



Demigod Indra

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ENVY : THE CHIEF OF ALL INTERNAL ENEMIES

BIRTH OF THE MARUTS

Srila Sukdeva Goswami

WHEN ENEMIES TURNS INTO FRIENDS

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

THOSE WHO ABANDON THEIR SPIRITUAL MASTER

Srila Bhaktisiddhanta Saraswati Thakura

WHY IS ENVY THE CHIEF OF ALL INTERNAL ENEMIES?

Srila Bhaktivinoda Thakura

AVERSION TO LORD HARI

Srila Vrindavan Das Thakura

ENVOIOUS BRĀHMAṆAS AND SRILA NAROTTAMA DAS THAKURA

*An excerpt from the life
of Srila Narottama Das Thakura*



Indra with 49 Maruts

BIRTH OF THE MARUTS

Srila Sukdeva Goswami

O pious King, who are ever-respectful to everyone, lord Indra understood Diti's purpose, and thus he contrived a plan to fulfill his own interests. Following the logic that self-preservation is the first law of nature, lord Indra wanted to break Diti's promise. To this end he daily engaged himself in the service of his aunt, Diti, who was now residing in an Ashrama. Indra served his aunt by bringing flowers, fruit, roots and wood for *yajñas* from the forest. He also brought kusha grass, leaves, sprouts, earth and water, all exactly at the proper time. As the hunter of a deer becomes like a deer by covering his body with deerskin and befriending the deer, so Indra, although at heart the enemy of the sons of Diti, became outwardly amiable and served Diti in a faithful way. All along Indra's purpose was malevolent. He simply wanted to impede Diti as soon as he could find some fault in her discharge of the vows of the ritualistic ceremony. However, as he wanted to remain undetected he served her very carefully. O master of the entire world, when Indra could find no faults, he thought, "How will there be good fortune for me?" Thus

he became deeply anxious.

Having grown weak and thin because of strictly following the principles of the vow, unfortunately Diti once neglected to wash her mouth, hands and feet after eating and went to sleep during the evening twilight. Seizing the opportunity, Indra, who has all the the yogic perfections like *aṇimā* and *laghimā*, entered Diti's womb while she was unconscious, being in deep sleep. After entering Diti's womb, Indra, took up his thunderbolt and cut her fetus, which glowed like gold, into seven pieces. In seven places, seven different living beings began crying. Indra told them, "Do not cry," and then he cut each of them into seven pieces again. O King, those very aggrieved entities pleaded to Indra with folded hands, saying, "Dear Indra, we are the Maruts, your younger brothers. Why are you trying to kill us?" When Indra saw that they were actually his devoted followers, he said to them: "If you are all my brothers, then you have nothing more to fear from me."

Sukadeva Goswami said: My dear King Parikṣit, when you were being scorched by the *brahmāstra* of Ashvatthama, Lord Krishna entered the womb of your mother, and you were saved. Similarly, although the one fetus was cut into

forty-nine pieces by the thunderbolt of Indra, the personalities thus created were all saved by the mercy of the Supreme Personality of Godhead. If one worships the Supreme Personality of Godhead, the original person, even once, he receives the benefit of being promoted to the spiritual world and possessing the same bodily features as Lord Vishnu. Diti worshiped Lord Vishnu for almost one year, adhering to a great vow. Because of this she generated sufficient spiritual strength and consequently the forty-nine Maruts were born. How, then, is it wonderful that those Maruts, although born from the womb of Diti, became equal to the demigods by the mercy of the Supreme Lord?

Because of worshipping the Supreme Personality of Godhead, Diti was completely purified. When she got up from her rest, she saw her forty nine sons along with Indra. These forty nine sons were all as brilliant as fire and were all in friendship with Indra. Seeing all this Diti was very pleased.

Diti said to Indra: My dear son, I adhered to this difficult vow just to get a son to kill you twelve Adityas. I prayed for only one son, but now I see that there are forty-nine. How has this happened? My dear son Indra, if you know, please tell me the truth. Please do not try to mislead me.

Indra replied: My dear mother, because I was blinded by grossly selfish interests, I lost sight of religion. When I understood that you were observing a great vow in spiritual life, I wanted to find some fault in you. When I found such a fault, I entered your womb and cut the fetus to pieces. First I cut the unborn child into seven pieces, which became seven children. Then I cut each of the children into a further seven pieces. However, by the grace of the Supreme Lord, none of them died. My dear mother, when I saw that all forty-nine sons were alive, I was certainly struck with wonder. After some deliberation, I concluded this was a secondary result of your executing regulated devotional service to Lord Vishnu.

Although those who are solely interested in worshipping the Supreme Personality of Godhead do not desire anything material from Him and do not want even liberation from this material world, Lord Krishna fulfills all their desires. The ultimate goal of all ambitions is to become a servant of

the Supreme Personality of Godhead. If an intelligent man serves the most dear Lord, who gives Himself to His devotees, how can he desire material happiness, which is available even in hell? O my mother, O best of all women, I am a fool. Kindly excuse me for all of the offenses that I have committed. Your forty-nine sons have been born unhurt because of your devotional service. As an enemy, I cut them to pieces, but because of your great devotional service they did not die.

Sri Sukadeva Gosvami continued: Diti was extremely satisfied by Indras good behavior. Then Indra offered his respects to his aunt with profuse obeisance, and with her permission he left for the heavenly planets with his new brothers, the Maruts. My dear King Pariksit, I have replied as far as possible to the questions you have asked me, especially in regard to this pure, auspicious narration about the Maruts. Now you may inquire further, and I shall explain more.

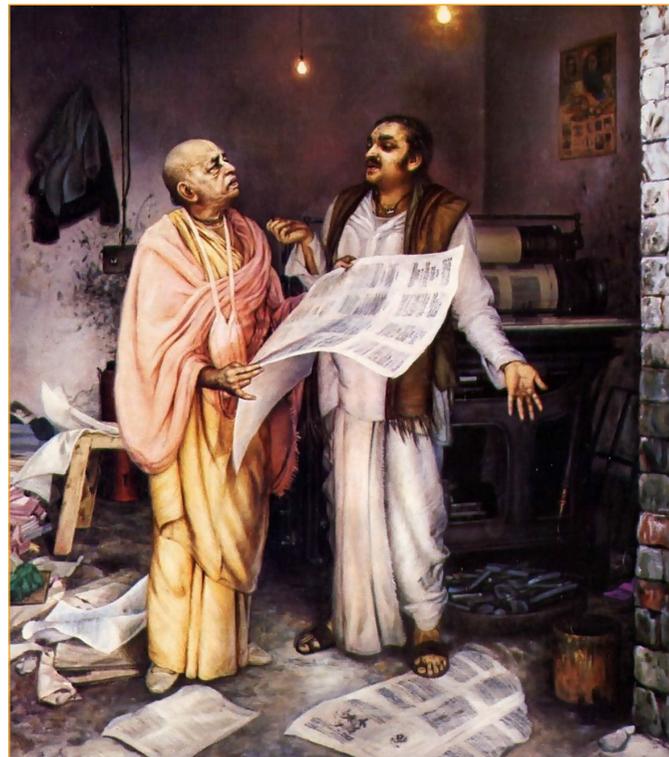
—Śrīmad-Bhāgavatam » Canto 6: Prescribed Duties for Mankind » Chapter 18: Diti Vows to Kill King Indra » Verses 56-78.

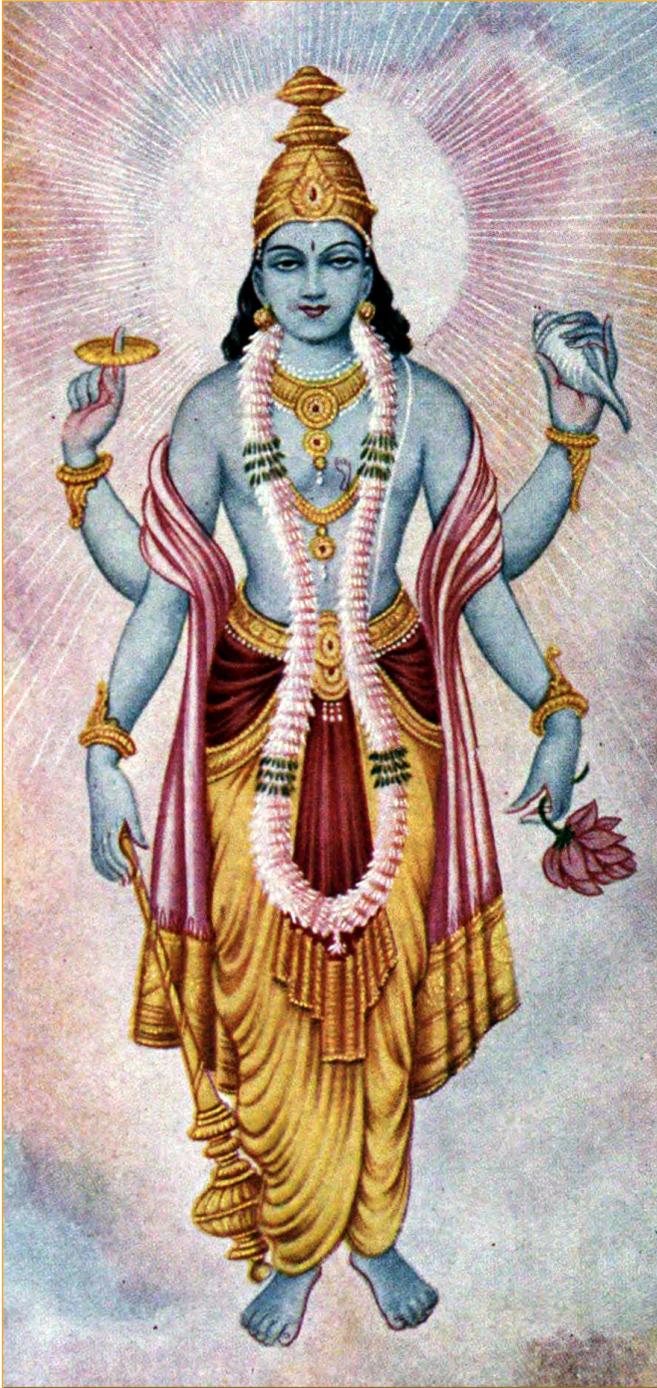
WHEN ENEMIES TURNS INTO FRIENDS

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

When Diti, who is Indra's aunt, explained to him without reservation what she had





wanted to do, Indra also explained his intentions to her. Thus both of them, instead of being enemies, freely spoke the truth. This is the qualification that results from contact with Vishnu. As stated in *Śrīmad-Bhāgavatam* (5.18.12):

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ*

If one develops a devotional attitude and becomes purified by worshiping the Supreme Lord, all the good qualities are certainly manifested in his body. Because

Bhāgavata Mahāvidyālaya

nityaṁ bhāgavata-sevayā

An intermediate devotee is one who has developed love for the Supreme Lord Krishna, is affectionate and friendly to the Lord's devotees, is compassionate to the innocent and avoids the association of envious non-devotees. Very soon, on the strength of his devotional service and Krishna's mercy, an intermediate devotee becomes a first class devotee or *uttama-adhikari*.

—*Prema-Vivarta* - *Srila Jagadananda Pandita*
Translated by *Sarvabhavana dasa*.

of being influenced by their worship of Vishnu, both Diti and Indra were purified of their incongruent intentions.

— *Śrīmad-Bhāgavatam* » Canto 6: Prescribed Duties for Mankind » Chapter 18. Diti Vows to Kill King Indra » Verses 71, Purport.

THOSE WHO ABANDON THEIR SPIRITUAL MASTER

Srila Bhaktisiddhanta Saraswati Thakura

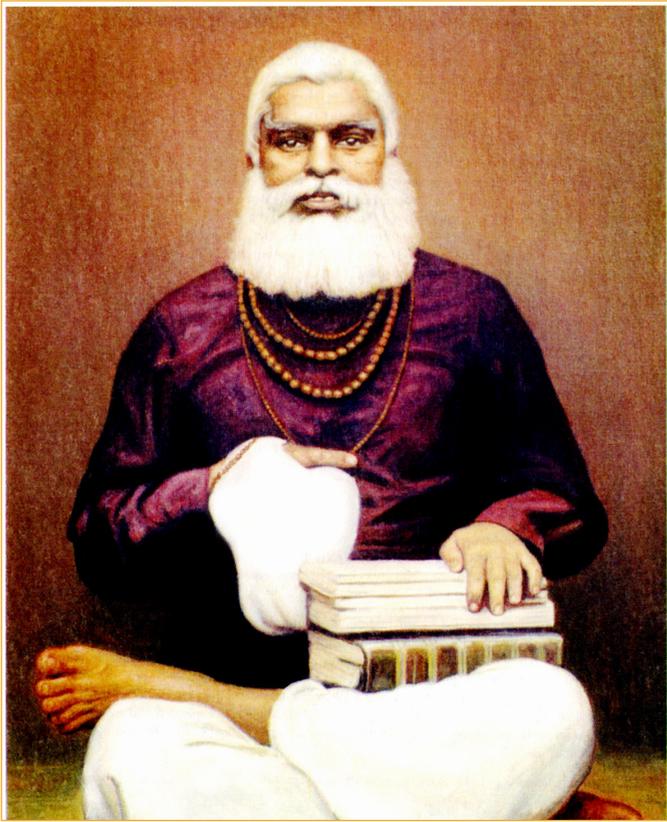
The spiritual masters servants are Vaisnava. Devotees who are initiated by bonafide *gurus* and who have taken complete shelter at their spiritual masters feet are Vaisnavas. According to how well we serve the spiritual master, there are gradations in the quality of our service to Krishna. Those who abandon their spiritual master or who are envious of him are avaisnava (non-devotees). They are atheists possessed by a hellish mentality. Those who are envious of the spiritual master are also envious of the Supreme Lord. Actually, they are envious of the entire world. Only devotees who are fixed at the spiritual masters lotus feet and who are free of material desire are completely pure in heart. A person who is free from the influence of wealth, women, and the tigress of fame is a Vaisnava. He is detached and pure-minded and can influence the entire world.

—*Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupāda Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja. Adapted and Published by Īśvara dāsa. Translated from Bengali by Bhumipati dāsa.*

WHY IS ENVY THE CHIEF OF ALL INTERNAL ENEMIES?

Srila Bhaktivinoda Thakura

What is envy? Are envy and love



opposed to each other?

To become happy on seeing others distress and to become distressed on seeing others happiness is called envy. Envy and love are contradictory, and hence mutually exclusive. Wherever there is envy there is no question of love; and wherever there is love there is no question of envy.

—Sajjana Toṣaṇī-4/6

Why envy is the leader of all 6 internal enemies?

Lust, anger, greed, illusion and pride are included within envy. Lust is included in anger; Lust and anger are included in greed; Lust, anger and greed are included in illusion; Lust, anger, greed and illusion are included in pride and lust, anger, greed, illusion and pride are included in envy."

—Sajjana Toṣaṇī-4/7

How is Vaisnava dharma non-jealous religion?

Vaisnava *dharma* consists of compassion for the fallen souls, eagerness in chanting the Lords holy names and serving the Vaisnavas. It stands in one side and envy stands on the other side as its opposite."

The Krishna consciousness movement aims at creating an atmosphere of non-jealousy. Of course, it is not possible for everyone to become Krishna conscious, but the Krishna consciousness movement can create an exemplary society wherein there is no jealousy."

Purport, Srimad Bhagavatam. 5.13.11

—Sajjana Toṣaṇī-4/7

What is the living entities liberation and bondage?

Non-jealousness is the cause of the living entities liberation and jealousy is the cause of their bondage.

—Sajjana Toṣaṇī-4/7

Can an jealous person feel compassion for other living entities, develop faith in the Vaisnavas and become lower than the straw in the street?

A person who feels distress on seeing others happiness can never show compassion to other living entities. He cannot worship the Supreme Lord with a simple mind. Due to his perverted nature he maintains hatred and jealousy towards the Vaisnavas. It is to be understood that a person who has completely divested himself of jealousy has actually understood the purport of the "*ṛṇād api sahiṣṇunā*" verse.

—Sajjana Toṣaṇī-4/7

AVERSION TO LORD HARI

Srila Vrindavan Das Thakura

Because of aversion to Hari, materialistic people accept the service of the six internal enemies headed by lust and anger as their only shelter. All living entities of the visible and invisible worlds are established as servants of the Supreme Lord. If a person exhibits jealousy of another person then, rather than confirming himself as a Vaisnava, that jealous person simply shows that he is malicious of those who are inclined to the Lord's service. Whatever jealousy is exhibited in such situations is more or less jealousy of the Supreme Lord. Moreover, since



the devotees' propensity for performing service or spiritual welfare activities is so strong, those who are envious consider that the endeavours of such servants of Sri Caitanya to increase ignorant people's inclination towards Krishna are similar to their own variegated exhibitions of envy.; This gross misapprehension guarantees their inauspiciousness.

Because of their propensity for inordinate material enjoyment, ordinary people become envious of objects that are not related to the Absolute Truth. Pure devotees are never driven by the three modes of nature to merge in the waters of goodness, passion, and ignorance. Therefore, by not taking shelter of non-envious devotees, the envious materialistic enjoyers of the temporary material world fall into inconvenience as a result of their *karma*. They accept philosophies like Mayavada and thus bring about their own ruination. One can never realize one's self by unconstitutional propensities. Spiritually aspiring mankind has no

alternative to bring about realization of the Supreme Lord. Therefore, those who are inimical to the spiritual master, accept enmity towards the spiritual master, pride, and other valueless sentiments as wealth. Thus they merge into the darkness of ignorance and give importance to impersonalism (*kevalādvaita-vāda*), which denies *svajātiya-vijātiya bheda*, the distinctions among both similar and dissimilar objects. This is their downfall. Unalloyed service to the Supreme Lord who is posed of eternlity, knowledge and blissfulness, (*sac-cid-ānanda mayi*) is the unique opportunity to become self-realized. Relinquishing that opportunity, one certainly falls down.

—*Madhya-khaṇḍa*, 19.211, *Śrī Caitanya-bhāgavata* by Śrīla Vṛndāvana dāsa Thakura » *Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja* » Translated by Bhumipati Dāsa.

**ENVOIOUS BRĀHMAṆAS AND
SRILA NAROTTAMA DAS THAKURA**

*An excerpt from the life
of Srila Narottama Das Thakura*

Ganganarayana Chakravarti was a famous and highly learned *brāhmaṇa* living in Gambhila Grama (presently in Bangladesh). He heard with great attention the *siddhānta* of the Goswamis from the lips of Srila Narottama Thakura. Thus he took shelter of the lotus feet of Narottama, under whose guidance he later studied the scriptures of the Goswamis very deeply.

There was another *brāhmaṇa* named Jagannatha Acarya who was a worshipper of Durga. One day in a dream Durga appeared to him and said, "O you simple hearted *brāhmaṇa*, go to Narottama Thakura. Take shelter of his lotus feet. Practice *kṛṣṇa-bhājana* (devotional service to Lord Krishna) and you will achieve the highest good fortune. Krishna is my master and my *guru*. Not a blade of grass moves without His wish."

After his afternoon bath, Jagannatha Acarya, went to Kheturi Grama and offered his *dandavats* at the lotus feet of Narottama Thakura, explaining all that Durga had told him in the dream. Hearing this, the Thakura smiled slightly and said, "You are very fortunate to have attained Krishnas mercy." On the next auspicious day Thakura Mahasaya initiated him into a *Rādhā-Kṛṣṇa mantra*. Sri Jagannatha Acarya became a very dear and confidential disciple of Narottama Thakura.

Seeing the glories of Srila Narottama Thakura, the society of *smarta brāhmaṇas* burned with envy. A large faction of them went to the Raja Nrsimha and petitioned him for redress. They told him: "OMahārāja, if you don't rescue the *brāhmaṇas*, your reputation will be ruined and your death will be imminent. The son of Raja Krishnananda Datta, Narottama Thakura, is a *śūdra*, and yet he dares to make disciples of the *brāhmaṇas*. If this goes on, we shall all be drowned like the members of the Yadu dynasty." Raja Nrsimha assured them, "I shall protect you. But please tell me, what is to be done?"

The *brāhmaṇas* said; "Let us all go to Kheturi Grama along with the great and famous, *mahā-digvijaya-paṇḍita* Sri Rupa Narayana and defeat Narottama. With that great *Paṇḍita* as our leader,

Narottama will not be able to say anything. O King we request you to please assist us in this matter." The King, Raja Nrsimha said, "I myself shall accompany you every step of the way."

In this way, that group of *brāhmaṇas* along with the great and learned world-conquering *Paṇḍita* Rupa Narayana began their journey to Kheturi Grama. As they were traveling on the road someone heard the news and went to Kheturi Grama where he informed Srila Ramachandra Kaviraja and Narottama dasa Thakura.

When Srila Ramachandra Kaviraja and Sri Ganganarayana Chakravarti heard this news, they became very disturbed in mind.

Subsequently, after some inquiry, the two of them came to know that the party of *smarta paṇḍitas*, were about to arrive in the marketplace of a town called Kumara Pura. They were informed that after resting there for one day, they would reach Kheturi Grama on the following day. Ramachandra and Ganganarayana quickly went to that marketplace in Kumara pura and the two of them set up two different shops. Srila Ramachandra Kaviraja set up a stall for selling clay pots and Ganganarayana Chakravarti set himself up in a stall selling *pān* and betel-nut.

The *smarta Paṇḍitas*, along with Raja Nrsimha, arrived in the marketplace of Kumāra-pura and set up their camp near the shops. The disciples of the *Paṇḍitas* went to buy some clay pots for cooking with, and went to the pottery shop. The " potter " they met was Ramachandra Kaviraja. He began speaking to them in pure *Saṅskrit*. The disciples of the *Paṇḍitas* similarly replied in *Saṅskrit*, and soon they began to debate. However, the disciples of the *Paṇḍitas* were defeated. In the same way, when the students went to purchase *pān* and betel-nuts from the shop of the *pān*-seller (Ganganarayana Chakravarti) he spoke to them in pure *Saṅskrit*. They again began to argue. Gradually their teachers arrived at the place where the argument was going on and found themselves unable to reply to the arguments of the betel seller and potter.

Finally King Nrsimha arrived there with the great *Paṇḍita* Rupa Narayana. At that time a great uproarious argument was heard from all directions. In the presence of the king, the potter and the *pān*-walla defeated all the *smarta brāhmaṇas*,



including Rupa Narayana. Raja Nrsimha made some inquiries and came to know that the *pān-walla* and the potter were disciples of Srila Narottama dasa. At that time he said to the *Paṇḍitas*: "When you are unable to defeat a common, ordinary disciple of Narottama in the matter of siddhānta, how will you defeat Narottama himself?" The *smarta Paṇḍitas* were dumb struck. Dismayed, they realised their defeat and solemnly made preparations to return to their home villages.

That evening, King Raja Nrsimha and Sri Rupa Narayana saw Durga Devi in a dream. She threateningly told them, "If you don't accept the shelter of Narottamas lotus feet, I will cut you all to pieces with my razor-sharp sword." The following morning Raja Nrsimha and Rupa Narayana hurried to the place of Narottama Thakura. Thakura *Mahāsaya* received them with great affection and with due respect and cordiality, offered them all a seat. He said, "I am very fortunate to have the company of such highly learned and noble personages such as your good selves." Raja Nrsimha and Rupa Narayana were overwhelmed at Narottamas polite and gentle Vaisnava behaviour. Thus they prostrated themselves at his lotus feet begging forgiveness for their offenses. They explained all that had happened. Upon hearing of the warning that Durga

Dev had given them, Narottama mildly smiled. Thereafter, within a few days, he initiated them into the mantra of *Śrī Rādhā-Kṛṣṇa mantra*.

—Excerpt from the *Prema Vilasa of Nityananda das*, Adopted from *Prarthana, Prayers of Loving Devotion* by Srila Narotaama Dasa Thakura, *Isvara Dasa* (Editor, Introduction), *Bhumipati Dasa* (Translator), *Srila A. C. Bhaktivedanta Swami Prabhupada* (Translator).

!! Sri Sri Nitai Gaurchandra Jayati !!

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