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His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

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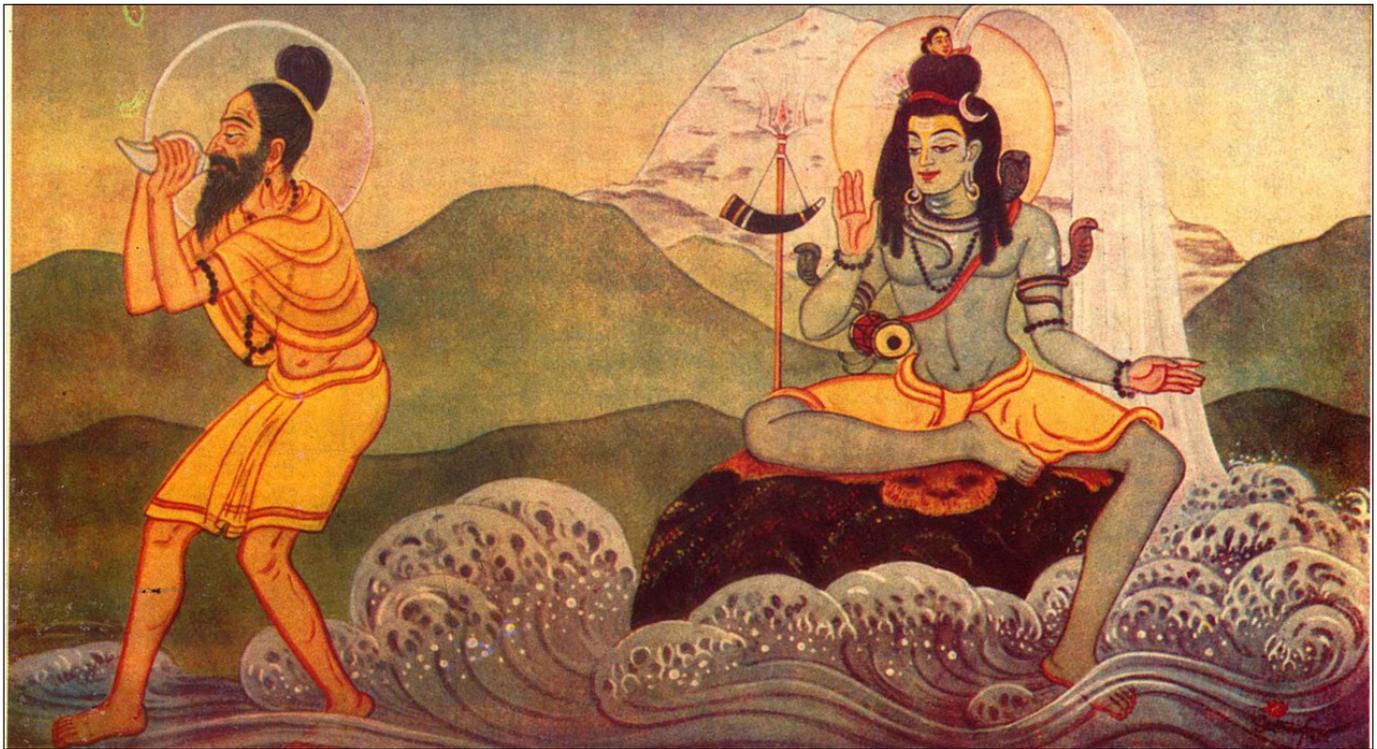
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THE DYNASTY OF AMSUMAN
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Sukadeva Goswami continued: King Amsuman, like his grandfather, performed austerities for a very long time. Nonetheless, he could not bring the Ganges to this material world, and thereafter, in due course of time, he died. Like Amsuman himself, Dilipa, his son, was unable to bring the Ganges to this material world, and he also became a victim of death in due course of time. Then Dilipa's son, Bhagiratha, performed very severe austerities to bring the Ganges to this material world. Thereafter, mother Ganges appeared before King Bhagiratha and said, "I am very much satisfied with your austerities and am now prepared to give you benedictions as you desire." Being thus addressed by Gangadevi, mother Ganges, the King bowed his head before her and explained his desire.

Mother Ganges replied: When I fall from the sky to the surface of the planet earth, the water will certainly be very forceful. Who will sustain that force? If I am not sustained, I shall pierce the surface of the earth and go down to Rasatala, the Patala area of the universe. O King, I do not wish to go down to the planet earth, for there the people in general will bathe in my water to cleanse themselves of the reactions of their sinful deeds.

When all these sinful reactions accumulate in me, how shall I become free from them? You must consider this very carefully.

Bhagiratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the *Vedas*, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions. Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Siva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head. After saying this, Bhagiratha satisfied Lord Siva by performing austerities. O King Pariksit, Lord Siva was very quickly satisfied with Bhagiratha. When King Bhagiratha approached Lord Siva and requested him to sustain the forceful waves of the Ganges, Lord Siva accepted the proposal by saying, "Let it be so." Then, with great attention, he sustained the Ganges on his head,

for the water of the Ganges is purifying, having emanated from the toes of Lord Visnu. The great and saintly king Bhagiratha brought the Ganges, which can deliver all the fallen souls, to that place on earth where the bodies of his forefathers lay burnt to ashes. Bhagiratha mounted a swift chariot and drove before mother Ganges, who followed him, purifying many countries, until they reached the ashes of Bhagiratha's forefathers, the sons of Sagara, who were thus sprinkled with water from the Ganges. Because the sons of Sagara Maharaja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her? Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Maharaja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee. Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful. Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendently situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.

Bhagiratha had a son named Sruta, whose son was Nabha. This son was different from the Nabha previously described. Nabha had a son named Sindhuvipa, from Sindhuvipa came Ayutayu, and from Ayutayu came Rtuparna, who became a friend of Nalaraja. Rtuparna taught Nalaraja the art of gambling, and Nalaraja gave Rtuparna lessons in controlling and maintaining horses. The son of Rtuparna was Sarvakama. Sarvakama had a son named Sudasa, whose son, known as Sudasa, was the husband of Damayanti. Sudasa is sometimes known as Mitrasaha or Kalmasapada. Because of his own misdeed, Mitrasaha was sonless and

was cursed by Vasistha to become a man-eater [*Rākṣasa*].

King Parikṣit said: O Sukadeva Gosvami, why did Vasistha, the spiritual master of Sudasa, curse that great soul? I wish to know of this. If it is not a confidential matter, please describe it to me.

Sukadeva Gosvami said: Once Sudasa went to live in the forest, where he killed a man-eater [*Rākṣasa*] but forgave and released the man-eater's brother. That brother, however, decided to take revenge. Thinking to harm the King, he became the cook at the King's house. One day, the King's spiritual master, Vasistha Muni, was invited for dinner, and the *Rākṣasa* cook served him human flesh. While examining the food given to him, Vasistha Muni, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Sudasa to become a man-eater. When Vasistha understood that the human flesh had been served by the *Rākṣasa*, not by the King, he undertook twelve years of austerity to cleanse himself for having cursed the faultless King. Meanwhile, King Sudasa took water and chanted the *śapa-mantra*, preparing to curse Vasistha, but his wife, Madayanti, forbade him to do so. Then the King saw that the ten directions, the sky and the surface of the globe were full of living entities everywhere. Sudasa thus acquired the propensity of a man-eater and received on his leg a black spot, for which he was known as Kalmasapada. Once King Kalmasapada saw a *brāhmaṇa* couple engaged in sexual intercourse in the forest. Being influenced by the propensity of a *Rākṣasa* and being very hungry, King Sudasa seized the *brāhmaṇa*. Then the poor woman, the *brāhmaṇa*'s wife, said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Maharaja Iksvaku. Indeed, you are a great fighter, the husband of Madayanti. You should not act irreligiously in this way. I desire to have a son. Please, therefore, return my husband, who has not yet impregnated me. O King, O hero, this human body is meant for universal benefits. If you kill this body untimely, you will kill all the benefits of human life. Here is a learned, highly qualified *brāhmaṇa*, engaged in performing austerity and eagerly desiring to worship the Supreme Lord, the Supersoul who lives within the core of the heart in all living entities. My

lord, you are completely aware of the religious principles. As a son never deserves to be killed by his father, here is a *brāhmaṇa* who should be protected by the king, and never killed. How does he deserve to be killed by a *rājarsi* like you? You are well known and worshiped in learned circles. How dare you kill this *brāhmaṇa*, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow. Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body. Being condemned by the curse of Vasistha, King Sudasa devoured the *brāhmaṇa*, exactly as a tiger eats its prey. Even though the *brāhmaṇa*'s wife spoke so pitifully, Sudasa was unmoved by her lamentation. When the chaste wife of the *brāhmaṇa* saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she was overwhelmed with grief and lamentation. Thus she angrily cursed the King. O foolish, sinful person, because you have eaten my husband when I was sexually inclined and desiring to have the seed of a child, I shall also see you die when you attempt to discharge semen in your wife. In other words, whenever you attempt to sexually unite with your wife, you shall die. Thus the wife of the *brāhmaṇa* cursed King Sudasa, known as Mitrasaha. Then, being inclined to go with her husband, she set fire to her husband's bones, fell into the fire herself, and went with him to the same destination.

After twelve years, when King Sudasa was released from the curse by Vasistha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the *brāhmaṇī*, and thus he was checked from sexual intercourse. After being thus instructed, the King gave up the future happiness of sexual intercourse and by destiny remained sonless. Later, with the King's permission, the great saint Vasistha begot a child in the womb of Madayanti. Madayanti bore the child within the womb for seven years and did not give birth. Therefore Vasistha struck her abdomen with a stone, and then the child was born. Consequently, the child was known as Asmaka ["the child born of a stone"]. From Asmaka, Balika took birth. Because Balika was

surrounded by women and was therefore saved from the anger of Parasurama, he was known as Narikavaca["one who is protected by women"]. When Parasurama vanquished all the *kṣatriyas*, Balika became the progenitor of more *kṣatriyas*. Therefore he was known as Mulaka, the root of the *kṣatriya* dynasty. From Balika came a son named Dasaratha, from Dasaratha came a son named Aidavidi, and from Aidavidi came King Visvasaha. The son of King Visvasaha was the famous Maharaja Khatvanga. King Khatvanga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord. Maharaja Khatvanga thought: Not even my life is dearer to me than the brahminical culture and the *brāhmaṇas*, who are worshiped by my family. What then is to be said of my kingdom, land, wife, children and opulence? Nothing is dearer to me than the *brāhmaṇas*. I was never attracted, even in my childhood, by insignificant things or irreligious principles. I did not find anything more substantial than the Supreme Personality of Godhead. The demigods, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not want their benedictions, however, because I am interested in the Supreme Personality of Godhead, who created everything in this material world. I am more interested in the Supreme Personality of Godhead than in all material benedictions. Even though the demigods have the advantages of being situated in the higher planetary system, their minds, senses and intelligence are agitated by material conditions. Therefore, even such elevated persons fail to realize the Supreme Personality of Godhead, who is eternally situated in the core of the heart. What then is to be said of others, such as human beings, who have fewer advantages? Therefore I should now give up my attachment for things created by the external energy of the Supreme Personality of Godhead. I should engage in thought of the Lord and should thus surrender unto Him. This material creation,

having been created by the external energy of the Lord, is like an imaginary town visualized on a hill or in a forest. Every conditioned soul has a natural attraction and attachment for material things, but one must simply give up this attachment and surrender unto the Supreme Personality of Godhead. Thus Maharaja Khatvanga, by his advanced intelligence in rendering service to the Lord, gave up false identification with the body full of ignorance. In his original position of eternal servitorship, he engaged himself in rendering service to the Lord. The Supreme Personality of Godhead, Vasudeva, Krishna, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees.

- Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 9: Liberation » Chapter Nine » Verses: 1-49 » Translations by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

A TYPICAL EXAMPLE OF A KRISHNA CONSCIOUS PERSON

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Maharaja Khatvanga provides a typical example of a Krishna conscious person. A Krishna conscious person does not see anything to be important but the Supreme Personality of Godhead, nor does he accept anything within this material world as being unconnected to the Supreme Lord. As stated in *Caitanya-caritāmṛta* (Madhya 8.274):

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

"The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord." Although a devotee is within the material world, he has no connection with it. *Nirbandhaḥ kṛṣṇa-sambandhe*. He accepts this material world in relationship with the Supreme Personality of Godhead. A devotee may be engaged in earning money, but he uses that money for propagating the Krishna consciousness movement

by constructing large temples and establishing worship of the Supreme Personality of Godhead. Khatvanga Maharaja, therefore, was not a materialist. A materialist is always attached to wife, children, home, property and many other things for sense gratification, but, as stated above, Khatvanga Maharaja was not attached to such things, nor could he think of anything existing without the purpose of the Supreme Lord. *Īśāvāsyam idam sarvam*: [*Īso mantra* 1] everything is related to the Supreme Personality of Godhead. Of course, this consciousness is not for the ordinary person, but if one takes to the path of devotional service, as prescribed in *The Nectar of Devotion*, he can be trained in this consciousness and attain perfect understanding. For a Krishna conscious person, nothing is palatable without a relationship with Krishna.

- Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 9: Liberation » Chapter Nine » Verse: 45 » Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

A DEVOTEE'S VISION

Srila Bhaktisiddhanta Saraswati Thakura

Do we really need to be introspective?

We have to give up external vision, the vision of material enjoyment and material forms, and become introspective. Until we become introspective, we will continue to depend on external vision. External vision is illusory.

If we are eager to know the contents of a letter, we show no patience when looking at the envelope. If we see objects in this material world as ingredients only for the Lord's service, we will no longer have external vision. The Supreme Lord is situated everywhere in this world. He is situated in the hearts of all living entities.

"The Lord is always situated in the temple of my heart just to give me the opportunity to serve Him." When this conviction becomes prominent in our minds, then according to the logic, "A learned person sees everyone equally. Therefore I can perceive my worshipable Lord everywhere," we will find our external, inferior, worldly vision cleared. At that time, I will consider the entire world full of happiness.



Can we save ourselves?

“I will protect myself”: this is what a nondevotee demon thinks. This concept will certainly get us into trouble. Instead, devotees know that Krishna is their protector. Why should we be afraid? We should maintain this understanding taught by the great devotee, Prahlada. As soon as we become indifferent to *hari-kathā* and become less dependent on the Lord, we will become captured by various sinful motives and false ego. Then we will be in danger.

How should we treat the material world?

We should see this material world and everything in it as full of ingredients for the Lord’s service. Everything in this world is meant for Krishna’s service. The day when we can look at the world like this and become liberated from the material conception, we will be able to see the material world as the spiritual world, Goloka. We should treat all women as Krishna’s beloveds. They are to be enjoyed by Him. Do not look at them with an enjoying spirit. They are meant to be enjoyed by Krishna, never by the living entities. Treat your father and mother as Krishna’s father and mother. Instead of considering your children your servants, treat them as friends of child Krishna. Then you will not see the material world everywhere but Goloka.

What is a pure devotee’s mentality?

A pure devotee sees that nothing is meant for his own enjoyment. All animate and inanimate objects

are meant for the Lord’s service. Therefore all our activities should be directed toward His unalloyed service. *Sāstra* states: *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam, hṛṣīkeṣa hṛṣīkeṇa sevanaṁ Bhaktir ucyate*: “*Bhakti*, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, and the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and one’s senses are purified simply by being employed in the service of the Lord.” (*Caitanya-caritāmṛta Madhya* 19.170)

All our services must target Him only. All our senses should be engaged in the service of the master of the senses. All are servitors of Krishna. Therefore we shall not deprive them of their service. Let all of them offer their services to Krishna. Let us pray, “May the Supreme Lord accept our service.” If we use the bricks for our own house, then there will be problems, but if we use the bricks to build a temple for the Lord, we will be happy and blessed. The proper use of inanimate objects is to engage them in the Lord’s service, and if they are engaged in satisfying the living entities’ senses, then we are misusing or exploiting them.

We should direct our senses to serve Krishna. All objects are really the Lord’s property. They are not meant for the pleasure of conditioned souls. It is wrong and misguided to think that everything we see has been created for us. Nothing is meant

for our sensuous enjoyment. Everything should be properly adjusted for service to God.

If all this world's inanimate objects are engaged in Hari's service, then their purpose is served. For example, these bamboos here—if they are used to arrange a stage for propagating *hari-kathā*, then they have been properly utilized. We use these things for the service of Hari and His devotees. All the *Vaiṣṇava*'s activities are aimed at pleasing the Supreme Lord, the spiritual master, and the other *Vaiṣṇavas*. A true devotee does not do anything for his sensuous enjoyment. A pure devotee does not do anything for himself or his relatives. Whatever he does, he does for the Absolute. He is always true to the Supreme Lord's service.

What should be the mentality of a householder devotee?

A householder devotee must remember that his house belongs to Krishna and he himself is a pet dog that Krishna maintains. Sri Bhaktivinoda Thakura writes, "O Lord! I do not know what is good and what is bad. I simply engage in Your service. I guard objects that belong to You." One should serve Krishna with all that he possesses, knowing well that Krishna is the master of his household.

Materialists who are attached to the house do not consider Lord Hari and the spiritual master worshipable. They see the spiritual master and the Lord's Deity form as ordinary objects. Only those who can offer everything to Krishna by giving up material attachment are able to chant Krishna's holy name. Chanting the holy name of Krishna is not possible unless one gives up attachment for family life and offers everything in Krishna's service.

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

THE VALUE OF ENJOYMENT

Srila Bhaktivinoda Thakura

Is attachment to the material world auspicious?

I have wasted my time uselessly in trying to become happy in the material world. I have not gained anything; rather I have created havoc. What

kind of material existence is this? It is just like a magic show. I am wasting my days uselessly by becoming attached to it.

(*Kalyāṇa-kalpataru* Song 4)

What is the value of enjoyment in the material world?

There is no happiness in material enjoyment. We simply gratify our senses. Even if there is any happiness, it is only the absence of distress. Happiness that is full of fear is not actual happiness. Learned scholars call it distress.

(*Kalyāṇa-kalpataru* Song 3)

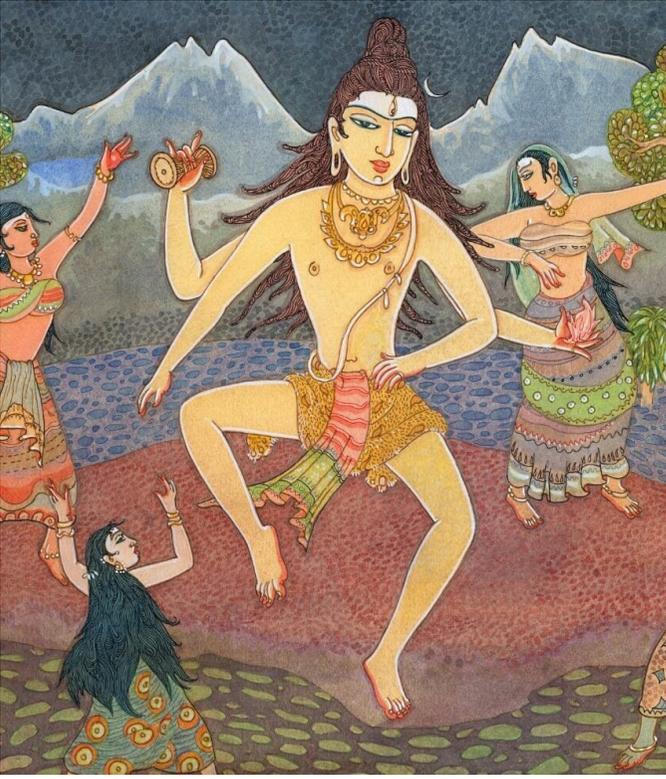
How is the total material ingredients (ego, five gross elements, their attributes, and the senses of the living entities) created? What are the living entities?

In the transcendental atmosphere (*paravyoma*), where spiritual majesty preponderates, there is present Sri Narayana who is not different from Krishna. Maha-Sankarsana, subjective plenary facsimile of the extended personality of Sri Narayana, is also the divine plenary portion of the propagatory embodiment of Sri Krishna.

By the power of His spiritual energy a plenary subjective portion of Him, eternally reposing in the neutral stream of Viraja forming the boundary between the spiritual and mundane realms, casts His glance, at creation, unto the limited shadow potency, *Māyā*, who is located far away from Himself.

Thereupon Sambhu, lord of *pradhāna* embodying the substantive principle of all material entities, who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance, consummates his intercourse with *Māyā*, the efficient mundane causal principle. But he can do nothing independently of the energy of Maha-Visnu representing the direct spiritual power of Krishna.

Therefore, the principle of *mahāt*, or the perverted cognitive faculty, is produced only when the subjective plenary portion of Krishna, viz., the prime divine avatāra Maha-Visnu who is the subjective portion of Sankarsana, Himself the subjective portion of Krishna, is propitious towards the active mutual endeavors of *Māyā*, Siva's consort (*śakti*), and *pradhāna* or the principle of substantive mundane causality.



Agreeably to the initiative of Maha-Visnu, the consort of Siva creates successively the mundane ego (*ahaṅkāra*), the five mundane elements (*bhūtas*) viz., space etc., their attributes (*tanmātras*) and the limited senses of the conditioned soul (*jīva*). The constituent particles, in the form of effulgence of Maha-Visnu, are manifest as the individual souls (*jīvas*).

- (Brahmā-saṁhitā 5.10 purport)

THE GOAL OF LIFE Sri la Vrindavan Das Thakur

*bhāgavata-tattva prabhu kahe krodhāveśe
suniyā vaiṣṇava-gaṇa mahānande bhāse*

In anger, the Lord narrated the glories of *Śrīmad Bhāgavatam*, and the *Vaiṣṇavas* floated in an ocean of bliss as they listened.

Devananda Pandita was desirous of liberation. According to his conceptions based on conditioned life he highly regarded activities like austerities and detachment. He had no conception at all regarding spiritual life. Since he was absorbed in the idea that the goal of life is to become liberated from this world, he was unable to grasp the purport of *Śrīmad Bhāgavatam*. No one covered by *karma* or *jñāna*

nityaṁ bhāgavata-sevayā

attains self-realization, therefore they are unable to realize the eternal nature of worshipping the Supreme Lord. When people who are forgetful of the self and bereft of the Supreme Lord's service display indifference towards the service of the Lord, and when they consider this the goal of life, then the most merciful Sri Gaurasundara manifests detachment for such behavior of the nondevotees. To reveal for their benefit that such behavior is extremely abominable and unnecessary, the Lord disclosed that both enjoying or renouncing the fruits of *karma* are extremely improper. On seeing this angry mood of the Lord, the *Vaiṣṇavas* became jubilant.

- Chaitanya Bhagavata » Madhya-khaṇḍa 21.020 » Edited and Published by Pundarika Vidyanidhi dasa.



!! Sri Sri Nitai Gaurchandra Jayati !!

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