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## THE TACTICS FOR REMOVING ANARTHAS

**INDRA, DADHICI AND ASHVINI KUMARAS**

*Srila Vishwanatha Chakravarti Thakura*

**A DEVOTEE IS NEVER ENVIOUS**

*His Divine Grace A.C.Bhaktivedanta Swami*

**WHY DID INDRA TAKE SHELTER OF DADHICHI? CAN ONE ACHIEVE ANY BENEFIT WITHOUT SERVING THE DEVOTEES?**

*Srila Sukadeva Goswami*

*Srila Bhaktisiddhnata Saraswati Thakura*

**THE TACTICS FOR REMOVING ANARTHAS**

*Srila Bhaktivinoda Thakura*



### INDRA, DADHICI AND ASHVINI KUMARAS

*Srila Vishvanatha Chakravarti Thakura*

*niśamyātharvaṇāṇi dakṣaṇi pravargya-  
brahmavidyayoh; dadhyaṅcaṇi samupāgamyā  
tam ūcatur athāśvinau; bhagavan dehi nau  
vidyām iti śrutvā sa cābravīt; karmaṇy avasthito  
'dyāhaṇi paścād vākṣyāmi gacchatam; tayor  
nirgatayor eva śakra āgatya taṁ munim; uvāca  
bhiṣajor vidyāṁ mā vādīr aśvinor mune; yadi  
mad-vākyam ullaṅghya bravīṣi sahasaiva te;  
śīraś-chindyāṁ na sandeha ity uktvā sa yayau  
hariḥ; indre gate tathābhyetya nāsatyāv ūcatur  
dvijam; tan-mukhād indra-gaditāṁ śrutvā tāv  
ūcaturḥ punaḥ; āvāṁ tava śīraś chittvā pūrvam  
aśvasya mastakam; sandhāsyāvas tato brūhi  
tena vidyāṁ ca nau dvija; tasmīn indreṇa  
sañchinne punaḥ sandhāya mastakam; nijaṁ  
te dakṣiṇāṁ dattvā gamiṣyāvo yathāgatam; etac  
chrutvā tadovāca dadhyaṅṅ ātharvaṇas tayoh  
pravargyaṁ brahma-vidyāṁ ca sat-kṛto 'satya-  
śāṅkitaḥ.*

The great saint Dadhici Muni was perfectly proficient in the performance of fruitive activities, and also possessed advanced spiritual knowledge. Hearing of his being so learned, the

Bhāgavata Mahāvidyālaya

nityaṁ bhāgavata-sevayā

Ashvini-kumaras once approached Dadhici and begged him to instruct them in spiritual science, *brahma-vidyā*. Dadhici Muni replied, "I am now busy arranging sacrifices for fruitive activities. Come back some time later." When the Ashvini-kumaras left, the impetuous King of heaven Indra approached Dadhici and said, "My dear Muni, the Ashvini-kumaras are only physicians. Please do not instruct them in spiritual science. If you impart spiritual science to them despite my admonition, I shall punish you by cutting off your head." After threatening Dadhici in this way, Indra returned to heaven. The Ashvini-kumaras, who understood Indra's intention to deny them right to spiritual knowledge, returned and again begged *brahma-vidyā* from Dadhici. When the great saint Dadhici informed them of Indra's threat, the Ashvini-kumaras replied, "Let us first cut off your head and replace it with the head of a horse. You can instruct *brahma-vidyā* through the horse's head, and after Indra cuts off that head, we shall reward you and restore your original head." Since Dadhici had promised to impart *brahma-vidyā* to the Ashvini-kumaras, he agreed to their proposal. Because Dadhici imparted it through the mouth of a horse, this spiritual knowledge is also known as *Aśvaśira*

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Sarartha Darsshini » Canto 6: Prescribed Duties for Mankind » SB 6.9: Appearance of the Demon Vrtrasura» Verses: 53

### WHY DID INDRA TAKE SHELTER OF DADHICI?

*Srila Sukadeva Goswami*

O King Pariksit, I have heard from reliable sources that Vishvarupa, who was engaged as the priest of the demigods, had three heads. He used one to drink the soma-rasa beverage, another to drink wine and the third to eat food. O Maharaja Pariksit, the demigods were related to Vishvarupa from his father's side, and therefore he visibly offered clarified butter in the sacrificial fire while chanting mantras such as *indrāya idam svāhā* ["this is meant for King Indra"] and *idam agnaye* ["this is for the demigod of fire"]. He loudly chanted these mantras and offered each of the demigods his proper share. Although offering clarified butter in the sacrificial fire in the name of the demigods, without their

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knowledge he also offered oblations to the demons because he was related to them through his mother. One time however, the King of heaven Indra, understood that Vishvarupa was secretly betraying the demigods by offering oblations on behalf of the demons. He then became extremely afraid of being defeated by the demons, and in great anger at Vishvarupa he cut off Vishvarupa's three heads. Thereafter, Vishvarupa's head meant for drinking soma-rasa was transformed into a *kapiñjala* [francolin partridge]. Similarly, the head meant for drinking wine was transformed into a *kalaviṅka* [sparrow], and the head meant for eating food became a *tittiri* [common partridge]. Although Indra was so powerful that he could neutralize the sinful reactions for killing a *brāhmaṇa*, he repentantly accepted the burden of these reactions with folded hands. He suffered for one year, and then to purify himself he distributed the reactions for this sinful killing among the earth, water, trees and women. In return for King Indra's benediction that ditches in the earth would be filled automatically, the land accepted one quarter of the sinful reactions for killing a *brāhmaṇa*. Because of those sinful reactions, we find many deserts on the surface of the earth. In return for Indra's benediction that their branches and twigs would grow back when trimmed, the trees accepted another quarter of the reactions for killing a *brāhmaṇa*. These reactions are visible in the flowing of sap from trees. [Therefore one is forbidden to drink this sap as it is generally poisonous.] In return for Lord Indra's benediction that they would be able to pursue lusty desires continuously, even during pregnancy for as long as sex is not injurious to the embryo, women accepted another quarter of the sinful reaction. As a result of that, women manifest the signs of menstruation every month. And in return for King Indra's benediction that water would increase the volume of other substances with which it was mixed, water accepted the remaining quarter of the sinful reaction. Therefore there are sometimes bubbles and foam in water. When one collects water for drinking etc, this polluted water should be avoided.

After Vishvarupa was killed, his father, Tvasta performed ritualistic ceremonies to kill Indra. He offered oblations in the sacrificial fire, saying, "O enemy of Indra, flourish to kill your enemy

without delay." Thereafter, from the southern side of the sacrificial fire known as *Anvāhārya* came a fearful personality who looked like the destroyer of the entire creation at the end of the millennium. Like arrows released in the four directions, the demon's body grew, day after day. Tall and black-ish, he appeared like a burnt hill and was as lustrous as a bright array of clouds in the evening. The hair on the demon's body and his beard and moustache were the color of melted copper, and his eyes were piercing like the midday sun. He appeared unconquerable, as if holding the three worlds on the points of his blazing trident. Dancing and shouting with a loud voice, he made the entire surface of the earth tremble as if from an earthquake. As he yawned again and again, he appeared to be trying to swallow the whole sky with his mouth, which was as deep as a cave. He seemed to be licking up all the stars in the sky with his tongue and eating the entire universe with his long, sharp teeth. Seeing this gigantic demon, everyone fled in great fear, running in all directions. That very fearful demon, who was actually the son of Tvasta covered all the planetary systems by dint of austerity. Therefore he was named Vṛtra, or one who covers everything. The demigods, headed by Indra, charged the demon with their soldiers, striking him with their celestial bows and arrows and other weapons but Vṛtrasura swallowed all of those weapons. Wonder-struck and disappointed upon witnessing the incredible prowess of the demon Vṛtra, the demigod's strength drained away. Therefore they all gathered to try to please the Supersoul, the Supreme Personality of Godhead, Narayana, by worshiping Him.

**The demigods said:** The three worlds are created by the five elements namely ether, air, fire, water and earth which are controlled by various demigods, beginning from Lord Brahma. Being very afraid that the time factor will end our existence, we offer presentations unto time by performing our work according to his dictates. The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.

*avimitam tam paripūrṇa-kāmanī  
svenaiva lābhena samam praśāntam*

Bhāgavata Mahāvidyālaya



*vinopasarpaty aparaṁ hi bālīśaḥ  
śva-lāṅgulenātītarti sindhum*

"Free from all material conceptions of existence and never wonder-struck by anything, the Lord is always jubilant and fully satisfied in His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a swimming dog."

The Manu named King Satyavrata formerly saved himself by tying the small boat of the entire world to the horn of the Matsya *avatāra*, the fish incarnation. By the grace of the Matsya *avatāra*, Manu saved himself from the great danger of the flood. We pray, "May that same fish incarnation save us from the great and fearful danger caused by the son of Tvasta." In the beginning of creation, a tremendous wind caused fierce waves of inundating water. The great waves made such a horrible sound that Lord Brahma almost fell from his seat on the lotus into the water of devastation, but he was saved with the help of the Lord. Thus we also beseech the same Lord to protect us from this dangerous condition. The Supreme Personality of Godhead, who created us by His external potency and by whose mercy we expand the creation of the universe, is always situated before us as the Supersoul, but we cannot see His form. We are unable to see Him because all of us think that we are separate and independent gods. By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental bodies as Vamanadeva, the incarnation among the demigods; Parashurama, the incarnation among saints; Narsimhadeva and Varaha, incarnations among animals; and Matsya and Kurma, incarnations among aquatics. He accepts various transcendental bodies among all types of living entities, and among human beings He especially appears as Lord Krishna and Lord Rama. By His causeless mercy, He protects the demigods, who are always harassed by the demons. He is the supreme worshipable Deity of all living entities. He is the supreme cause, represented as the male and female creative

Bhāgavata Mahāvidyālaya

nityaṁ bhāgavata-sevayā

energies. Although different from this universe, He exists in His universal form [*virāt-rūpa*]. In our fearful condition, let us take shelter of Him, for we are sure that the Supreme Lord, the Supreme Soul, will give us His protection.

**Sri Sukadeva Goswami said:** My dear King, when all the demigods offered Him their prayers, the Supreme Personality of Godhead, Lord Hari, carrying His weapons, the conch shell, disc and club, appeared first within their hearts and then before them. Surrounding and serving the Supreme Personality of Godhead, Narayana, were sixteen personal attendants, decorated with ornaments and appearing exactly like Him but without the mark of Srivatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down like rods, offering prostrated obeisance. Then they slowly rose and pleased the Lord by offering Him prayers.

**The demigods said:** O Supreme Personality of Godhead, You are competent to give the results of sacrifice, and You are also the time factor that destroys all such results in due course. You are the one who releases the *cakra* to kill the demons. O Lord, who possess many varieties of names, we offer our respectful obeisance unto You. O supreme controller, You control the three destinations [the heavenly planets, the earthly planets, and the hellish planets], yet Your supreme abode is Vaikuntha-dhama. Since we appeared after You created this cosmic manifestation, Your activities are impossible for us to understand. We therefore have nothing to offer You but our humble obeisance.

O Supreme Personality of Godhead, O Narayana, O Vasudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lord-ship is realized by the topmost *sannyāsīs*, who wander about the world to preach Krishna consciousness, fully absorbed in *samādhi* through *bhakti-yoga*. Because their minds are concentrated upon You, they can receive the perception of Your

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personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship. No one but such persons can realize You. Therefore we simply offer You our respectful obeisance. O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently these transcendental activities of Yours are extremely difficult to understand. The following are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruit of his actions. Does Your Lordship, like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position. O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it

can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy. A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly, You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality. With deliberation, one will see that the Supreme Soul, although manifested in different ways, is actually the basic principle of everything. The total material energy is the cause of the material manifestation, but the material energy is caused by Him. Therefore He is the cause of all causes, the bringer into being of intelligence and the senses. He is perceived as the Supersoul of everything. Without Him, everything would be dead. You, as that Supersoul, the supreme controller, are the only one remaining. Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so-called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in Your devotional service? O Lord, O personified three worlds, father of the three worlds! O strength of the three worlds, in the form of the Narsimha incarnation O most beautiful person within the three worlds (Vamana)!

*(Śrīmad-Bhāgavatam 1:3:28: Even Hiranyakashipu was cut into small pieces by the nails of Lord Narsimha. This means that anyone materially powerful cannot stand the strength of the Lord's nails. Similarly, Jamadagnya displayed the Lord's power to kill all the disobedient kings powerfully situated in their respective states. The Lord's empowered incarnation Narada and plenary incarnation Varaha, as well as indirectly empowered Lord Buddha, created faith in the mass of people. The incarnations of Rama and Dhanvantari displayed His fame, and Balarama, Mohini and Vamana exhibited His beauty.*



*Dattatreya, Matsya, Kumara and Kapila exhibited His transcendental knowledge. Nara and Narayana Ṛṣis exhibited His renunciation.)*

Everything and everyone, including human beings and even the *Daiṭya* demons and the *Dānavas*, is but an expansion of Your energy. O supremely powerful one, You have always appeared in Your forms as the various incarnations to punish the demons as soon as they become very powerful. You appear as Lord Vamanadeva, Lord Rama and Lord Krishna. You appear sometimes as an animal like Lord Boar, sometimes a mixed incarnation like Lord Narsimhadeva and Lord Hayagriva, and some-times an aquatic like Lord Fish and Lord Tortoise. Assuming such various forms, You have always punished the demons and *Dānavas*. We therefore pray that Your Lordship appear today as another incarnation, if You so desire, to kill the great demon Vrtrasura. O supreme protector, O grandfather, O supreme pure, O Lord! We are all surrendered souls at Your lotus feet. Indeed, our minds are bound to Your lotus feet in meditation by chains of love. Please manifest Your incarnation at this time. Accepting us as Your own eternal servants and devotees, be pleased with us and sympathetic toward us. By Your love-filled glance, with its cool and pleasing smile of sympathy, and by the sweet, nectarean words emanating from Your beautiful face, free us from the anxiety caused by this Vrtrasura, who always gives pain to the cores of our hearts. O Lord, as the small sparks of a fire cannot possibly perform the actions of the complete fire, we sparks of Your Lordship cannot inform You of the necessities of our lives. You are the complete whole. Therefore, of what do we need to inform You? You know everything because You are the original cause of the cosmic manifestation, the maintainer and the annihilator of the entire universal creation. You always engage in Your pastimes with Your spiritual and material energies, for You are the controller of all these varied energies. You exist within all living entities, within the cosmic manifestation, and also beyond them. You exist internally as Parabrahman and externally as the ingredients of the material creation. Therefore, although manifested in various stages, at different times and places, and in various bodies, You, the Personality of Godhead, are the original cause of all causes. Indeed, You are the original element. You are the witness of all

activities, but because You are as great as the sky, You are never touched by any of these elements. You are the witness of everything as Parabrahman and Paramatma. O Supreme Personality of Godhead, nothing is unknown to You. Dear Lord, You are omniscient, and therefore You know very well why we have taken shelter at Your lotus feet, which provide shade that gives relief from all material disturbances. Since You are the supreme spiritual master and You know everything, we have sought shelter of Your lotus feet for instruction. Please give us relief by counteracting our present distress. Your lotus feet are the only shelter for a fully surrendered devotee and are the only means for subduing all the tribulations of this material world. Therefore, O Lord, O supreme controller, O Lord Krishna, please annihilate this dangerous demon Vrtrasura, Tvasta's son, who has already swallowed all our weapons, our paraphernalia for fighting, and our strength and influence. O Lord, O supreme pure, You live within the core of everyone's heart and observe all the desires and activities of the conditioned souls. O Supreme Personality of Godhead known as Lord Krishna, Your reputation is bright and illuminating. You have no beginning, for You are the beginning of everything. This is understood by pure devotees because You are easily accessible to the pure and truthful. When the conditioned souls are liberated and find shelter at Your lotus feet after roving throughout the material world for many millions of years, they attain the highest success of life. Therefore, O Lord, O Supreme Personality of Godhead, we offer our respectful obeisance at Your lotus feet.

**Sri Sukadeva Goswami said:** O King Parikṣit, when the demigods offered the Lord their sincere prayers in this way, He listened by His causeless mercy. Being pleased by their words, He then replied to the demigods.

**The Supreme Personality of Godhead said:** O beloved demigods, you have offered your prayers to Me with great knowledge, and I am certainly most pleased with you. A person is liberated by such knowledge, and thus he remembers My exalted position, which is above the conditions of material life. Such a devotee is fully purified by offering prayers in full knowledge. This is the source of devotional service to Me. O best of the intelligent demigods, although it is true



that nothing is difficult for one to obtain when I am pleased with him, a pure devotee, whose mind is exclusively fixed upon Me, does not ask Me for anything but the opportunity to engage in devotional service. Those who think material assets to be everything or to be the ultimate goal of life are called misers [*krpaṇas*]. They do not know the ultimate necessity of the soul. Moreover, if one awards that which is desired by such fools, he must also be considered foolish.

*svayam niḥśreyasam vidvān  
na vakty ajñāya karma hi  
na rāti rogiṇo 'pathyam  
vāñchato 'pi bhīṣaktamaḥ*

A pure devotee who is fully accomplished in the science of devotional service will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced physician, who never encourages a patient to eat food injurious to his health, even if the patient desires it.

O Maghavan [Indra], may there be all good fortune to you. I advise you to approach the exalted saint Dadhici. He has become very accomplished in knowledge, vows and austerities, and his body is very strong. Go and ask him for his body without delay. The saintly Dadhyanca, who is also known as Dadhici, personally assimilated the spiritual science and then delivered it to the Ashvini-

kumaras. It is said that Dadhyanca gave them *mantras* through the head of a horse. Therefore the mantras are called *Aśvaśira*. After obtaining the mantras of spiritual science from Dadhici, the Ashvini-kumaras became *jīvan-mukta*, liberated even in this life. Dadhyanca's invincible protective covering known as the *Nārāyaṇa-kavaca* was given to Tvasta who delivered it to his son Vishvarupa, from whom you have received it. Because of this *Nārāyaṇa-kavaca*, Dadhici's body is now very strong. You should therefore beg him for his body. When the Ashvini-kumaras beg for Dadhyanca's body on your behalf, he will surely give it because of affection. Do not doubt this, for Dadhyanca is very experienced in religious understanding. When Dadhyanca awards you his body, Vishvakarma will prepare a thunderbolt from his bones. This thunderbolt will certainly kill Vrtrasura because it will be invested with My power. Upon the demise of Vrtrasura by My spiritual strength, you will regain your strength, weapons and wealth. Thus there will be all good fortune for all of you. Although Vrtrasura can destroy all within the three worlds, do not fear that he will harm you. He is also My devotee and will never show malevolence towards yourself.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6:  
Prescribed Duties for Mankind » SB 6.9: Appearance of the  
Demon Vrtrasura» Verses: 1-55.



## A DEVOTEE IS NEVER ENVIOUS

*His Divine Grace A.C. Bhaktivedānta Swami*

A devotee of the Lord is never envious of any person, what to speak of other devotees. As revealed later, Vṛtrasura is also a devotee. Therefore it is not expected that he will be envious of the demigods. Indeed, of his own accord, he will try to benefit the demigods. A devotee does not hesitate to give up his own body for a better cause. Canakya Pandita said, *san-nimitte varanī tyāgo vināśe niyate sati*. After all, the entirety of one's material possessions, including his body, will be destroyed in due course of time. Therefore if the body and other possessions can be utilized for a better cause, a devotee never hesitates to give them up – including even his own body. Because Lord Vishnu wanted to save the demigods, Vṛtrasura, even though able to swallow the three worlds, will agree to be killed by the demigods. For a devotee there is no difference between living and dying because in this life a devotee engages in devotional service, and after giving up his body, he engages in the same service in the spiritual world. His devotional service is never hindered.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6: Prescribed Duties for Mankind » SB 6.9: Appearance of the Demon Vṛtrasura» Verses: 55.*

## CAN ONE ACHIEVE ANY BENEFIT WITHOUT SERVING THE DEVOTEES?

*Srila Bhaktisiddhanta Saraswati Thakura*

One who serves the Supreme Lord is a devotee, and the one who accepts service from His devotees as their worshipable Lord is God. The truth is that the Lord's devotees are as worshipable as the Lord Himself. Thus there are two kinds of worship; worship of the worshipable Lord, and worship of His worshipable servants. The Supreme Lord is just like the sun, and the devotees or spiritual masters are just like its light. The worshipable Lord and His servants are thus inseparably connected. The devotees are never disconnected from the Lord. The Lord is complete, and the devotees are dependent on Him.

The devotees are those who possess the capacity of devotional service to the Supreme Lord. When

Bhāgavata Mahāvidyālaya

## nityaṁ bhāgavata-sevayā

we speak about the devotees we must naturally speak about the Supreme Lord, just as when we discuss a man's son, it is natural to speak of his father. Similarly, *bhakti*, the devotee, and the Supreme Lord are inseparable. The devotees are ever dependent on Krishna, and Krishna is ever dependent on His devotees. They are non-different just as the body's limbs are inseparably connected to the body. If we try to remove the devotees from the dialogue when discussing the Lord, that would be a huge error as He is the Absolute Truth complete with His energies. If we stop the worship of the devotees, there is no question of worshipping the Lord.

Bypassing the devotee amounts to having a partial conception of the worshipable Lord. If the devotees are separated from the Lord, their propensity to serve the Lord is also checked, and they will be encouraged to become independent. This is how the non-devotees think and desire. The devotees not only serve the Lord but serve those who are engaged in His service. The word "Lord" here refers to His name, form, qualities, pastimes, and associates. Our attempt to worship the Lord directly may not often reach Him, but worship of the Lord performed through the devotee as via media is infallible and is bound to reach the Lord. This is because in that case, the devotee takes all responsibility for the one worshipping the Lord and ensures that the Lord receives the offering.

— *Amṛta Vāṇī: Nectar of Instructions of Immortality, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja, Adapted and Published by Īśvara dāsa.*

## THE TACTICS FOR REMOVING ANARTHAS

*Srila Bhaktivinoda Thakura*

### What is the attitude one should have towards his guru and the Vaisnavas?

"One should always serve the spiritual master and the Vaisnavas by respecting them equally. One should keep firm faith in the words of the previous *ācāryas*."

— *Sajjana Toṣaṇī 7/3*

### How should one respond to the scolding of a Vaisnava?

"If one is chastised by a qualified Vaisnava he

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should simply remain silent and never think of retaliation or revenge.”

—Sajjana Toṣaṇī 7/4

### What should be the mentality and behavior of a practitioner of devotional service?

“A practitioner of devotional service should show humility before the Supreme Lord, present himself as uneducated before the spiritual master, be submissive to the Vaisnavas, and manifest detachment towards material existence.”

—Sajjana Toṣaṇī 7/3

### What are the methods for removing anarthas? What is the secret of worshiping the Lord in the mood of Braja ?

“If one has an intention to remove from the kingdom of the heart, the disturbances created by those demons whom Lord Krishna had killed, one should humbly pray to Lord Hari. Then Hari will certainly remove those *anarthas* (obstacles). And the *anarthas* which are created by those demons who were killed by Baladeva should be removed by the endeavor of the practitioner. This is the secret of worshiping Lord Krishna in the mood of the *Brajavasīs*, the inhabitants of Vrindavan.”

—Caitanya Śikṣāmṛta 6/6

### What is the progression of bhajana?

“Certain pious activities, which lead to *bhakti*, generate faith. When one performs them he becomes interested in associating with pure devotees of the Lord. Thereafter, one accepts initiation from a spiritual master and executes the regulative principles of devotional service under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sadhana-bhakti*, the execution of devotional service according to regulative principles. Gradually emotions intensify (*bhāva*), and finally there is an awakening of love (*prema*). This is the gradual development of love of Godhead for the devotee interested in Krishna consciousness. While chanting at the stage of *niṣṭhā*, *anarthas* are destroyed and one attains taste for the holy name (*ruci*). Then as more *anarthas* are destroyed, one comes to the stage of attachment (*āsakti*). Gradually as one attains

stage of *bhāva*, or *rati*, almost all *anarthas* are destroyed. In this development, if the desire for fame arises due to the company of non-devotees, it leads to *kuṭīnāṭī* (diplomacy), which then results in one’s fall-down. Therefore, one should carefully abandon the company of non-devotees and at the same time one should always chant the Lord’s name in great ecstasy.”

—Bhajana-rahasya Chapter 1

—An excerpt from *Bhaktivinoda Vānī Vaibhāva* » Published by Īśvara dāsa.

!! Sri Sri Nitai Gaurchandra Jayati !!

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