband and protector. Therefore, my Lord, You are the only husband, and no one else can rightfully claim this position.

If You were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master. They know that no one can be a better husband and protector than Your Lordship. My dear Lord, You automatically fulfill all the desires of a woman who worships Your lotus feet in pure love. However, if an ordinary woman worships Your lotus feet for a particular purpose, You also quickly fulfill her desires, but in the end she becomes broken-hearted and laments. Therefore one should not worship Your lotus feet for material benefit. O supreme unconquerable Lord, when they become absorbed in thoughts of material enjoyment, Lord Brahma and Lord Shiva, as well as other demigods and demons, undergo severe penances and austerities to receive my benedictions. But I do not favor anyone—however great he may be, unless he always engages himself in the service of Your lotus feet. I always keep You within my heart, and thus I cannot favor anyone but Your devotee. O infallible one, Your lotus palm is the source of all benedictions. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia as golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are always the supreme absolute controller, and no one can truly understand Your motives.

In *Ramyaka-varṣa*, where Vaivasvata Manu rules, the Supreme Personality of Godhead appeared as Lord Matsya at the end of the last era—the *Cāksusa-manvantara*. There Vaivasvata Manu worships Lord Matsya in pure devotional service and chants the following mantra: I offer my respectful obeisance unto the Supreme Personality of Godhead, who is pure transcendence. He is the origin of all life, bodily strength, mental power and sensory ability. Known as Matsyavatara, the gigantic fish incarnation, He appears first among all the incarnations. Again I offer my obeisance unto Him.

My dear Lord, just as a puppeteer controls his dancing dolls and a husband controls his wife, Your Lordship controls all the living entities in the universe, known as *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras*. Although You are in everyone's heart as the supreme witness and



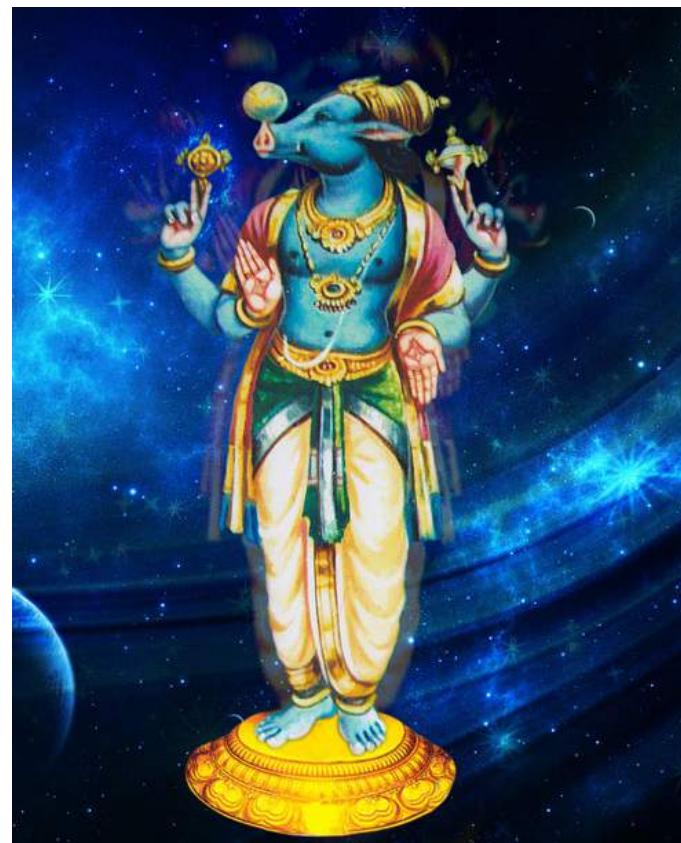
commander and are outside everyone as well, the so-called leaders of societies, communities and countries cannot realize You. Only those who hear the recitation of the *Vedic mantras* can appreciate You. My Lord, from the great leaders of the universe, such as Lord Brahma and other demigods, down to the political leaders of this world, all are envious of Your authority. Without Your help, however, they could neither separately nor concertedly maintain the innumerable living entities within the universe. You are actually the only maintainer of all human beings, of animals like cows and asses, and of plants, reptiles, birds, mountains and whatever else is visible within this material world. O almighty Lord, at the end of the millennium this planet earth, which is the source of all kinds of herbs, medicines and trees, was inundated by water and submerged beneath the devastating waves. At that time, You protected me along with the earth and travelled on the sea with great speed. O unborn one, You are the actual maintainer of the entire universal creation, and therefore You are the cause of all living entities. I offer my respectful obeisance unto You.

In *Hiranmaya-varṣa*, the Supreme Lord, Vishnu, lives in the form of a tortoise (*kūrmāśarīra*). This most dear and beautiful form is always worshiped there in devotional service by the chief resident of *Hiranmaya-varṣa* Aryama, along with the other inhabitants of that land. They chant the following hymns: O my Lord, I offer my respectful obeisance unto You,

who have assumed the form of a tortoise. You are the reservoir of all transcendental qualities, and being entirely untinged by matter, You are perfectly situated in pure goodness. You move in all directions in the water, but no one can discern Your location. Therefore I offer my respectful obeisance unto You. Because of Your transcendental nature, You are not limited by past, present and future. You are present everywhere as the shelter of all things, and therefore I offer my respectful obeisance unto You again and again.

My dear Lord, this visible cosmic manifestation is a demonstration of Your creative energy. Since the countless varieties of forms within this cosmic manifestation are simply a display of Your external energy, this *virāt-rūpa* (universal body) is not Your real form. Besides a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisance unto You. My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the *pitās*; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies. Yet You are one without a second. Therefore, there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy. O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing twenty-four elements. Therefore if one is interested in *Sāṅkhya* philosophy, by which one can enumerate the different truths, he must hear it from You. Unfortunately, non-devotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisance unto You.

The Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambudvipa. There, in the tract of land known as *Uttarakuru-varṣa*, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following *Upaniñadic* mantra: O Lord, we offer our respectful obeisance unto You as the gigantic person. Simply by chanting Your



mantras, we shall be able to understand You fully. You are sacrifice (*yajña*), and You are the ritual (*kratu*). Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all such sacrifices. Your form is composed of transcendental goodness. You are known as *tri-yuga* because in Kali-yuga You appeared as a concealed incarnation and because You always fully possess the three pairs of opulence.

By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those proficient in understanding the Absolute Truth try to see You in everything- even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifest, only when You see that a person is whole-heartedly engaged in searching for You do You reveal Yourself. Therefore I offer my respectful obeisance unto You. The objects of material enjoyment (sound, form, taste, touch and smell), the activities of the senses, the controllers of sensory activities, the body, eternal time and egotism are all creations of Your material energy. Those whose intelligence has become fixed by perfect execution of mystic yoga can see that all these elements result from the actions of Your energy. They can also see Your transcendental form as the Supersoul in the



A PRACTICAL ADVICE TO THE TONGUE

Srila Sanatana Goswami

background of everything. Therefore I repeatedly offer my respectful obeisance unto You. O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy. My Lord, as the original boar within this universe, You fought and killed the great demon Hiranyakṣa. Then You lifted myself (the earth) from the Garbhodaka Ocean on the end of Your tusk, just as a sporting elephant plucks a lotus flower from the water. I reverently bow before You.

— Śrimad-Bhāgavatam » Canto 5: » Chapter 18. The Prayers Offered to the Lord by the Residents of Jambūdvīpa » Verses:1-39.

GLORIFYING THE SUPREME LORD

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

Just as the mind is the cause of bondage, it can also be the cause of liberation. The mind is described as *para-avara*; *para* means transcendental, and *avara* means material. When the mind is engaged in the Lord's service — *sa vai manah kṛṣṇa-padāravindayoh* — it is called *para*, transcendental. When the mind is engaged in material sense gratification, it is called *avara*, material. At the present moment, in our conditioned state, our mind is fully absorbed in material sense gratification. However it can be purified and brought to its original Krishna consciousness by the process of devotional service. We have often given the example of Ambarisha Maharaja. *Sa vai manah kṛṣṇa-padāravindayor vacāmsi vaikuntha-guṇānuvarṇane* (Śrimad-Bhāgavatam, 9.4.18). The mind must be controlled by Krishna consciousness. The tongue can be utilized to spread the message of Krishna and glorify the Lord or to take *prasāda*, the remnants of food offered to Krishna. *sevomukhe hi jihvādau*: (*Bhakti-rasāmṛta-sindhu*. 1.2.234) when one utilizes the tongue in the service of the Lord, the other senses can become purified. As stated in the *Nārada Pañcarātra*, *sarvopādhi-vinirmuktam tat-paratvena nirmalam*: when the mind and senses are purified, one's total existence is purified, and one's designations are also purified. One no longer considers himself a human being, a demigod, cat, dog, Hindu, Muslim and so forth. When the senses and mind are purified and one is fully engaged in Krishna's service, one can be liberated and return to the abode of the Lord.

— Śrimad-Bhāgavatam » Canto 5: » Chapter 11 Jada Bharata instructs King Rahugana. » Verse:8, Purport.

To avoid discouraging his tongue, Narada gave it some practical advice: "O tongue, if you cannot adequately praise Krishna, then at least try to praise His devotees. If you cannot describe the devotees transcendental glories, then simply describe their activities. If you cannot describe everything about those activities, then just describe something of them. Even if you cannot speak with full realization, speak anyway. The attempt to say something on this topic will be all-auspicious."

Narada proposes to his tongue: "You would do better to glorify the Lord's devotees than to glorify the Lord." Although the greatness of the devotees is also ultimately indescribable, the Lord's greatness has no beginning or end, defeats all attempts at analysis and classification, and cannot be fully understood even by the Lord Himself. To Narada, however, the Lord's devotees appear similar to human beings; he has seen them, so his tongue should be able to describe their deeds. If his tongue offends the devotees by making false statements about them or by distorting accounts of their activities, the devotees will easily overlook those mistakes, because devotees are always compassionate to unfortunate persons. Therefore Narada recommends glorifying the Vaishnavas as the best engagement for his tongue.

— Śrī Bijah Bhāgavatāmṛta of Śrīla Sanātana Gosvāmī » Volume One » Chapter 5 » Verse 31 » Translated by Gopīparāṇadhana Dāsa

HOW MATERIAL TALKS LEAD TO FALL-DOWN

His Divine Grace
Srila Bhaktisiddhanta Sarasvati Thakura

Sriman Mahaprabhu told us to neither hear worldly topics nor discuss them. We should neither eat palatable foods nor wear opulent clothing. He gave those instructions for those who had developed faith in and taste for worshiping Lord Hari. Eating palatable foods is harmful, but it does not inconvenience others or create obstacles in their worship of Hari. Wearing opulent clothing, however, is more harmful to others. When we dress attractively, we draw others' eyes to ourselves. The net result of wearing gorgeous dress is simply to distract other people's minds and eyes from the worship of Lord Hari.

The tongue's greed-its urges-harm our devotional service. Sriman Mahaprabhu said, *jihvāra lālaseyeiti-utidhāya, śiśnodara-parāyana kṛṣṇa nāhi pāya*: "One who is subservient to his



tongue and who thus pursues its gratification being also devoted to the genitals and the belly, cannot attain Krishna." (*Caitanya-caritāmṛta* Antya 6.227)

Hearing worldly topics is more harmful to us than eating palatable foods. Similarly, speaking *prajalpa* is more harmful to others than our dressing opulently. When we gossip or indulge in worldly topics, we become like society women. Gossip contaminates and disturbs people's hearts. The more taste one has for useless discussion, the less natural taste one has for *hari-kathā*. Srila Raghunatha Das Goswami said, "asad vārtā vesyā visāja mati sarvasyahāriniḥ: "Worldly topics are like prostitutes for they contaminate and disturb one's mind." Whenever a few people gather, there is bound to be idle talk. That is why devotees always glorify *hari-kathā*. If we discuss *kṛṣṇa-kathā*, no one will have the opportunity to gossip. Those who are serious about worshiping Hari should neither hear nor speak worldly topics, nor should they pay attention to palatable foods or opulent dress. The desire to eat and dress opulently will certainly take us away from our worship of Hari. We cannot worship Hari as long as we desire to eat voraciously and dress attractively. Moreover, if we maintain a taste for hearing and speaking worldly topics, we will become distracted from the path of worshiping Hari. Such talks will misguide us and force us to forever relinquish our worship. Therefore,

persons who are interested in Lord Hari's service must be very careful about such things. Otherwise, they will inevitably fall down.

—*AmṛtaVāṇī: Nectar of Instructions of Immorality by His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada* » Compiled by Śrīpāda Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara Das.



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Bhāgavata Vidyalaya

- 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.