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Srila Sukadeva Goswami

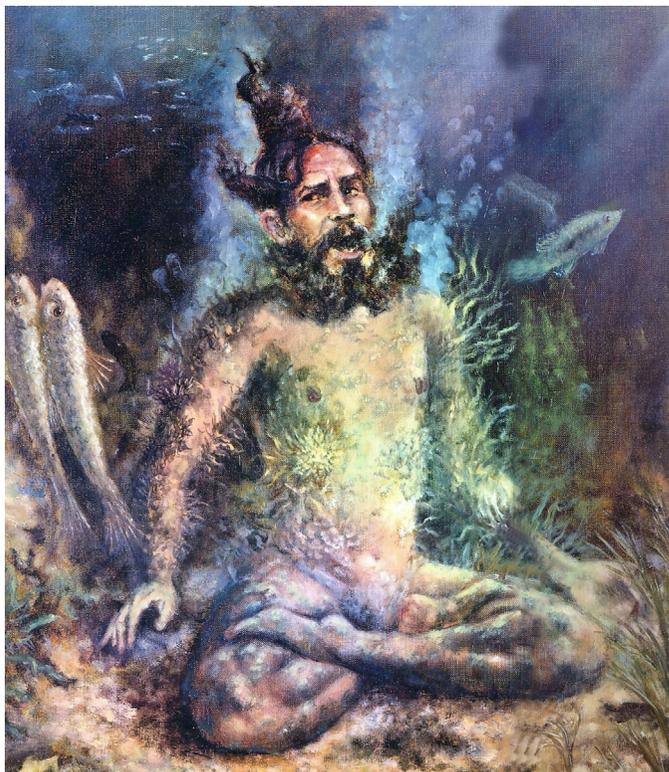
THE REGRET OF SAUBHARI MUNI
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THE DOWNFALL OF SAUBHARI MUNI
Sriḷa Sukadeva Goswami

Sukadeva Goswami said: O Maharaja Parikṣit, Ambarisa had three sons, named Virupa, Ketuman and Sambhu. From Virupa came a son named Prśadasva, and from Prśadasva came a son named Rathitara.

Rathitara had no sons, and therefore he requested the great sage Angira to beget sons for him. Because of this request, Angira begot sons in the womb of Rathitara's wife. All these sons were born with brahminical prowess. Having been born from the womb of Rathitara's wife, all these sons were known as the dynasty of Rathitara, but because they were born from the semen of Angira, they were also known as the dynasty of Angira. Among all the progeny of Rathitara, these sons were the most prominent because, owing to their birth, they were considered *brāhmaṇas*.

The son of Manu was Ikṣvaku. When Manu was sneezing, Ikṣvaku was born from Manu's nostrils. King Ikṣvaku had one hundred sons, of whom Vikuksi, Nimi and Dandaka were the most prominent. Of the one hundred sons, twenty-five became kings in the western side of Aryavarta, a place between the Himalaya and Vindhya mountains. Another twenty-five sons became kings in the east of Aryavarta, and the three principal

sons became kings in the middle. The other sons became kings in various other places. During the months of January, February and March, oblations offered to the forefathers are called *aṣṭakā-śrāddha*. The *śrāddha* ceremony is held during the dark fortnight of the month. When Maharaja Ikṣvaku was performing his oblations in this ceremony, he ordered his son Vikuksi to go immediately to the forest to bring some pure flesh. Thereafter, Ikṣvaku's son Vikuksi went to the forest and killed many animals suitable for being offered as oblations. But when fatigued and hungry he became forgetful and ate a rabbit he had killed. Vikuksi offered the remnants of the flesh to King Ikṣvaku, who gave it to Vasistha for purification. But Vasistha could immediately understand that part of the flesh had already been taken by Vikuksi, and therefore he said that it was unfit to be used in the *śrāddha* ceremony. When King Ikṣvaku, thus informed by Vasistha, understood what his son Vikuksi had done, he was extremely angry. Thus he ordered Vikuksi to leave the country because Vikuksi had violated the regulative principles. Having been instructed by the great and learned *brāhmaṇa* Vasistha, who discoursed about the Absolute Truth, Maharaja Ikṣvaku became renounced. By following the principles for a *yogī*, he certainly achieved the supreme perfection after giving up his material body. After his father's disappearance, Vikuksi returned to the country and thus became the king, ruling the planet earth and performing various sacrifices to satisfy the Supreme Personality of Godhead. Vikuksi later became celebrated as Sasada. The son of Sasada was Puranjaya, who is also known as Indravaha and sometimes as Kakutṣṭha. Please hear from me how he received different names for different activities.

Formerly, there was a devastating war between the demigods and the demons. The demigods, having been defeated, accepted Puranjaya as their assistant and then conquered the demons. Therefore this hero is known as Puranjaya, "he who conquered the residence of the demons." Puranjaya agreed to kill all the demons, on the condition that Indra would be his carrier. Because of pride, Indra could not accept this proposal, but later, by the order of the Supreme Lord, Viṣṇu, Indra did accept it and became a great bull carrier for

Puranjaya. Well protected by armor and desiring to fight, Puranjaya took up a transcendental bow and very sharp arrows, and, while being highly praised by the demigods, he got up on the back of the bull [Indra] and sat on its hump. Thus he is known as Kakutstha. Being empowered by Lord Visnu, who is the Supersoul and the Supreme Person, Puranjaya sat on the great bull and is therefore known as Indravaha. Surrounded by the demigods, he attacked the residence of the demons in the west. There was a fierce battle between the demons and Puranjaya. Indeed, it was so fierce that when one hears about it one's hairs stand on end. All the demons bold enough to come before Puranjaya were immediately sent to the residence of Yamaraja by his arrows. To save themselves from the blazing arrows of Indravaha, which resembled the flames of devastation at the end of the millennium, the demons who remained when the rest of their army was killed fled very quickly to their respective homes. After conquering the enemy, the saintly king Puranjaya gave everything, including the enemy's riches and wives, to Indra, who carries a thunderbolt. For this he is celebrated as Puranjaya. Thus Puranjaya is known by different names because of his different activities.

The son of Puranjaya was known as Anena, Anena's son was Prthu, and Prthu's son was Visvagandhi. Visvagandhi's son was Candra, and Candra's son was Yuvanasva. The son of Yuvanasva was Sravasta, who constructed a township known as Sravasti Puri. The son of Sravasta was Brhad-asva, and his son was Kuvalayasva. In this way the dynasty increased. To satisfy the sage Utanka, the greatly powerful Kuvalayasva killed a demon named Dhundhu. He did this with the assistance of his twenty-one thousand sons. O Maharaja Pariksit, for this reason Kuvalayasva is celebrated as Dhundhumara ["the killer of Dhundhu"]. All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu's mouth. The remaining sons were Drdhasva, Kapilasva and Bhadrasva. From Drdhasva came a son named Haryasva, whose son is celebrated as Nikumbha.

The son of Nikumbha was Bahulasva, the son of Bahulasva was Krsasva, the son of Krsasva was Senajit, and the son of Senajit was Yuvanasva. Yuvanasva had no sons, and thus he retired from family life and went to the forest. Although Yuvanasva went into the forest with his one hundred

wives, all of them were very morose. The sages in the forest, however, being very kind to the King, began very carefully and attentively performing an *Indra-yajña* so that the King might have a son. Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the *brāhmaṇas* lying down, he personally drank the sanctified water meant to be drunk by his wife. When the *brāhmaṇas* got up from bed and saw the waterpot empty, they inquired who had done this work of drinking the water meant for begetting a child. When the *brāhmaṇas* came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed "Alas! The power of providence is real power. No one can counteract the power of the Supreme." In this way they offered their respectful obeisances unto the Lord. Thereafter, in due course of time, a son with all the good symptoms of a powerful king came forth from the lower right side of King Yuvanasva's abdomen. The baby cried so much for breast milk that all the *brāhmaṇas* were very unhappy. "Who will take care of this baby?" they said. Then Indra, who was worshiped in that *yajña*, came and solaced the baby. "Do not cry," Indra said. Then Indra put his index finger in the baby's mouth and said, "You may drink me." Because Yuvanasva, the father of the baby, was blessed by the *brāhmaṇas*, he did not fall a victim to death. After this incident, he performed severe austerities and achieved perfection in that very spot. Mandhata, the son of Yuvanasva, was the cause of fear for Ravana and other thieves and rogues who caused anxiety. O King Pariksit, because they feared him, the son of Yuvanasva was known as Trasaddasyu. This name was given by King Indra. By the mercy of the Supreme Personality of Godhead, the son of Yuvanasva was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler. The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of self-realization, Mandhata worshiped that transcendently situated Supreme Soul, the Supreme Personality of Godhead, Lord Visnu,

who comprises all the demigods. He also gave immense charity to the *brāhmaṇas*, and thus he performed *yajña* to worship the Lord. All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Mandhata, the son of Yuvanasva.

Mandhata begot three sons in the womb of Bindumati, the daughter of Sasabindu. These sons were Purukutsa, Ambarisa, and Mucukunda, a great mystic *yogī*. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband. Saubhari Rsi was engaged in austerity, deep in the water of the river Yamuna, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Mandhata and begged for one of the King's daughters. In response to this request, the King said, "O *brāhmaṇa*, any of my daughters may accept any husband according to her personal selection." Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a *yogī*. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings.

Thereafter, when Saubhari Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent. All fifty princesses then accepted him as their husband, although he was only one man. Thereafter, the princesses, being attracted by Saubhari Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, "This man is just suitable for me, and not for you." In this way there ensued a great disagreement. Because Saubhari Muni was expert in chanting *mantras* perfectly, his severe austerities resulted in an opulent home, with garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply pro-

vided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives. Mandhata, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world. In this way, Saubhari Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat.

Thereafter, one day while Saubhari Muni, who was expert in chanting *mantras*, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish. Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it. A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged. In the beginning I was alone and engaged in performing the austerities of mystic *yoga*, but later, because of the association of fish engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next. In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the *vānaprastha* order and went to the



forest. His devoted wives followed him, for they had no shelter other than their husband. When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately engaged himself in the service of the Supreme Personality of Godhead. O Maharaja Parikṣit, by observing their husband progressing in spiritual existence, Saubhari Muni's wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.

- Śrīmad-Bhāgavatam Canto 09: "Liberation" > Chapter 06: The downfall of Saubhari > Verses: 1-55, Translations by His Divine Grace A.C. Bhaktivedānta Swami Prabhupada.

THE REGRET OF SAUBHARI MUNI

His Divine Grace

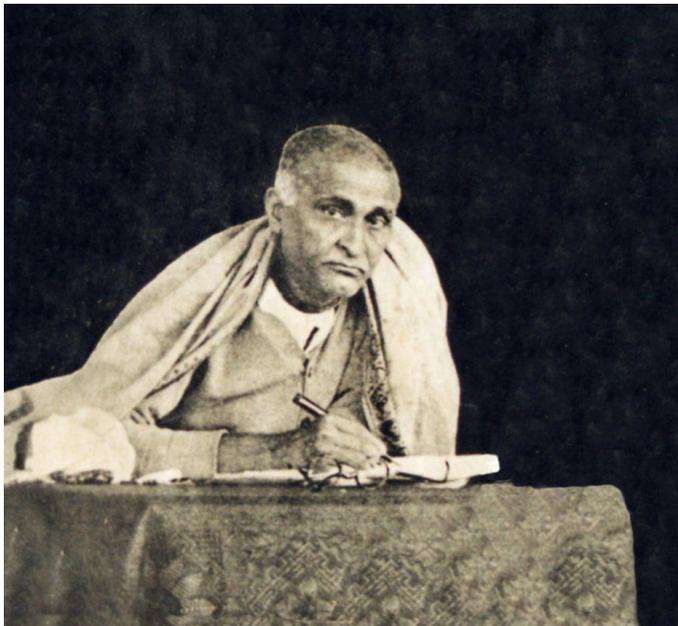
A.C. Bhaktivedānta Swami Prabhupada

Saubhari Muni, giving conclusions derived from his practical experience, instructs us that persons interested in crossing to the other side of the material ocean must give up the association of persons interested in sex life and accumulating money. This is also advised by Sri Caitanya Mahāprabhu:

*niṣkiñcanasya bhagavad-bhajanonmukasya
pāram param jigamiṣor bhava-sāgarasya
sandarśanam viṣayinām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣanato 'py asādhu*
[Cc. Madhya 11.8]

"Alas, for a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

One who desires complete freedom from material bondage can engage himself in the transcendental loving service of the Lord. He must not associate with *viṣayī*—materialistic persons or those interested in sex life. Every materialist is interested in sex. Thus in plain language it is advised that an exalted saintly person avoid the association of those who are materially inclined. Śrīla Narottama dasa Thākura also recommends that one engage in the service of the *ācāryas*, and if one wants to live in association, he must live in the association of devotees (*tāndera caraṇa sevi bhakta-sane vāsa*). The Krishna consciousness movement is creating many centers just to create devotees so that by associating with the members of such a center people will automatically become uninterested in material affairs. Although this is an ambitious proposal, this association is proving effective by the mercy of Sri Caitanya Mahāprabhu. By gradually associating with the members of the Krishna consciousness movement, simply by taking *prasāda* and taking part in chanting of the *Hare Kṛṣṇa mantra*, ordinary persons are being considerably elevated. Saubhari Muni regrets that he had bad association even in the deepest part of the water. Because of the bad association of the sexually engaged fish, he fell



down. A secluded place is also not secure unless there is good association.

- Śrīmad-Bhāgavatam Canto 09: "Liberation" > Chapter 06: The downfall of Saubhari > Verse: 52, Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

THE DESIRE FOR MATERIAL ENJOYMENT

Srila Bhaktisiddhanta Sarasvati Thakura

Only when we realize, by the mercy of *guru* and *sādhu*, that we are servants of the Supreme Lord will we attain auspiciousness. As soon as we receive transcendental knowledge our propensity to enjoy matter will be destroyed. Until we understand the principle that we are servants of the Lord and devotees of Visnu we will continue to see the material world as meant for our enjoyment. We will not be able to see this world in the mood of *īśāvāsyam*.

We try to lord it over material nature. The only hope we have of spiritual survival is to seek the association of a pure devotee. Those who desire their ultimate benefit should not approach preachers who are puffed up with lust, anger, greed, ego, or envy. If they do, they will never attain transcendental knowledge. Unless we associate with great personalities who are free from material desire, our own desire for material enjoyment will not be destroyed. We will not realize ourselves as the Lord's servants. The *Caitanya-caritāmṛta* states:

*mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya*

nityaṁ bhāgavata-sevayā

Unless one is favored by a pure devotee, one cannot attain the platform of devotional service. To say nothing of *kṛṣṇa-bhakti*, one cannot even be relieved from the bondage of material existence. (*Madhya* 24.97)

*sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya
kāmādi 'duḥsaṅga' chāḍi' suddha-bhakti pāya*

One is elevated to the platform of devotional life by the mercy of a *Vaiṣṇava*, the bona fide spiritual master, and by the special mercy of Krishna. On that platform, one gives up all material desires and the association of unwanted people. Thus, one is elevated to the platform of pure devotional service. (*Madhya* 22.51)

- *Amṛta Vāṇī: Nectar of Instructions of Immortality of His Divine Grace Bahktisiddhanta Sarasvati Thakura Prabhupada; Compiled by Sripada Bahkti Mayukha Bhagavat Maharaja; Adapted and Published by Isvara dasa; Translated from Bengali by Bhumipati Dasa, Touchstone Media.*

WHAT IS MATERIAL BONDAGE FOR THE LIVING ENTITY?

Srila Bhaktivinoda Thakura

The spirit soul is pure. He does not have any bondage. Material bondage means that a living entity is bewildered by *māyā* and proudly considers his subtle body, which he received from *māyā*, as himself. Therefore, material bondage of the living entity is not factual. Forgetting one's constitutional position is like the illusion of seeing wealth where there is none or seeing a person without a head.

(*Śrī Bhāgavatārka-marīci-mālā* 7/22)

How did the spirit soul develop material propensities?

According to his own nature, every spirit soul has a pure identity as the eternal servant of the Supreme Lord. This identity is based on the pure ego of the spirit soul. Under the shelter of the pure ego, the spirit soul also possesses the power of discrimination and feelings of happiness. He knows other objects and other living entities as well as the Supreme Lord, who is the object of his worship. He also has full knowledge and a mind suitable for meditation. When a spirit soul becomes materially conditioned, his spiritual qualities transform into a

gross and a subtle body, and manifests mundane propensities because of association with matter.

(Caitanya-śikṣāmṛta Part 2, 7/1)

What is the difference between the liberated state and the conditioned state?

A living entity who is a pure devotee of Krishna is not conditioned by *māyā*. By the mercy of Krishna such a soul is liberated from the material world. He is a liberated soul and is in the liberated state. Then again, a living entity who avoids Krishna falls into the clutches of *māyā*. He is a conditioned soul and is in the conditioned state.

(Jaiva Dharma Chapter 7)

- Bhaktivinoda Vānī Vaibhava > Published by Īśvara dāsa.

THE USELESSNESS OF MATERIAL EXISTENCE

Srila Vrindavan Das Thakura

*ye śunaye prabhura vivāha-punya-kathā
tāhāra saṁsāra-bandha nā haya sarvathā*

Whoever hears these auspicious topics of the Lord's marriage is never entangled in worldly life.

In this material world people become joyful by hearing about the marriage of a boy and a girl. Encouraged by such topics, the conditioned souls become eager to face the miseries of material bondage. But the topics related with the marriage of Srīman Mahāprabhu, who is the controller of *māyā*, are not like this. This pastime of the Lord is meant to demonstrate the uselessness of material existence. A living entity who is attached to material enjoyment considers the marriage of a mundane boy and girl to be the ideal example of sense gratification, and if he considers the spiritual pastimes of the Supreme Lord's marriage as similar to the conditioned soul's sense gratificatory activities, which are apparently sweet but ultimately poison, he will certainly be entangled in the bondage of material existence. But the Supreme Lord is the only object of all enjoyment, and the servants, maidservants, and wonderful ingredients of service, which are all under His control, cannot produce such inauspiciousness. Wherever the happiness of the Lord is present, the sense gratification of the living entities cannot remain. In this regard one should discuss auspicious nectarean statements such as the following verses from *Śrīmad Bhāgavatam* (11.2.42): *bhaktiḥ pareśānubhavo viraktir anyatra*

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caiṣa trika eka-kālah—“Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously,” and from the *Bhakti-rasāmṛta-sindhu* (1.2.187):

*ihā yasya harer dāsye karmanā manasā girā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*

“A person acting in the service of Krishna with his body, mind, intelligence, and words is a liberated person even within the material world, although he may engage in many apparently material activities.” The Supreme Lord Viṣṇu is the transcendental controller of *māyā*, so to consider Him material or like an ordinary living entity is a great offense. When a transcendental service attitude towards the Supreme Lord Viṣṇu is awakened, then liberated devotees inclined towards serving the Lord are no longer entangled in material bondage. In other words, if a living entity is eager to please the Supreme Lord, he becomes freed from the bondage of material existence, which is separate from the Lord, and never personally endeavors for sense gratification or material enjoyment.

- Śrī Caitanya-bhāgavata - Srila Vrindavana dasa Thakura Ādi-khaṇḍa 10.119, including the purport of Sri Srimad Bhaktisiddhanta Saraswati Thakura. Published by Pundarika Vidhyanidhi dasa

!! Sri Sri Nitai Gaurchandra Jayati !!

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