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SELF SURRENDER

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Srila Sukadeva Goswami

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His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada

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BALI MAHARAJA ARRESTED BY THE LORD
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When Lord Brahma, who was born of a lotus flower, saw that the effulgence of his residence, Brahmaloḷka, had been reduced by the glaring effulgence from the toenails of Lord Vamanadeva, he approached the Supreme Personality of Godhead. Lord Brahma was accompanied by all the great sages, headed by Marici, and by yogīs like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahma and his associates seemed insignificant. Among the great personalities who came to worship the lotus feet of the Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as *kalpa* [dealing with old historical incidents]. Others were experts in the Vedic corollaries like *Brahma-saṁhitā*, all the

other knowledge of the Vedas [*Sāma*, *Yajur*, *R̥g* and *Atharva*], and also the supplementary Vedic knowledge [*Āyurveda*, *Dhanurveda*, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of *yoga*. And still others were those who had attained residence in Brahmaloḷka not by ordinary *karma* but by advanced Vedic knowledge. After devotedly worshipping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahma, who was born of the lotus emanating from Lord Viṣṇu's navel, offered prayers to the Lord. O King, the water from Lord Brahma's *kamaṇḍalu* washed the lotus feet of Lord Vamanadeva, who is known as *Urukrama*, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead. Lord Brahma and all the predominating deities of the various planetary systems began to worship Lord Vamanadeva, their supreme master, who had reduced Himself from His allpervading form to His original form. They collected all the ingredients and paraphernalia for this worship. They worshiped the Lord by offering fragrant flowers, water, *pādyā* and *arghya*, sandalwood pulp and *aguru* pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshipping the Lord. Jambavan, king of the bears, also joined in the ceremony. Sounding his bugle in all directions, he declared a great festival for Lord Vamanadeva's victory.

When the demoniac followers of Maharaja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vamanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows. (9) "This *Vāmana* is certainly not a *brāhmaṇa* but the best of cheaters, Lord Viṣṇu. Assuming the form of a *brāhmaṇa*, He has covered His own form, and thus He is working for the interests of the demigods. "Our lord, Bali Maharaja, because of his position in

performing the *yajña*, has given up the power to punish. Taking advantage of this, our eternal enemy, Visnu, dressed in the form of a *brahmacārī* beggar, has taken away all his possessions. “Our lord, Bali Maharaja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the *brāhmaṇas*, and he cannot at any time speak lies. “Therefore it is our duty to kill this Vamanadeva, Lord Visnu. It is our religious principle and the way to serve our master.” After making this decision, the demoniac followers of Maharaja Bali took up their various weapons with a view to killing Vamanadeva. O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Maharaja they pushed forward to kill Lord Vamanadeva. O King, when the associates of Lord Visnu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt. Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudaksa, Visvaksena, Patattrirat [Garuda], Jayanta, Srutadeva, Puspadanta and Satvata were all associates of Lord Visnu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons. When Bali Maharaja saw that his own soldiers were being killed by the associates of Lord Visnu, he remembered the curse of Sukracarya and forbade his soldiers to continue fighting. O Vipracitti, O Rahu, O Nemi, please hear my words! Don’t fight. Stop immediately, for the present time is not in our favor. O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities. The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us. No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic *mantras*, by drugs, by herbs or by any other means. Previously, being empowered by providence, you defeated a great number of such followers of Lord Visnu. But today those same followers, having defeated us, are roaring in jubilation like lions. Unless providence is in our favor, we shall not be able to gain victory. There-

fore we must wait for that favorable time when our defeating them will be possible.

Sukadeva Goswami continued: O King, in accordance with the order of their master, Bali Maharaja, all the chiefs of the demons and the *Daityas* entered the lower regions of the universe, to which they were driven by the soldiers of Visnu. Thereafter, on the day of *soma-pāna*, after the sacrifice was finished, Garuda, king of the birds, understanding the desire of his master, arrested Bali Maharaja with the ropes of Varuna. When Bali Maharaja was thus arrested by Lord Visnu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe. O King, the Supreme Personality of Godhead, Vamanadeva, then spoke to Bali Maharaja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuna. Bali Maharaja had lost all bodily luster, but he was nonetheless fixed in his determination. O King of the demons, you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third. As far as the sun and moon shine with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession. Of these possessions, with one step I have occupied *Bhūrlōka*, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system. Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Sukracarya, your spiritual master, now go down and live there. Far from being elevated to the heavenly planets or fulfilling one’s desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life. Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.

- *Srīmad-Bhāgavatam (Bhāgavata Purāṇa)* > Canto 8: Withdrawal of the Cosmic Creation > Chapter 21: Bali Maharaja arrested by the Lord, Verses: 1-34



THE SPECIAL FAVOR OF THE LORD
His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

When one is bereft of all his possessions, he is certainly reduced in bodily luster. But although Bali Maharaja had lost everything, he was fixed in his determination to satisfy Vamanadeva, the Supreme Personality of Godhead. In *Bhagavad-gītā*, such a person is called *sthita-prajña*. A pure devotee is never deviated from the service of the Lord, despite all difficulties and impediments offered by the illusory energy. Generally men who have wealth and opulence are famous, but Bali Maharaja became famous for all time by being deprived of all his possessions. This is the special mercy of the Supreme Personality of Godhead toward His devotees. The Lord says, *yasyāham anuḡṛhṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8]. As the first installment of His special favor, the Lord takes away all the possessions of His devotee. A devotee, however, is never disturbed by such a loss. He continues his service, and the Lord am-

ply rewards him, beyond the expectations of any common man.

- *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) > Canto 8: Withdrawal of the Cosmic Creation > Chapter 21: Bali Maharaja arrested by the Lord, Verses 28, Purport

BECOMING FREE OF
MATERIAL EXISTENCE

Srila Bhaktisiddhanta Saraswati Thakura

At present we are fallen and in danger, and in such a condition we are always trying to gratify our senses. The final result of trying to achieve happiness through the material senses is death. If we want to be delivered from this condition, we must worship the Lord under the guidance and shelter of a spiritual master.

Taking shelter of the spiritual master and accepting initiation from him are gateways to devotional service. We will proceed on the path by following the *mahājanas*. As Bali Maharaja served the Lord by surrendering everything at His lotus feet, we will also remain eternally surrendered by offering everything at the lotus feet of our spiritual master and Lord Gaurāṅga. By serving the spiritual mas-

ter and the holy name with love and devotion as surrendered souls, we will easily become liberated from material existence.

*tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chūṭe, pāya kṛṣṇera caraṇa*

If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, can he get out of the clutches of Māyā and become eligible for shelter at Krishna's lotus feet? (*Caitanya-caritāmṛta Madhya 22.25*)

*prabhu kahe, "vaiṣṇava-sevā, nāma-saṅkīrtana
dui kara, śiḅhra pābe śrī-kṛṣṇa-caraṇa"*

The Lord replied, "You should engage yourself in the service of the servants of Krishna and always chant the holy name of Krishna. If you do these two things, you will very soon attain shelter at Krishna's lotus feet. (*Caitanya-caritāmṛta Madhya 16.70*)

*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya*

"If the conditioned soul becomes Krishna conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Krishna conscious, the conditioned soul is liberated from the clutches of Māyā, who gives him up." (*Śrī Caitanya-caritāmṛta Madhya-līla 20.120*)

- Amṛta Vāṇī: Nectar of Instructions of Immortality of His Divine Grace Bahktisiddhanta Sarasvati Thakura Prabhupada; Compiled by Sripada Bahkti Mayukha Bhagavat Maharaja; Adapted and Published by Isvara dasa

SURRENDERING TO KRISHNA Sri Bhaktivinoda Thakura

What is ātma-nivedana or fully surrendering to Krishna?

"To possess the mentality that I do not belong to myself but to Krishna is the symptom of fully surrendering to Krishna." (*Sajjana Toṣaṇī 4/9*)

Does a fully surrendered devotee remember his past history?

"O Lord ! After attaining Your blissful service, I have forgotten all my previous histories. I belong to You and You belong to me. So what is the use of anything else."

How does a surrendered servant of Krishna accept the happiness and distress born out of service to Krishna?

"All the distresses born in the course of Your service are also the source of my pleasure. Happiness and distress born from Your service are the supreme wealth and it destroys the unhappiness of nescience."

While living in the family of Krishna does a surrendered soul desire material enjoyment?

"I take respite from material enjoyments and become fearless of material existence. I will constantly serve You and not desire to enjoy the fruits of my *karma*. I will remain attached to Your lotus feet and constantly endeavour to please You."

What kind of humility does a practitioner who is engaged in the chanting of the holy names display before an exalted Vaiṣṇavas?

"I do not find the strength to carry on alone the *saṅkīrtana* of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Krishna. Krishna is Yours. You have the power to give Him to me. I am simply running behind you as a beggar shouting, "Krishna! Krishna!"

How should a practitioner, who desires to chant the holy names of the Lord, pray to his spiritual master?

"Gurudeva, give this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations. I offer you all respects, for thus I may have the energy to offer respect to everyone properly. Then, by chanting the holy name in great ecstasy, all my offenses will cease.

Does an unalloyed devotee ever give up the lotus feet of Krishna?

"It is not possible for one who has no other desire to give up Your lotus feet. O Lord! Such a person spend his life taking shelter at Your lotus feet and Your lotus feet is the cause of his fearlessness."

How should one worship Krishna untill death?

“As long as one possesses this material body one should remain attached to Krishna and accept Him as ones wealth, friend and life. One should consider the relationship to one’s brother, friend, husband and children which are related to ones own body as temporary.”

- Bhaktivinoda Vanī Vaidhāva Published by Īsvara dasa

SELF SURRENDER

Srila Narottama Das Thakura

(1)

*tūmi ta dayāra sindhū adhama-janāra bandhu
more prabhu kara abadhāna
paḍinā asat-bhole kāma-timingile gile
e nātha kara paritrāṇa*

O Lord, You are the ocean of mercy, the friend of the poor. Please mercifully glance towards me. I have fallen into the ocean of illusion where whales in the form of lust are trying to swallow me. Please protect me, O Lord!

(2)

*jāvat janama mora aparadhe hainū bhora
niskapate nā bhajinū tomā
tathāpi ha tūmi gati nā chadhīha prāṇa-pati
mūni sama nāhika adhamā*

Since my birth, I have committed unlimited offenses and have not worshiped You without duplicity. Nevertheless, You are my only shelter. O Lord of my life, please do not neglect me, there is none more fallen than me.

(3)

*patita-pāvana nāma ghoṣaṇā tomāra śyāma
upekhile nāhi mora gati
jadi hai aparādhi tathāpiha tūmi gati
satya satya jena satī pati*

O Lord Syamasundara, You are known as the saviour of the fallen. If You neglect me, I have no alternative. Even if I be an offender, You are my only hope, just as the husband is the only hope for a chaste wife.

Bhāgavata Mahāvidyālaya

(4)

*tūmi ta parama debā nāhi more upekhībā
śuna śuna prāṇera Īsvara
jadi karon aparādha tathāpiha tūmi nātha
sebā diyā kara anūcara*

O Lord of my heart, please hear my prayer. You are the Supreme Lord. Please do not reject me. Even if I commit offenses, still You are my only protector. Please give me some insignificant service and consider me Your own servant.

(5)

*kāme mora hata cita nāhi jāne nija hita
manera nā ghūce durbāsanā
more nātha aṅgī kūrū tumi bāñcha-kalpa-tarū
karūnā dekhūka sarba-janā*

My heart is pierced by lusty desires and so I do not know what is beneficial for me. I cannot vanquish the material desires in my polluted mind. O my Lord, You are the wish fulfilling desire tree. Please accept and purify me and let everyone see Your mercy.

(6)

*mo-sama patita nāi tribhūvane dekha cāi
narottama-pāvana nāma dhara
ghūṣūka saṁsāre nāma patita-pāvana śyāma
nija-dāsa kara giridhara*

O my Lord, please look throughout the three worlds, there is no one more fallen than me. Be celebrated as “the deliverer of Narottama.” Throughout the three worlds of birth and death, let it be known that Lord Syamasundara is the deliverer of the fallen souls. Therefore, O Giridhari, make me Your own servant.

(7)

*narottama baḍa dūḥkhī nātha more kara sūkhī
tomāra bhajana saṅkīrtane
antarāya nāhi jāya ei ta parama bhaya
nivedana karon anūksana*

O Lord, Narottama is very unhappy. Please make me happy by inspiring me to perform *saṅkīrtana*. My greatest fear is that I will not be able to surpass

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the impediments on the path of devotional service. Hence, I pray to You constantly.

Antarāyā means the impediments on the path of devotional service in the form of deep absorption in bodily activities, etc.

- Śrī Prema Bahkti-candrikā - Srīla Narottama dasa Thakura, Published by
Isvara dasa

ACHIEVING PURE DEVOTIONAL SERVICE
Srīla Bhaktisiddhanta Saraswati Thakura

There is no possibility of achieving pure devotional service by either *karma* or *jñāna*. Considering the qualification of those who cannot or do not desire to surrender unto the lotus feet of the Lord, the Lord has inaugurated the processes of *karma* and *jñāna* in this world. The conditioned souls wander throughout the universe while following *karma* and *jñāna*. It is generally found that such persons have no qualification for achieving devotional service to the Lord. But when the desires for material enjoyment or liberation of persons who are on the platform of devotional service mixed respectively with *karma* or *jñāna* are gradually uprooted, then by the influence of pure devotional service they can attain eternal supreme auspiciousness. Without surrender, neither the *karmis* nor the *jñānīs* are qualified for the service of the Lord. The devotees of the Lord are constantly endeavoring to achieve the eternally relishable service of the Lord. They are never prepared to serve any temporary, mundane, enjoyable object that is not related to the Lord. The Lord awards one the qualification to serve Him according to one's service attitude. One should not misunderstand from this that the conditioned souls may treat the Supreme Lord as a servant or independently subjugate Him by considering Him a controlled instrument for fulfilling one's illicit desires and expect that the Lord will serve such an atheist as a so-called servant. Rather, one must remember that in order to encourage the demoniac propensity of being completely controlled by the mundane fruitive activities of living entities averse to the Lord from time immemorial—in other words, in order to deceive and bewilder the godless living entities—the Lord has engaged His external energy, *māyā*, on the pretext of facilitating such living entities. Due

to illusion the conditioned soul accepts the illusory energy of the Lord as an object of enjoyment, as dear, as related to him, and as worshipable and thus embraces misconceptions about the Absolute Truth, and in this way, rather than worshiping the Lord, he becomes intoxicated with the desire to enjoy the fruits of his *karma*. If one engages in the uninterrupted and unmotivated devotional service of the Supreme Lord, who is eternally worshipable, the proprietor of *māyā*, and beyond the reach of material perception, then such a fortunate living entity no longer maintains the propensity or desire for serving temporary, separated, material objects. Then, on the pretext of accepting service from His unalloyed devotee, the Lord also serves His own devotee. Lord Sri Gaurasundara enacted the pastime of drinking the water that had washed the feet of a *brāhmaṇa* in order to teach and glorify the propensity for serving the Lord of *brāhmaṇas* who have given up temporary, abominable material pride, who have become *trṇād api sunīca* and *taror api sahiṣṇunā*, and who have accepted the transcendental water that has washed the lotus feet of the eternal Lord Sri Caitanya as the only drinkable substance in the entire creation. Being bewildered by the illusory energy of the Lord, the *smārtas* and *prākṛta-sahajiyās*, who are averse to the Lord and baffled by *māyā*, consider that pure *brāhmaṇas* under the shelter of the lotus feet of Sri Caitanya and demoniac *brāhmaṇas* who are averse to *Hari*, *Guru*, and *Vaiṣṇava* and opposed to Sri Caitanya are equal; in other words, they consider that so-called *brāhmaṇas* who are actually *kṛpṇas*, travelers on the path to hell, absorbed in illusory activities not related to the Lord, and devoid of spiritual knowledge regarding the inexhaustible, infallible Lord and *brāhmaṇas* who are worshipers of the nondual Lord are of the same platform; but Sri Gaurasundara displays the proper conclusion of the verse: *śva-pākam iva nekṣeta loke vipram avaiṣṇavam*—“If a person born in a *brāhmaṇa* family is an *avaiṣṇava*, a nondevotee, one should not see his face, exactly as one should not look upon the face of a *caṇḍāla*, or dog-eater,” and as a bona fide spiritual master, He brings eternal auspiciousness to those *prākṛta-sahajiyās* and *smārtas* by opening their eyes, which are covered by the darkness of ignorance. While distorting the meaning of the *Bhagavad-gītā* (Bg 4.11) verse: *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*,



persons who do not follow *Vedic* principles, who commit mistakes, who are duplicitous, intoxicated, short-sighted, habituated to cheating others, and expert in material knowledge exhibit a type of foolishness that simply results in distortion and change of the actual meaning. They are indifferent to understanding the meaning of the word *prapaṇna*, or surrender, and consider proud *non-Vaiṣṇava* living entities who are devoid of surrender on the same platform as surrendered *Vaiṣṇavas*. They are fully engaged in activities that are detrimental to the neophytes of this world who are ignorant of scriptural conclusions, in other words, they ruin them. Only those devotees who are nonduplicitous, surrendered worshipers of the Lord are qualified to serve the Lord, and the Lord also reciprocates by awarding His own rare, loving devotional service to such liberated souls. The Lord never reciprocates with deceitful, nondevoted persons who desire liberation. In *Śrīmad Bhāgavatam* (5.6.18) it is stated:

*astv evam aṅga bhagavān bhajatāṁ mukundo
muktīm dadāti karhicit sma na Bahkti-yogam*

“Therefore, O King, those engaged in getting the Lord’s favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.” *Māyā*, as the Lord’s maidservant, bewilders the averse living entities into accepting the Supreme Lord as a product of matter, while in fact she is

further increasing the averse living entities’ entanglement in the material modes of nature.

Five types of devotional *rasas* are exchanged between the devotees and the worshipable Lord, who is beyond the perception of material senses and the only *viṣaya*, or object, of all *rasas*. The Lord, as the *viṣaya*, can favorably accept any one of five types of *rasas*. In His form of Narayana, the Lord accepts two and half types of *rasas*—*śānta* (neutrality), *dāsya* (servitorship), and *gaurava-sakhya* (friendship in awe and veneration)—from His devotees on the path of regulative devotional service, and as *Vrajendra-nandana* Krishna He accepts the other two and half superior *rasas*—*viśrambha-sakhya* (friendship in equality), *vātsalya* (parental), and *madhurya* (conjugal)—from His devotees on the path of *anurāga*, or attachment. In this way He awards any one of the above-mentioned five *rasas* to His devotees on the path of attachment and thus exhibits His qualities of *bhakta-vātsalya*, affection for His devotees, and *bhakta-premādhīnatva*, being controlled by the love of His devotees.

Śrīla Vṛndāvana dāsa Ṭhākura *The vyāsa-avatāra of Caitanya-līlā With English Translation of the Gauḍīya-bhāṣya Commentary and Chapter Summaries of His Divine Grace Om Viṣṇupāda Paramahansa Parivrajakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Translated by Bhumipati Dāsa Ādi-lhaṇḍa 17.25*

!! Sri Sri Nitai Gaurchandra Jayati !!

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