

Śrī Papamocani Ekadāśī

Issue no:132

20th March 2020

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### PRAHLADA PACIFIES THE SUPREME LORD

*Srila Narada Muni*

**The great saint Narada Muni said:** The demigods, headed by Lord Brahma, Lord Shiva and other great demigods, dared not come forward before the Lord, who at that time was extremely angry. The goddess of fortune, Laksmiji, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him. Thereafter Lord Brahma requested Prahlada Maharaja, who was standing very near him: My dear son, Lord Nrsimhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord.

O King, although the exalted devotee Prahlada Maharaja was only a little boy, he accepted Lord Brahma's words. He gradually proceeded toward Lord Nrsimhadeva and fell down to offer his respectful obeisances with folded hands. When Lord Nrsimhadeva saw the small boy Prahlada Maharaja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlada, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create

nityam bhāgavata-sevayā

fearlessness in all of His devotees. By the touch of Lord Nrsimhadeva's hand on Prahlada Maharaja's head, Prahlada was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendently situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart. Prahlada Maharaja fixed his mind and sight upon Lord Nrsimhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers in love with a faltering voice.

Prahlada Maharaja prayed: How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahma, and all the saintly persons, could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified. Prahlada Maharaja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic *yogic* power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him. If a *brāhmaṇa* has all twelve of the brahminical qualifications [as they are stated in the book called *Sanat-sujāta*] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything mind, words, activities, wealth and life to the Supreme Lord. Such a devotee is better than such a *brāhmaṇa* because the devotee can purify his whole family, whereas the so-called *brāhmaṇa* in a position of false prestige cannot purify even himself. The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is

decorated, the reflection of one's face in a mirror is also seen to be decorated. Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord's glories.

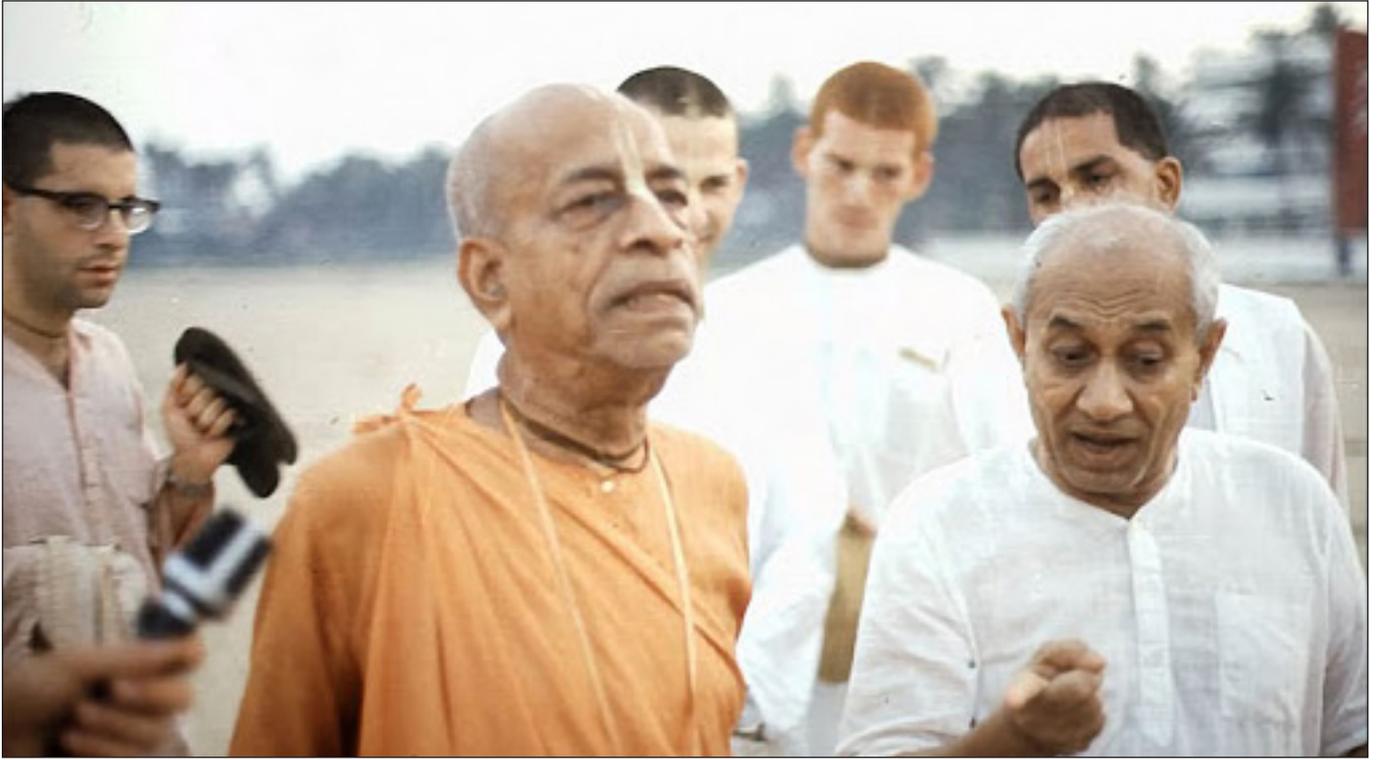
O my Lord, all the demigods, headed by Lord Brahma, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahlada and his father, the demon Hiranyakasipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe. My Lord Nrsimhadeva, please, therefore, cease Your anger now that my father, the great demon Hiranyakasipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear. My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies. O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life? O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more

miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service. O my Lord Nrsimhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [*hanīsas*], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahma and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience. My Lord Nrsimhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man. My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone from the greatest personality, Lord Brahma, down to the smallest works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and the process for obtaining this goal all are nothing but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You.

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of *karma-kāṇḍa* [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

—Srimad-Bhagavatam (Bhagavata Purana) » Canto 7: The Science of God » CHAPTER NINE » 1-21.

Bhāgavata Mahāvidyālaya

**OFFERING PRAYERS TO THE LORD***His Divine Grace**A.C.Bhaktivedanta Swami Prabhupada*

A Vaisnava who is fully qualified to serve the Lord still thinks himself extremely low while offering prayers to the Lord. For example, Krishnadasa Kaviraja Goswami, the author of *Caitanya-caritāmṛta*, says:

*jagāi mādhāi haite muñi se pāpiṣṭha  
purīṣera kīṭa haite muñi se laghiṣṭha*  
(Cc. Ādi 5.205)

Thus he considers himself unqualified, lower than the worms in stool, and more sinful than Jagai and Madhai. A pure Vaisnava actually thinks of himself in this way. Similarly, although Prahlada Maharaja was a pure, exalted Vaisnava, he thought himself most unqualified to offer prayers to the Supreme Lord. *Mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]. Every pure Vaisnava should think like this. One should not be falsely proud of his Vaisnava qualifications. Sri Chaitanya Mahaprabhu has therefore instructed us:

*ṭṛṇād api sunīcena  
taror api sahiṣṇumā*  
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*amāninā mānadena  
kīrtanīyaḥ sadā hariḥ*

[Cc. Ādi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Unless one is meek and humble, to make progress in spiritual life is very difficult.

— *Srimad-Bhagavatam (Bhagavata Purana) » Canto 7: The Science of God » CHAPTER NINE » Verse: 8, Purport.*

**SHOULD INDEPENDENCE BE RENOUNCED?***Srila Bhaktisiddhanta Saraswati Thakura*

Those who are independent are proud, and those willing to subordinate themselves are humble. If after taking shelter of devotional service we become proud, and if after worshiping the Lord we neglect to serve His devotees and thus commit offenses at their feet, we will find ourselves facing inconveniences and then becoming detached from the Lord's service. This human form of life is not meant for misfortune. Rather, it is meant to attain auspiciousness. Why do we always forget this? Why do I forget that I



am the most useless, insignificant wretch? To be tempted by Maya to become great or to enjoy is an insignificant and unnecessary occupation. If we really want to become humble, thus decreasing our hankering for greatness, then we should follow and associate with the Lord's humble devotees, who are servants of the great.

— *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 Īsvara dāsa Translated from Bengali by Bhumipati dāsa.*

### A PURE DEVOTEE IS FAITHFUL TO HIS GURU *Srila Bhaktivinoda Thakura*

The devotee who chants the holy name of-  
fenselessly never rejects the devotional process

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he received from his *guru*, nor introduces a new method, replacing the *mahā-mantra* with some concocted and imaginary rhyme. A Vaisnava's humility cannot be doubted or challenged if he preaches the glories of the holy name and writes books, as long as he strictly adheres to the instructions of his *guru*. One who tries to cheat and deceive others, by making a show of humility although he lacks it just to gain cheap adoration is not truly humble. The *mahā-bhagavata* who is constantly chanting does not see the material world as something for him to exploit for personal gain, but as diverse paraphernalia for rendering service to Lord Krishna His associates and devotees. He does not think that this world is his to enjoy. Although he becomes proficient in chanting he never considers giving up the *mahā-mantra*.

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He is not interested in propagating new ideas and opinions. He realizes that to regard oneself as a *guru* of Vaisnava devotees strikes the death knell of his humility.

—Śrī Sanmodana Bhāṣyam on Śrī Śikṣāṣṭaka Translated by Sarvabhāva-na dāsa

### A HUMBLE DISCIPLE

Srila Vrindavan Das Thakura

*svayaṁ brahmaṇi niksaptān  
jātān eva hi mantrataḥ  
vinītānatha putrādīn  
saṁskṛtya pratibodhayet*

“When the *guru* gives *mantra* to his disciple according to the rules and regulations of *pāñcarātrika-viddhi*, then, by the influence of that mantra, the disciple never takes birth again. A humble disciple behaves with great respect for his spiritual master as if he is a son of the *guru*. To such a humble disciple, who has been purified by the appropriate *saṁskāras*, the *guru* teaches the meaning of the mantra.” But since the uninitiated mental speculators who are opposed to Hari,

Bhāgavata Mahāvidyālaya

*Guru*, and Vaisnava do not accept the *Vedic* and *Pāñcarātrika* systems, formidable errors have entered into their process of consideration. Following in the footsteps of such averse persons, this sinful fallen *brāhmaṇa* demonstrated the future behavior of *Kali-yuga* in the beginning of the age.

*na śūdrā bhagavad-bhaktās  
te tu bhāgavatā matāḥ  
sarva-varṇeṣu te śūdrā  
ye na bhaktā janārdane*

“A devotee should never be considered a *śūdra*. All the devotees of the Supreme Personality of Godhead should be recognized as *bhāgavatas*. If one is not a devotee of Lord Krishna, however, even if born of a *brāhmaṇa*, *kṣatriya* or *vaiśya* family, he should be considered a *śūdra*.” It should be understood that those who disregard the above evidence of Vaisnava literature have no respect for the Vaisnavas or the pure devotional path; indeed, they are *guru-drohī*, or envious of the spiritual master.

—Chaitanya Bhagavata, Ādi-khaṇḍa 16.294, Śrila Vrindāvana dāsa Thākura The vyāsa-avatāra of Caitanya-līlā, With English Translation of www.ibmedu.org



the Gauḍīya-bhāṣya Commentary and Chapter Summaries of His Divine Grace Oṅ Viṣṇupāda Paramahaṁsa Parivrajakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Maharaja Translated by Bhumiṇḍī Dāsa.

## WHEN ONE IS SUBJECTED TO HUMILITY

Śrīla Krishnadas Kavirāja Goswami

*kari' eta vilapana, prabhu śacī-nandana,  
ughāḍiyā hṛdayera śoka  
dainya-nirveda-viśāde, hṛdayera avasāde,  
punarāpi paḍe eka śloka*

In the *Bhakti-rasāmṛta-sindhu*, the word *dainya* (humility) is explained as follows: "When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as *dīnatā*, humility. When one is subjected to such humility, he feels physically inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible." The word *nirveda* is also explained in the *Bhak-*

*ti-rasāmṛta-sindhu*: "One may feel unhappiness and separation, as well as jealousy and lamentation, due to not discharging one's duties. The despondency that results is called *nirveda*. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result." *Viśāda* is also explained in the *Bhakti-rasāmṛta-sindhu*: "When one fails to achieve his desired goal of life and repents for all his offenses, there is a state of regret called *viśāda*." The symptoms of *avasāda* are also explained: "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation, as well as a changing of the bodily color and drying up of the tongue."

In the *Bhakti-rasāmṛta-sindhu* thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called *vyabhicārī bhāva*, destructive ecstasy. If they continue, they are sometimes called *sañcārī*, or continued ecstasy.

— Śrī Caitanya-caritāmṛta, Madhya-līlā, 2. Verse :36, Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.



!! Sri Sri Nitai Gaurchandra Jayati !!

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**Bhagavata Mahavidyalaya**

is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace

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