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THE DEMIGODS APPEAL TO
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Summary of Chapter Five

The brother of Tamasa, the fourth Manu, who has previously been described, was the fifth Manu, Raivata. The sons of Raivata included Arjuna, Bali and Vindhya. During the reign of this Manu, Indra, the King of heaven, was known as Vibhu. Among the demigods were the *Bhūtarayas*, and among the seven *ṛṣis* were *Hiraṇyāromā*, *Vedaśirā* and *Ūrdhvabāhu*. The *ṛṣi* known as Subhra, by his wife, Vikuntha, gave birth to the Supreme Personality of Godhead, Vaikuntha. This Supreme Personality of Godhead manifested a Vaikuntha planet at the request of Ramadevi. His power and activities are mentioned in the Third Canto.

The sixth Manu was Caksusa, the son of Caksu Manu. Among the sons of the sixth Manu were Puru, Purusa and Sudyumna. During the reign of this Manu, Mantradruma was Indra, the King of the heavenly planets. Among the demigods were the *Āpyas*, and among the seven *ṛṣis* were *Haviṣmān* and *Viraka*. The wife of Vairaja, whose name was Devasambhuti, gave birth to Ajita, an incarnation of the Supreme Personality of Godhead. This Ajita, taking the shape of a tortoise and holding the mountain known as Mandara on His back, churned the ocean and produced nectar for the demigods.

Maharaja Parikṣit was very eager to hear about the churning of the ocean, and therefore Sukadeva Goswami began to explain to him how the demigods, having been cursed by Durvasa Muni, were defeated in battle by the *asuras*. When the demigods were deprived of their heavenly kingdom, they went to the assembly house of Lord Brahma and informed Lord Brahma of what had happened. Then Brahma, along with all the demigods, went to the shore of the ocean of milk and offered prayers to Kṣīrodakasayi Viṣṇu.

THE DEMIGODS AND DEMONS DECLARE A TRUCE
Srīla Sukadeva Goswami

Srī Sukadeva Goswami said: O King Parikṣit, the Supreme Personality of Godhead, Hari, being thus worshiped with prayers by the demigods and Lord Brahma, appeared before them. His bodily effulgence resembled the simultaneous

rising of thousands of suns. The vision of all the demigods was blocked by the Lord's effulgence. Thus they could see neither the sky, the directions, the land, nor even themselves, what to speak of seeing the Lord, who was present before them. Lord Brahma, along with Lord Siva, saw the crystal-clear personal beauty of the Supreme Personality of Godhead, whose blackish body resembles a marakata gem, whose eyes are reddish like the depths of a lotus, who is dressed with garments that are yellow like molten gold, and whose entire body is attractively decorated. They saw His beautiful, smiling, lotuslike face, crowned by a helmet bedecked with valuable jewels. The Lord has attractive eyebrows, and His cheeks are adorned with earrings. Lord Brahma and Lord Siva saw the belt on the Lord's waist, the bangles on His arms, the necklace on His chest, and the ankle bells on His legs. The Lord is bedecked with flower garlands, His neck is decorated with the Kaustubha gem, and He carries with Him the goddess of fortune and His personal weapons, like His disc and club. When Lord Brahma, along with Lord Siva and the other demigods, thus saw the form of the Lord, they all immediately fell to the ground, offering their obeisances.

Lord Brahma said: Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable. O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship according to the *Vedic Tantras*. My Lord, we can see all the three worlds in You. My dear Lord, who are always fully independent, this entire cosmic manifestation arises from You, rests upon You and ends in You. Your Lordship is the beginning, sustenance and end of everything, like the earth, which is the cause of an earthen pot, which supports the pot, and to which the pot, when broken, finally returns. O Supreme, You are independent in Your self and

do not take help from others. Through Your own potency, You create this cosmic manifestation and enter into it. Those who are advanced in Krishna consciousness, who are fully in knowledge of the authoritative *sāstra*, and who, through the practice of *bhakti-yoga*, are cleansed of all material contamination, can see with clear minds that although You exist within the transformations of the material qualities, Your presence is untouched by these qualities. As one can derive fire from wood, milk from the milk bag of the cow, food grains and water from the land, and prosperity in one's livelihood from industrial enterprises, so, by the practice of *bhakti-yoga*, even within this material world, one can achieve Your favor or intelligently approach You. Those who are pious all affirm this. Elephants afflicted by a forest fire become very happy when they get water from the Ganges. Similarly, O my Lord, from whose navel grows a lotus flower, since You have now appeared before us, we have become transcendently happy. By seeing Your Lordship, whom we have desired to see for a very long time, we have achieved our ultimate goal in life. My Lord, we, the various demigods, the directors of this universe, have come to Your lotus feet. Please fulfill the purpose for which we have come. You are the witness of everything, from within and without. Nothing is unknown to You, and therefore it is unnecessary to inform You again of anything. I [Lord Brahma], Lord Siva and all the demigods, accompanied by the *prajāpatīs* like Dakṣa, are nothing but sparks illuminated by You, who are the original fire. Since we are particles of You, what can we understand about our welfare? O Supreme Lord, please give us the means of deliverance that is suitable for the *brāhmaṇas* and demigods.

Sukadeva Goswami continued: When the Lord was thus offered prayers by the demigods, headed by Lord Brahma, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands. Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore, He spoke as follows.

The Supreme Personality of Godhead said: O Lord Brahma, Lord Siva and other demigods,

please hear Me with great attention, for what I say will bring good fortune for all of you. As long as you are not flourishing, you should make a truce with the demons and *asuras*, who are now being favored by time. O demigods, fulfilling one's own interests is so important that one may even have to make a truce with one's enemies. For the sake of one's self-interest, one has to act according to the logic of the snake and the mouse. Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal. O demigods, cast into the Ocean of Milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vasuki the rope for churning, churn the Ocean of Milk with undiverted attention. Thus the demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean. My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal. A poison known as *kālakūṭa* will be generated from the Ocean of Milk, but you should not fear it. And when various products are churned from the ocean, you should not be greedy for them or anxious to obtain them, nor should you be angry.

Sukadeva Goswami continued: O King Parikṣit, after advising the demigods in this way, the independent Supreme Personality of Godhead, the best of all living entities, disappeared from their presence. Then Lord Brahma and Lord Siva, after offering their respectful obeisances to the Lord, returned to their abodes. All the demigods then approached Maharaja Bali. Maharaja Bali, a most celebrated king of the demons, knew very well when to make peace and when to fight. Thus although his commanders and captains were agitated and were about to kill the demigods, Maharaja Bali, seeing that the demigods were coming to him without a militant attitude, forbade his commanders to kill them. The demigods approached Bali Maharaja, the son of Virocana, and sat down near him. Bali Maharaja was protected by the commanders of the demons and was most opulent, having conquered the entire universe. After pleasing Bali Maharaja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of

Godhead, Lord Visnu. The proposals submitted by King Indra were immediately accepted by Bali Maharaja and his assistants, headed by Sambara and Aristanemi, and by all the other residents of Tripura. O Maharaja Pariksit, chastiser of enemies, the demigods and the demons thereafter made an armistice between them. Then, with great enterprise, they arranged to produce nectar, as proposed by Lord Indra. Thereafter, with great strength, the demons and demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the Ocean of Milk. Because of conveying the great mountain for a long distance, King Indra, Maharaja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way. The mountain known as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons.

The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore, the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuda. Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies. The Lord very easily lifted the mountain with one hand and placed it on the back of Garuda. Then, He too got on the back of Garuda and went to the Ocean of Milk, surrounded by the demigods and demons. Thereafter, Garuda, the chief of birds, unloaded Mandara Mountain from his shoulder and brought it near the water. Then he was asked by the Lord to leave that place, and he left.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 8: Withdrawal of the Cosmic Creations » Chapter Six » Verses: 1-39.*

THE SIGN OF PURE DEVOTION

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

The devotees of the Lord are always very eager to see the Supreme Lord face to face, but they do not demand that the Lord come before them, for a pure devotee considers such a demand to be contrary to devotional service. Sri Caitanya Mahaprabhu teaches this lesson in His *Śikṣāṣṭaka. Adarśanān marma-hatām karotu vā*. The devotee is always eager to see the Lord face to face, but if he is brokenhearted because he cannot see the Lord, even life after life, he will never command the Lord to appear. This is a sign of pure devotion. Therefore in this verse we find the word *ati-cira-īpsita-artham*, meaning that the devotee aspires for a long, long time to see the Lord. If the Lord, by His own pleasure, appears before the devotee, the devotee feels extremely happy, as Dhruva Maharaja felt when he personally saw the Supreme Personality of Godhead. When Dhruva Maharaja saw the Lord, he had no desire to ask the Lord for any benediction. Indeed, simply by seeing the Lord, Dhruva Maharaja felt so satisfied that he did not want to ask the Lord for any benediction (*svāmin kṛtārtho 'smi varam na yāce* [CC. *Madhya* 22.42]). A pure devotee, whether able or unable to see the Lord, always engages in the Lord's devotional service, always hoping that at some time the Lord may be pleased to appear before him so that he can see the Lord face to face.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 8: Withdrawal of the Cosmic Creations » Chapter six » Verses: 13, Purport*

THE POET SALABEGA

Jagannatha is Krishna, and His transcendental pastimes are unlimited and beyond comprehension. He showed special mercy to His poet-devotee Salabega, whose example illustrates the Lord's eagerness to reciprocate with His devotees. Born in the beginning of the seventeenth century, Salabega was the son of the widow of a Hindu *brāhmaṇa* and Lalbeg, a merciless commander of the Moghul Empire.

Although his ruthless father intensely hated the Hindus, Salabega's mother was a fervent devotee of Lord Jagannatha, and she taught her son about the Lord.

Once, as a child or young man, Salabega became very ill, and the attending physicians thought he would die. Salabega miraculously recovered when he heard some devotees singing *bhajan*s (devotional songs) about Krishna and Jagannatha and he began chanting Jagannatha's names. This was a pivotal moment in his devotional life. He remembered his mother's description of Visnu's rescue of Gajendra, the king of the elephants, when chased by a crocodile. Like Dhruva Maharaja and Sri Prahlada, Salabega had intense childlike faith in the mercy of the Lord. As he grew older, Salabega learned to sing and compose devotional songs for the pleasure of Jagannatha, whom he sometimes called Kalia, "the dark darling." He eventually lived in Vrindavan, but he became anxious to see Lord Jagannatha in Puri. Because of his Muslim birth, Salabega was denied entrance to the Puri temple, and he returned to Vrindavan in disappointment. Lord Jagannatha is known as Patita Pavana, "the savior of the fallen," and so He comes out from the temple every year during the Rathayatra festival to bestow his merciful glance upon all creatures. Salabega planned to visit Puri during the Rathayatra festival.

On the way to Puri, however, he fell ill. Lamenting at the thought that he would miss the opportunity to see Jagannatha, he prayed that Jagannatha would wait for him, a sentiment prevalent in one of his songs: *satasa pacasha koshali na parai/moha jivajaen nandi-ghose thivarahi*. "It is very difficult to walk the 750 koshas [the distance between Vrindavan and Jagannatha Puri] to see You. Please remain on Nandighosa until then."

Just then, a miracle occurred. Lord Jagannatha's cart, called Nandighosa, stopped, and no one could budge it. Jagannatha waited for the arrival of His dear devotee Salabega, who had the opportunity to sing directly to his dark darling and look at Him to his heart's content. Those who had criticized Salabega for his low

birth were humbled as they saw the greatness of Salabega's devotion.

Salabega often returned to compose songs for Jagannatha at the spot where the Lord had stopped. Today, his samadhi (tomb) stands nearby on Grand Road.

Salabega's devotion apparently brought the Lord of the universe under his control. In tribute to this pastime, even to this day Lord Jagannatha's cart stops at Salabega's samadhi on Grand Road during the Rathayatra procession.

Salabega's example teaches us that birth does not matter, that pure devotion transcends social status, such as being a *brāhmaṇa*. After all, we are not these bodies but spirit souls. To show the world that anyone can become Krishna's pure devotee, Prabhupada wanted his followers, most of whom were not *brāhmaṇas* by birth, to be brahminical in devotion and behavior.

Even the most neophyte devotees of the Lord can taste the sweetness of the Lord's reciprocity. It is said that when we take one step toward Krishna, He takes a hundred steps toward us. When we remember that Vamanadeva, Krishna's incarnation as a dwarf *brāhmaṇa*, crossed the entire universe with two steps, Krishna's hundred steps toward us are particularly significant. Even though no one is truly eligible to serve the Supreme Lord, He is so merciful that He accepts the devotee's humble attempts. The Lord is more eager to reclaim His conditioned parts than they are to return to Him, and He helps His devotees return home, back to Godhead: "Those who worship Me with devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have." (Bg. 9.22) Even if a devotee does not become completely purified in this lifetime, he or she will be able to continue on the path of devotional service in the next life. Spiritual gains, unlike material gains, are never lost.

The easiest way for us to feel Krishna's reciprocation is through hearing and chanting His names: *sravanam kirtanam*. When Krishna descended as Sri Caitanya Mahaprabhu, He made pure love of God, *prema*, available to everyone through the chanting of the holy names. In degraded Kali-yuga, the current age

of quarrel and hypocrisy, this is the best method to achieve perfect Krishna consciousness. It is the *yuga-dharma*, the prescribed activity for the age. Krishna's names are endowed with all His potency, which means He is present in His names. When we chant attentively, He will come to dance on our tongues. What greater reciprocation do we need than this?

— Mohini Radha Devi Dasi graduated from Columbia University with a degree in English literature in 2004. She is a disciple of His Holiness Gopala Krishna Goswami and lives with her husband, Narada Rsi Dasa, in New York City.

THE TWO KINDS OF BHAKTI

Srila Vishvanatha Chakravarti Thakura

There are two kinds of *bhakti*: *sraddha* (devotional service performed with faith) and *misra* (mixed devotional service). Pure devotional service, or *suddha-bhakti* is free from any traces of empirical knowledge or fruitive activity. Pure devotion is like a desire tree or creeper, eternal and unfettered by the concepts of the dualities of birth and death. Yet *Bhakti-devi*. appears on the sensual plane so that those who have embraced this path may perceive her. Those devotees who seek only the sublime nectar of spiritual life and who have denounced any desire outside of the service to the Supreme Lord, accept the shelter of the creeper of devotion.

Bhakti-devi is the inspiration for all activities favorable to the process of surrender to the Supreme Lord. Like the touchstone, *Bhakti-devi* gradually converts the iron of material sense perception to the gold of spiritual understanding merely by the power of her association.

The Two Types of Bhakti

From this creeper of devotion burgeons two fresh leaves both representing *sādhana bhakti* or regulated devotional service. The first leaf is called *klesaghni* (destroyer of distresses), and the second leaf is known as *subhada* (bestower of good fortune.) (These two leaves may also be described as *vaidhi-bhakti*, regulated devo-

tional service, and *raga-bhakti* spontaneous devotional service. Their difference of mood depends entirely on the practitioner's level of realization). The soft inner core of these two leaves represents the devotee's mood of constant hankering for a loving relationship with the Lord and His eternal associates, When he attains this loving relationship, the devotee feels that he belongs to the beloved Lord and His associates. This elevated stage is known as *rāga-bhakti*, or spontaneous love.

The outer portion of the leaves represents the devotee's dutiful attitude towards Krishna—his spontaneous feelings are curbed by scriptural edicts, his mood borders on formality, and lacks cozy familiarity, tenderness, and open expression of his intention and feelings. His relationship is on the platform of *vaidhi-bhakti* or regulated devotional service, and it is not as pure as a relationship in *raga-bhakti*. In actual fact, there is very little difference between these two stages of devotion as far as their ability to destroy distresses and bestow good fortune is concerned.

—Madhurya-Kadambini - Srila Vishvanatha Chakravarti Thakura Translated by Sarvabhavana dasa.

KRISHNA IS COMPLETELY ALL-COGNISANT

Srila Bhaktisiddhanta Saraswati Thakura

I have no capacity to tend to the feet of the denizens of this holy place. Yet by the grace of Sri Gaurasundara and urged by your good wishes, I stand here to speak only if I may thereby serve the servants of Sri Gauranga. Indeed if we can truly serve the feet of the devotees of Sri Gauranga, by whose graceful glance alone all desires, hopes, and aims in life are easily fulfilled, then that will be a crowning achievement. We are proud of our ego. We are either given to judge sinful and pious acts or think how we can lord it over others by acquiring power. These are all base self-glorifications. But one devoted to Gauranga says that all desires actuating every object from the pillar to the highest being (Brahma), all labour for worldly possessions, all longing for enjoyment and every kind of renun-

ciation after satiety, are all pseudo-existent and evanescent, i.e., subject to change and time. When we lose anything so acquired, life seems vacant and useless. But it is quite futile to try to straighten the tail of a dog—such being the end of all enjoyments in the fourteen spheres. All pleasures acquired as the fruits of worldly work are transitory.

Carried away by sense-perceptions of eye, ear, touch, taste and sound we turn into ego-worshippers. In this state the pure activity of the soul lies dormant. Then we also desire the pleasure in heaven. And when such ideas are strong in us we err by identifying ourselves with this mind, which thus seems to be the enjoyer of the things of this world. This propensity for selfish enjoyment deadens the pure function of the Soul.

Sri Narayana is the embodiment of His Majesty. Narayana though is the ultimate source of the Absolute Truth, Krishna's transcendent designation, form, qualities, and sportive activities (*lila*) excel Narayana's Majesty by His display of sweetening Beauty. In Krishna the fullest majesty is mellowed by the most delicious sweetness (*madhurya*) which predominates. When we do not know all these and forget our true selves, we cannot understand the activities of a Vaisnava and the transcendental truth underlying such activities, and so give ourselves up to worldly enmity and friendship, taking things transitory and illusory as eternal and real.

Secondly, Krishna is completely all-cognisant. Material objects are not self-conscious. God is ever existent. It is, indeed, through mistake that we consider ourselves as Brahman. It is only then that such useless arguments for the effacement of all super-sensual diversity or variety in Absolute Truth take hold of us. The function of the spirit is clogged and our minds run after worldly enjoyment. The materialised mind thinks that sensual enjoyment is obtained at Krishna's feet. But at the feet of Krishna everything is spiritual and so not an object for the gratification of our senses. When truth is obscured in us carried away by

egotistic tendencies, we take things material as of the spirit.

Krishna is bliss. In Him dwells perfect joy—He is the embodiment of it. Sensual knowledge or joy is not perfect;—therein all our longings are not realised. Under the spell of sense perceptions we imagine that there might be unalloyed happiness in ego-worship or in the *kaivalya* state of Patanjali.

All seeking after joy is the function of the soul. When the desire for joy wakes up in our minds we commit a blunder in running after worldly objects and enjoyment. It is only when we receive a spiritual sight of Krishna that we understand that His service must, of necessity, be the sole aim in life. As long as we thus hanker after our own pleasures we try to enjoy the world through the senses and are given to hollow argumentation. But this world is not made for our enjoyment. When spiritual bliss will appear in us like the incessant flow of oil then shall we be truly tied to the feet of Krishna.

Such numerical variety as that of one, two and three exists only in worldly diversity. This diversity acquires a certain inexpressible sameness in the world of spirit. Then we can appreciate that Krishna alone is the eternal Truth Absolute. When the very existence of Truth and sensency in our own selves becomes solely relative to Him only then we are established in our real normal state.

At present many false meanings have been imported into the word "devotion." Regard for one's parents, loyalty to man, obedience to the teacher, etc., pass as *bhakti*. But the root "bhaj" means "to serve." If we do not clearly judge as to what must be the medium of that service then it is sure to be misapplied. As *Caitanya-candrāmṛta* sings:

*kalah kalir balina indriya-vairi-vargah
sri-bhakti-marga iha kantaka koti-ruddhah
ha ha kva yami vikalah kim aham karomi
caitanya-candra! yadi nadya krpam karosi*

"This is the quarrelling age. The senses, which are our enemies, are now very powerful; and crores of thorns choke the path of pure *bhakti*. I am quite at a loss to know what I shall do or where I shall go unless Caitanya Candra shows mercy unto me."

We live in the Kali-yuga-this is an age of strife. So it happens that the self-luminous path of pure devotion is completely covered up with millions of thorns in the shape of foolish argumentations and wordy wranglings. In these circumstances it is absolutely impossible to have the knowledge of pure devotion without the mercy of Caitanya Candra. Sri Caitanya Candra is Krishna Himself. He is the Godhead. We cannot know God by the exertions of our senses. As the *Kaṭha Upaniṣad* says:

*nayamatma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vrnute tanum svam*

The knowledge about the all-embracing Oversoul cannot be attained either through reasoning, argumentations or hearing the *Vedas*; only to him does He manifest His person whom He accepts."

Godhead is eternal. We cannot attain to Him unless we realise He is bliss Himself. One confined within his psychic range in a hundred ways cannot know what God is and so accepts things other than God as objects of his worship. Unable to understand the true subject and object of enjoyment, as well as the nature of enjoyment itself, he imagines the world as created to afford him every kind of pleasure. This materialised mind strives only after selfish enjoyment. By this fleshly form we cannot serve Krishna. It is possible only in spirit. The atomic theory of the world knows nothing of that service.

In the variety of His manifestations, Absolute Truth Himself is to be determined from Narayana. In Krishna exists Narayana, Who is His Majestic form. Baladeva is the manifestation of His Self. He is the all-pervading

Oversoul. With the revelation of the function of supreme knowledge in our soul, we come to know that Krishna is the Absolute Truth. He is also perfect bliss, reverence does not stand in His way. Intimate service cannot be rendered if one is actuated by reverence. Yet Krishna is the eternal object of the devotees' whole-hearted service. But He is to be served with the ever-existent senses of the soul. We cannot serve Him through imagination or sentiment. Super-sensuous knowledge of our relation with Him is essential. There is nobody whom I can call my own except one who is solely devoted to Krishna. Krishna alone is the one object of my service. This faith is the one glory of the Vaisnava. This is the supreme necessity of life. Material fame full of the idea of selfish enjoyment is never desirable.

Time is running short. The time for the evening wave-offering ceremony is drawing nigh. I must no longer encroach upon your time of service. If it be Krishna's wish I shall again try to serve you. A thousand obeisances at the feet of the devotees of Krishna.

— A Lecture in Vṛndāvana by Śrīla Bhaktisiddhānta Sarasvatī Goswāmī
22nd Kartik, 1928, Friday Afternoon.

!! Sri Sri Nitai Gaurchandra Jayati !!

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