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**KING INDRA AFFLICTED
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Srila Sukadeva Goswami

Sri Sukadeva Goswami said: O King Pariksit, who are so charitably disposed, when Vrtrasura was killed, all the presiding deities and everyone else in the three planetary systems was immediately pleased and free from mental distress - everyone, that is, except King Indra. Thereafter, the demigods, the great saintly persons, the inhabitants of Pitrloka and Bhutaloka, the demons, the followers of the demigods, and also Lord Brahma, Lord Shiva and the demigods subordinate to Indra all returned to their respective

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homes. While departing, however, no one spoke to Indra.

Maharaja Pariksit inquired from Sukadeva Goswami : O great sage, what was the reason for Indra's unhappiness? I wish to hear about this. When he killed Vrtrasura, all the demigods were extremely happy. Why, then, was Indra himself unhappy?

Sri Sukadeva Goswami answered: When all the great sages and demigods were disturbed by the extraordinary power of Vrtrasura, they had assembled to ask Indra to kill him. Indra, however, being afraid of killing a *brāhmaṇa*, declined their request.

King Indra replied: When I killed Vishvarupa, I received extensive sinful

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reaction, but I was favored by women, the land, trees and water, and therefore I was able to divide the sin among them. But now if I kill Vrtrasura, another *brāhmaṇa*, how shall I free myself from the sinful reactions?

Sri Sukadeva Goswami said: Hearing this, the great sages replied to King Indra, “O King of heaven, may there be all good fortune unto you. Do not fear. We shall perform an *aśvamedha* sacrifice to release you from any sin you may accrue by killing the *brāhmaṇa*.” The *ṛṣis* continued: O King Indra, by performing an *aśvamedha* sacrifice and thereby pleasing the Supreme Personality of Godhead, who is the Supersoul, Lord Narayana and the supreme controller, one can be relieved of even the sinful reactions for killing the entire world, not to speak of killing a demon like Vrtrasura. One who has killed a *brāhmaṇa*, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Narayana. Other sinful persons, such as dog-eaters and *caṇḍāla*, who are less than *śūdras*, can also be freed in this way. You however are devoted to the Lord, and so we shall help you by performing the great horse sacrifice. If you please Lord Narayana in that way, why should you be afraid? You will be freed even if you kill the entire universe, including the *brāhmaṇas*, not to speak of killing a disturbing demon like Vrtrasura.

Sri Sukadeva Goswami said: Encouraged by the words of the sages, Indra killed Vrtrasura, and consequently the sinful reaction for killing a *brāhmaṇa* [*brahma-hatyā*] certainly took shelter of Indra. Following the advice of the demigods, Indra killed Vrtrasura, and he suffered because of this sinful killing. Although the other demigods were happy, he could not derive happiness from the killing of Vrtrasura. Indra’s other good qualities, such as tolerance and opulence, could not help him in his grief. Indra saw personified sinful reaction chasing

him, appearing like a *caṇḍāla* woman, a woman of the lowest class. She appeared to be very old, and all the limbs of her body trembled. Because she was afflicted with tuberculosis, her body and garments were covered with blood. Breathing an unbearable fishy odor that polluted the vicinity entirely, she called to Indra, “Wait! Wait!” O King, Indra first fled to the sky, but there also he saw the woman of personified sin chasing him. This witch followed him wherever he went. At last he very quickly went to the northeast and entered the Manasa-sarovara Lake. Always thinking of how he could be relieved from the sinful reaction for killing a *brāhmaṇa*, King Indra, invisible to everyone, lived in the lake for one thousand years in the subtle fibers of the stem of a lotus. The fire-god used to bring him his share of all *yajñas*, but because the fire-god was afraid to enter the water, Indra was practically starving. As long as King Indra lived in the water, wrapped in the stem of the lotus, Nahusa was equipped with the ability to rule the heavenly kingdom, due to his knowledge, austerity and mystic power. Nahusa, however, blinded and maddened by power and opulence, made undesirable proposals to Indra’s wife with a desire to enjoy her feminine charms. Thus Nahusa was cursed by a *brāhmaṇa* and later became a snake. Indra’s sins were diminished by the influence of Rudra, the demigod of all directions. Because Indra was protected by the goddess of fortune, Lord Vishnu’s wife, who resides in the lotus clusters of Manasa-sarovara Lake, Indra’s sins could not affect him. Indra was ultimately relieved of all the reactions of his sinful deeds by strictly worshiping Lord Vishnu. Then he was called back to the heavenly planets by the *brāhmaṇas* and reinstated in his position

O King, when Lord Indra reached the heavenly planets, the saintly *brāhmaṇas* approached him and properly initiated him into a horse sacrifice [*aśvamedha-yajña*] meant to please the Supreme Lord. The horse sacrifice performed by the saintly



brāhmaṇas relieved Indra of the reactions to all his sins because he worshiped the Supreme Personality of Godhead in that sacrifice. O King, although he had committed a gravely sinful act, it was nullified at once by that sacrifice, just as fog is vanquished by the brilliant sunrise. King Indra was favored by Marici and the other great sages. They performed the sacrifice strictly according to the standard rules and regulations, thus worshiping the Supreme Personality of Godhead, the Supersoul, the original person. In this way, Indra regained his exalted position and was again honored by everyone.

In this very great narrative there is glorification of the Supreme Personality of Godhead, Narayana; there are statements about the exaltedness of devotional service; there are descriptions of devotees like Indra and Vṛtrasura; and there are statements about King Indra's release from sinful life and about his victory in fighting the demons. By understanding this incident, one is relieved of all sinful reactions. Therefore the learned are always advised to read this narration. If one does so, one will become expert in the activities of the senses, his opulence will increase, and his reputation will become wide spread. One will also be relieved from all sinful reactions, he will conquer his enemies, and the duration of his life will increase. Because this narration is auspicious in all respects, learned scholars regularly hear and repeat it on every festival day.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6:
Prescribed Duties for Mankind » SB 6.13: King Indra Afflicted by
Sinful Reaction » Verse: 1-23.

WHY WAS INDRA UNHAPPY AFTER KILLING VRTRASURA?

His Divine Grace

A.C.Bhaktivedanta Swami Srila Prabhupada

When a demon is killed, certainly all the demigods are happy. In this case, however, when all the demigods were

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happy because of Vṛtrasura's having been killed, the chief of the demigods Indra, was unhappy. Why was that? It may be suggested that Indra was unhappy because he knew that he had actually killed a great devotee and *brāhmaṇa*. Outwardly Vṛtrasura appeared to be a demon, but inwardly he was a great devotee and therefore a great *brāhmaṇa*.

Herein it is clearly indicated that a person who is not at all demoniac, such as Pahlada Maharaja and Bali Maharaja, may outwardly appear to be a demon or to be born in a family of demons. Therefore in terms of Vedic culture one should not be considered a demigod or demon simply because of his birth. While fighting with Indra, Vṛtrasura proved himself a great devotee of the Supreme Personality of Godhead by his dealings. Furthermore, as soon as he finished fighting with Indra and was apparently killed, Vṛtrasura was transferred to Vaikuṅṭhaloka to become an associate of Sankarsana. Indra intuitively knew this, and therefore he was morose at having killed such a demon, who was covertly a Vaisnava or *brāhmaṇa*.

A Vaisnava is already a *brāhmaṇa*, although a *brāhmaṇa* may not be a Vaisnava. The *Padma Purāṇa* says:

*ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
Vaisnavaḥ śva-paco guruḥ*

One may be a *brāhmaṇa* in terms of his culture and family and may be expert in Vedic knowledge (mantra-tantra-viśāradaḥ), but if he is not a Vaisnava, he cannot be accepted as *guru*. This means that an expert *brāhmaṇa* may not be a Vaisnava, but a Vaisnava is already a *brāhmaṇa*. A millionaire may very easily possess hundreds and thousands of dollars, but a person with hundreds and thousands of dollars is not necessarily a millionaire. Vṛtrasura was a perfect Vaisnava, and therefore he was also a

brāhmaṇa.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6:
Prescribed Duties for Mankind » SB 6.13: King Indra Afflicted by
Sinful Reaction » Purort to the Verses: 3.

WHAT IF A DEVOTEE INTENTIONALLY COMMITS A NEW SIN?

Srila Haridasa Thakura

"If the bound soul, *baddha* jiva, takes shelter of the pure name, which is *śuddha-sattva*, transcendental and pure at all times, very quickly all *anarthas*, including weakness of the heart, will be eradicated. When one becomes fixed in the holy name, he will no longer think of committing sin and the effects of past sins will no longer influence him. This is due to his heart being purified by service to the holy name.

"Sin may be analyzed in three stages. A sinful action is the final stage. This is caused by a seed of sin, or a desire to sin. That desire or seed originates in ignorance, which is the root cause. All three are considered the causes of the suffering of the jiva. However, Krishna is always merciful, ever looking to the welfare of His parts and parcel jiva s. He is not able to tolerate seeing their sufferings and consequently He always tries to help them. By prosecuting the process of *bhakti*, the thirst for material stimulation or the lust of the senses, is dispelled from the heart. One is then able to look with contempt on the endeavor to obtain a beautiful woman or acquire wealth. One thus lives satisfied in his constitutional service to the Lord. The devotee accepts everything favorable to the cultivation of *bhakti* and rejects everything unfavorable to that. He regards Krishna as his sole protector and maintainer and he gives up all ideas based on the selfish concept of "I and mine." Thinking himself lowly and worthless, the devotee can continuously chant the holy name. Whoever takes shelter of the name in this way can neither think of nor perform any sinful activity.

" It is guaranteed that quickly one will

be purified from all sinful influence by this method. However, inevitably there is a phase between sinful life and the pure state and in this interim period there may be some relation with past sin, that is, some trace of his vanishing former sins. However, new sin is not being committed and the past sin is quickly dissipating. The more one engages in chanting the holy name, the quicker that sinful contamination will vanish. Krishna promised Arjuna that He would never let His devotee fall into trouble. Since trouble is caused by sin, this indicated tht Krishna mercifully takes away all sin from the devotee. Only with great trouble is the *jñānī* able to control sin, but without Krishna's shelter, he will soon fall from his spotless position. Therefore, as scripture concludes, only by taking shelter of the Lord in *bhakti* is one's spiritual safety guaranteed.

"If by accident a devotee happens to commit a sin, he does not resort to the purificatory rites of *prāyaścitta* (atonement) or *karma-kānda* rituals. That sin is temporary and by chanting it will be washed away, leaving no residual influence. However, there is another type of sin. If someone intentionally commits a new sin out of unchecked material desire, thinking that there will be no bad effect because of the name's power in destroying sins, that person is not a contentious devotee but is known as a *charlatan*. From his offense against the name he will certain reap lamentation, fear and death. Thus, two types of sinful activities may be distinguished: an unpremeditated sin and a premeditated sin. In the view of the scriptures there is a marked difference between the two.

"In the case of unintentional sin, one can counteract it by *prāyaścitta*, but if one even thinks of committing sin on the strength of the holy name, so serious is the offense that there is no remedial measure. Even endless torture by the servants of Yamaraja cannot deliver a person from the offense. And if thinking of committing the offense to the name brings such suffering,



how much more will be the suffering from actually committing such an act?

"An example is given. In scripture one hears that the holy name removes the effects of more sins than one can commit in ten million lifetimes. In countless places the scriptures state that by *nāmābhāsa*, all five types of sin, even the greatest sin, can be removed. Upon hearing this information a person of a cheating mentality, , may start chanting the holy name with an ill motive. In the same way, a similarly crooked person may give up his regular duties work as troublesome and take the cloth of a renunciate, but continue to associate with women and wealth for sense gratification. Using the elevated position of a renunciate as a means of enjoying like a householder is a great disturbance to the social order and the universal harmony. Either as a householder or as a renunciate, there is no impediment to chanting the holy name and perfecting one's life, provided one carries out his devotions according to the standard rules. However, to cherish the idea of committing sin under the shelter of the name is a great offense, and it will block all progress on the path of *bhakti*.

"One who is at the *nāmābhāsa* (middle) stage of chanting, is always in danger of committing this offense, especially if he does not have good association. However one who has advanced to the topmost stage of chanting *śuddha-nāma* does not commit this *aparādha* (offense). Those who have taken shelter of the pure name do not, at any time or in any way come near to committing any of the ten *aparādhas*. However, as long as one has not attained the stage of chanting the pure name, there is every danger of the onslaught of offense, and therefore the person in *nāmābhāsa* stage should be cautious of the mentality of committing sin on the strength of the holy name. Those who have the shelter of the pure name always live in association of pure Vaisnavas and are ever vigilant to avoid offenses. They are determined not to allow their mind to move from thought of

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Krishna, for even a moment. But one not on this platform should live in fear of offenses, particularly the offense of committing sin on the strength of chanting the holy name. This person should constantly chant the Lord's name, and by the grace of the *guru*, acquire the understanding of relationship (*sambandha jñāna*), which will in turn give him authentic Krishna *bhakti* and allow him to purely chant the the holy name of Krishna.

If by fate one commits this offense, one should purify himself by associating with pure Vaisnavas. Sinful desires are like thieves on the road to *bhakti*, and the pure Vaisnavas are the protectors on that road. If someone loudly calls out to them the protector comes and the thief flees. O brothers, call their name in love and do not fear, for the Lord Himself has said, 'I am your protector.'"

Whoever vows to exclusively serve the feet of the Vaisnavas, considering himself the lowest of the low, is granted the right to joyfully chant the touchstone of the holy name of Krishna.

—*Hari-nāma-cintāmaṇi* » *The Holy Name Chapter 9* »
Committing Sin on the Strength of the Name » *Translated by*
Bhanu Swami.

THE LIVING AND THE DEAD

Srila Bhaktisiddhanta Saraswati Thakura

The living entities are the Supreme Lord's servants, and serving Him is their eternal, constitutional duty. Fulfilling one's constitutional duty is life. Therefore only the Lord's servants live; all others are spiritually dead.

The jivas have no other duty but to serve Lord Krishna and His devotees. We are the natural servants of *guru* and Krishna. Leading a whimsical life does not help us to use our life properly, and therefore doing so we are factually lifeless. People engrossed in *karma-kāṇḍa* practices are similarly dead. Those engaged in sinful activities, who are inattentive when spiritual topics are discussed, are also dead.

To fail to cultivate Krishnaconsciousness is death. Those who choose to serve illusion are dead, even though they appear to live. It is not our constitutional duty to prosper physically and mentally. Pursuing those ends is not a sign of life but of death, unconsciousness. Devotional service alone gives supreme happiness. Everything else is devoid of any real happiness. Both the *karmīs* and *jñānīs* are unhappy, restless, and ultimately, dead. Only the selfless devotees are alive, happy, and peaceful.

— *Amṛta Vāṇī: Nectar of Instructions of Immortality*, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja, Adapted and Published by Īśvara dāsa.

INSINCERE DEVOTIONAL SERVICE

Srila Jagadananda Pandita

Simply declaring to the world, “I am servant of Sri Caitanya Mahaprabhu.”, will not suffice. Real success in devotional life comes only when one takes to heart the life and teachings of Sri Caitanya Mahaprabhu. If one simply makes an external show of worshipping Him by maintaining the appearance of a devotee, wearing *tilaka*, tulasi mala, etc., but secretly committing sins, the omniscient Lord Gaurāṅga will certainly expose such cheating and attempted deception.

If you try to act in this way, you will become deeply degraded and despised by all people. By thus committing offenses against the holy name all of your devotional practices will be ruined. Harboring such a capricious mentality will hurl you to the depths of depravity and you will be shunned by all. You will be forced to commit offenses against the holy name, which will gradually destroy the creeper of devotion. What is more crippling to devotional life than the committing of sins while chanting the holy name?

No hardship is involved in chanting the holy name of the Lord. It is an easily attainable, priceless spiritual gem. Simply by moving the lips and tongue and loudly

pronouncing the Lord's name, one can chant the holy name. And if that involves too much physical effort, then certainly it is easy to remember the holy name. Even if a person is dumb or suffering from mental aberrations, he can at least hear the holy name of the Lord, and that hearing alone will destroy all the sinful reactions within his heart and give him the highest attainment in spiritual life.

As a result of worshipping the temple Deity with proper devotion for many, many births, the holy name of Krishna appears and dances constantly on one's tongue. The paths of fruitive activity, speculative knowledge or mystic yoga are incapable of offering the same spiritual success because, according to the scriptures, a little fault in the execution of these processes will render everything null and void.

So give up endeavouring in these other processes. Take complete shelter of the holy name, for it is the essence of all religious practices, and very soon you can easily cross the ocean of birth and death.

— *Prema-Vivarta* » *Śrila Jagadananda Pandita, Chapter 8* » *Be Free From Finding Fault With Others, Translated by Sarvabhāvana dāsa.*

THE LIFE OF A DEVOTEE WHO HAS ATTAINED BHĀVA

Srila Bhaktivinoda Thakura

What is *bhāva*? Which stage of *Prema bhakti* is this *bhāva*?

“*Prema bhakti* is the fruit of *sādhana bhakti*. There are two stages of *Prema bhakti*: ‘*Bhāva*’ and ‘*Prema*’. *Prema* is just like the sun, *bhāva* is its rays. *Bhāva* is the form of pure goodness and when mixed with *ruci* (spiritual taste) it melts the heart. The stage of Krishna consciousness, that resembles the form of pure goodness, and melts the heart with the help of *ruci*, is called *bhāva*. It manifests in the propensity of the mind and gradually attains its full nature. The truth is that *bhāva* is manifest of itself, but accepting the nature of the mind it appears as if there is another



source.

(Caitanya Śikṣāmṛta – 5/1)

What is the example of *bhāva* born from *vaidhi sādhanā bhakti* and *bhāva* born from *rāgānugā sādhanā bhakti*?

“The life of Sri Narada is the example of *bhāva* born from *vaidhi sādhanā bhakti*. The example of *bhāva* born from *rāgānugā bhakti* is the women devotees, mentioned in *Padma Purāna*, who were on the platform of *rāgānugā bhakti*.”

(Caitanya Śikṣāmṛta – 5/11)

Is there any illicit activity found in the life of a devotee who has attained *bhāva*?

“It is not that the life of *bhāva* changes the life of regulative devotional service all of a sudden. Rather, the activities of a *bhāva bhakta* appears to be independent of the compulsion of regulative principles. All his activities are regulated by his strong spontaneous attachment. Although the nature of a person on the platform of *bhāva* is independent yet there is no possibility his creating any disturbance. Such a person does not have any taste for any kinds of pious or sinful activities. He does not engage in any social or vocational activities as duty. He does not feel like imitating anyone. Maintenance of his body, mind, and the society around him are all automatically carried out by the Lord due to his previous good habits. Since he is indifference to all actions then there is never any possibility of him participating in sinful activities.”

(Caitanya Śikṣāmṛta – 5/11)

What is the fate of a devotee who is practicing regulative devotional service if he disregards a devotee who has attained *bhāva*?

“The lifestyle of a *bhāva bhakta* is similar to the lifestyle of *sādhanā bhakta*. A devotee who has attained *bhāva* is fully satisfied. If a devotees who is on the level

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of regulative devotional service disrespects such *bhāva bhakta*, then his accumulated credit in devotional service will gradually diminish.”

(Caitanya Śikṣāmṛta – 5/11)

What are the external symptoms indicating the awakening of *bhāva*?

“The first stage of *Prema*, known as *bhāva*, is when the eight *sāttvika-vikāras* (bodily transformations), such as standing of the hairs on end, and crying, are slightly manifest.”

(Bhajana Rahasya Chapter – 6)

!! Sri Sri Nitai Gaurchandra Jayati !!

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