



Śrī Mokṣadā Ekādaśī

Issue no:175

14th Dec 2021

THE MIRROR OF CONSCIOUSNESS

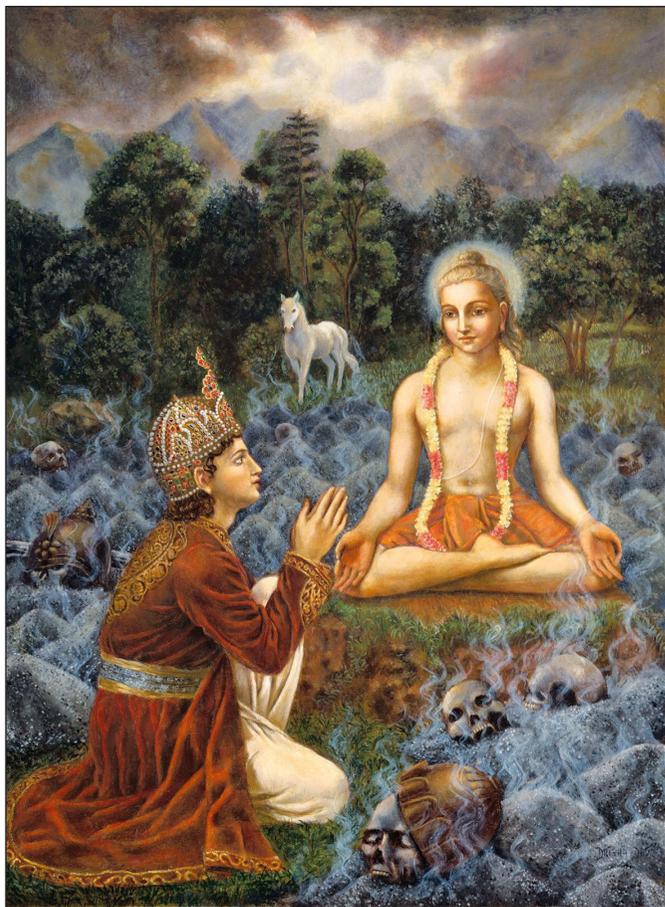
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Circulation 32,750



THE SONS OF SAGARA MEET LORD KAPILADEVA
Sriḷa Sukadeva Goswami

Sukadeva Goswami continued: The son of Rohita was Harita, and Harita's son was Campa, who constructed the town of Campapuri. The son of Campa was Sudeva, and his son was Vijaya. The son of Vijaya was Bharuka, Bharuka's son was Vrka, and Vrka's son was Bahuka. The enemies of King Bahuka took away all his possessions, and therefore the King entered the order of *vānaprastha* and went to the forest with his wife. Bahuka died when he was old, and one of his wives wanted to die with him, following the *satī* rite. At that time, however, Aurva Muni, knowing her to be pregnant, forbade her to die. Knowing that she was pregnant, the co-wives of the wife of Bahuka conspired to give her poison with her food, but it did not act. Instead, the son was born along with the poison. Therefore he became famous as Sagara [“one who is born with poison”]. Sagara later became the emperor. The place known as Gangasagara was excavated by his sons.

Sagara Maharaja, following the order of his spiritual master, Aurva, did not kill the uncivilized men like the *Tālajaṅghas*, *Yavanas*, *Śakas*, *Haihayas* and *Barbaras*. Instead, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half shaved, some he left without underwear, and some without external garments. Thus these different clans were made to dress differently, but King Sagara did not kill them. Following the instructions of the great sage Aurva, Sagara Maharaja performed *āsvamedha* sacrifices and thus satisfied the Supreme Lord, who is the supreme controller, the Supersoul of all learned scholars, and the knower of all Vedic knowledge, the Supreme Personality of Godhead. But Indra, the King of heaven, stole the horse meant to be offered at the sacrifice. King Sagara had two wives, Sumati and Kesini. The sons of Sumati, who were very proud of their prowess and influence, following the order of their father, searched for the lost horse. While doing so, they dug into the earth very extensively. Thereafter, in the north-eastern direction, they saw the horse near the *āśrama* of Kapila Muni. “Here is the man who has stolen the horse,” they said. “He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!” Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes. By the influence of Indra, the King of heaven, the sons of Sagara had lost their intelligence and disrespected a great personality. Consequently, fire emanated from their own bodies, and they were immediately burned to ashes. It is sometimes argued that the sons of King Sagara were burned to ashes by the fire emanating from the eyes of Kapila Muni. This statement, however, is not approved by great learned persons, for Kapila Muni's body is completely in the mode of goodness and therefore cannot manifest the mode of ignorance in the form of anger, just as the pure sky cannot be polluted by the dust of the earth. Kapila Muni enunciated in this material world the *Sāṅkhya* philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly

learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend? Among the sons of Sagara Maharaja was one named Asamasjasa, who was born from the King's second wife, Kesini. The son of Asamasjasa was known as Amsuman, and he was always engaged in working for the good of Sagara Maharaja, his grandfather.

Formerly, in his previous birth, Asamasjasa had been a great mystic *yogī* but by bad association he had fallen from his exalted position. Now, in this life, he was born in a royal family and was a *jāti-smara*; that is, he had the special advantage of being able to remember his past birth. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would disturb the boys sporting in the river Sarayu by throwing them into the depths of the water. Because Asamasjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamasjasa exhibited his mystic power by reviving the boys and showing them to the King and their parents. After this, Asamasjasa left Ayodhya. O King Pariksit, when all the inhabitants of Ayodhya saw that their boys had come back to life, they were astounded, and King Sagara greatly lamented the absence of his son. Thereafter, Amsuman, the grandson of Maharaja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Amsuman gradually reached the stack of ashes and found the horse nearby. The great Amsuman saw the sage named Kapila, the saint who is an incarnation of Visnu, sitting there by the horse. Amsuman offered Him respectful obeisances, folded his hands and offered Him prayers with great attention.

Amsuman said: My Lord, even Lord Brahma is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahma in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?

My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body, cannot see You, for they are influenced

by the external energy, conducted by the three modes of material nature. Their intelligence being covered by *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature; they cannot see Your Lordship. O my Lord, sages freed from the influence of the three modes of material nature sages such as the four *Kumāras* [Sanat, Sanaka, Sanandana and Sanatana] are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You? O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of *Bhagavad-gītā*, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You. O my Lord, those whose hearts are bewildered by the influence of lust, greed, envy and illusion are interested only in false hearth and home in this world created by Your *māyā*. Attached to home, wife and children, they wander in this material world perpetually. O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world. O King Pariksit, when Amsuman had glorified the Lord in this way, the great sage Kapila, the powerful incarnation of Visnu, being very merciful to him, explained to him the path of knowledge.

The Personality of Godhead said: My dear Amsuman, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.

Thereafter, Amsuman circumambulated Kapila Muni and offered Him respectful obeisances, bowing his head. After fully satisfying Him in this way, Amsuman brought back the horse meant



for sacrifice, and with this horse Maharaja Sagara performed the remaining ritualistic ceremonies.

After delivering charge of his kingdom to Amsuman and thus being freed from all material anxiety and bondage, Sagara Maharaja, following the means instructed by Aurva Muni, achieved the supreme destination.

Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Eight » Verses: 1-30 » Translations by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

EXTERNAL AND INTERNAL CLEANLINESS

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

Unless one is situated in the transcendental loving service of the Lord, one is unable to understand the Supreme Personality of Godhead. The Lord is situated in everyone's heart. However, because the conditioned souls are influenced by material nature, they can see only the actions and reactions of material nature, but not the Supreme Personality of Godhead. One therefore must purify himself internally and externally:

*apavitraḥ pavitro vā
sarvāvasthām gato 'pi vā*

nityaṁ bhāgavata-sevayā

*yaḥ smaret puṇḍarikākṣaṁ
sa bāhyābhyantaraḥ śuciḥ*

To keep ourselves externally clean we should bathe three times daily, and for internal cleanliness we must cleanse the heart by chanting the *Hare Kṛṣṇa mantra*. The members of the Krishna consciousness movement must always follow this principle (*bāhyābhyantaraḥ śuciḥ*). Then it will one day be possible to see the Supreme Personality of Godhead face to face.

Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Eight » Verse: 22 » Purport by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

THE MIRROR OF CONSCIOUSNESS

Srila Bhaktivinoda Thakura

The contaminations that cover the mirror of consciousness are swept away by chanting the holy name, for it is the embodiment of profound spiritual bliss. For example, Srila Rupa Gosvami writes in his *Namastaka* (7):

*śūditāśrita-janārti-rāśaye ramya-cid-ghana
sukha-svarūpiṇe
nāma gokula-mahotsavāya te kṛṣṇa pūrṇa-va-
puṣe namo namaḥ*

"O holy name! O Lord Krishna! You dissipate the sufferings of Your surrendered devotees caused by their offenses to the holy name. You possess the transcendental form of ecstatic beauty and bliss, and You appear as the embodiment of sublime joy for the residents of Gokula. You are therefore a fully spiritual entity of the same spiritual nature as the *Vaikuṅṭha* planets. I offer my repeated obeisances unto You."

Bhava-mahā-davagni-nirvapanam

It is stated in the *Śrīmad-Bhāgavatam* [6.2.46]

*nātaḥ param karma-nibandha-kṛntanaṁ
mumuṣatām tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyām kalilam tato 'nyathā*

“Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.”

Sreyah-kairavacandrika-vitaranam

A quote from the *Skanda Purāṇa* appears in *Hari-bhakti-vilasa* [11.234]:

*madhura-madhuram etan mangalam manga-
lānām
sakala-nigama-vallī-sat-phalam cit-svarūpam
sakṛdapi parigītam śraddhayā helayā vā
bhṛgu-vara nara-mātram tārayet kṛṣṇa-nāma*

“The holy name of Krishna is the highest benediction, above any other benedictions; it is sweeter than the sweetest honey, the eternal fruit of transcendental knowledge of the tree of the entire scriptures. O best of the Bhargavas! If anyone chants Lord Krishna's name just once without offense, whether he chants with faith or indifferently, the holy name immediately liberates him.”

Vidyā-vadhu-jivanam

In the *Garuda Purāṇa* it is stated:

*yad icchasi param jñānam jñānād yat paramam
padam
tadādareṇa rājendra kuru govinda-kīrtanam*

“O best of Kings! If you desire to acquire that extraordinary knowledge by which the Supreme Goal is realized, then chant Lord Govinda's name with love and devotion.”

And in *Śrīmad-Bhāgavatam* [3.5.40]

*dhātar yad asmin bhava īsa jīvās
tāpa-trayeṇābhīhatā na śarma
ātman labhante bhagavaṁs tavāṅghri-
cchāyām sa-vidyām ata āśrayema*

“O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are overwhelmed by three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also take shelter of them.”

And in *Śrīmad-Bhāgavatam* [4.29.49] it is stated, *sā vidyā tan-matir yayā*: “Real knowledge is that realization which increases our attachment for the Supreme Lord.”

Anandambudhi-varadhanam

In the *Śrīmad-Bhāgavatam* [8.3.20] it is said:

*ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutam tac-caritam sumāngalam
gāyanta ānanda-samudra-magnāḥ*

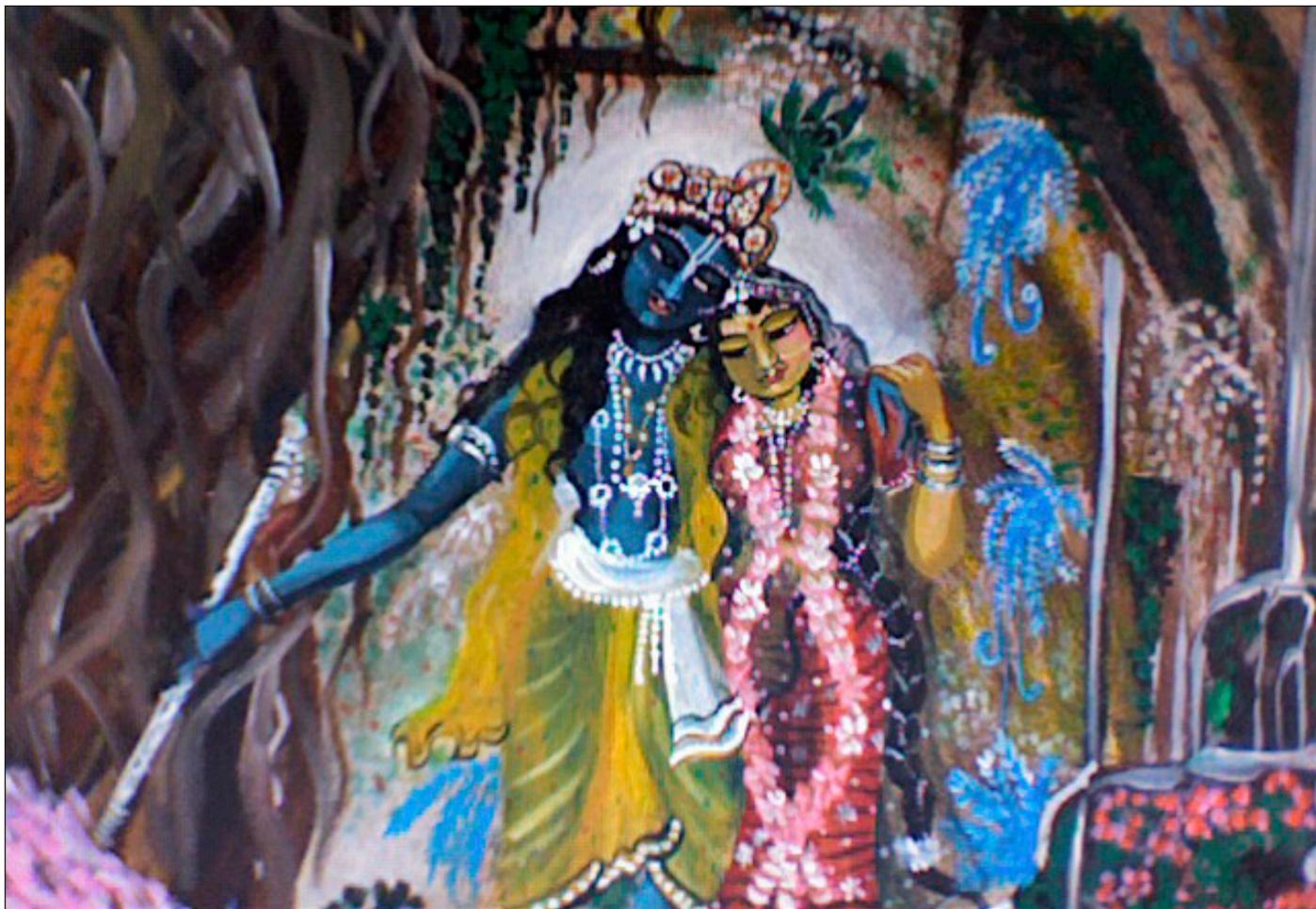
“Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. They are thus always merged in the ocean of transcendental bliss. Such devotees never ask the Lord for any benedictions.”

Pratipadam purna-āmṛta-asvadanam

The *Padma Purāṇa* states:

*tebhyo namo 'stu bhava-vāri-dhi-jīrṇa-panka
saṁmagna-mokṣaṇa-vicakṣaṇa-pādukebhyaḥ
kṛṣṇeti varṇa-yugalam śravaṇena yeṣāṁ
ānandathur bhavati nartitarōma-vṛndāḥ*

“I offer my respectful obeisances at the feet of that extraordinary person whose body shivers with sublime joy and erupts with ecstasy at the sound of Krishna's sweet name, and who is expert



in redeeming the conditioned soul is engrossed in the mire of the ocean of repeated birth and death".

Sarvatma-snapanam

In *Śrīmad-Bhāgavatam* [12.12.48] it is said:

*saṅkīrtiyamāno bhagavān anantaḥ
śrutānubhāvo vyasanāṁ hi puṁsām
praviśya cittam vidhunoty aśeṣam
yathā tamo 'rko bhram ivāti-vātaḥ*

“When people properly glorify the Supreme Personality of Godhead or simply hear about His potencies, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness or as a powerful wind disperses the clouds.”

From the *Namastaka*:

nārada-vīṇojjīvana sudhormi-niryāsa-mādhurīpūra

*tvam kṛṣṇa-nāma kāmam sphura me rasane
rasena sadā*

“O holy name of Krishna! You are the life-sustaining elixir of Sri Narada Muni's *vina*, the exhilarating waves on the ocean of nectar. Therefore I beg You to remain eternally dancing ecstatically on my tongue.”

And in *Namastaka* (2):

*jaya nāmadheya muni-vṛnda-geya
jana-rañjanāya paramākṣarākṛte
tvam anādarād api manāg udiritam
nikhilogra-tāpa-pāṭalīm vilumpasi*

“All glories unto You, O holy name! The sages have always sung hymns praising You, and You have now appeared in transcendental form of the supreme syllables for the pleasure of all humanity. If one chants those syllables of the holy name, even indifferently, indirectly, jokingly, deceptively, or slightly You destroy his most dreaded sinful reac-

tions, thereby extinguishing all of his sufferings. Therefore, You are always victorious.

And from the *Caitanya-Bhāgavata* [CB *Madhya-khaṇḍa* 23.76-77]:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
prabhu kahe—kahilān ei mahā-mantra
ihā japa giyā sabe kariyā nirbandha
hi haibe sarva-siddhi haibe sabāra
sarva-kṣaṇa bala'ithe vidhi nāhi āra*

“Lord Caitanya said: 'I am giving you this *mahā-mantra*: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Go and chant with sincere enthusiasm. By chanting this *mantra* you receive all the perfections of life, so continue to chant incessantly, for there are no rules or regulations for chanting the *mahā-mantra*.'”

- Śrī Sanmodana Bhāṣyam on Śrī Sikṣāṣṭaka Translated by Sarvabhavana dasa

THE MIRROR OF ONE'S HEART Sri Bhaktisiddhanta Saraswati Thakura

Gundica is the heart of the human being. When the mirror of one's heart is cleansed, it becomes a suitable place for the Lord's residence. I have no intention to visit the Gundica of your consideration, because I could not clean the temple of my own heart. I am proud of my position as enjoyer and master. I am gradually becoming disappointed, and my hope in life is fading. I am forced to associate with insincere people; I always meet them. I have no intention to come in contact with Sri Rupa and Sanatana. I gladly invite my own danger.

Anyway, as long as we have this material body we are in an ocean of discomfort. Therefore we prefer to be absorbed in *Cārvākism*. We do not understand that these discomforts are Krishna's mercy, so we live spiritual life and go home. We do not remember that Krishna's lotus feet are our eternal home and that our soul's eternal health lies at Krishna's lotus feet.

- Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada Compiled by Sripada Bhakti Mayukha Bhagavat Mahārāja Adapted and Published by Isvara dasa



!! Sri Sri Nitai Gaurchandra Jayati !!

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Bhāgavata Mahāvidyalaya

is a branch of

International Society for Krishna Consciousness

Founder-Acarya: His Divine Grace

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Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhakti Vedanta Swami Prabhupada

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