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**THE SAINTS NARADA AND ANGIRA
INSTRUCT KING CHITRAKETU**

Srila Sukadeva Goswami

Sri Sukadeva Goswami said: While King Chitraketu, overcome by lamentation, lay like a dead body at the side of the dead body of his son, the two great sages Narada and Angira instructed him about spiritual consciousness as follows.

O King what relationship does the dead body for which you lament have with you, and what relationship do you have with him? You may say that you are now related as father and son, but do you think this relationship existed before? Does it truly exist now? Will it continue in the future?

O King, as small particles of sand sometimes come together and are sometimes separated due to the force of the waves, the living entities who have accepted material bodies sometimes come together and are sometimes separated by the force of time. When seeds are sown in the ground, they sometimes grow into plants and sometimes do not. Sometimes the ground is not fertile, and the sowing of seeds is unproductive. Similarly, sometimes a prospective father, being impelled by the potency of the Supreme Lord, can beget a child, but sometimes conception does not take place. Therefore one should not lament over the artificial relationship of imagined parenthood, which is ultimately controlled by the Supreme Lord.

O King, both you and ourselves, your advisers, wives and ministers, as well as everything moving and not moving throughout the entire cosmos, are in a temporary situation. Before our birth this situation did not exist, and after our death it will no longer exist. Therefore our current situation is temporary, although it is not false.

The Supreme Personality of Godhead, the master and proprietor of everything, is

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certainly not interested in the temporary cosmic manifestation. Nonetheless, just as a boy at the beach creates something of sand which he is not truly interested in, the Lord, keeps everything under His control, and causes creation, maintenance and annihilation. He creates by engaging a father to beget a son, He maintains by engaging a government or king to see to the public's welfare, and He annihilates through agents for killing, such as snakes. The agents for creation, maintenance and annihilation have no independent potency, but because of the spell of the illusory energy, one thinks himself the creator, maintainer or annihilator.

As from one seed another seed is generated, O King, so from one body [the body of the father], through another body [the body of the mother], a third body is generated [the body of a son]. As the elements of the material body are eternal, the living entity who appears through these material elements is also eternal. Divisions of generalization and specification, such as nationality and individuality, are the imagined notions of persons who are not advanced in knowledge.

Thus enlightened by the instructions of Narada and Angira, King Chitraketu became hopeful with knowledge. Wiping his shriveled face with his hand, the King began to speak.

King Chitraketu said: You have both come here dressed like *avadhūtas*, liberated persons, just to cover your identities, but I see that of all people, you are the most elevated in awareness. You know everything as it is. Therefore you are the greatest of all great personalities. *Brāhmaṇas* who are elevated to the position of Vaisnavas (the dearest servants of Krishna) sometimes dress like madmen. Just to bring benefit to materialists like us, who are always attached to sense gratification, and just to dissipate our ignorance, these Vaisnavas wander the Earth according to their desire. O great

souls, I have heard that among the great and perfect persons wandering the surface of the earth to instruct knowledge to people covered by ignorance are Sanat-kumara, Narada, Rbhu, Angira, Devala, Asita, Apantaratama [Vyasadeval], Markandeya, Gautama, Vasistha, Bhagavan Parasurama, Kapila, Sukadeva, Durvasa, Yajnavalkya, Jatukarna and Aruni. Others are Romasa, Cyavana, Dattatreya, Asuri, Patanjali, the great sage Dhaumya who is like the head of the Vedas, the sage Pancasikha, Hiranyanabha, Kausalya, Srutadeva and Rtadhvaja. You must certainly be among them.

Because you are great personalities, you can give me real knowledge. I am as foolish as a village animal like a pig or dog because I am merged in the darkness of ignorance. Therefore, please ignite the torch of knowledge to save me.

Angira said: My dear King, when you desired to have a son, I approached you. Indeed, I am the same Angira *Rṣi* who gave you this son. As for this *Rṣi*, he is the great sage Narada, the direct son of Lord Brahma. My dear King, you are an advanced devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have both come to relieve you from this false lamentation, which is due to your being merged in the darkness of ignorance. For those who are advanced in spiritual knowledge to be affected by material loss and gain most undesirable.

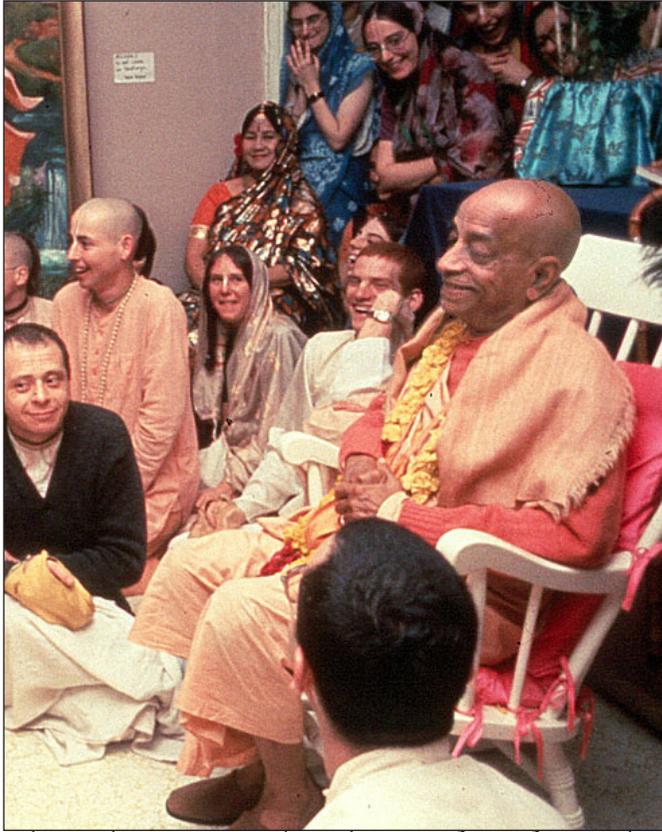
When I first came to your home, I could have given you the supreme transcendental knowledge, but when I saw that your mind was absorbed in material things, I gave you only a son, who caused you jubilation and lamentation. My dear King, now you are actually experiencing the misery of a person who has sons and daughters.

O King, owner of the state of Shurasena, one's wife, his house, the opulence of his kingdom, and his various other plenitudes and objects of sense perception are all the

same in that they are certainly temporary. One's kingdom, military power, treasury, servants, ministers, friends and relatives are all causes of fear, illusion, lamentation and distress. They are like a castle in the sky, a non-existent palace that one imagines to exist. Because they are impermanent, they are no better than illusions, dreams and mental concoctions. These visible objects like wife, children and property are like dreams and mental concoctions. Actually what we see has no permanent existence. It is sometimes seen and sometimes not. Only because of our past actions do we create such mental concoctions, and because of these concoctions, we perform further activities. The living entity in the bodily conception of life is absorbed in the body, which is a combination of the physical elements, the five senses for gathering knowledge, and the five senses of action, and the mind. Through the mind the living entity suffers three kinds of tribulations known as *ādhyātmika*, *adhibautika*, *adhidaivika*. Thus this body is naturally a source of miseries.

Therefore, O King Chitraketu, carefully consider the position of the *ātma*. In other words, try to understand who you are; body, mind or soul. Consider where you have come from, where you are going after giving up this body, and why you are under the control of material lamentation. Try to understand your real position in this way, and then you will be able to give up your unnecessary attachment. You will also be able to give up the belief that this material world, or anything not directly in touch with service to the Supreme Lord Krishna, is eternal. Thus you will obtain true peace.

The great sage Narada continued: My dear King, attentively receive from me a mantra, which is most auspicious. By chanting it with rapt attention, in seven nights you will be able to see the Lord face to face. My dear King, in former days Lord Siva and other demigods in this way took shelter of the lotus feet of Sankarsana.



Thus they immediately got free from the illusion of duality and achieved unequalled and unsurpassed glories in spiritual life. You will very soon attain that very same position.

— Śrīmad-Bhāgavatam » Canto 6: Prescribed Duties for Mankind » Chapter 15. » Verses 1-28.

INSTRUCTIONS ON ASSOCIATION FOR MAHARAJA CHITRAKETU

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Angira Ṛṣi said:

*ittham tvām putra-śokena
magnam tamasi dustare
atad-arham anusmṛtya
mahāpuruṣa-gocaram*

*anugrahāya bhavataḥ
prāptāv āvām iha prabho
brahmaṇyo bhagavad-bhakto
nāvāsāditum arhasi*

My dear King, you are an advanced
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nityam bhāgavata-sevayā

devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have come to relieve you from this false lamentation, which is due to your being merged in the darkness of ignorance. For those who are advanced in spiritual knowledge to be affected by material loss and gain is not at all desirable.

Several words in this verse are very important. The word *mahā-puruṣa* refers to advanced devotees and also to the Supreme Personality of Godhead. *Mahā* means "the supreme," and *puruṣa* means "person." One who always serves the Supreme Lord with complete purity is called *mahā-pauruṣika*. Thus Sukadeva Goswami and Maharaja Parikṣit are sometimes addressed as *mahā-pauruṣika*. A devotee should always aspire to engage himself in the service of advanced devotees.

Srila Narottama dasa Thakura has sung:

*tāñdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa*

A devotee should aspire to constantly live in the association of advanced devotees and always engage in the service of the Lord through the *paramparā* (disciplic succession) system. One should serve the mission of Sri Chaitanya Mahāprabhu through the instructions of the great Goswamis of Vrindavan. This is called *tāñdera caraṇa sevi*. While serving the lotus feet of the Goswamis, one should live in the association of devotees (*bhakta-sane vāsa*). This is the primary activity of a devotee. A devotee should not hanker for material profit or lament for material loss.

When Angira Ṛṣi and Narada saw that Maharaja Chitraketu, an advanced devotee, had fallen in the darkness of ignorance and was lamenting for the material body of his son, by their causeless

mercy they came to advise him so that he could be saved from this ignorance.

Another significant word is *brahmaṇya*. The Supreme Personality of Godhead is sometimes addressed by the prayer *namo brahmaṇya-devāya*, which offers obeisance unto the Lord because He is served by the devotees. Therefore this verse states, *brahmaṇyo bhagavad-bhaktō nāvāsāditum arhasi*. This is the symptom of an advanced devotee. *Brahma-bhūtaḥ prasannātmā* [Gīta 18.54]. For a devotee—an advanced, self-realized soul—there is no cause for material jubilation or lamentation. He is always transcendental to conditional life.

— *Śrīmad-Bhāgavatam* » Canto 6: Prescribed Duties for Mankind » Chapter 15 » Verses 18-19, Purport.

SHOULD WE MAKE DISCIPLES?

Srila Bhaktisiddhanta Saraswati Thakura

Unless we are pure devotees and liberated souls, we should not make disciples. Instead, we should first become disciples ourselves by taking shelter of a bona fide spiritual master. We should then hear *hari-kathā* from such a *gurus* mouth and practically apply his instructions with humility. While glorifying those instructions, we then become *gurus*. Trying to remain forever insignificant on some pretext amounts to self-deceit. To become *guru* means to become a devotee of Krishna and to remain constantly engaged in the Lord's service with all our senses.

There are no hard and fast rules that tell us we must make disciples, but if the Lord desires it, then a pure devotee will give instructions for others' benefit. Such pure devotees are not selfishly motivated. Rather, their main purpose is to make the insignificant great, to make the godless inclined toward the Lord. They wish to make each and every person a devotee of Krishna.

— *Amṛta Vāṇī: Nectar of Instructions of Immortality* » His Divine Grace *Bhaktisiddhānta Sarasvatī Thākura Prabhupāda* » Adapted and Published by *Īśvara dāsa Touchstone Media*,

WHY DID SRILA RUPA GOSWAMI ONLY GIVE BRIEF INSTRUCTIONS IN HIS *UPADEŚĀMṚTA*?

Srila Bhaktivinoda Thakura

O *sādhakas*, one must accept proximity with both bad and good people as one passes his life. This equally applies to householders and renunciates. Proximity must be there, nevertheless one should not engage in bad association as this is forbidden by the scriptures. Giving in charity, accepting charity, revealing one's mind, hearing another's mind, accepting foods, and giving foods - if done with love, these are called *saṅga*, association. Giving some foodstuffs to a hungry person and accepting some charity from a pious man is done out of duty, not out of love. Even if they are materialists, this type of engagement is not considered association. But if they are pure devotees, then such activities are to be performed with love. When acts are performed with love, then it is association. Therefore giving charity to pure Vaisnavas and accepting items or wealth from them becomes *sat-saṅga*, holy association. Giving charity to a materialist or accepting charity from one, if done with love, becomes *asat-saṅga*, unholy association.

When a materialist approaches you, whatever is required to be done should be done only out of duty. One should not speak confidentially with a materialist. Generally there is some love involved in confidential speaking, therefore it constitutes association. While meeting a materialistic friend, one should speak only what is extremely necessary. At that time it is better not to exhibit heartfelt love. But if that friend is a genuine Vaisnava, then one should accept his association by speaking to him with love. This type of behaviour with relatives and friends creates no hostility.

There is no association in ordinary talking. One should behave with ordinary people as one externally behaves with an unknown



merchant while buying something in the market. The same dealings with a pure devotee of the Lord however, should be done out of love. If one is obliged to feed hungry people, needy people, and teachers, he should do so as a host dutifully cares for his guest; there is however, no need to exhibit love. One should care for them, but not out of love.

Conversely, one should feed pure Vaisnavas with love, and when required, accept the remnants given by them with love. If one can behave in this way while giving in charity, accepting charity, speaking confidentially, hearing confidentially, feeding others, and accepting food with one's wife, children, servants, maidservants, strangers, and whoever else one meets, then there will be no unholy association, only good holy association. There is no hope of achieving devotion to Krishna until one gives up unholy association in this way.

A renunciate Vaisnava should accept

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whatever alms he receives by *mādhukarī*, (begging), at the house of a honest householder with the above mentioned consideration. He should always remember the difference between gross begging and *mādhukarī*. A conscientious householder Vaisnava should accept *prasāda* – offered foodstuffs - in the house of another *gṛhastha* who has pure character. One should always be cautious about taking *prasāda* in the house of a non-devotee or one with bad character. There is no need to speak further about this as it is self explanatory.

Due to their pious activities, those who have developed faith in devotional service have a little intelligence by the mercy of Krishna. Applying that intelligence they can easily understand the essence of the *ācāryas'* instructions. Therefore only a few words are needed to instruct them. Those who have not accumulated pious credit naturally have no faith. Even if they are given volumes of instruction, they will not understand anything. Therefore Srila Rupa Goswami has given only a few words of instruction in *Śrī Upadeśāmṛta*.

—*Śrī Bhaktyāloka - The Six Faults and Qualities of Bhakti*,
Translated by Sarvabhavana Das.

THREE FUNDAMENTAL INSTRUCTIONS FROM *BHAKTI-RASĀMṚTA-SINDHU*

Srila Vishvanatha Chakravarti Thakura

The *Bhakti-rasāmṛta-sindhu* gives three fundamental instructions on the cultivation of *bhakti*. The first is that the devotee must immerse himself in remembering (*smaraṇa*) and discussing topics of Lord Krishna and those intimate associates of the Lord whom the devotee finds attractive and wishes to emulate. The devotee must also reside in the holy place known as *Vṛndāvana-dhāma*. If a devotee cannot be there in body, then he should be there in spirit.

The second instruction states that a practicing devotee (*sādhaka*) must serve Lord Krishna, particularly in His Vraja

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pastimes. Since the *sādhaka* has not yet attained perfection (*siddhi*) on the path of spontaneously generated *rāgānugābhakti*, should do this in his current condition and circumstances. He should serve Krishna under the guidance of a pure devotee who is steeped in the mood of those intimate associates of the Lord who complement the *sādhakas* own spiritual, feelings. The *siddha-bhakta*, being a perfect devotee, internally serves Lord Krishna in Vraja, and becomes absorbed in deep meditation by mentally accepting his perfected spiritual form which is perfectly suitable for his service. Intensely yearning for the same devotional mood that Krishna's beloved associates possess, such a devotee always follows in their footsteps.

The third instruction explains that in *vaidhī-bhakti* all directives for the different processes of devotion, beginning with hearing and chanting, are listed systematically according to different grades of spiritual development. The *acaryas* have applied in principle the same devotional procedures in *raganuga-bhakti*.

These three instructions analyze the different stages of *raganuga-bhakti* in general, and now these stages will be explained in terms of *kamanuga-bhakti*. *Ragatmika-bhakti* has two branches: *sambandha-rūpa* (relationship based affection) and *kama-rūpa* (unsupported attraction). Devotees such as Nanda Maharaja and Yasoda mayī are in the category of *sambandha-rūpa*, while the gopis of Vraja are in the *kama-rūpa* category.

The first basic instruction that the *Bhakti-rasāmṛta-sindhu* gives- "always remember Lord Krishna" - advocates that in the *raganuga-bhakti* process the devotional aspect of remembering is of prime importance because *raga* (attachment) is a state of mental activity, or consciousness. In the *Sanskrit* for this instruction, the word *presthām* (dearly beloved) refers to Lord Krishna, the Lord of Vrindavan, whose pastimes specifically nourish each

devotee's personal spiritual sentiments. The word *janancasya* describes the Lord's eternally, surrendered associates. In order to remove any doubt regarding who they are, the word *nijasamihitam* (very dear persons) has been used. Specifically this refers to devotees such as the Queen of Vrindavan, Srimati Radhika, Lalita-devi, Visakha-devi, and Sri Rupa Manjari. Although Lord Krishna is the worshippable object for those pure devotees who possess the precious jewel of *bhava*, it is the Lord's intimate associates, Srimati Radhika and the Vraja gopis who possess *bhava* (loving sentiments) to the highest degree. Therefore, the pure devotees situated in *bhava* want to serve and worship such intimate associates of the Lord.

The next instruction "to reside in Vrindavan" should be understood to mean that if it is physically impossible to do so, then the devotee must be present there in spirit. (The subject of residing in Vrindavan as a *sādhaka* will be automatically covered when we expand upon the second instruction.)

In the second instruction, the terms *sādhaka* devotee and *siddha* devotee, with their different devotional attitudes and statuses, are explained. The *sādhaka* serves according to his level of advancement, and the *siddha* serves in his revealed spiritual form according to his eternal spiritual relationship with Krishna. *Tad-bhava-lipsuna* means to take shelter of one's most dear form of Krishna, His associates and paraphernalia. It also means to intensely emulate the deep devotional mood of Srimati Radhika and the other confidential associates of Lord Krishna. The devotee should serve the Lord using appropriate ingredients collected, either mentally for meditative service or physically for practical service. As for the quality of service, the term. *vrajalokanusaratah* aptly describes it as following in the footsteps of the residents of Vraja. A *sādhaka* devotee must serve the residents of Vraja (Vrajabasis) such as



Rupa Manjari, following their devotional mood. A *siddha* devotee, in his *siddha-deha* (eternal spiritual form) must serve the Vrajabasis like Sri Rupa Manjari, under the guidance of such Vaisnavas as Rupa Goswami.

The Vrajabasis, whom the *sādhaka* devotee follows, have a permanent relationship with Lord Krishna in Vrindavan. Devotees such as Candrakanti and the *sakhīs* (girlfriends), the *munis* of Dandakaranya mentioned in the *Vamana Purāṇa*, and the personified *Śrutis* are in this category. They are good examples of Vrajabasis because of their devotional behaviour.

The first two instructions dealt with *smarana* and *vrajabasya* (residing in Vraja), The third instruction deals with hearing about the Lord, chanting His glories, and the other devotional processes - *sravanot-kirtandini*. As the

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devotee sincerely performs *śravaṇam* and *kīrtanam*, he deeply laments his own inadequacy. Through this humility, the devotee finds secure shelter in his *guru* and in the other devotional activities. According to the authoritative preceptors the point is that without diligently practising processes such as *śravaṇam* and *kīrtanam*, one cannot obtain the protection and guidance of a *vrajabasi* who is the key to a further realm of spiritual enlightenment. We can conclude that an intelligent *sādhaka* (of *madhyam adhikāra*), with his personal realizations and purified consciousness assisting him, analyses and assesses his spiritual inclinations. According to such a *sādhakas* conclusions, he then practises specific disciplines, carefully avoiding any activities contrary to his devotional predilection because they he is well aware that they impede his advancement on the path of devotion founded on loving sentiments (*bhāva-bhakti*).

—Ragavartma-Candrika - Śrīla Viśvanātha Cakravartī Ṭhākura

Translated by Sarvabhāvana dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

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