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BEWILDERS LORD SHIVA
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Sukadeva Goswami said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes, Lord Shiva, who is carried by a bull, went to the place where Madhusudana, the Lord, resides. Accompanied by his wife, Uma, and surrounded by his companions, the ghosts, Lord Shiva went there to see the Lord's form as a woman. The Supreme Personality of Godhead welcomed Lord Shiva and Uma with great respect, and after being seated comfortably, Lord Shiva duly worshiped the Lord and smilingly spoke as follows.

Lord Mahadeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul and supreme living force of everything. Therefore, You are Paramesvara, the supreme controller of all controllers. The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth,

death and sustenance do not exist in You. Devotees or great saintly persons who desire to achieve the highest goal in life and who are completely free from all material desires for sense gratification engage constantly in the transcendental service of Your lotus feet. My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of transcendental bliss. Indeed, for You there is no question of lamentation. Since You are the supreme cause, the cause of all causes, nothing can exist without You. Yet we are different from You in a relationship of cause and effect, for in one sense the cause and effect are different. You are the original cause of creation, manifestation and annihilation, and You bestow benedictions upon all living entities. Everyone depends upon You for the results of his activities, but You are always independent. My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus, the conception that Brahman is true and

the world false cannot be maintained. Those who are known as the impersonalist *Vedāntists* regard You as the impersonal Brahman. Others, known as the *Mīmāṃsaka* philosophers, regard You as religion. The *Sāṅkhya* philosophers regard You as the transcendental person who is beyond *prakṛti* and *puruṣa* and who is the controller of even the demigods. The followers of the codes of devotional service known as the *Pañcarātras* regard You as being endowed with nine different potencies. And the *Patañjala* philosophers, the followers of Patanjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior. O my Lord, I, who am considered to be the best of the demigods, and Lord Brahma and the great ṛṣis, headed by Marici are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [*rajo-guṇa* and *tamo-guṇa*]? How will they know You? My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavours made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and non-moving entities, You are present everywhere, and therefore You are the knower of all. My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, and now that You have appeared as a beautiful young woman, I wish to see that form of Your Lordship. My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.

Sukadeva Goswami said: When Lord Visnu was thus requested by Lord Shiva, who carries a trident in his hand, He smiled with gravity and replied to Lord Shiva as follows.

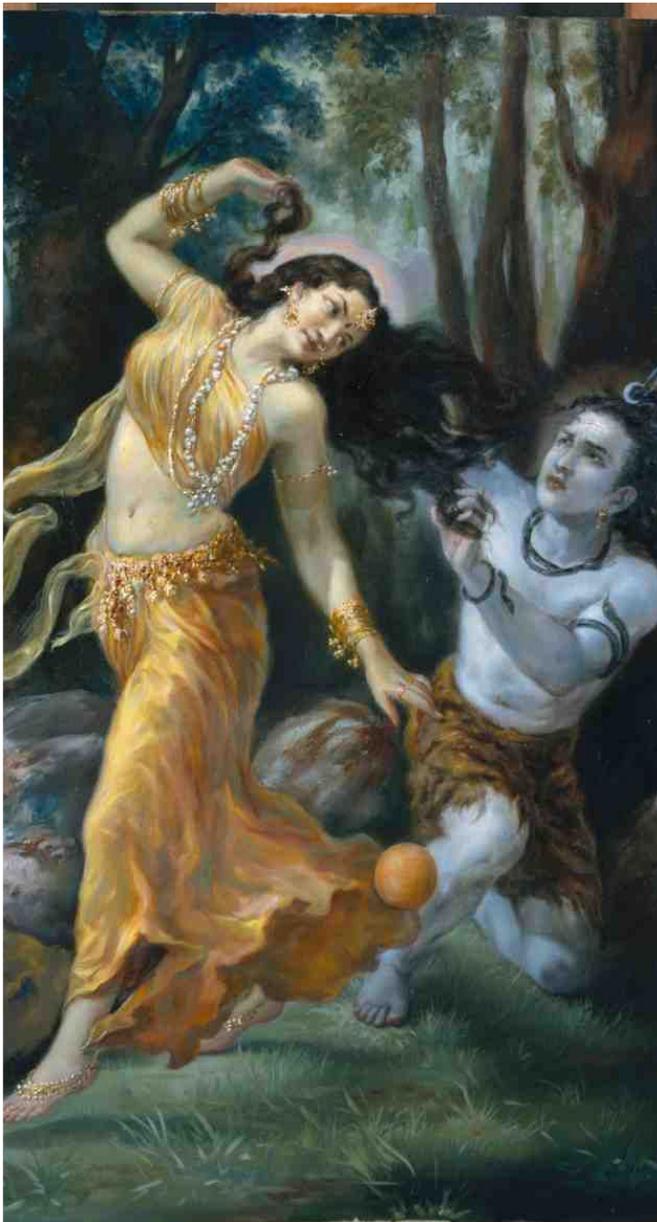
The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods. O best of the demigods, I shall now show you My form that is



very much appreciated by those who are overly sensual. Since you want to see that form, I shall reveal it in your presence.

Sukadeva Goswami continued: After speaking in this way, the Supreme Personality of Godhead, Visnu, immediately disappeared, and Lord Shiva remained there with Uma, looking for Him all around with moving eyes. Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Shiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt. Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there. The woman's face was decorated by broad, beautiful, restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see. As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so

Bhāgavata Mahāvidyālaya



attractive that the Supreme Lord, by His internal potency, in this way captivated everyone. While Lord Shiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Uma, his most beautiful wife, as well as his associates nearby. When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Shiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her. Thus, Lord Shiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Shiva became very much attracted to Her. Lord Shiva,

Bhāgavata Mahāvidyālaya

his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavani he did not hesitate to approach Her.

The beautiful woman was already naked, and when She saw Lord Shiva coming toward Her, She became extremely bashful. Thus, She kept smiling, but also hid Herself among the trees and did not stand in one place. His senses being agitated, Lord Shiva, victimized by carnal desires, began to follow Her, just as a lust agitated elephant follows a she-elephant. After pursuing Her with alacrity, Lord Shiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms. Being embraced by Lord Shiva like a female elephant embraced by a dominant male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of *yoga-māyā* presented by the Supreme Personality of Godhead. She somehow released Herself from the fond embrace of Lord Shiva and again ran away. As if harassed by an enemy in the form of sensual desires, Lord Shiva followed the path of Lord Visnu, who acts very wonderfully and who had taken the form of Mohini. Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Shiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain. O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Shiva, mines of gold and silver later appeared. Following Mohini, Lord Shiva went everywhere near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages. O Maharaja Pariksit, best of kings, when Lord Shiva had fully discharged semen, he could see how he himself had been victimised by the illusion created by the Supreme Personality of Godhead. Thus, he restrained himself from any further indulging in *māyā*. In this way Lord Shiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Visnu had acted upon him. Seeing Lord Shiva unagitated and unashamed, Lord Visnu [Madhusudana] was

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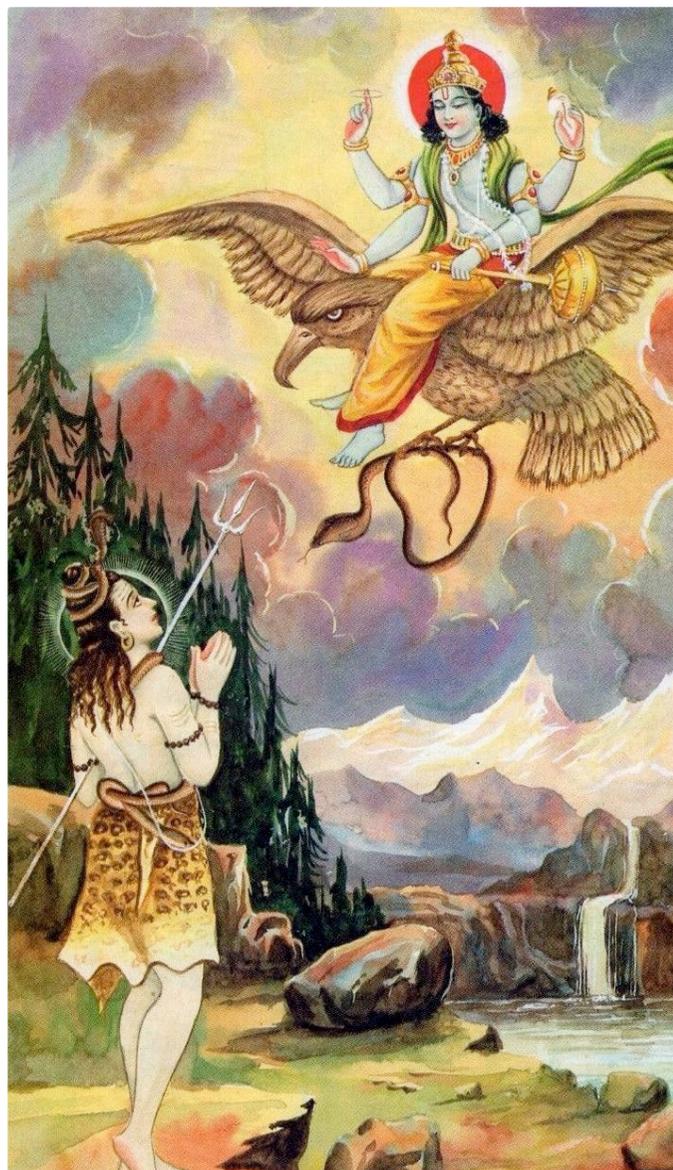
very pleased. He then resumed His original form and spoke as follows.

The Supreme Personality of Godhead said: O best of the demigods, although you have been amply harassed because of My potency assuming the form of a woman, you remain in your natural position. Therefore, may all good fortune be upon you. My dear Lord Sambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount. The material, external energy, who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer. I assure you of this.

Sukadeva Goswami said: O King, having thus been praised by the Supreme Personality, who bears the mark of *Srivatsa* on His chest, Lord Shiva circumambulated Him. Then, after taking permission from Him, Lord Shiva returned to his abode, Kailasa, along with his associates. O descendant of Bharata Maharaja, Lord Shiva, in jubilation, then addressed his wife, Bhavani, who is accepted by all authorities as the potency of Lord Visnu.

Lord Shiva said: O Goddess, you have now seen the illusory energy of the Supreme Personality of Godhead, who is the unborn master of everyone. Although I am one of the principal expansions of His Lordship, even I was put into illusion by His energy. What then is to be said of others, who are fully dependent on *māyā*? When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the *Vedas* cannot understand.

Sukadeva Goswami said: My dear King, the person who bore the great mountain on His back for the churning of the Ocean of Milk is the same Supreme Personality of Godhead, known as Sarbga-dhanva. I have now described to you His prowess. The endeavour of one who constantly hears or describes this narration of the churning of the Ocean of Milk will never be fruitless. Indeed, chanting the glories of the Supreme Personality of Godhead is the only means to annihilate all sufferings in this material world. Assuming the form of a young woman and thus bewildering the demons, the Supreme Personality of Godhead dis-



tributed to His devotees, the demigods, the nectar produced from the churning of the Ocean of Milk. Unto that Supreme Personality of Godhead, who always fulfills the desires of His devotees, I offer my respectful obeisance.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 8: Withdrawal of the Cosmic Creations » Chapter Twelve » Verses: 1-47.*

THE CAUSE OF MATERIAL BONDAGE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

The material bondage of this world is demonstrated in that a beautiful woman can captivate a handsome man and that a handsome man can captivate a beautiful woman. Such are the affairs that began when Lord Shiva observed the beautiful girl playing with the ball. In such activities,



the influence of Cupid is very prominent. As both parties move their eyebrows and glance at one another, their amorous desires increase more and more. Such reciprocations of carnality took place between Lord Shiva and the beautiful woman, even though Uma and Lord Shiva's associates were by Lord Shiva's side. Such is the power of attraction between man and woman in the material world. Lord Shiva was supposed to be above all this attraction, but he was victimized by the captivating power of Lord Visnu. Rsabhadeva thus explains the nature of lusty attraction:

*puṁsah striyā mithunī-bhāvam etaṁ
tayo mitho hṛdaya-granthim āhuḥ
ato gr̥ha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti*

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " (SB 5.5.8)

When a man and woman exchange feelings of sensual love, both of them are victimized, and thus they

are bound to this material world in various ways.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 8: Withdrawal of the Cosmic Creations » Chapter Twelve » Verses : 23 Purport*

DESIRE FOR PERSONAL SENSE GRATIFICATION

Srila Bhaktisiddhanta Saraswati Thakur

One should hear, chant, and remember Krishna's pastimes as they are discussed by the Lord's associates, who are the crest jewels among all self-controlled personalities. If one does so, they will be liberated from sinful reactions and materialistic existence, attain eternal peace, obtain love of God, and become free from material desire.

The insignificant brains of worldly moralists, however, cannot imagine how authentic and worshipable Krishna's pastimes are! The loving pastimes of Radha and Krishna are not like the mundane lusty activities between Romeo and Juliet or any other hero and heroine in this world, even when those activities are exchanged between an ideal man and an ideal woman. In the mundane sphere, desire is manifest only in the form of a propensity, but in the transcendental kingdom it has form.

Desire for personal sense gratification is called *kama* (lust), whereas the desire to please Krishna



is called *prema* (love). Lust is darkness and love is as brilliant as the sun. Transcendental desire is a personification of the desire to fulfill Krishna's wishes. It is not a product of the material senses or mind. The material senses constantly agitate one to experience lust in this world, but in the transcendental abode the beauty of Krishna's spiritual form induces Krishna's desire to enjoy.

The material senses drive worldly lust, but the impetus for love Krishna Himself. It is an offense, therefore, to think Krishna's pastimes are obscene. Krishna alone is the supreme enjoyer, supreme Absolute Truth, and supreme spiritual despot.

— *AmṛtaVāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada Compiled by Śrīpada Bhakti Mayukha Bhagavat Maharaja Adapted and Published by Īsvaraḍasa Translated from Bengali by Bhumipatidasa*

WHAT IS THE HEART DISEASE OF THE CONDITIONED SOUL? Śrīla Bhaktivinoda Thakura

The disease in the heart of every conditioned soul is mundane desire. A matrix of endless mundane desire arises in those conditioned jivas who misidentify themselves with the gross material body of the seven *dhātus*—flesh, bone, blood, etc—be it of male or female gender, and who take shelter

of the three subtle elements—mind, intelligence, false ego—comprising the subtle material body. However, this matrix may be easily extirpated by immersion in hearing the all-purifying *vraja-līlā* of the Supreme Lord, Sri Krishna. In fact, nothing else contains the potency to do so. The astounding *siddhānta* is that the *śṅgāra-rasa* of *vṛndāvana-līlā* is so wonderful that by faithfully hearing about it mundane desire, so contemptible, is purified and transformed. Furthermore, the *nirviśeṣa-brahma* concept of the featureless Supreme that so absorbs the minds of the impersonalistic *ātmārāmas* is blown away like a dry leaf in a storm by the *aprākṛta-śṅgāra-rasa*, who is then regally and eternally enthroned on the throne abdicated by the impersonal concept. Moreover, *śṅgāra-rasa* shines eternally in the brilliance of its own glory, subduing the radiance of *vaikuntha aiśvarya-rasa* in the *paravyoma*.

“*Śṅgāra-rasa* is the *rasa* par excellence that bestows *sāndrānanda*, highly condensed bliss—absent are the two forms of unsatisfactory happiness: *śuṣkānanda*, the dry pleasure of impersonal realization; and *jadānanda*, the pleasure derived from inert matter. In *śṅgāra-rasa*, the pleasure is not *saṅkucitānanda*, limited bliss, but is *pūrṇānanda*, fully blossomed, ever-expanding nectarean bliss. By way of producing this unlimited ocean of bliss, *śṅgāra-rasa* artfully shelters within herself the

unlimited variety of *bhāvas* that often manifest themselves as *vi-jātiya-bhāvā*, contrary moods. In this way the *rasas* are augmented and find full expression. According to the circumstances, these *vi-jātiya-bhāvas* are sometimes *snehātmaka*, affectionate, or sometimes filled with *dveṣātmaka*, jealousy and enmity.

—Jaiva-dharma Translated by Bhaktivedanta Book Trust, Int. & Sarvabhavana dasa.

THE PATH OF PURE DEVOTIONAL SERVICE Sri-la Vishvanatha Chakravarti Thakura

In *jñāna-yoga*, the cultivation of empirical knowledge, the conditions are that the *jñāna-yogi* must purify his internal senses, namely: the mind, the intelligence, and the consciousness. In the case of *karma-yoga*, the *yogi* must relinquish the fruits of his labors by which his internal senses are purified. At this stage of practice he becomes eligible to embrace the path of *jñāna-yoga*. This proves that *jñāna-yoga* in some ways is dependent upon, and subservient to, *karma-yoga*. In *jñāna-yoga*, if the *jñāni* either accidentally or deliberately has the slightest fall down, the scriptures (eg *Bhag* 7.15.36) condemn him as a shameless person, likening him to someone who eats his own vomit. Although such persons as Kamsa, Hiranyakasipu, and Ravana were very erudite and accomplished *jñāna-yogis*, they are infamous characters condemned throughout history for their moral aberrations. The slightest hint of profligacy penalizes the *jñāna-yogi* and his spiritual preceptors then ostracise him.

In the case of *bhakti-yoga*, the path of pure devotional service, even if the devotee is infected with material lust, greed, and other such faults he is still eligible to take up the process. Later, by the practice of *bhakti*, which is completely independent and beyond all rules and regulations, the devotee's heart and consciousness become purified of any defects. Therefore, the *Srimad-Bhāgavatam* (10.33.39) explains:

*vikrīditaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yah*

*bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrindavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

In this verse the Sanskrit for “attains pure devotional service” is an infinitive verb and it is placed in the beginning of the verse. By doing so it means that, in spite of the person being afflicted with lust, he first attains *bhakti* and later roots out the material diseases.

— Madhurya-Kadambini - Sri-la Visvanatha Chakravarti Thakura Translated by Sarvabhavanadasa.



!! Sri Sri Nitai Gaurchandra Jayati !!

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