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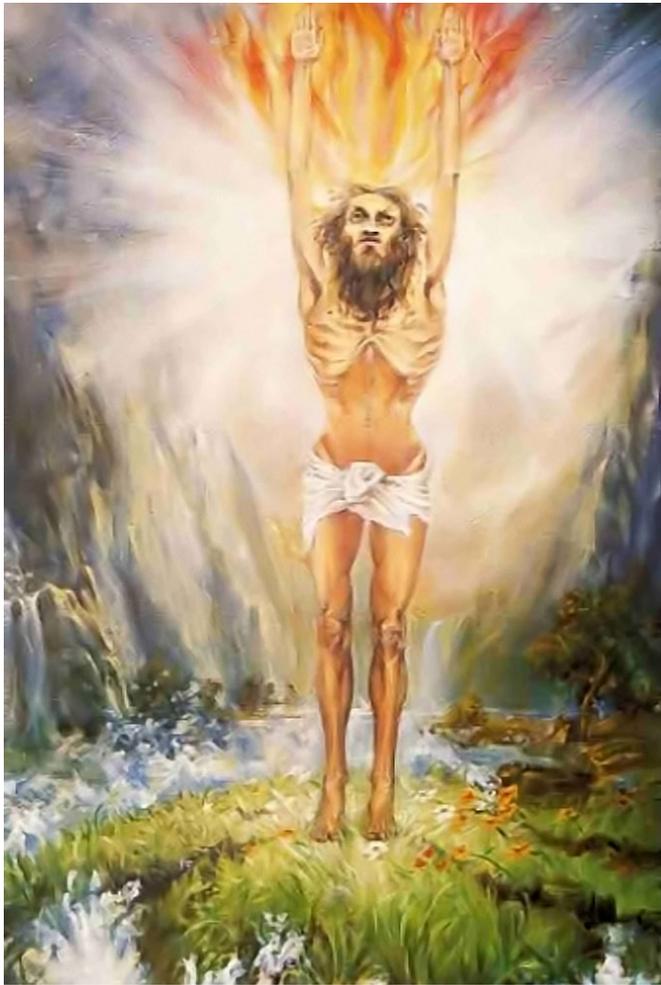
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HIRANYAKASIPU'S PLAN TO BECOME IMMORTAL

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Narada Muni said to Maharaja

Yudhishtira: The demoniac king Hiraṇyakaśipu wanted to be invincible as well as free from old age and dwindling of the body. He wanted to gain all the yogic perfections like *aṇīmā* (“smallness”) and *laghimā*, (“lightness”) to be deathless, and to be the only king of the entire universe, including Brahmāloka. For this purpose, Hiraṇyakaśipu went to the valley of Mandara Hill and began performing his austerities by standing with only his toes on the ground, extending his arms upward and looking toward the sky. This position was extremely difficult to maintain, but he accepted it as a means to attain perfection. After a prolonged period in this position astounding transformation took place in Hiraṇyakaśipu's body. For instance, from the hair on His head there emanated an

nityaṁ bhāgavata-sevayā

effulgent light as brilliant and intolerable as the rays of the sun at the time of universal dissolution. Seeing the performance of such austere penances, the demigods, who had been displaced and wandering throughout the planets, now returned to their respective homes. Because of Hiraṇyakaśipu's severe austerities, flames shot out from his head, and this fire and its smoke pervaded the entire sky, encompassing the upper and lower planets, which all became extremely hot. Because of the power of Hiraṇyakaśipu's severe austerities, all the rivers and oceans were agitated, the surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. Fires broke out on every side.

Scorched and extremely disturbed because of Hiraṇyakaśipu's severe penances, the demigods left their respective planets and went to the place of Lord Brahma.

There they informed the creator as follows: O lord of the demigods, O master of the universe, because of the fire emanating from Hiraṇyakaśipu's head which came as a result of his severe austerities, we have become so disturbed that we could not stay in our planets but have come to you. O great person, chief of the universe, if you think it proper, kindly stop these disturbances, meant to destroy everything, before we, your obedient subjects are annihilated. Hiraṇyakaśipu has undertaken a most severe type of austerity. Although his plan is not unknown to you, kindly listen as we submit his intentions.

Hiraṇyakaśipu has mused “The supreme person within this universe, Lord Brahma, has gotten his exalted post by dint of severe austerities, mystic power and trance. Consequently, after creating the universe, he has become the most worshipable demigod within it. Since I am eternal and time is eternal, I shall endeavour for similar austerity, mystic power and trance for many, many births, and thus I shall

occupy the same post occupied by Lord Brahma. By dint of terrible austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even the planet Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I prefer to occupy the position of Brahma.”

Thus, O lord, we have heard from reliable sources that in order to obtain your post, Hiranyakasipu is now engaged in severe austerity. You are the master of the three worlds. Please take whatever steps you deem appropriate, without delay. O Lord Brahma, your position within this universe is certainly most auspicious for everyone, especially the cows and *brāhmaṇas*. By your influence, brahminical culture and the protection of cows can be increasingly glorified, and thus all kinds of material happiness, opulence and good fortune will automatically increase. But if, unfortunately, Hiranyakasipu occupies your seat, all of this will be lost.

O King, being thus informed by the demigods, the most powerful Lord Brahma, accompanied by Bhrgu, Daksa and other great sages, immediately left for the place where Hiranyakasipu was performing his penances and austerities. Lord Brahma, who is carried by a swan airplane, at first could not see where Hiranyakasipu was, for his body was encapsulated by an anthill and covered by grass and bamboo stalks. Because Hiranyakasipu had been there for a very long time, ants had eaten away his skin, fat, flesh and blood. Then Lord Brahma and the demigods spotted him, appearing as a cloud-covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahma began to smile and addressed him as follows.

Lord Brahma said: O son of Kashyapa Muni, please get up, please get up. All good fortune unto you. You are now perfect in the performance of your austerities, and therefore I may give you a benediction. You may now ask from me whatever you desire, and I shall try to fulfill your wish. I

am very astonished to see your endurance. In spite of being eaten and bitten by all kinds of insects and ants, you are keeping your life airs circulating within your bones. Certainly this is wonderful. Even saintly persons like Bhrgu who was born prior to you, could not perform such severe austerities, nor will anyone in the future be able to do so. Who within these three worlds can sustain his life without even drinking water for one hundred celestial years? My dear son of Diti, with your great determination and austerity you have done what was impossible even for great saintly persons, and thus I am certainly conquered by you. O best of the asuras, for this reason I am now ready to give you all benedictions, according to your desire. I belong to the celestial world of demigods, who do not die like human beings. Therefore, although you are subject to death, your audience with me will not go in vain.

Sri Narada Muni continued: After speaking these words to Hiranyakasipu, Lord Brahma, the original being of this universe, who is extremely powerful, sprinkled transcendental, infallible, spiritual water from his *kamaṇḍalu* upon Hiranyakasipu's body, which had been eaten away by ants and moths. Thus he enlivened Hiranyakasipu. As soon as he was sprinkled with the water from Lord Brahma's waterpot, Hiranyakasipu arose, endowed with an entire new body whose limbs were so strong that they could withstand the force of a thunderbolt. With physical strength and a bodily lustre resembling molten gold, Hiranyakasipu emerged from the anthill as fully youthful person, just as fire springs forth from fuel wood.

Seeing Lord Brahma carried by his swan airplane present in the air before him, Hiranyakasipu was extremely pleased. He immediately fell flat with his head on the ground and began to express his feelings of gratitude to the lord. Then, getting up from the ground and seeing Lord Brahma before him, the head of the Daityas was overwhelmed by jubilation. With tears in his



eyes, his whole body shivering, he began praying in a humble mood. Hiranyakasipu folded his hands in supplication and in a faltering voice, he began to praise Lord Brahma for his satisfaction. He prayed: Let me offer my respectful obeisance unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effulgent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material nature. He, Lord Brahma, is the shelter of those modes of nature, *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*. I offer my obeisance to the original personality within this universe, Lord Brahma, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations. Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires. My dear lord, by your form as the Vedas personified and through knowledge relating to the activities of all the *yajña brāhmaṇas*, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by agnistoma. Indeed, you inspire the *yajñic brāhmaṇas* to perform the rituals mentioned in the three Vedas. Being the Supreme Soul, the Supersoul of all living entities, you are beginning-less, endless and omniscient, beyond the limits of time and space. O my lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all

living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities. There is nothing separate from you, whether it be higher or lower, stationary or moving. The knowledge derived from the Vedic literatures like the *Upaniṣads*, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hiranyagarbha, the reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature. O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to taste the pleasure of this material world. You are Brahman, the Supersoul, the oldest, the Personality of Godhead. Let me offer my repeated obeisance unto the Supreme, who in his unlimited, un-manifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

O my lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you. Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought about by any being other than those created by you, nor by any weapon, nor by any human being or animal. Grant me that I not meet death from any entity, living or non-living. Grant me further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you on the battlefield,



you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.

—Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 7: The Science of God» Verses: 1-38.

THE NATURE OF THE MATERIAL WORLD

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

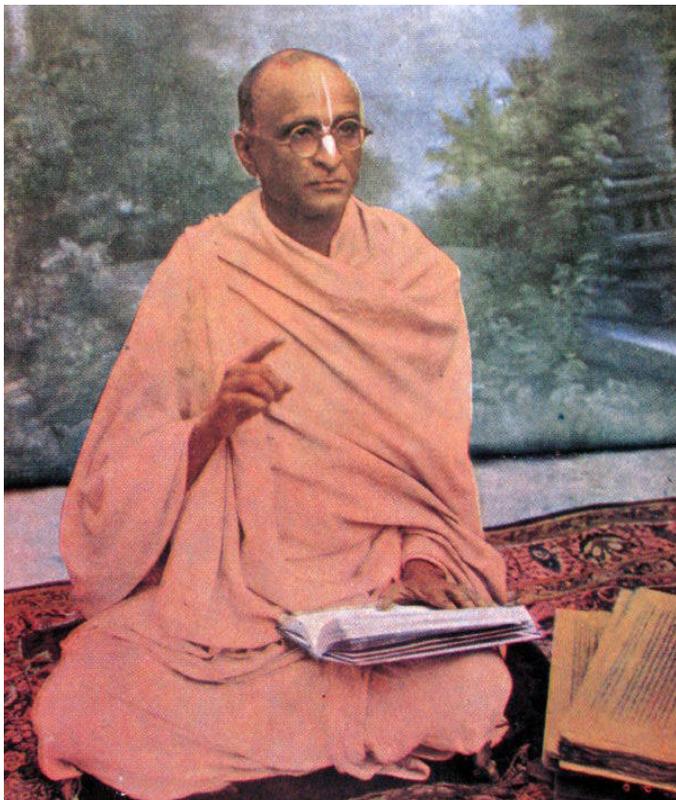
*tavāsanam dvija-gavām
pārameṣṭhyam jagat-pate
bhavāya śreyase bhūtyai
kṣemāya vijayāya ca*

In this verse the words *dvija-gavām pārameṣṭhyam* indicate the most exalted position of the *brāhmaṇas*, brahminical culture and the cows. In Vedic culture, the welfare of the cows and the welfare of the *brāhmaṇas* are essential. Without a proper arrangement for developing brahminical

culture and protecting cows, all the affairs of administration will go to hell. Being afraid that Hiranyakasipu would occupy the post of Brahma, all the demigods were extremely disturbed. Hiranyakasipu was a well-known demon, and the demigods knew that if demons and *Rākṣasas* were to occupy the supreme post, brahminical culture and protection of cows would come to an end. As stated in *Bhagavad-gītā* (5.29), the original proprietor of everything is Lord Krishna (*bhoktāram yajña-tapasām sarva-loka-maheśvaram*). The Lord, therefore, knows particularly well how to develop the material condition of the living entities within this world. In every universe there is one Brahma engaged on behalf of Lord Krishna, as confirmed in *Śrīmad-Bhāgavatam* (*tene brahma hṛdaya ādi-kavaye*). The principal creator in each *Brahmaṇḍa* is Lord Brahma, who imparts Vedic knowledge to his disciples and sons. On every planet, the king or supreme controller must be a representative of Brahma. Therefore, if a *Rākṣasa*, or demon, were situated in Brahma's post, then the entire arrangement of the universe, especially the protection of the brahminical culture and cows, would be ruined. All the demigods anticipated this danger, and therefore they went to request Lord Brahma to take immediate steps to thwart Hiranyakasipu's plan.

In the beginning of creation, Lord Brahma was attacked by two demons—Madhu and Kaitabha—but Krishna saved him. Therefore Krishna is addressed as *madhu-kaitabha-hantṛ*. Now again, Hiranyakasipu was trying to replace Brahma. The nature of the material world is such that even the position of Lord Brahma, not to speak of ordinary living entities, is sometimes in danger. Nonetheless, until the time of Hiranyakasipu, no one had tried to replace Lord Brahma. Hiranyakasipu, however, was such a great demon that he maintained this ambition.

The word *bhūtyai* means "for increasing opulence," and the word *śreyase* refers to ultimately returning home, back to



Godhead. In spiritual advancement, one's material position improves at the same time that the path of liberation becomes clear and one is freed from material bondage. If one is situated in an opulent position in spiritual advancement, his opulence never decreases. Therefore such a spiritual benediction is called *bhūti* or *vibhūti*. Krishna confirms this in *Bhagavad-gītā* (10.41). *Yad yad vibhūtimat sattvaṁ . . . mama tejo-'mīśa-sambhavam:* if a devotee advances in spiritual consciousness and thus becomes materially opulent also, his position is a special gift from the Lord. Such opulence is never to be considered material. At the present, especially on this planet earth, the influence of Lord Brahma has decreased considerably, and the representatives of Hiranyakasipu—the *Rākṣasas* and demons—have taken charge. Therefore there is no protection of brahminical culture and cows, which are the basic prerequisites for all kinds of good fortune. This age is very dangerous because society is being managed by demons and *Rākṣasas*.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 7: The Science of God» Verses: 14» His Divine Grace A.C.Bhaktivedata Swami Prabhupada.*

Bhāgavata Mahāvidyālaya

nityaṁ bhāgavata-sevayā

DOES ONE NEED TO CHECK ONE'S MATERIAL PROPENSITY?

Srila Bhaktisiddhanta Saraswati Thakura

If the propensity to enjoy material life is not checked, then one will continue in the cycle of repeated birth and death. It is important to stop acting for sense gratification. Unless one stops acting for sense gratification, the propensity for material life—and the suffering that comes from material distress—will not be destroyed. It is essential to cultivate Krishna consciousness. Spiritual cultivation removes the desire for material life, destroys the desire to try for *artha*, *kāma*, *dharma*, and *mokṣa*, and gives one supreme fortune. All the material desires in the heart of a person in which Lord Krishna has manifest are automatically destroyed, because Krishna is the transcendental Cupid and all desires serve Him and no one else. One who has captured Krishna in his heart has no desire for sense gratification.

Whenever we do not follow the Vaisnava lifestyle, our senses will become misguided and fall prey to material objects. We will forget that Lord Krishna is the proprietor of our senses. We have been given this human form of life to worship Hari. Guided by the sailor in the form of guru, we can cross the ocean of material existence on the boat of the human body and attain Sri Krishna's lotus feet. Why, then, should we prefer to drown in the ocean of material existence?

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

DESIRING MATERIAL OBJECTS

Srila Bhaktivinoda Thakura

1. Is there any limit to material desires? Do they award any peace?

There is no limit to material desires. In fact, the paths of material desires are filled with the thorns of dissatisfaction. The more you want to advance, the more you have

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material desires. Desires are neither killed nor discriminate between temporary or permanent objects.”

— *Kalyāna Kalpataru Song – 2*

2. Is there any aim of pleasing Lord Visnu in the materialists worship of goddess *Annapurnā* ?

“Those materialists, who, with a desire of getting abundance of rice in their future lives worship goddess *Annapurnā*, only with a false resolution of 'love for Lord Visnu.’

—*Conclusion, Caitanya Śikṣāmṛta-8*

3. How many kinds of Godless persons are there?

There are six kinds of Godless persons:

1. Those who are unfaithful to God and are devoid of moralities.
2. Those who are moral yet unfaithful to God.
3. Those who are God-fearing but think that He is under the control of morality.
4. Those who speak lie or are proud.
5. Impersonalists.
6. Those who believe in many Gods.

—*Caitanya Śikṣāmṛta-3/3*

4. What is the life of an immoral Godless person?

“Those who are immoral and Godless, are attached to sinful activities and non-activity. Without moralities one becomes whimsical.”

— *Caitanya Śikṣāmṛta-3/3*

5. Is the character of a moral Godless person trustworthy?

“Where is the guarantee that if opportunity arrives, a moral Godless person will not sacrifice his morality for his self-interest? Just by analyzing his character this fact can be confirmed, and one will realize the insignificance of the philosophy.”

—*Caitanya Śikṣāmṛta-3/3*

6. Are God-fearing *karmis* devotees?

“The third kinds of Godless persons are addressed as 'God-fearing *karmis*. They are divided into two categories. The first categories of God-fearing *karmis* are those who consider the gratefulness to God as their principle duty, but do not accept the existence of God. It is also their belief that one should imagine a God and offer Him obeisance with faith, and when ones good character, which is the result of morality, awaken, there is no harm in giving up faith in God. The second category of God-fearing *karmis* believe that by worshiping God in the form of chanting His names and offering Him prayers, his heart will be purified; and when his heart thus becomes purified, he obtains the knowledge of the impersonal Brahman. At such time, he becomes inactive. According to this philosophy, relationship between God and the living entities is temporary and not eternal.”

—*Caitanya Śikṣāmṛta-3/3*

7. How many kinds of liars are there?

“Liars are counted as the forth category of Godless persons. They are divided into two namely, the hypocrites and the cheated.”

—*Caitanya Śikṣāmṛta-3/3*

8. What is the nature of the hypocrites and what is the fate of those who intimate them?

“By cheating everyone, the hypocrites clear the path of irreligion. Many foolish people become cheated by following them. Ultimately, such foolish people become averse to God. The hypocrites externally display symptoms of putting on transcendental Vaisnava signs, chanting the holy names constantly, showing detachment for the worldly objects, and speaking sweet words; but internally maintain strong desires for accumulating gold and women.”

—*Caitanya Śikṣāmṛta-3/3*

9. Is there any end to material desires?

“Abandoning the position of Lord Brahma, you will constantly think how to obtain the position of Lord Siva. After obtaining the position of Lord Siva, you will want to be one with the Brahman, as is normally desired by the followers of Shankaracarya. Therefore, try to destroy the chain of material desires and keep them away from your heart. Take shelter of the lotus feet of Sri Caitanya and always reside at Santipura in the mood of a beggar.”

—Kalyāna Kalpataru Song-2

10. Is there any place for material desires in pure devotional service?

“There cannot be any desire other than making advancement in the path of one’s spiritual life, in pure devotional service. To serve Krishna, there cannot be any objects like Brahman and Paramatma, other than the object of worship, Krishna. There cannot be any tinge of performance of fruitive activities and cultivation of impersonal knowledge.”

—Commentary on Caitanya-caritāmṛta Madhya līlā – 19/168.
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!! Sri Sri Nitai Gaurchandra Jayati !!

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THE PROPER METHOD OF CHANTING

Srila Jagadananda Pandita

If you want to chant Lord Krishna's holy name purely, then earnestly seek the company of pure devotees of the Supreme Lord, Sri Krishna. Reject all the unwanted desires for sense enjoyment, liberation, mystic powers, and other material desires.

Avoid the ten offenses against the holy name of the Lord and become free from the dualities of honour and dishonour. This material world is meant to be utilised in the service of the Lord. Render service without attachment for material things and chant the holy name of Lord Krishna constantly.

Accepting everything that is favourable for executing devotional service and reject everything that is unfavourable for devotional life. Do not endeavour for mundane speculative knowledge, fruitive activities and mystic yoga. False renunciation is 'monkey renunciation', which only aims at bodily pleasure and comforts. Bear in mind that Lord Krishna always protects and maintains everyone. Humbly surrender your life and soul to the lotus feet of the Lord, and, in that way, rid yourself of unwanted material desires.

The Supreme Lord Krishna knows that it is very difficult for the living entities to find the association of real saintly persons, so He has now come to Nadia as a pure devotee of the Lord. Therefore, all who are endowed with proper intelligence should take shelter of Lord Gaurāṅga's lotus feet, because Lord Gaurāṅga is the perfect saint and spiritual master.

—Prema-Vivarta - Śrīla Jagadananda Pandita, Translated by Sarvabhāvana dāsa.

