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## WEALTH

**BALI MAHARAJA SURRENDERS HIS LIFE**  
*Srila Sukadeva Goswami*

**THE POSSESSOR OF WEALTH**  
*His Divine Grace*  
*A.C.Bhaktivedanta Swami Prabhupada*

**THE SOURCE OF ALL ANARTHAS**  
*Srila Bhaktisiddhanta Saraswati Thakura*

**MISUSING THE SIX PROPENSITIES OF THE HEART**  
*Srila Bhaktivinoda Thakura*

**BHAJANA KRIYA**  
*Srila Vishvanath Chakravarti Thakura*

**THE SOLE PROPRIETORS OF ALL WEALTH**  
*Srila Vrindavan Das Thakura*



**BALI MAHARAJA SURRENDERS HIS LIFE**  
*Srila Sukadeva Goswami*

**Sukadeva Goswami said:** O King, although the Supreme Personality of Godhead was superficially seen to have acted mischievously toward him, Bali Maharaja remained fixed in his determination. Considering himself not to have fulfilled his promise, he spoke as follows.

**Bali Maharaja said:** O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has proven false, I shall certainly rectify matters. It is not acceptable to allow my promise to be false. Please, therefore, place you're the third step of Your lotus feet on my head. I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuna or being punished by You as much as I fear ill repute. Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. However, because You are the most worshipable Lord, I regard the punishment You have given me as an exalted blessing.

Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Demons like us always aspire for a position of false prestige, and by chastising us You give us the opportunity to see the right path. Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogīs. Your Lordship can perform one activity to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuna, nor do I feel aggrieved. My grandfather Prahlada Maharaja is eternally famous, being ever recognized by all Your devotees. Although harassed in many ways by his father, Hiranyakasipu, he still remained faithful, fixed in taking shelter at Your lotus feet.

What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one's family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one's lifetime. My grandfather, the best of all men, achieved unlimited knowledge and was worshipable for everyone, was initially afraid of the common men in this world. Being fully convinced of the substantiality of shelter at Your lotus feet, He carefully availed that opportunity, even though it was counter to the will of his father and demoniac friends, who were all eventually killed by Your own lotus hands. Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by the grace of providence have I been saved from that condition.

**Sukadeva Goswami said:** O best of the Kurus, while Bali Maharaja was describing his fortunate position in this way, the very dear devotee of the Lord, Prahlada Maharaja, appeared there, like the moon rising in the night time. King Bali saw his grandfather Prahlada Maharaja, the most for-

tunate person, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone. Being bound by the ropes of Varuna, Bali Maharaja could not offer befitting respect to Prahlada Maharaja as he had before. Rather, he simply offered respectful obeisance with his head, his eyes being inundated with tears and his face lowered in shame. When the great personality Prahlada Maharaja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered respects to the Lord with his head.

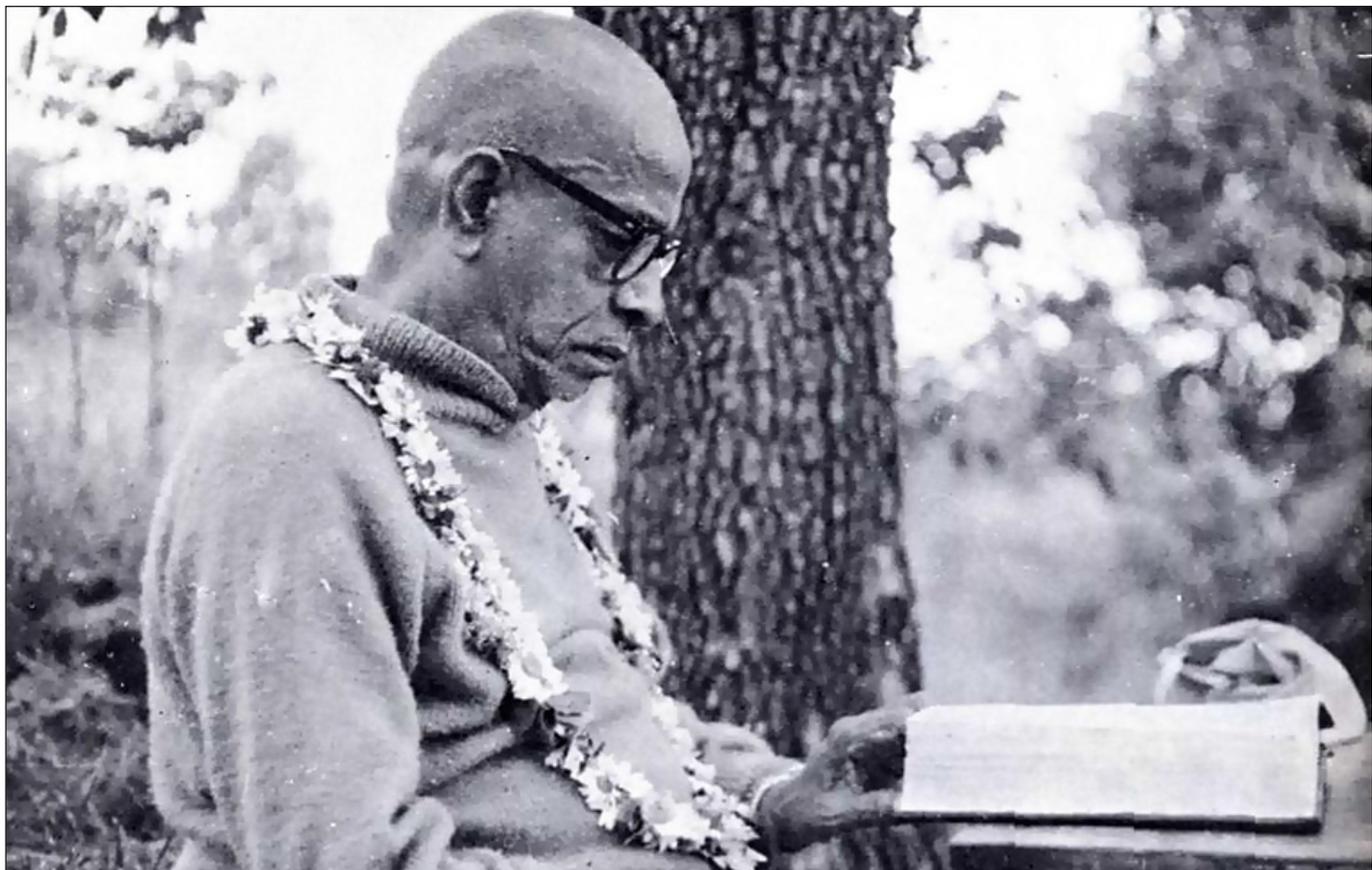
**Prahlada Maharaja said:** My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favour by taking away all his opulence. Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of self-realization. But the Supreme Personality of Godhead, Narayana, the Lord of the universe, can see everything by His will. Therefore, I offer my respectful obeisance unto Him.

**Sukadeva Goswami continued:** O King Pariksit, Lord Brahma then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlada Maharaja, who stood nearby with folded hands. But Bali Maharaja's chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vamanadeva [Upendra]. She folded her hands and spoke as follows.

**Srimati Vindhyavali said:** O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy life in that manner. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

**Lord Brahma said:** O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more. Bali Maharaja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body. By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Maharaja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?

**The Supreme Personality of Godhead said:** My dear Lord Brahma, because of material opulence a foolish person becomes dull-witted and mad. Thus, he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions. While rotating in the cycle of birth and death again and again in different species because of his own fruitive activities, the dependent living entity, by good fortune, may happen to become a human being. This human birth is very rarely obtained. If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his blessings, it is to be understood that he is especially favoured by the Supreme Personality of Godhead. Although aristocratic birth and other such blessings are impediments to advancement in devotional service because they are causes of false prestige and pride, such things never disturb a pure devotee of the Supreme Personality of Godhead. Bali Maharaja has become the most famous among the demons and nonbelievers, for in spite of being bereft of all material opulence, he is fixed in his devotional service. Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Maharaja, being fixed in his vow, did



not give up his truthfulness. It was certainly with pretension that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

**The Lord continued:** Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Savarni. Until Bali Maharaja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Visvakarma according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Maharaja, you may now go live there peacefully. O Bali Maharaja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you. On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons are concerned, if they transgress your rule, My disc will kill them. O great hero, I shall always be with you and give

you protection in all respects along with your associates and paraphernalia. Moreover, you will always be able to see Me there. Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and *Dānavas* will immediately be vanquished.

- *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) > Canto 8: Withdrawal of the Cosmic Creation > Chapter 22: Bali Maharaja Surrenders His Life, Verses: 1-36*

### THE POSSESSOR OF WEALTH

*His Divine Grace*

*A.C. Bhaktivedanta Swami Prabhupada*

Bali Maharaja could understand the pretense of Lord Vamanadeva, who had taken the side of the demigods and come before him as a beggar. Although the Lord's purpose was to cheat him, Bali Maharaja took pleasure in understanding how the Lord will cheat His devotee to glorify the devotee's position. It is said that God is good, and this is a fact. Whether He cheats or rewards, He is always good. Bali Maharaja therefore addressed Him as *Uttamaśloka*. "Your Lordship," he said, "You are



always praised with the best of selected verses. On behalf of the demigods, You disguised Yourself to cheat me, saying that You wanted only three paces of land, but later You expanded Your body to such an extent that with two footsteps You covered the entire universe. Because You were working on behalf of Your devotees, You do not regard this as cheating. Never mind. I cannot be considered a devotee. Nonetheless, because although You are the husband of the goddess of fortune You have come to me to beg, I must satisfy You to the best of my ability. So please do not think that I wanted to cheat You; I must fulfill my promise. I still have one possession—my body. When I place my body for Your satisfaction, please put Your third step on my head." Since the Lord had covered the entire universe with two steps, one might ask how Bali Maharaja's head could be sufficient for His third step? Bali Maharaja, however, thought that the possessor of wealth must be greater than the possession. Therefore although the Lord had taken all his possessions, the head of Bali Maharaja, the possessor, would provide adequate place for the Lord's third step.

- *Śrīmad-Bhāgavatam (Bhāgavata Purāna) > Canto 8: Withdrawal of the Cosmic Creation > Chapter 22: Bali Maharaja Surrenders His Life, Verse 2, Purport*

### THE SOURCE OF ALL ANARTHAS

*Srila Bhaktisiddhanta Saraswati Thakura*

Wealth is the source of all *anarthas*. It is best if wealth is used in Krishna's service. Otherwise, it will ruin our lives and bind us to material existence. Pious devotees should never be greedy for temporary wealth. We should hanker only after eternal wealth, spiritual life. May persons who desire auspiciousness be free of attachment to wealth, because as long as we are materially attached, we will not be able to develop attachment for spiritual life. Our lives will be useless. Please bless me so that for the rest of my life, I will not have to see the faces of materialists greedy for wealth.

- *Amṛta Vāṇī: Nectar of Instructions of Immortality of His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada; Compiled by Sripada Bahkti Mayukha Bhagavat Maharaja; Adapted and Published by Isvara dasa*

### MISUSING THE SIX PROPENSITIES OF THE HEART

*Srila Bhaktivinoda Thakura*

"By misusing the six propensities of the heart such as lust, anger, greed, illusion, pride and envy one commits sin. One who has taken complete shelter of the holy names does not commit any sin. He engages his lust for discussing the topics of Krishna and maintaining *Vaiṣṇava* family based on the service to Krishna. He never engages in sinful activities like enjoying others wife, accumulating more money than required, desiring name and fame, cheating and stealing. He engages his anger against those who are envious of Krishna and the *Vaiṣṇavas*. In this way, he remains aloof from the association of the materialists. He avoids subduing and torturing others. Then his anger transforms into tolerance like a tree. He engages his greed for relishing the mellows of ecstatic love for Krishna, and thereby he does not even bother to eat palatable foodstuffs, wear opulent clothes, enjoy beautiful women and accumulate unlimited wealth. He engages his illusion in the transcendental mellows and thus becomes bewildered by the beauty of Krishna's pastimes and *Vaiṣṇavas* characteristics. Wealth, followers and material happiness do not enamor him. Being bewildered by improper conclusion, he does not get involved in impersonalism, or atheism and false argument. By engaging his pride in the service of Krishna, he gives up pride for high birth, wealth, beauty, education, followers and bodily strength. He totally gives up self-esteem of being envious and violent to others. By regulating one's life in this way one can, not have any opportunity for committing any sin. Rather his propensities for sinful activities become totally uprooted. But sometimes there may be some sinful activity committed accidentally which is nullified without atonement."

- *Sajjana Toṣaṇī 8/9, An excerpt from the Bhaktivinoda Vāṇī Vaibhāva Published by Isvara dasa*

### BHAJANA KRIYA

*Srila Vishvanath Chakravarti Thakura*

*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-tarald* (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 beginning stage of *bhajana-kriya*—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 *ghanataral*. 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 opposing attitudes sometimes enthusiasm, other times lethargy.

*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 Vrindavana. 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 Vrindavana 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, renunciation is an asset because then renunciation 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”. 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? Maybe I should practice hearing about Krishna or chanting Krishna's name and fame. Should I emulate Ambarisa 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 becomes 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. 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. He resolves to chant sixty-four rounds daily, offer one hundred prostrated obeisances 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 honor them. The difference between *visayasangara* and *niyamaksama* is that in the former the devotee is helpless to give up material sense pleasures, and in the latter he is unable to increase and improve his devotional activities.

Now let us discuss *taranga-rangini* the last stage of *aniṣṭhitā* devotional service. In describing the nature of *bhakti* it is said that everyone is attracted towards the reservoir of *bhakti*, the devotee. The 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. *Taranga* 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 sees these waves to be harmless, only gleefully playing and cresting.

- Madhurya-Kadambini - Srila Visvanatha Cakravarti Thakura; Translated by Sarvabhavana dasa

#### THE SOLE PROPRIETORS OF ALL WEALTH

Srila Vrindavan Das Thakura

*prabhu bole,—“tomāra vistara āche dhana  
tāhā tumi lukāiyā karaha bhojana*

*tāhā mui vidita karimu kata dine  
tabe dekhi, tumi loka bhāṇḍibā kemane?”*

The Lord then said, “You have great wealth that you are secretly enjoying. I will soon disclose this to everyone. Then how will you cheat us?”

After hearing Sridhara's words, the Lord replied, “You are already very rich, so there is no need for you to accumulate external mundane wealth.



Therefore you do not consider external worldly scarcity as poverty. One who is engaged in the service of the fully omnipotent Lord cannot have any weakness or scarcity at all. After a few days I will reveal to the human society that is ignorant of the position and glories of the *Vaiṣṇavas* that the *Vaiṣṇavas* are the sole proprietors of all wealth. It will no longer remain secret that the *Vaiṣṇavas* are situated on the topmost platform and are the proprietors of everything, including all opulences. I will soon disclose this to all the foolish ignorant people of the world.” The materialists, who are attached to sense gratification and who are greedy for material advancement, cannot measure the expertise and supremacy of the *Vaiṣṇavas* through their own broken, limited yardstick. That is why they are completely cheated out of receiving the *Vaiṣṇavas*’ mercy and understanding the Absolute Truth. Since the value of their qualification is so meager, the *Vaiṣṇavas* conceal their real identities from them.

- Ādi-khaṇḍa 12.192, *Śrī Caitanya-bhāgavata* - *Srila Vrindavana dasa Thakura*, With English Translation of the *Gauḍīya-bhāṣya* Commentary and

Chapter Summaries of His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, Translated by Bhumipati Dasa.



!! Sri Sri Nitai Gaurchandra Jayati !!

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