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NARADA MUNI DELIVERS
THE SONS OF PRAJAPATI DAKSA

Srila Sukadeva Goswami

Impelled by the illusory energy of Lord Vishnu, Prajapati Daksa begot ten thousand sons in the womb of Pancajani. These sons were called the Haryashvas. All these sons of Prajapati Daksa were alike in being very gentle and obedient to the orders of their father. When their father ordered them to beget children, they all went in the western direction. In the west, where the river Sindhu meets the sea, there is a great place of pilgrimage known as Narayanasaras. Many sages and others advanced in spiritual consciousness live there. In that holy place, the Haryashvas began regularly touching the lake's waters and bathing in them. Gradually becoming very purified, they became inclined toward the activities of the great souls (*paramahansas*). Nevertheless, because their father had ordered them to increase the population, they performed severe austerities to fulfill his desires. One day, seeing the Haryashvas sincerely performing such austerities to increase the population, the great sage Narada approached them.

The great sage Narada said: My dear Haryashvas, have you not traveled far and wide on this earth? There can be found a kingdom where only one man lives and where there is a dark hole from which, having entered, no one emerges. A woman there who is extremely unchaste adorns herself with various attractive clothes, and the man who lives there is her husband. In that kingdom, there is a river flowing in both directions, a wonderful home made of twenty-five materials, a swan that vibrates various sounds, and an object made of sharp razors and thunderbolts which is continuously revolving. You have not seen all this, and therefore you are inexperienced like boys without advanced knowledge. How, then, will you create progeny? Alas, although your father is omniscient, you do not know his real intention. Without

knowing the actual purpose of your father, how will you create good progeny?

Hearing these enigmatic words of Narada Muni, the Haryashvas considered them with their God given intelligence, without needing help from others. They understood the meaning of Narada's words as follows; The word *bhūh* ("the earth") refers to the field of activities. The material body, which is a result of the living being's previous actions, is his field of activities, and it causes him to accept false designations. Since time immemorial, he has received various types of material bodies, which are the roots of his bondage to the material world. If one foolishly engages in temporary fruitive activities and does not look for the cessation of this bondage, then what will be the benefit of his actions?

Narada Muni had said that there is a kingdom where there is only one male and the Haryashvas realized this statement to mean that the only enjoyer here is the Supreme Personality of Godhead, who observes everything, everywhere. He is complete with six kinds of opulence and fully independent. He is never subject to the three modes of material nature, for He is always transcendental to the material creation. If human society does not understand Him, the Supreme, through their advancement in knowledge and activities, but simply work very hard like cats and dogs all day and night for temporary happiness, what will be their gain? The Haryashvas understood the allegory of the hole from which one never returns to mean. Lower planetary system called Patala from which barely one person is seen to return. Similarly, if one enters the Vaikuntha-dhama, he does not return to this material world. If there is such a place, from which, having gone, one does not return to the miserable material condition of life, what is the use of jumping like monkeys in the temporary material world and not aspiring to achieve or understand that place? What will be the gain?

The Haryashvas understood the identity

of the wanton woman that Narada Muni had described as follows. Mixed with the mode of passion, the unsteady intelligence of every living entity is like a prostitute who frequently changes her clothes to attract other's attention. If one absorbs himself in temporary fruitive activities, not understanding how this is bewilderment taking place, what does he actually gain. The Haryashvas understood the meaning of the "husband of the prostitute" that Narada Muni had mentioned. If one becomes a prostitute's husband, he completely loses his independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life which is full of bondage. Frustrated by material nature, he must follow the movements of this impure intelligence, and this results in various conditions of happiness and distress. If one continually performs fruitive activities under such dualistic conditions, what will be his benefit?

The Haryashvas understood the purport of the "the river that flows in two directions" to mean that the material nature functions in two ways - creation and dissolution. Thus the river of material nature flows in both ways. A living entity who unknowingly falls in this river is submerged in its waters, and since the current flows swifter near the banks of a river, he is unable to get out. What will be the benefit of performing fruitive activities in that river of maya? The Haryashvas also understood Narada Muni's analogy of the house made of twenty-five elements. The material world is comprised of twenty-five elements. The Supreme Lord is the source and reservoir of those twenty-five elements. As the Supreme Being, the conductor of cause and effect, He controls their manifestation and dissolution. If one engages in temporary fruitive activities, not knowing that Supreme Person, what benefit will he derive?

Narada Muni had also spoken of a swan, which the intelligent Haryashvas understood as follows. The Vedic scriptures (*śāstra*) elaborately explain the material and

spiritual energies. They eventually vividly describe the Supreme Lord, the complete source of these two energies. The swan refers to one who is able to discriminate between matter and spirit, who accepts the essence of everything, and who explains the means of bondage and the means of liberation. The scriptures are full of these kinds of explanations. If a foolish rascal leaves aside the study of these *śāstras* to blindly engage in temporary activities, what will be the result? The Haryashvas understood the allegory of the object made from sharp blades and thunderbolts as follows. Eternal time moves very decisively, as if it were made of razors and thunderbolts. Uninterrupted and fully independent, it impels the activities of the entire world. If one does not try to study the eternal element of time, and act on the conclusion of that learning, what benefit can he derive from mindlessly performing temporary material activities?

The Haryashvas understood Narada's question as to how one could ignorantly defy his own father in the following manner. A cultured person will always accept the original instructions of the Vedic scriptures (*śāstra*). According to Vedic civilization, one is offered a sacred thread as a sign of his second 'birth.' One takes this second birth by dint of having received instructions in the *śāstra* from a bonafide spiritual master. Therefore, in the matter of knowledge *śāstra*, is the real father. All the *śāstras* ultimately instruct that one should end his material way of life. If one does not know the purpose of this father's orders, he is ignorant. The words of an ordinary father who endeavors to engage his son in futile material activities are not the true instructions of the naturally well-wishing father.

Upon hearing the instructions of Narada, the sons of Prajapati Daksa, the Haryashvas were firmly convinced of their validity. They all put natural faith in his instructions as they had reached the same conclusion. Accepting him as their spiritual master, they circumambulated that great sage and followed the pure path of spirituality by



which one never returns to this world.

The seven musical notes *ṣa*, *ṛ*, *gā*, *ma*, *pa*, *dha* and *ni* that are used in musical instruments originally come from the *Sāma Veda*. The great sage Narada creates musical sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as *Hare Kṛṣṇa*, *Hare Kṛṣṇa*, *Kṛṣṇa Kṛṣṇa*, *Hare Hare/ Hare Rāma*, *Hare Rāma*, *Rāma Rāma*, *Hare Hare*, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Lord Hrshikesha, the master of the senses. After delivering the Haryashvas, Narada continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.

The Haryashvas, the sons of Prajapati Daksa, were very well-behaved, cultured sons, but ultimately because of hearing the instructions of Narada Muni, they deviated from the order of their father. Hearing this news from Narada himself, Daksa began to lament. Although he was the father of such good sons, he had lost control of them. Certainly this was a great source of regret for him. Seeing Prajapati Daksa lamenting for his supposedly lost children, Lord Brahma pacified him with instructions, and thereafter Daksa begot one thousand more children in the womb of his wife, Pancajani. This time his sons were known as the Savalashvas. In accordance with their father's order to beget good progeny, the second group of sons went to Narayana-saras, the same place where their brothers had previously attained perfection by following the instructions of Narada. Undertaking great vows of austerity, the Savalashvas resided at that holy place. At Narayana-saras, this second group of sons performed penances in the same way as their brothers had. They regularly bathed in the holy water, and by its touch all the dirty material desires in their hearts were cleansed away. They murmured *mantras* beginning with *omkāra* and underwent a severe course of austerities. For a few months these sons of Prajapati Daksa drank only water and ate only air. Thus

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nityaṁ bhāgavata-sevayā

undergoing great austerities, they recited this *mantra*:

*om namo nārāyaṇāya
puruṣāya mahātmane
viśuddha-sattva-dhiṣṇyāya
mahā-hamsāya dhīmahi*

“Let us offer our respectful obeisance unto Narayana, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the supremely elevated person let us offer our respectful obeisance unto Him.”

Narada Muni approached these sons of Prajapati Daksa, who were engaged in tapasya to beget qualified children, and spoke the following enigmatic words to them just as he had previously instructed to their elder brothers. O sons of Daksa, please hear my words attentively. You are all very respectful to your elder brothers, the Haryashvas. Therefore you should follow their ways. A brother aware of the principles of religion naturally follows in the footsteps of his elder brothers. Due to being highly elevated, such a pious brother gets the opportunity to associate and cohort with demigods like the Maruts, who are all very affectionate to each other. O best of the advanced aryan, after saying this much to the qualified sons of Prajapati Daksa, Narada Muni, whose merciful glance never goes in vain, left as he had planned. The Savalashva sons of Daksa followed their elder brothers by not endeavoring to simply expand the population, but instead engaging themselves in Krishna conscious life.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6: Prescribed Duties for Mankind » Chapter 5: Narada Muni Cursed by Prajapati Daksa.

THE GOODNESS OF THE
GREAT SAGE NARADA MUNI

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

The goodness of the great sage Narada Muni is being described in this chapter.

He always chants of the pastimes of the Supreme Lord and thus delivers the fallen souls back to Godhead. In this regard, Srila Bhaktivinoda Thakura has sung:

*nārada-muni, bājāya vīṇā,
'rādhikā-ramaṇa'-nāme
nāma amani, uḍita haya,
bhakata-gīta-sāme*

The purport of this song is that the great soul Narada Muni plays a stringed instrument called a *vīṇā*, whilst singing *rādhikā-ramaṇa*, which is another name for Kṛṣṇa. As soon as he stumps the strings, all the devotees begin responding, making a very beautiful symphony. Accompanied by the *vīṇā*, the singing reminded one of a shower of nectar, and all the devotees ecstatically dance to their superlative satisfaction. While dancing, they appear mad and intoxicated with ecstasy, as if drinking the beverage called *mādhurī-pūra*. Some of the devotees cry, some dance, and some, although unable to dance publicly, dance within their hearts. Lord Shiva embraces Narada Muni and begins talking in an excited voice. Seeing Lord Shiva dancing with Narada, Lord Brahma also joins in, saying, "All of you kindly chant 'Hari bol! Hari bol!'" The King of heaven, Indra, also gradually joins in with great satisfaction and begins dancing and chanting "Hari bol! Hari bol!" In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic. Bhaktivinoda Thakura says, "When the universe becomes ecstatic, my heart's desire is fulfilled. I therefore pray unto the lotus feet of Rupa Goswami that this chanting of *harer nāma* may beautifully flow like this forever."

Lord Brahma is the *guru* of Narada Muni, who is the *guru* of Vyasadeva, and Vyasadeva is the *guru* of Madhvacarya. Thus the *Brahmā Gauḍīya-Mādhva-sampradāya* is in the disciplic succession from Narada Muni. The members of this disciplic succession—in other words, the members of the Krishna

consciousness movement—should follow in the footsteps of Narada Muni by chanting the transcendental vibration *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*. They should go everywhere to deliver the fallen souls by chanting the *Hare Kṛṣṇa mantra* and speaking the instructions of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*. That will certainly please the Supreme Personality of Godhead. One can spiritually advance if one simply follows the instructional example of Narada Muni. If one pleases Narada Muni, then the Supreme Personality of Godhead, Lord Hrisikesha, is also pleased (*yasya prasādād bhagavat-prasādaḥ*). The present or immediate spiritual master is the representative of Narada Muni, and as such there is no difference between the instructions of Narada Muni and those of the present spiritual master. Both Narada Muni and the present spiritual master speak the same teachings of Krishna. This is the principle of the disciplic succession.

The Haryashva sons of Prajapati Daksa, were certainly well behaved, learned and advanced, and in accordance with the order of their father they went to perform austerities to beget good sons for their family. However, Narada Muni took advantage of their good behavior and culture to properly direct them not to be excessively involved with this material world, but to use their culture and knowledge to end their material affairs. The Haryashvas abided by the order of Narada Muni, but when news of this was brought to Prajapati Daksa, instead of being happy with the actions of Narada Muni, he was deeply in grief. Similarly, we are trying to bring as many young men as possible to the Krishna consciousness movement for their ultimate benefit, but the parents of the young men joining this movement, feel very sorry, lament and make counter propaganda. Of course, Prajapati Daksa did not make propaganda against Narada Muni, but later, as we shall see, he cursed Narada for his benevolent activities. This is the way of materialistic



life. A materialistic father and mother want to engage their sons in begetting children, striving for improved economic conditions and rotting in materialistic life. They are not unhappy when their children become spoiled, useless citizens, but they lament when they join the Krishna consciousness movement to achieve the ultimate goal of life. This animosity between parents and the Krishna consciousness movement has existed since time immemorial. Not to speak of others, even the great Narada Muni was condemned by such people. Nevertheless, Narada never gives up his mission. To deliver as many fallen souls as possible, he continues playing his *vīṇā* and vibrating the transcendental sound *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare; Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6: Prescribed Duties for Mankind » Chapter 5: Narada Muni Cursed by Prajapati Dakṣa Verses: 22 and 23, Purport.*

AFTER FINDING A QUALIFIED GURU Sṛila Bhaktivinoda Thakura

After finding a qualified *guru*, a faithful disciple should serve him with firm conviction and without duplicity. After meeting his criterion, one should accept initiation into *kṛṣṇa-mantra* from him. Those who are averse to taking initiation only perform a drama of *pseudo-kīrtana*. Though proclaiming themselves as Vaishnavas, they are certainly just cheating. It is not appropriate for ordinary persons to renounce the process of initiation just because a few great souls like Jada Bharata did not take it. Initiation is a constitutional injunction meant for every birth of the living entity. If a perfected soul is seen to have not taken initiation, it should not be taken as an example. Generic rules are not to be changed just because something happens to particular person in a special situation. Sri Dhruva Maharaja went to Dhruvaloka in his material body; seeing that, should one waste time hoping for the same? The general rule is a living entity gives up his material body

and goes to Vaikuntha in his spiritual body. General rules should be accepted by people in general. The Supreme Lord possesses inconceivable potencies and thus whatever He desires that alone happens. Therefore we should never transgress the generic rules. After pleasing the *guru* by serving him without duplicity, one should receive from him both instructions on the Absolute Truth and initiation into chanting the holy name of the Lord.

After receiving initiation and instructions from a bona fide *guru*, a fortunate disciple should follow the path of the previous *sādhus*. Those who are proud, neglect the previous *mahājanas* and create new paths. As a result, they quickly progress on their inauspicious path and ruin themselves. It is said in the *Skanda Purāṇa*:

*sa mṛgyaḥ śreyasām hetuḥ
panthāḥ santāpa-varjitāḥ
anavāpta-śramam pūrve
yena santāḥ pratasthira*

"One should strictly follow the trouble-free path which the previous *mahājanas* have accepted. That path bestows great auspiciousness and is devoid of all misery." By learning about the path of the previous *sādhus*, one gets determination, courage, and satisfaction. When we hear discussions on the devotional service practiced by Sri Rupa, Sri Sanatana, Sri Raghunatha, and Sri Haridasa Thakura, we feel undescribable happiness. When the miscreant Mohammedans tortured Haridasa Thakura, he said:

*khaṇḍa khaṇḍa hai' deha yāya yadi prāṇa
tabu āmi vadane nā chāḍi hari-nāma
e saba jivere kṛṣṇa! karaha prasāda
mora drohe nahu e sabāra aparādha*

"Even if my body is cut into pieces and I lose my life, I will never give up chanting the Lord's holy name. O Krishna, please be merciful upon these poor souls, kindly

excuse them for their offense of torturing me."

Maintaining this type of determination and being compassionate to all living entities while always chanting the holy name of Krishna is the path of devotional service exhibited by the previous *mahājanas*. A path cannot be manufactured. Whatever path have previously been established should be accepted by *sādhus*. Those who are proud and want fame try vigorously to discover new paths. Those who have good fortune from past lives give up pride and respect the established path. Those who are unfortunate promenade on a new path and thus cheat the world.

— Śrī Bhaktyāloka - *The Six Faults and Qualities of Bhakti*, Chapter 10. *Tat-tat-karma-pravartana* - Various activities favorable for devotional service

WHAT IS INITIATION?

Srila Bhaktisiddhanta Sarasvati Thakura

The process of attaining transcendental knowledge is called initiation. We should know that the Supreme Lord is the transcendental Absolute Truth, and we are His eternal servants. We have no duty other than to serve Him. Knowing this is actual initiation. The absence of this understanding is ignorance. At present, there is a controversy about the word 'initiation'. People proudly claim that they have taken initiation from a bona fide spiritual master, but how can they maintain material attachment even after taking initiation? How can they desire to make advancement in material life? If they don't learn about their relationship with the Lord, self-dependent and proud people uselessly brag about their initiations. Rather than treating their spiritual master as if he were as good as God, they treat him as their disciple, fit to be their order-supplier. Considering the *guru* an ordinary mortal being, these persons become offenders at his lotus feet.

The spiritual master is worshipable. There is no one more worshipable to us than *guru*.

Serving the *guru* is superior to serving the Lord. There is no greater religious principle than serving the spiritual master. Even though we repeatedly hear this, due to our strong attachment for body and house, we forget it and think that serving our family members and ourselves is more important. Our position is similar to that of the boy who forgets his duty and absorbs himself in play rather than study.

If after accepting initiation we do not awaken our propensity to serve the Lord, then we must be cultivating a desire for fame, wealth, and serving our family members. It is only by good fortune that one receives the opportunity to serve the Lord, but we foolishly waste that opportunity. The results of our folly are so poisonous that we are left only with disappointment. Do not doubt my words. If we do not follow the *guru* and the Vaishnavas' orders, what can they do to help us?

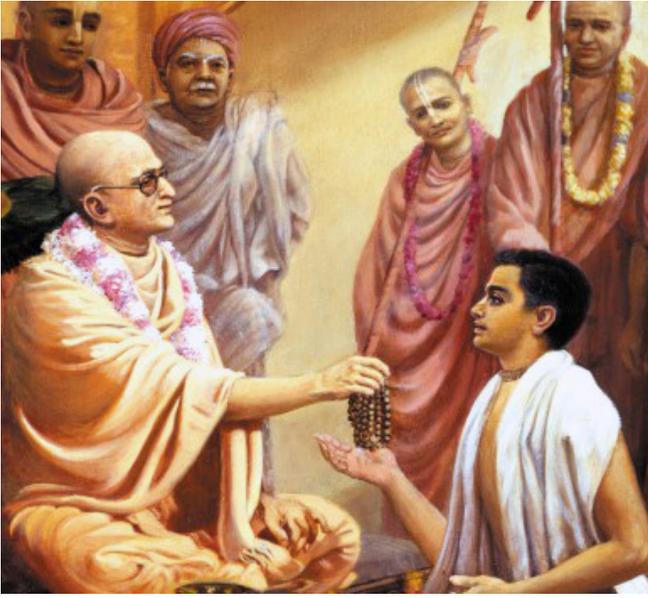
—*Amṛta Vāṇī* - *Nectar of Instructions for Immortality*, Adapted and Published by Īsvara dāsa. Translated from Bengali by Bhumipati dāsa

INITIATION AND PREVIOUS SINS

Srila Jagadananda Pandita

"When jiva receives formal initiation from a bona fide *guru* into the chanting of the holy name of Hari, Krishna, he is pardoned from all his sins of previous births. Then, when he guilelessly surrenders himself to Krishna's lotus feet, Lord Krishna nullifies all his offenses accumulated over innumerable lifetimes. One does not have to separately perform *prāyaścitta* (atonement), for his sins, for simply by receiving initiation he becomes freed from all sinful reactions. This is the scriptural verdict. From the moment of sincere surrender, he no longer delights in sinful, sensual pleasures. The desire to sin slowly becomes further weakened, and gradually he conquers over *maya* (illusion)"

"Thereafter, the jiva may accidentally commit mistakes and offenses in the execution of devotional service, known as *sevāparadha*. These offenses prevent the supremely purifying process of devotional



service from taking full effect. To counteract this ill effect, one must take shelter of chanting the holy name in the association of elevated Vaishnavas. Only then will the holy name give one protection against committing *sevāparādha*, as well as nullifying any previous offenses. The holy name purifies everyone from all sins and elevates them to the highest state where they are able to render pure devotional service to Lord Krishna."

"And if, inadvertently one commits *nāmāparādha*, he certainly falls down from grace and loses his spiritual direction. The holy name is jiva's greatest well-wishing friend so any offense against the holy name can almost never be exonerated. Hence, one should be extremely cautious and avoid committing *nāmāparādha*, and in this way perfect one's human life by attaining the lotus feet of Lord Hari."

*evam nārada sankarena
krpaya mahyam muninam param
proktam nāma sukhavaham
bhagavato varjyam sada yatnataḥ
ye jñātvapi na varjayanti
sahasa nāmāparādhandaśa
kruddha mataramapyabhojanaparāh
khidyanti te balavat*

"Long ago I placed this same question on *nāmāparādha* before Lord Shankara in his

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residence in Shivaloka. In the presence of many sages Lord Shiva, seated on Mount Kailasa, mercifully instructed me. "The Lord's holy name is the source of supreme bliss for the jiva. Offense against the holy name augurs untold despair and suffering. One who wants the utmost benefit for himself will carefully shun *nāmāparādha*."

"He will humbly approach his *guru* and other elevated Vaishnavas to learn from them how to avoid the ten *nāmāparādhas*. He should carefully understand all of the imports of *nāmāparādha* and avoid these offenses. Then, very soon the holy name will crown him with the success of achieving *kṛṣṇa-prema*. Even after being instructed about the chanting of the holy name, if one remains unconcerned and does not avoid *nāmāparādha*, he at once comes under the ominous shadow of all ten offenses, and foolishly he drowns in the whirlpool of distress. As a child who refuses to eat because he is angry with his mother will naturally always be weak and susceptible to disease, in the same way, without abrogating the ten offenses, the idiotic may chant the holy name but their offenses hinder their progress to salvation and perfect happiness."

*aparādha-vimukto hi
namni japtam sadacara
namnaiva tava devarse
sarvam setsyati nanyataḥ*

"Sanatkumara said, 'O *Devarṣi* Narada: The proper way to chant the holy name is to always avoid the ten offenses. There is no need for any other process of spiritual elevation other than chanting the holy name, for the holy name alone can award one the highest perfection.'

*sanatkumāra priya sahasanam
viveka-vairāgya-vivarjitanam
deha priyarthatmy-aparāyananam
ukta aparādha prabhavanti no katham*

!! Sri Sri Nitai Gaurchandra Jayati !!

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“Sri Narada Muni replied, “O Sanatkumara! You are perfect and a highly elevated devotee of the Supreme Lord Hari, and thus it is possible for you to unambiguously elucidate the esoteric truth about the holy name. We are all simply practitioners and are always fearful of committing mistakes, so please explain to us how we can scrupulously avoid the offenses to the holy name. Material nature is presently acting as our friend and empowering us with strength and courage to fulfill our desires, but all such activities are illusory. We are considering the body our dearest kinsman and have become callous to the voice of conscience. Too lazy to accept voluntary renunciation, we are greedy to earn money and accumulate material holdings. Under the circumstances, please reveal to us how a *sādhaka* (practitioner), can root out the slightest possibility of committing the ten offenses.”

Sri Sanatkumara replied,

*jate nāmāparādhe tu
pramade vai kathancana
sada saṅkīrtayen nāma
tad ekasarano bhavet
nāmāparādha-yuktani
nāmanyeva haranty agham
avisranta-prayutani
tany evartha-karani hi*

“As soon as a person humbly surrenders himself to the holy name of Krishna which is non-different from Him, all the offenses he has previously committed are immediately nullified. Yet, if due to some negligence, he once again commits *nāmāparādha*, it will jeopardise his progress in *bhakti*. The only antidote to such an accident is to intensify chanting. By continuous chanting one should solidly reaffirm his faith and mood of surrender to the holy name, and on the strength of such sincere chanting *nāmāparādha* will once again be extirpated.”

— Prema-Vivarta -Śrīla Jagadananda Pandita, Translated by Sarvabhāvana dāsa