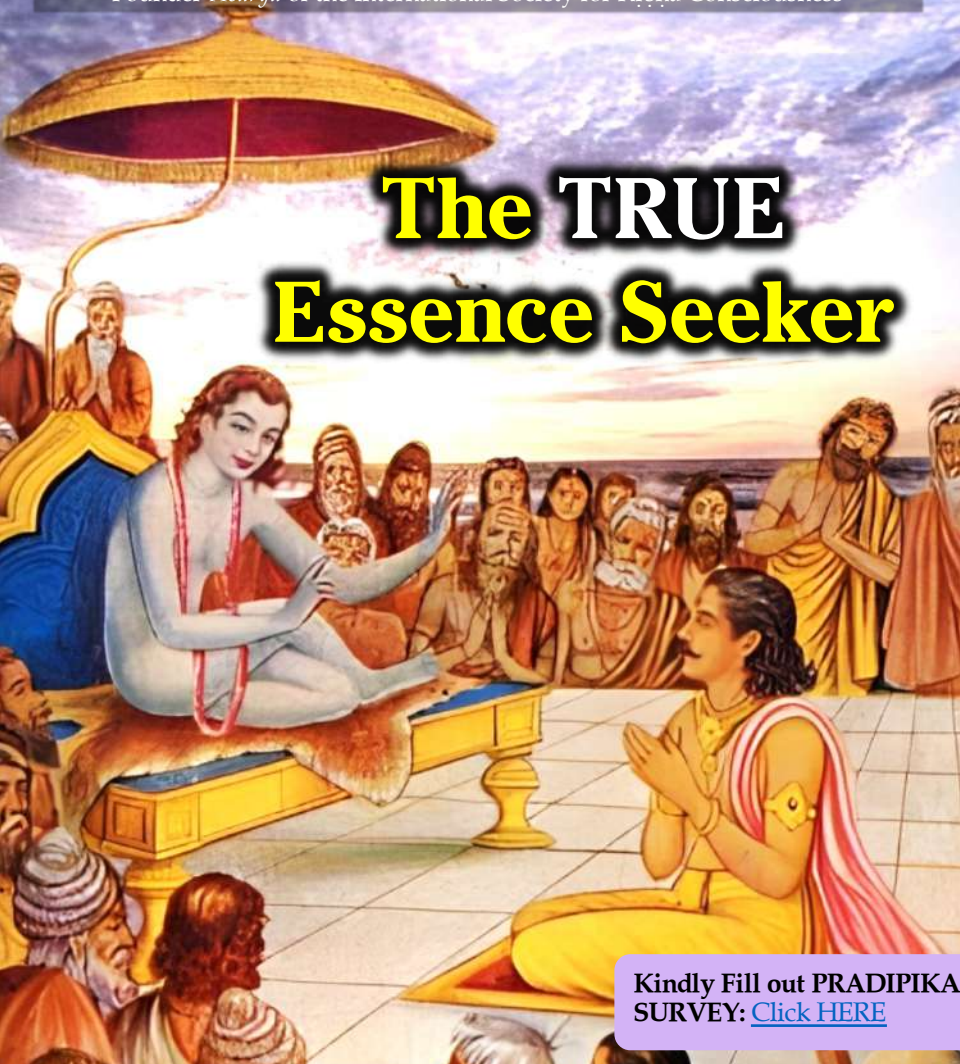




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## The TRUE Essence Seeker



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**Inside:** The Rudra Principle | Snake and Scorpion-Like Men | | Analogy Arena | Verse of the Month | Bhagavata Darsana: JEWEL of “Steadiness”



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# The Rudra Principle

## Origin of Anger:

In the Bhagavad-gītā (3.37) the principle of Rudra is described. Krodha (anger) is the product of kāma (lust), which is the result of the mode of passion. When lust and hankering are unsatisfied, the element of krodha appears, which the Lord condemns as the most sinful, formidable enemy of the conditioned soul.

## Which all parts of the body does it affect?

The egocentric attitude is a manifestation of the Rudra principle in the heart, wherein krodha (anger) is generated. This anger develops in the heart and is further manifested through various senses, like the eyes, hands and legs. When a man is angry he expresses such anger with red-hot eyes and sometimes makes a display of clenching his fists or kicking his legs. This exhibition of the Rudra principle is the proof of Rudra's presence in such places. When a man is angry he breathes very rapidly, and thus Rudra is represented in the air of life, or in the activities of breathing.

## Which all creatures manifest Rudra Element?

There are many earthly creatures who constantly represent the Rudra element. The snake, tiger and lion are always representations of Rudra

## Do Sages get influenced by the Rudra Element?

There are many sages empowered with the influence of austerity, and there are many yogīs, philosophers and renouncers who sometimes exhibit their acquired power in the mode of passion, under the influence of the Rudra principle of anger. The great yogī Durvāsā, under the influence of this Rudra principle, picked a quarrel with Mahārāja Ambarīṣa, and a brāhmaṇa boy exhibited the Rudra principle by cursing the great King Parīkṣit. SB 3.12.11 P



# The TRUE Essence Seeker

Hari Bhakti Das

Śrīmad-Bhāgavatam is the essence of all scriptures. It is not only the essence, but it is the quintessence of the entire gamut of Vedic literatures. Lord Caitanya qualifies Śrīmad-Bhāgavatam as the perfect spotless authority.

In this topmost scripture, Parikṣit Mahārāja, the sole grandson of the Pāṇḍavas, is stated as an essence seeker.

Sūta Gosvāmī says,

*nānudveṣṭi kalim samrāt  
sāraṅga iva sāra-bhuk  
kuśalāny āśu siddhyanti  
netarāṇi kṛtāni yat*

"Mahārāja Parikṣit was a realist, like the bee, who accepts only the essence [of a flower]. He knew perfectly well that in this Age of Kali auspicious acts produce good effects immediately whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of Kali." SB 1.18.7

How to understand that Mahārāja Parikṣit was looking for only the essence?



**1] Seeing Essence in Evil:** Imagine meeting a person whose hairs are disheveled, who is foul smelling, who is wearing tattered clothes and speaking in abusive language. Will we even try to search for anything good in such a person? We may go away immediately, or we may abuse him back, or we may tell hundred others what kind of person we met, or if we are overly compassionate, we may give him some good piece of advice or simply pray for him.

What was Parikṣit's first vision of Kali personified? Wearing a kingly attire, Kali was mercilessly beating a cow and a bull with a club. Being terrified and standing on one leg, the bull trembled and urinated. The cow had tears in her eyes. She was distressed and weak. Being a righteous king, Parikṣit comforted the cow and bull and at once decided to kill Kali. Kali personified became very frightened and surrendered himself to Parikṣit. He begged Parikṣit for a few places to stay. The most magnanimous Parikṣit Mahārāja granted Kali places wherein irreligion was rampant.

Parikṣit didn't criticize Kali understanding the two great qualities of Kali. One being just by thinking a person can get the benefit of performing a pious act. And second, Parikṣit understood the fact that although Kali yuga is an ocean of faults, one can attain perfection just by chanting the Holy Names of Kṛṣṇa.

It is mentioned in SB 12.3.51,

*kaler doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet*

"My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom."

For a personality like Kali who deserved to be killed, Parikṣit Mahārāja saw the essence even in him.

**2] Interested in Nothing but the Essence:** Parikṣit Mahārāja wasn't the least interested in any of the heavenly planets or any lordship over this material world. He already was the ruler of the entire planet. Yet, how quickly could he give up an entire empire! He wasn't excited by hearing about heavenly planets from Śukadeva Gosvāmī nor was he afraid hearing the description of hellish planets. And he demanded to hear nothing but glories of the Supreme Personality of Godhead. He was so satisfied hearing Kṛṣṇa katha that none of the bodily demands like

sleep, hunger, thirst etc. had any power to affect him.

He said very enthusiastically to Śukadeva Gosvāmī,

*naiṣātiduḥsahā kṣun mām  
tyaktodam api bādhte  
pibantaṁ tvan-mukhāmbhoja-  
cyutaṁ hari-kathāmṛtam*

"Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me."

**3] No Blame Game:** Even after being cursed to die in seven days, Parikṣit didn't blame anyone. He held himself as the sole person responsible for everything. He simply took it as his karma, and embraced death. Rather he embraced Kṛṣṇa who had then appeared to him in the form of death. Kṛṣṇa gave Parikṣit darshan in the very beginning of his life (Ref: SB 1.12.8 *aṅguṣṭha-mātram amalāṁ*). Later in his life, Kṛṣṇa gave a death notice, and embraced him in the form of Śrīmad-Bhāgavatam which is non-different than He Himself, and when Parikṣit was about to leave this world, he was on his way to embrace Kṛṣṇa after having heard Kṛṣṇa's glories for so long.

**4] No Fear of Death:** Parikṣit didn't see the negativity, he chose to see the opportunity - Both in Kali and in the curse that he received. What was the greatest opportunity for him? To take shelter of Kṛṣṇa, perfect his life and go back home, back to Godhead. Renouncing everything, he immediately went to the banks of the Ganges. He said to the sages assembled there,

*taṁ mopayātaṁ pratiyantu viprā  
gaṅgā ca devī dhr̥ta-cittam īśe  
dvijopasṛṣṭaḥ kuhakas takṣako vā  
daśatv alāṁ gāyata viṣṇu-gāthāḥ*

"O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brāhmaṇa created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu." SB 1.19.15

*Because Parīkṣit was fixed in the essence, the real purpose of life, a change in the circumstances of life didn't bring a change in his consciousness.* His consciousness was deep, unaffected even by the complete destruction of his body which was going to take place in seven days. The curse enabled him to go closer to his real identity as being the part and parcel of Kṛṣṇa.

**5] Sharing the Essence:** In Śrī Bṛhad-bhāgavatāmṛta written by Śrīla Sanātana Gosvāmī, it is mentioned that Uttara had a desire to see her son Parīkṣit just after Śukadeva Gosvāmī had spoken Śrīmad-Bhāgavatam. Moreover, she wished to learn the essence from him. Although Śrīmad-Bhāgavatam is the essence of all the Purāṇas and the entire Vedic knowledge, Uttara asked him the essence of what he learnt from Śukadeva. Just like after taking many sugarcane, one glass of sugarcane juice is extracted, Uttara inquired from him saying that his narration should be like the nectar of immortality that the devatās and demons churned with great effort from the Ocean of Milk.

And Parīkṣit, being overjoyed started describing the Bhāgavatāmṛta. What did Parīkṣit consider the essence of everything he had heard for seven full days from Śukadeva?

Parīkṣit talked broadly only about two things - Glories of the Lord's BEST devotees, and Glories of the Lord's BEST abode. He concluded gopis to be the best devotees of Kṛṣṇa and Vrindavan as the topmost abode of Kṛṣṇa's pastimes. This is described in detail in the Bhāgavatāmṛta.



Parīkṣit Mahārāja is a shining example of an essence seeker. Due to being absorbed in Kṛṣṇa, the devotees of the Lord possess qualities that Kṛṣṇa Himself exhibits to an infinite degree. How is Kṛṣṇa an essence seeker?

## Kṛṣṇa as the Essence Seeker

Kṛṣṇa never sees the faults in His devotees. What to speak of devotees, Kṛṣṇa sees good even in the demons. Kṛṣṇa delivered Putana and granted her a position of a nurse just because she appeared in the form of a mother.

Lord Caitanya's advent was for relishing and distributing the essence of Śrīmad-Bhāgavatam - The Holy Name.

SB 11.5.36 mentions,

*kalim sabhājayanty āryā  
guṇa-jñāḥ sāra-bhāginah  
yatra saṅkīrtanenaiva  
sarva-svārtho 'bhilabhyate*

"Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of saṅkīrtana."

Lord Caitanya gave the essence in the most accessible way and manner. He gave a free entrance in the most confidential pastimes of Kṛṣṇa. He didn't see any faults. To whomever He met, He gave them love for Kṛṣṇa.

CC Adi 7.23 mentions,

*pātrāpātra-vicāra nāhi, nāhi sthānāsthāna  
yei yāñhā pāya, tāñhā kare prema-dāna*

In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity, the members of the Pañca-tattva distributed love of Godhead.

Śrīla Prabhupāda was also an essence seeker. He primarily focused on giving the Holy Name to all the fallen conditioned souls of this age. He understood it perfectly that whatever situation people may be in, they will surely be purified if they take to chanting the Holy Names of Kṛṣṇa. When we associate with Kṛṣṇa and His devotees, we also have a chance to become a true essence seeker, simply extract honey from various flower-like personalities, and make our living and our leaving both glorious.

# SNAKE AND SCORPION LIKE MEN

Kartik Agarwal  
Grade VI

Prahlāda Mahārāja prays to Lord Nrsimhadeva in the Seventh Canto of Śrīmad-Bhāgavatam, comparing his father to a snake and scorpion and saying that even saints are happy when such creatures are killed.(SB 7.9.4)

Now, doesn't this contradict the fact that one should perceive the presence of the Lord in everything and everyone and respect and/or benefit every living entity as much as possible?

**No, it doesn't .**

This statement does not mean that saints derive sadistic pleasure from trampling these creatures just because of their birth. Saintly people desire the welfare of innocent masses. For this reason, they are happy when envious creatures like snakes, scorpions, and men with such a consciousness are annihilated who would otherwise disturb the cosmic order and innocent people. Brahmāji, even though he is such a pure devotee of the Lord, repeatedly prays to the Him to appear in this world to annihilate demons like Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa, and Kamsa.

This doesn't mean that one is doomed if he or she takes birth in a Rākṣasa clan, or completely excused just because one takes birth in a pious brahmana family. Prahlāda, Bali and Vibhīṣaṇa were born in Rākṣasa dynasties yet they pleased the Lord. Aśvatthāmā, however, was a brahmana (or rather a brahma-bandhu), yet he was punished. It is said, "Hate the sin, not the sinner." Thus, it can be concluded that saints do not despise evil creatures, they hate the evil qualities → the anarthas. Thus, they indirectly help the sinful people.



## VERSE OF THE MONTH



Devatās Glorify the Residents of Earth

**SB 5.19.21**

*etad eva hi devā gāyanti—  
aho amīṣāṁ kim akāri śobhanam  
prasanna eṣāṁ svid uta svayaṁ hariḥ  
yair janma labdham nṛṣu bhāratājire  
mukunda-sevaupayikaṁ sprhā hi naḥ*

Since the human form of life is the sublime position for spiritual realization, all the devatās in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We devatās can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.

# ANALOGY ARENA



Just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead. SB 4.12.37 P

Light is present in every bulb, but the gradations of light are different. Similarly, there are gradations of Brahman. The Viṣṇu svāmīśa expansions of the Supreme Lord in different Viṣṇu forms are like lamps, Lord Śiva is also like a lamp, and the supreme candle power, or the one-hundred-percent light, is Kṛṣṇa. SB 4.1.15 P



One who is honest may be faithful to the government, but he does not need to bribe the government servants. Bribery is illegal; one does not bribe a government servant, but that does not mean that one does not show him respect. Similarly, one who engages in the transcendental loving service of the Supreme Lord does not need to worship any demigod, nor does he have any tendency to show disrespect to the devatās. SB 4.2.35 P



A devotee is steady. He or she is not affected by the situations, challenges and difficulties faced in life. Moreover, it is not that a devotee is steady only for a particular time of the day, or a particular month in a year, or one year in the whole life. It is a lifetime dedication and consistency. It is not that Prahlad Maharaja was devoted only when he was five years old and his father tried to kill him. He was steady in his bhakti for his whole life.

## BHĀGAVATA DARŚANA



*Jewels of  
Vaiṣṇava Character*



## JEWEL TWENTY- ONE STEADINESS

### STEADINESS in BODY, MIND and WORDS

**BODY:** Steadiness at the bodily level is relatively easier. It means being consistent in our physical activities and services.

**SPEECH:** Steadiness in words is little difficult. If one's words do not glorify the Supreme Lord, then they naturally tend to speak non-sense.

Shrila Prabhupada writes, “When the human being gives up the process of hearing about the all-pervading Personality of Godhead, he becomes a victim of hearing rubbish transmitted by man-made machines.” SB 2.2.35 P

One may be steady in services or spiritual activities at the bodily level, at the level of words, it is more so a challenge.

**MIND:** Steadiness at the level of mind is most difficult, wherein one's mind doesn't even waver from the thoughts of the Supreme Lord. Pure devotees' minds are always fixed on Krishna.

### Brahmajī's STEADINESS at ALL LEVELS:

Brahmajī gives an explanation for his steadiness at all the three levels. He says,

*na bhārati me 'ṅga mṛṣopalakṣyate  
na vai kvacin me manaso mṛṣā gatiḥ  
na me hṛṣīkāṇi patanty asat-pathe  
yan me hṛdautkaṇṭhyavatā dhṛto hariḥ*

O Nārada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.

### Steadiness in Struggle

At the practice stage, even if a devotee is not perfect, one must be steady in one's struggle. Then, surely the Supreme Lord will shower His grace. The South Indian brahmana didn't know how to read Bhagavad Gita, yet he steadily continued his service as it was an order of his guru. And ultimately, Lord Caitanya blessed him!

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
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## NOMENCLATURE

**SB:** Śrīmad-Bhāgavatam

**CC:** Śrī Caitanya-caritāmṛta

**BG:** Bhagavad-gītā

**BS:** Brahmā-saṁhitā

**1.1.1:** Canto 1, Chapter 1, Verse 1

**1.1.1 P:** From Śrīla Prabhupāda's purport to SB 1.1.1

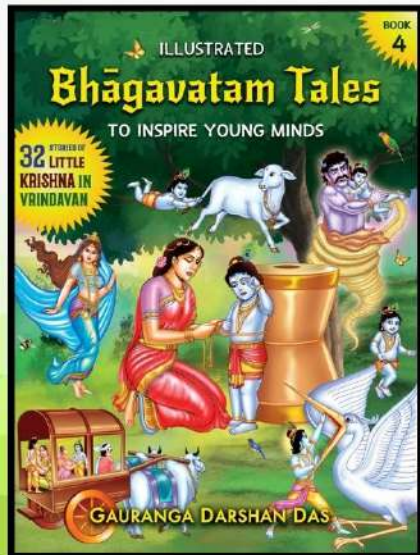
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- 5 What makes us dear to Krishna? (12.13)



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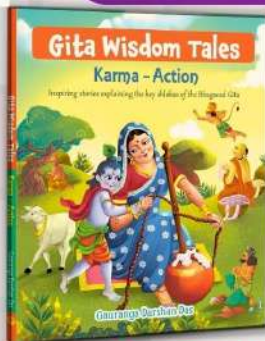


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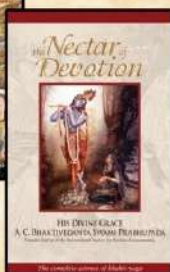
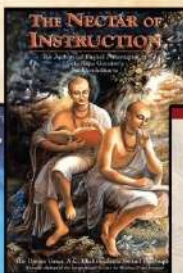
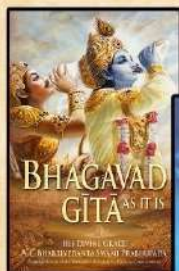


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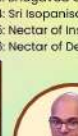
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