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THE SUPREME LORD AGREES TO BECOME
ADITI'S SON

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Sukadeva Goswami said: O King, after Aditi was thus advised by her husband, Kasyapa Muni, she strictly followed his instructions without laziness and in this way performed the *payo-vrata* ritualistic ceremony. With full, undivided attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vasudeva. In this way she performed the ritualistic ceremony known as *payo-vrata*. My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conch shell, disc, club and lotus in His four hands, then appeared before Aditi. When the Supreme Personality of Godhead became visible to Aditi's eyes, Aditi was so over-whelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the

Lord her respectful obeisance. Aditi stood silently with folded hands, unable to offer prayers to the Lord Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled. O Maharaja Pariksit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.

The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune. My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful obeisance unto You. O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahma, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one's rivals.

Sukadeva Goswami said: O King Pariksit, best of the Bharata dynasty, when the lotus-eyed Lord, the Supersoul of all living entities, was thus worshiped by Aditi, He replied as follows.

The Supreme Personality of Godhead said: O mother of the demigods, I have already under-

stood your long-cherished desires for the welfare of your sons, who have been deprived of all opulence and driven from their residence by their enemies. O *Devī*, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulence. You want to see the wives of the demons lamenting for the death of their husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief. You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual. O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by *brāhmaṇa*, whom the Supreme Lord always favours. Thus, the use of power against them now will not at all be a source of happiness. Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favour you. Worship of Me never goes in vain but certainly gives the desired result according to what one deserves. You have prayed to Me and properly worshiped Me by performing the great *payo-vrata* ceremony for the sake of protecting your sons. Because of Kasyapa Muni's austerities, I shall agree to become your son and thus protect your other sons. Always think of Me as being situated within the body of your husband, Kasyapa, and begin worship your husband, who has been purified by his austerity. O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful only if kept secret.

Sukadeva Gosvami said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband. Being situated in a meditational trance, Kasyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

O King, as the wind creates friction between two pieces of wood and thus gives rise to fire, Kasyapa Muni, whose transcendental thought process

was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi. When Lord Brahma understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

Lord Brahma said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisance unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer respectful obeisance unto You again and again. I offer my respectful obeisance unto You, the all-pervading Lord Visnu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Prsni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisance. O my Lord, You are the beginning, the manifestation and the ultimate dissolution of the three worlds, and You are celebrated in the *Vedas* as the reservoir of unlimited potencies, the Supreme Person. O my Lord, as waves attract branches and leaves that have fallen into deep water, You, the supreme eternal time factor, attract everything in this universe. My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the *Prajāpatis* O my Lord, as a boat is the only hope for a person drowning in the water, You are the only shelter for the demigods, who are now deposed from of their heavenly positions.

– *Śrīmad-Bhāgavatam* (Bhāgavata Purāna) > Canto 8: Withdrawal of the Cosmic Creation > Chapter 17: The Supreme Lord Agrees to Become Aditi's Son, Verses: 1-28.

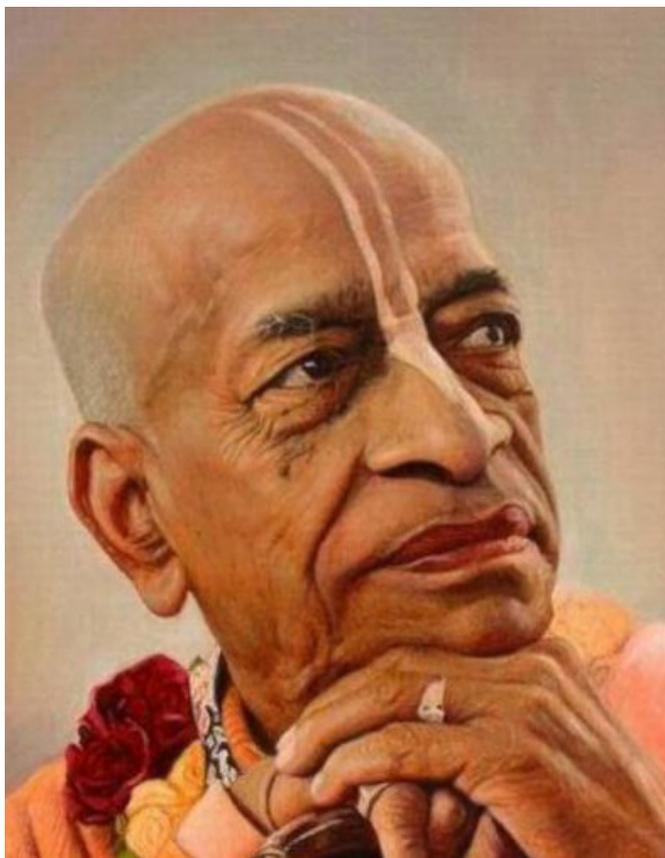
FOLLOWING THE INSTRUCTIONS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

In order to advance in any field - especially in one's spiritual quest - one must strictly follow the instructions of the bona fide teacher. Aditi did this. She strictly followed the instructions of her husband and *guru*. As confirmed in the Vedic injunctions, *yasya deve parā bhaktir yathā deve tathā*

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guru [ŚU 6.23]. One should have complete faith in the *guru*, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (*yasyāprasādān na gatiḥ kuto 'pi*). Aditi very strictly followed the instructions of her husband and spiritual master, and thus she was successful.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) > Canto 8: Withdrawal of the Cosmic Creation > Chapter 17: The Supreme Lord Agrees to Become Aditi's Son, Verse: 1, Purport.

WHAT INSTRUCTION DOES A BONA FIDE SPIRITUAL MASTER GIVE? Srila Bhaktisiddhanta Saraswati Thakura

There is no scarcity of people wanting to give advice in this world. Many advise us to pay special attention to our immediate wants, but this actually creates a worse situation because our wants go on increasing. While trying to fulfil our temporary needs we drown in the ocean of unlimited desires and difficulties. It is neither beneficial for us to live in this world with attachment nor is it particularly helpful to display detachment. We should become free from the cheaters who, in the guise of saints,

induce ordinary people to aspire for religiosity, economic development, sense gratification, and liberation. They are diligently trying to make ordinary people as apparently religious as themselves. Rather than going into that rabbit hole we should instead direct our intelligence to concentrate on topics about Sri Caitanyadeva.

Brhaspati is the spiritual master of the demigods. He instructs the demigods in such a way that they can enjoy a better standard of life. Both Brhaspati's sharp intelligence and his instructions on religious principles are simply intended to increase his disciples' enjoying propensity. There are a good many instructors in human society too — family priests, community leaders, country leaders, and relatives—whose instructions are similarly directed to material pleasures. There are also family spiritual masters such as Vasistha who instruct their disciples to renounce sense gratification. However, a *Vaiṣṇava* spiritual master instructs people only to worship Hari. He makes neither material enjoyment nor pseudo renunciation the goal of his instructions. Instead, he instructs others for their eternal benefit in connection with the Supreme Lord.

— AmṛtaVāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada Compiled by Śrīpada Bhakti Mayukha Bhagavat Maharaja Adapted and Published by Īsvaradasa Translated from Bengali by Bhūmipatidasa

FOLLOWING INSTRUCTIONS OF PSEUDO GURUS Srila Bhaktivinoda Thakura

Pseudo *gurus* characteristically do not consider their disciples' qualification for the path of attachment. They then instruct unqualified people to take up devotional service in the mood of *sakhīs* and *mañjarīs*. Thus they committed offense by disrespecting confidential subject matters and subsequently fall from the spiritual platform. Those who worship according to such insincere instruction also gradually fall away from spiritual life, because they do not attain genuine deep attachment for those topics. Yet all of these may

still be delivered by receiving proper instruction in the association of pure devotees.

– Kṛṣṇa Saṁhitā Chapter-8/150 by Srīla Bhaktivinoda Thakura.

WHEN GOOD FORTUNE ARISES
Srīla Vishvanatha Chakravarti Thakura

The pilgrim undertaking a journey on the path of devotion requires faith (*śraddhā*). This means they are endowed with the firm conviction to act on the words and the instructions of devotional scriptures. Faith is of two kinds: *svabhaviki* (natural) and *balotpadika* (inspired by an external force). Faith gives rise to the desire to surrender to a bona fide spiritual master and to learn from him the proper rules and etiquette regarding devotional science. Sincerely following the spiritual master's instructions bestows upon a disciple the desire to associate with an elevated saint experienced and absorbed in the same devotional mood as the disciple himself aspires for. To seek out a like-minded *guru* to act as one's personal instructor is the symptom of immeasurable good fortune. At this point the stage of *bhajana-kriya*, the platform of serious devotional activities, begins.

Bhajana kriya is divided into two parts *aniṣṭhitā* (unsteady) and *niṣṭhitā* (steady). When devotional activities are performed on the *aniṣṭhitā* platform, there is no fear of Deviation or lethargy. *Aniṣṭhitā* (unsteady devotional service) is further divided into six gradations:

- *utsahamayi* (sudden enthusiasm)
- *ghana-tarala* (sometimes enthusiastic, sometimes lethargic)
- *vyudha-vikalpa* (a stage when doubts assail one's resolve)
- *visaya-sangara* (a stage of internal tug-of-war with material sense enjoyment)
- *niyamaksama* (although one practises regularly, full justice is still not done to the process)
- *taranga-rangini* (attachment to wealth, adoration, distinction, and so on).

Let us first discuss the stage of *utsahamayi*. When a young student begins higher education he is very proud, thinking himself to be a praiseworthy scholar. Such thoughts encourage the student to apply himself and to perform well. Similarly, when a novice commences spiritual life he takes to it so enthusiastically, thinking himself to be somebody special.

The example of the same young scholar explains the stage of *ghana-tarala*. At times the student concentrates deeply on his studies, but sometimes, because of his inability to understand something, he becomes apathetic. In devotional activities the neophyte goes through similar spells of fluctuation -- sometimes enthusiastic, other times lethargic.

Vyudha-vikalpa is an interesting stage on the path of spiritual life. Sometimes the devotee thinks "I shall convince my wife and family to become *Vaiṣṇavas* and serve the Supreme Lord. I shall convert my house into a temple and remain there happily practicing devotional service." At other times he thinks, "I shall leave my family, home, and the rest of my worries behind me and go to Vrindavan. I shall reside there, for it is the holiest of places, and I shall cultivate devotional surrender through the nine practices of devotion." Or he will say, "Ultimately, I have to give up my home and all my other attachments, then should I not first plunge into the pool of sensual pleasures until I am satisfied?"

Or he may think, The scriptures speak of family and wife being like a dark and dismal well. Should I not leave home this very moment? Sometimes the scriptures encourage me to perceive that this material life, family connections, wife, children are abominable and to renounce them. Yet how can I do that? My parents are old and infirm, who will take care of them? Besides, if I should leave home prematurely, with my material desires to enjoy still unfulfilled, my mind will continue to dwell on sense pleasures until my final days. This would be a disaster! Therefore, I can understand from my own thoughts that I am too weak to follow the Lord's instructions and renounce family life. For now I shall live simply. When the proper time comes I shall hasten to Vrindavan and spend my days and



nights in deep meditation on the pastimes of the Supreme Lord.”

The scriptures (SB. 11.20.31) say that neither knowledge nor renunciation is helpful in performing devotional service. Since renunciation cannot give birth to *bhakti*, practicing renunciation separately is unnecessary. After one is situated in devotional service, however, his experience in renunciation is an asset because it proves not only the effectiveness of *bhakti* but also its superiority. It is both wrong and foolish to cultivate knowledge and renunciation separately once a person enters the path of devotional service.

A famous aphorism in logic is, “When the renunciate goes begging from door-to-door, he finds all the family larders full with grains because he is given charity.” Basing his argument on this logic the aspiring devotee thinks, “I must take up renunciation”. At the next moment he comes across another scriptural maxim (SB.10.14.36) stating that unless one develops loving devotion to the Lord his home is a prison. So he says to himself, “Must I remain in household life and try to develop devotional surrender to the Lord? May be I should practice hearing about Krishna or chanting Krishna's name and fame. Should I emulate Ambarisa

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Maharaja and simultaneously perform all the nine devotional activities?” When *bhajana-kriya* goes through this state of doubt and vacillating resolve it is known as *vyudha-vikalpa*.

Visaya-sangara is the stage when conflicting doubts and arguments are resolved in the devotee's heart and he is convinced about the path of renunciation. Scripture states that just as an object lost in the west cannot be found in the east, similarly, a person engrossed in materialistic activities will never become attached to Krishna. The devotee feels that his desires for sensual enjoyment are forcing him towards fulfilling them, and so his attraction for chanting and devotional service remains weak. Therefore he thinks he should immediately discard those desires and wholeheartedly chant the holy name, although even in the process he may sometimes fall victim to sense gratification. The devotee still remains convinced of the scriptural truth that perfection can be achieved through devotional service alone. And although he may fall prey to sense enjoyment, he rebukes himself and feels remorseful, always continuing his devotional practices. Thus the devotee wages a war against his desire for sense gratification: sometimes the victor, sometimes the defeated. When he does fall victim, the devotee at this stage of unsteady devotional service still feels regret and revulsion at his weakness.

The next stage of unsteady devotional service is *niyamaksama*, where the devotee vows to increase his devotional activities. For example, he may resolve to chant sixty-four rounds daily, offer prostrated obeisance one hundred times to the Deities and the *Vaiṣṇavas*; serve the senior devotees; avoid talking about mundane topics; shun the company of materialistic minded people, and so on. Daily he makes these vows, but at the last moment he is unable to honour them. The difference between *visaya-sangara* and *niyamaksama* is that in the former the devotee is unable to give up material sense pleasures, and in the latter he is unable to increase and improve his devotional activities.

Now let us discuss the last stage of *aniṣṭhitā* devotional service, *taranga-rangini*. In describing the nature of *bhakti* it is said that everyone is attracted towards the reservoir of *bhakti*, the devotee. The

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devotee himself becomes a treasure-house of good qualities and mercy. These characteristics attract people who, in turn, crown the devotee with wealth, adoration, distinction and position. Although these accolades come to him as by-products of *bhakti* they nevertheless may stunt the spontaneous growth of the creeper of devotion if he uses them for his self-aggrandizement. *Ta-ranga* means “waves” and *rangini* means “play”. Therefore, in the vast unlimited ocean of *bhakti* these by-products are waves that create tempests in devotional life. The devotee aspiring for pure devotion carefully sees these waves to be insignificant phenomena, only gleefully playing, cresting and eventually disappearing.

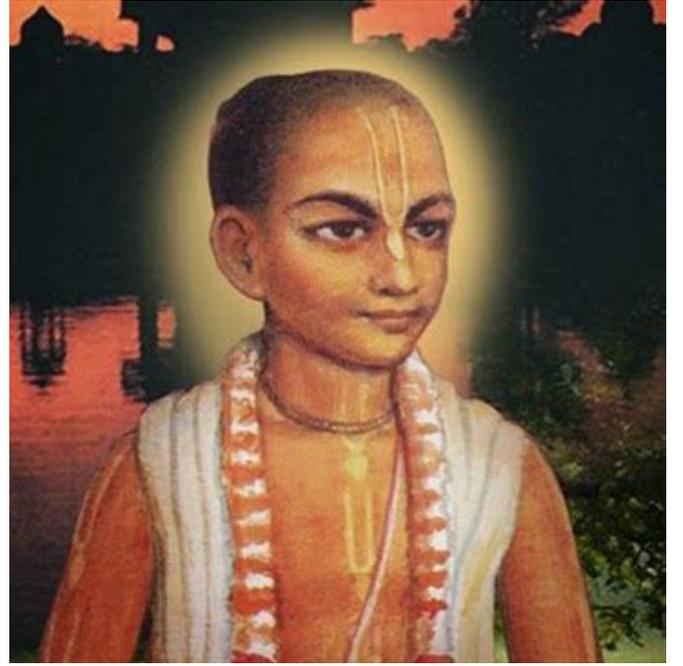
– Madhurya-Kadambini - Srila Visvanatha Cakravarti Thakura Translated by Sarvabhavana dasa.

ETERNAL CONSTITUTIONAL RELATIONSHIP Srila Narottama Das Thakura

The spiritual master instructs one in the loving devotional service of Sri Krishna. The instructions from the mouth of the spiritual master are very powerful, for they enable one to achieve Lord Sri Krishna. The words of the spiritual master are in accordance with all revealed scriptures. Therefore, those who are eager to attain Sri Krishna should take the words of the spiritual master into their hearts as their life and soul.

The word *vākya* in this text refers to the instructions on *prema-rasa-tattva*, the science of loving relationship in devotion to Krishna. The word *sakya* refers to one’s ability to obtain Krishna. *Uttama gati* means the highest destination. *Uttama gati* may also refer to the best out of all obtainable things, and that is *prema seva*, service in love.

Another reading of *cittete kariya aikya* is *hṛdi kari mahā sakya*. This means that whatever instructions the spiritual master gives to his disciples about their eternal constitutional relationship as that of a *mañjarī*; should be kept confidential, within their hearts. The word *sarva āsā* indicates that one should be transcendently greedy to achieve the loving service of Sri Sri Radha-Krishna, such as massaging Their feet, or offering Them a *cāmara* in a Vrindavan grove decorated with jewels and



pearls. With whomever the spiritual master is pleased, Sri Sri Radha and Krishna are also pleased. *yasya prasāda bhagavat prasādaḥ*. By the mercy of the spiritual master, one can attain the mercy of the Supreme Lord. Therefore, only by the mercy of the spiritual master is the loving service to Sri Sri Radha-Krishna attained.

– Śrī Prema Bhakti-candrikā - Srila Narottama dasa Thakura, Published by Ishavara Das, Touchstone Media.

!! Sri Sri Nitai Gaurchandra Jayati !!

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