

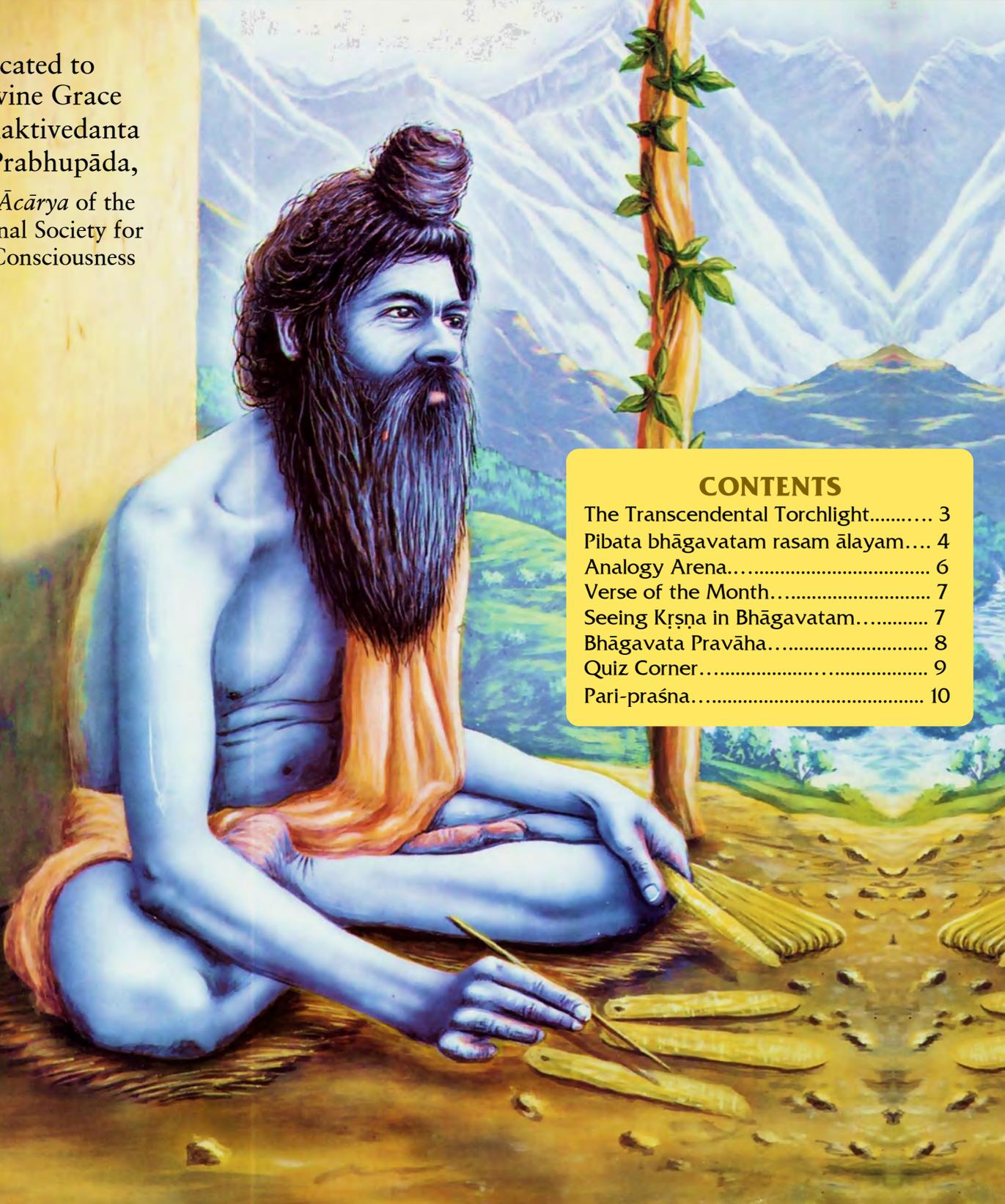


BHĀGAVATA PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedānta Vidyāpiṭha with Illuminating Perspectives on the Śrīmad-Bhāgavatam

Dedicated to
His Divine Grace
A. C. Bhaktivedānta
Swami Prabhupāda,
Founder-Ācārya of the
International Society for
Krishna Consciousness

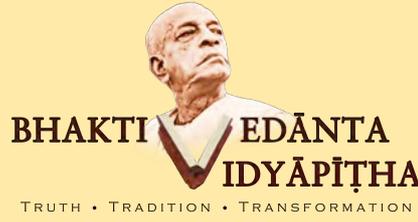


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CURRICULUM

Bhaktivedānta Vidyāpīṭha (BVVP) is a school based at ISKCON Govardhan Eco Village (GEV), dedicated to the study of the most important literatures of Gauḍīya Vaiṣṇavism and thus understanding and imbibing its culture. The curriculum is based on a 5S model that trains the participants in Sādhana (regulated practices of Bhakti-yoga), Svādhyāya (systematic study of scriptures), Seva (service), Sanga (good association) and Sadācāra (good Vaiṣṇava behavior). The Svādhyāya element includes five sub elements namely Śravaṇam (hearing scriptures), Mananam (recollecting scriptures), Paṭhanam (reciting scriptural verses), Nidhidhyāsanam (contemplating on scriptures) and Kīrtanam (speaking on scriptures).



PUBLICATIONS

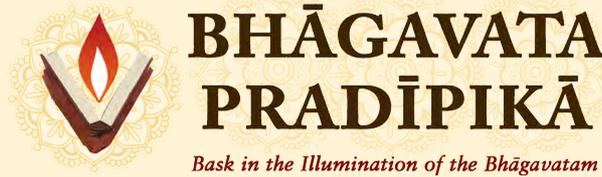
Bhaktivedānta Vidyāpīṭha also offers various simplified study materials for the sincere readers of the scriptures. Our publications include Bhāgavata Subodhinī and Caitanya Subodhinī, systematic study guides for Śrīmad-Bhāgavatam and Śrī Caitanya-caritāmṛta respectively; and Bhāgavata Ratnamālā and Caitanya Ratnamālā, a compilation of vital verses from Śrīmad-Bhāgavatam and Śrī Caitanya-caritāmṛta respectively.

For more details, visit
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STUDY MODELS

Since its inception in 2012, BVVP has educated several enthusiastic students of Vaiṣṇavism in the knowledge of Śrīmad-Bhāgavatam and Śrī Caitanya-caritāmṛta and Vaiṣṇava culture. The school offers various study models namely –

- A full time two-year residential course at GEV
- A part-time residential course at GEV about ten days in a month
- A four-days in a month model where BVVP conducts sessions at different centers across India (currently at Pune, Kolkata, Kanpur, Mumbai and Nigdi)
- A free [online course](#) where the students can study at their own pace with the help of the study materials provided online.



Bhāgavata Pradīpikā, a free monthly e-magazine on the Śrīmad-Bhāgavatam, is an initiative of the Bhaktivedānta Vidyāpīṭha to share the unparalleled wisdom of the Bhāgavatam with the whole world. Each issue of the Bhāgavata Pradīpikā contains illuminating perspectives and principles of practical application on a pertinent theme of Śrīmad-Bhāgavatam, as highlighted in the Bhaktivedānta purports and the commentary of Śrīla Viśvanātha Cakravartī Ṭhākura. Every issue is titled based on a theme and all the columns are related to that topic. Bhāgavata Pradīpikā also contains another interesting column “Bhāgavata Pravāha” that covers the flow of Bhāgavatam in a sequential way, summarizing a few chapters in one issue, highlighting their essence, significance and philosophical aspects. The “Analogy arena” and “Verse of the month” columns present the Bhāgavatam wisdom briefly along with relevant images. The “Quiz Corner” and “Pari-praśna” columns facilitate spiritual interactions between the BVVP team and the readers of the Pradīpikā.

NOMENCLATURE

SB: Śrīmad-Bhāgavatam

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda’s purport to SB 1.1.1

1.1.1 V: From Śrīla Viśvanātha Cakravartī Ṭhākura’s commentary on SB 1.1.1.

Theme of the Next Issue: “THE SUPREMACY OF BHAKTI-YOGA”

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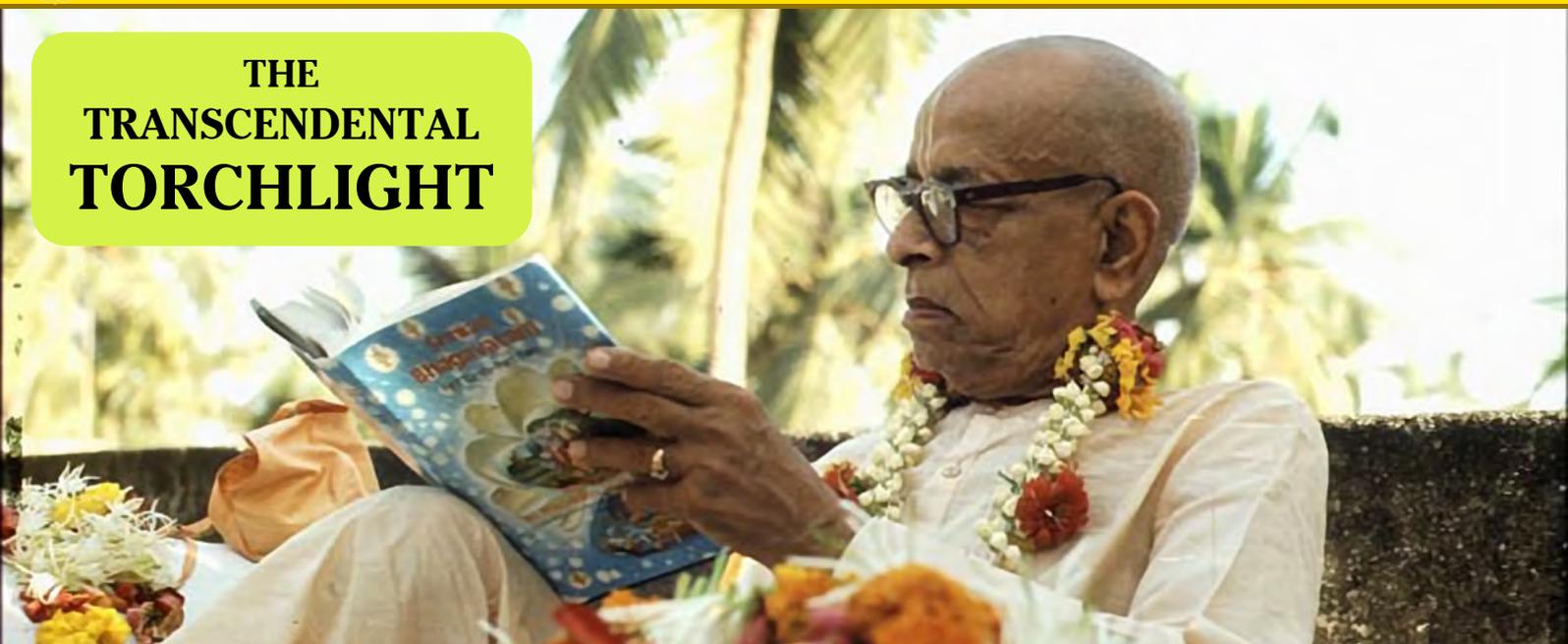
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THE TRANSCENDENTAL TORCHLIGHT



Adhyātma-dīpam

Ātmā and Paramātmā are within the body, but due to the darkness of ignorance in this material existence, one cannot understand them. Just as in the darkness, one requires a torchlight (*dīpam*) to see, similarly, to understand the nature of *ātmā* and Paramātmā, one needs *Śrīmad-Bhāgavatam*, the transcendental torchlight (*adhyātma dīpam*). *Bhāgavatam* is the essence of entire Vedic literature (*akhila-śruti-sāram*) and is spoken by Śukadeva Gosvāmī after personally assimilating it (*svānubhāvam*), out of his compassion (*karuṇayāha*) upon the gross materialists (*saṁsāriṇām*). This powerful torchlight enables the men of Kaliyuga who lost their vision, to develop proper perspective and to transcend this dark material existence (*atititīṣatām tamo 'ndham*). [Based on Śrīla Prabhupāda's explanations on SB 1.2.3]

Jñāna-pradīpaḥ

The incomparable torchlight of knowledge (*jñāna-pradīpaḥ*), *Śrīmad-Bhāgavatam*, was personally revealed to Brahmā by the Supreme Lord, in the beginning of creation. Brahmā later spoke it to Nārada, who narrated it to Vyāsa, who later revealed it to Śukadeva Gosvāmī, who then mercifully spoke it to Parīkṣit. (SB 12.13.19)

Vaiṣṇavānām priyam

Śrīmad-Bhāgavatam is very dear to the devotees. It propounds that Lord Kṛṣṇa is the Supreme Absolute Truth and establishes the supremacy of Bhakti yoga as the unparalleled process to attain Him. Anyone who contemplates on the *Bhāgavatam* and who properly hears and chants it with devotion becomes completely liberated (*tac chr̥ṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ*, SB 12.13.18).

Blessings of Bhagavān Through Bhāgavatam

Lord Śrī Caitanya Mahāprabhu declared that *Śrīmad-Bhāgavatam* is the spotless sound representation of all Vedic knowledge and history. *Śrīmad-Bhāgavatam* is the literary incarnation of Lord Śrī Kṛṣṇa and is therefore nondifferent from Him. *Śrīmad-Bhāgavatam* should be worshiped as respectfully as we worship the Lord. Thereby we can derive the ultimate blessings of the Lord through its careful and patient study.

As God is all light, all bliss and all perfection, so also is *Śrīmad-Bhāgavatam*. We can have all the transcendental light of the Supreme Brahman, Śrī Kṛṣṇa, from the recitation of *Śrīmad-Bhāgavatam*, provided it is received through the medium of the transparent spiritual master. Lord Caitanya's private secretary Śrīla Svarūpa Dāmodara Gosvāmī advised all intending visitors who came to see the Lord at Purī to make a study of the *Bhāgavatam* from the person *Bhāgavatam*. Person *Bhāgavatam* is the self-realized bona fide spiritual master, and through him only can one understand the lessons of *Bhāgavatam* in order to receive the desired result. One can derive from the study of the *Bhāgavatam* all benefits that are possible to be derived from the personal presence of the Lord. It carries with it all the transcendental blessings of Lord Śrī Kṛṣṇa that we can expect from His personal contact. (SB 1.3.40 P)

Essence

sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate tad-rasāmṛta-tr̥ptasya nānyatra syād ratiḥ kvacit

Śrīmad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature. (SB 12.13.15) ☀





PIBATA BHĀGAVATAM RASAM ĀLAYAM...



sarva-śāstrābdhi-pīyūṣā sarva-vedaika-sat-phala
sarva-siddhānta-ratnāḍhya sarva-lokaika-dṛk-prada
sarva-bhāgavata-prāṇa śrīmad-bhāgavata-prabho
kali-dhvāntoditāditya śrī-kṛṣṇa-parivartita

○ Śrīmad-Bhāgavatam! ○ nectar churned from the ocean of all the Vedic scriptures! You are the most prominent transcendental fruit of the Vedas and are enriched with the jewels of all philosophical conclusions. You grant spiritual vision to all people of the world and are the very life-breath of the Vaiṣṇava devotees. ○ Lord, you are the sun which has risen to dispel the darkness of Kali-yuga.

Actually, you are Lord Kṛṣṇa, who has returned among us.

(Kṛṣṇa-līlā stava 412-413, by Śrīla Sanātana Gosvāmī)

A Man Who Wanted A Mango!

Once a man went into a mango orchard and saw a magnificent mango tree few tens of feet tall. As he was appreciating the beauty of the tree, he noticed a ripe fruit on its top branch, and a parrot just bit it with its beak, increasing its flavor. The elegance and color of that fruit attracted him and he desired to eat it. A few ideas popped up in his mind: to take a stone and throw it to the fruit so that it falls down; to get a pole long enough to reach the fruit and try to pluck it; to climb the tree himself and get it. The first two options seemed to him impractical as they might significantly damage the fruit. The last option seemed equally unfeasible as he had no experience of climbing a tree. As he was looking around, he saw some village boys playing. He approached those innocent boys and

humbly requested them for the fruit. They are simple, well-acquainted with the orchard, quite experienced in climbing trees and are used to eating mangos regularly. Few of them enthusiastically climbed the tree – some remained on the lower branches, some climbed to the upper ones, and one of them gradually reached the high branch on which the ripe mango was there. He plucked it and gave to the boy standing on a lower branch. The second boy then passed it to the next boy who waited on a still lower branch. In this way the ripe mango was passed down over a few boys' hands thus reaching the man who originally desired it. It just took a couple of minutes to receive the mango, which, the man thought, would otherwise would have been impossible with his previous ideas. Then the man thanked the boys who showered on him their pleasant smiles and he relished the nectarean juice of the mango.





Right Way Of Receiving The Mango

The man is intelligent, isn't he? Instead of trying out different options himself, he took help from someone who is experienced. Same is the case when we try to understand scriptures. When one tries to understand the *Bhāgavatam* with one's own speculation, keeping aside the explanations of the great *ācāryas*, one gets but only a distorted form of it. However, by following the *guru-paramparā*, we receive the message of the *Bhāgavatam* in its original form, like the fruit that descends from branch to branch safely into the hands of the sincere receiver. Śrīla Prabhupāda writes, "The proper method for receiving this transcendental message is to hear it submissively. A challenging attitude cannot help one realize this transcendental message."

It Is God Who Is Giving!

*kasmāi yena vibhāsito 'yam atulo
jñāna-pradīpaḥ purā
tad-rūpeṇa ca nārādāya munaye
kṛṣṇāya tad-rūpiṇā
yogīndrāya tad-ātmanātha bhagavad-
rātāya kārūṇyatas
tac chuddham vimalam viśokam amṛtam
satyaṁ param dhīmahi*

I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa-dvaipāyana Vyāsa. Śrīla Vyāsa revealed this *Bhāgavatam* to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parīkṣit. [SB 12.13.19]

The words *tad-rūpeṇa*, *tad-rūpiṇā* and *tad-ātmanā* in this verse clearly indicate that Lord Kṛṣṇa Himself originally spoke Śrīmad-Bhāgavatam to Brahmā and then continued to speak this literature through the agency of Nārada Muni, Dvaipāyana Vyāsa, Śukadeva Gosvāmī and other great sages. In other words, whenever saintly devotees vibrate Śrīmad-Bhāgavatam, it is to be understood that Lord Kṛṣṇa Himself is speaking the Absolute Truth through the agency of His pure representatives. Anyone who submissively hears this literature from the Lord's bona fide devotees transcends his conditioned state and becomes qualified to meditate upon the Absolute Truth and serve Him.

Passing On Requires Personal Realization

Śrīmad-Bhāgavatam is the essence of all scriptures (*akhīla-śruti-sāram*, SB 1.2.3; *sarva-vedānta-sāram*, SB 12.13.12). It is the book form of Kṛṣṇa and is considered the mature fruit of the desire tree of Vedic wisdom (SB 1.1.3) that has become even more nectarean when spoken by Śukadeva Gosvāmī. Śrīla Prabhupāda writes, "In Sanskrit the parrot is also known as *śuka*. When a ripened fruit is cut by the red beaks of such birds, its sweet flavor is enhanced. The Vedic fruit which is mature and ripe in knowledge is spoken through the lips of Śrīla Śukadeva Gosvāmī, who is compared to the parrot not for his ability to recite the *Bhāgavatam* exactly as he heard it from his learned father, but for his ability to present the work in a manner that would appeal to all classes of men. (SB 1.1.3 P)"

Therefore, along with submissive hearing, appealing presentation also needs personal realization of the subject. Śukadeva Gosvāmī has assimilated the message of the *Bhāgavatam* (*yaḥ svānubhāvam...* SB 1.2.3) and presented it so expertly that even his *guru*, Vyāsadeva and his *parama-guru*, Nārada Muni heard from him as if they were hearing for the first time. Thus one needs to understand and introspect on the message of *Bhāgavatam*, however, that needs to be in line with the *paramparā*. Then only can one be assured that one's explanations are bona fide.

Whom Is It Meant For?

Bhāgavatam is understood by selfless persons who transcend the tendencies for competitive sense gratification (*nirmatsarāṇām satām vedyam*). And even those who are selfish, by hearing the *Bhāgavatam*, lose their selfishness. Thus *Bhāgavatam* is meant for both exalted men and neophytes. Exalted men relish this book while neophytes are uplifted by it. Even Nārada Muni instructed Vyāsadeva to write the *Bhāgavatam* in such a way that it satisfies the hankering of learned people and simultaneously mitigate the miseries of common people:

*tvam apy adabhra-śruta viśrutam vibhoḥ
samāpyate yena vidām bubhutsitam
prākhyāhi duḥkhair muhur arditātmanām
saṅkleśa-nirvāṇam usanti nānyathā*

Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankering of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries. [SB 1.5.40]



Result of Receiving

The *Bhāgavatam* gives auspiciousness (*śivadam*) to the hearers and release one from the threefold miseries (*tāpa-trayonmūlanam*). That doesn't mean there would be no 'difficulties' for a devotee in this world, but it means that the *Bhāgavatam* equips the sincere devotee with the consciousness to see misery as mercy of the Lord. Thus he doesn't 'experience' the misery like a materialistic person does. By hearing *Bhāgavatam* which is most auspicious (*śrīmat*), Lord Kṛṣṇa, the shelter of everything, is immediately brought under control and captured (*avarudhyate*) in the heart by the accomplished persons (*kṛtibhīḥ*), the persons devoid of selfishness (*nirmatsarāṇām*). This indicates that *prema* arises in the devotees, since the Lord is brought under control only by *prema*. Since Kṛṣṇa becomes supremely blissful by being trapped in the heart filled with *prema*, this also indicates that Kṛṣṇa is happy and filled with *prema* when the devotees hear *Bhāgavatam*. This result is not achieved by any other scripture or other practices (*kim vā paraiḥ*). [SB 1.1.2 V] ☀

ANALOGY ARENA



Lamp

Śrīmad-Bhāgavatam is compared to a lamp (*yaḥ svānubhāvam...*, SB 1.2.3, *kasmai yena...* SB 12.13.19), because, just as a lamp destroys the darkness by its light, the *Bhāgavatam* destroys nescience by delineating the transcendental features of the Absolute Truth, Kṛṣṇa. The topics of creation and destruction (*sarga* and *nirodha*) are considered to be the lamp, since those topics reveal only the general aspect of the Lord.

Sun

Śrīmad-Bhāgavatam is compared to the Sun (*kṛṣṇe sva-dhāmopagate...*, SB 1.3.43), because, just as the Sun destroys the darkness and gives joy, the *Bhāgavatam* destroys the misconception of the demons and gives pleasure to the devotees. Like the sun among the planets, it shines among the Purāṇas. It has twelve forms (volumes), just as the sun has twelve forms for each of the months of the year. Secondary creation (*visarga*), maintenance (*sthāna*), protection (*poṣaṇa*) and other topics (*ūti*, *manvantara*, *iśānukathā* and *mukti*) are considered to be the sun since they reveal, in addition, the results of forbidden practices for enjoyment and renunciation available in *dharma*, *artha*, *kāma*, *mokṣa* and their unlimited sub-varieties.



Tasty Fruit

Śrīmad-Bhāgavatam is compared to a tasty fruit (*nigama-kalpa-taror...*, SB 1.1.3). *Bhāgavatam* is compared to tasty fruit for it reveals to us *madhura-rasa* and pure *bhakti*. Topics dealing with the appearance and pastimes of the Lord (*āśraya*) and His devotees, and with *bhakti* and *prema*, are considered to be the tasty fruit of *rasa*.

Mohinī-mūrti

Śrīmad-Bhāgavatam is compared to Mohinī-mūrti (*ādi-madhyāvasāneṣu...*, SB 12.13.11-12) who gave nectar to the devotees and hid it from demons. Similarly *Bhāgavatam* reveals the sweet topics of the Lord to the devotees, the rightful recipients. But for the non-devotees, *Bhāgavatam* gives some different meanings unfavorable for *bhakti*, bewildering them. The Supreme Lord is full of all *śaktis* and so is the *Bhāgavatam*. Just as Kṛṣṇa appeared in different ways to the different groups of people in the wrestling arena of Kamsa (SB 10.43.17), *Bhāgavatam*, being nondifferent from Kṛṣṇa, also can reveal different meanings to different readers (*adhikāris* of this *śāstra*), according to their disposition.



Śrīmad-Bhāgavatam is like a **desire tree**. With eighteen thousand verses like its leaves, it has appeared like a desire tree to fulfill the goals of the great devotees. (SB 1.1.1 V)



VERSE OF THE MONTH

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ā-layaṁ
muhur aho rasikā bhuvi bhāvukāḥ

KṚṢṆA IS NOT TO BE SEARCHED OUT IN VEDAS, BUT RATHER HE IS FOUND IN THE MOUTH OF ŚUKADEVA.

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls. [SB 1.1.3]

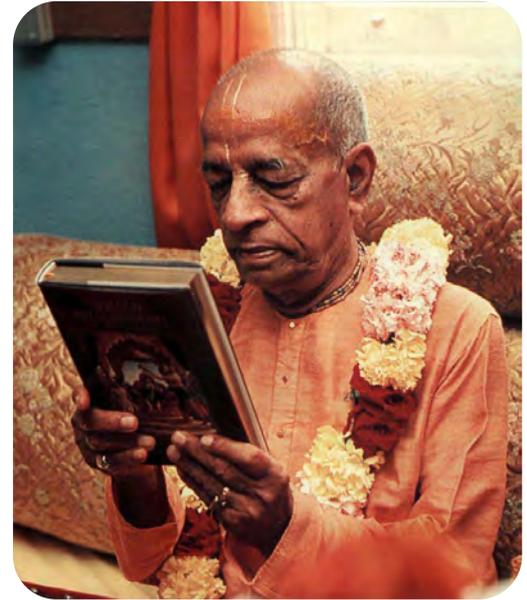


SEEING ŚRĪ KṚṢṆA IN ŚRĪMAD-BHĀGAVATAM



The secret of knowing Bhāgavatam is mentioned here. No one can give rapt attention who is not pure in mind. No one can be pure in mind who is not pure in action. No one can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if someone hears with rapt attention from the right person, at the very beginning one can assuredly see Lord Śrī Kṛṣṇa in person in the pages of Bhāgavatam.

(SB 1.3.44 P)



Pure in eating, sleeping, fearing and mating



Pure in Action



Pure in Mind



Hear with Rapt attention



See Kṛṣṇa in the pages of Bhāgavatam





BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam

BHĀGAVATAM, BHAKTI & BHAGAVĀN

[Śrīmad-Bhāgavatam, Canto 1 Chapters 1-3]



In the first three chapters of the Bhāgavatam we prominently find the conclusive descriptions of the glory and supremacy of – (i) Bhāgavatam, the transcendental literature (SB 1.1.2-3, 1.3.40-44), (ii) Bhakti, the process of devotional service (SB 1.2.6-22), and (iii) Bhagavān, the Personality of Godhead Śrī Kṛṣṇa (SB 1.1.1, 1.3.28, SB 1.2.28-29).

Prelude

The First Canto of Śrīmad-Bhāgavatam acts a wonderful prelude for the rest of the text, by introducing the most crucial philosophical concepts and the prominent characters of the Bhāgavatam. Śrīla Vyāsadeva begins this great work by offering obeisances to Lord Vāsudeva ‘*om namo bhagavate vāsudevāya.*’ In the very first verse Vyāsa emphatically establishes the glory of the Absolute Truth, Lord Śrī Kṛṣṇa, the Supreme source of everything. In the second verse he declares Śrīmad-Bhāgavatam to be a completely pure scripture, devoid of any material contamination, which can not only destroy the threefold miseries of the humanity but also establish the Supreme Lord in the heart of a sincere recipient. In the third verse he invites everyone to taste this mature fruit of Vedic knowledge, compiled by the literary incarnation of Godhead in the maturity of his knowledge, and has become sweeter emanating from the mouth of Śrīla Śukadeva Gosvāmī.

Setting The Scene

The narration of Bhāgavatam begins at a holy place named Naimiṣāraṇya. The sages headed by Śaunaka Ṛṣi offer an elevated seat to Śrīla Sūta Gosvāmī, glorify his great qualities such as submissiveness to his gurus and vast learning and submissively ask him their first set of six questions. Their intention is very magnanimous which is to benefit the people of Kali-yuga who lack good qualities (1.1.10). Sūta Gosvāmī appreciates their questions and offers his respects to Śukadeva Gosvāmī who compassionately spoke the cream of the Vedic literatures. Then he offers respects to Vyāsa and others.

The Six Questions And Their Answers

Śaunakādi Ṛṣis asked Sūta Gosvāmī what he had ascertained to be the ultimate good for people in general (1.1.9) and the essence of all scriptures (1.1.11). Sūta Gosvāmī answers these two questions by recommending pure devotional service towards the Supreme Lord that gives one knowledge and detachment and describes how one progresses on the path of *bhakti* (1.2.6-22).





Their third question is about the purpose of Lord Kṛṣṇa's appearance (1.1.12) and the answer is that Kṛṣṇa appears to reclaim souls in the mode of pure goodness (1.2.34).

Pious people are curious about the adventures of Kṛṣṇa in His various incarnations. Śaunakādi Ṛṣis expressed their curiosity in their next two questions to know about the Lord's *puruṣavatāras* and His *līlāvatāras*. Sūta Gosvāmī briefly describes the activities of the three *puruṣas* (Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu) and twenty-two *līlāvatāras* (Matsya, Kūrama, Nṛsimha etc) in 1.2.30-33 and 1.3.1-27. Then he declares that Lord Kṛṣṇa is the fountainhead of all the incarnations – *kṛṣṇas tu bhagavān svayam* – in 1.3.28 which is considered the Emperor verse (Paribhāṣā-sūtra) of the *Bhāgavatam* by Śrīla Jīva Gosvāmī.

The sixth question asked by the sages is: where did the religious principles take shelter after the departure of Lord Kṛṣṇa? Sūta Gosvāmī answers by saying that religious principles have now taken shelter of *Śrīmad-Bhāgavatam* which has arisen as a sun to dispel the darkness of Kali yuga *purāṇārko 'dhunoditaḥ* (1.3.43). He further elaborates by saying how Vyāsadeva taught *Bhāgavatam* to Śukadeva Gosvāmī and he himself heard it when Śukadeva Gosvāmī spoke it to Mahārāja Parikṣit.

Other Highlights

Along with the above six questions and their answers, we also find in the first three chapters various interesting topics like: the eagerness of devotees to hear, the glories of the holy name, the compassion of great souls, the qualities of a *Bhāgavatam* speaker and the significance of the universal form. The *Bhaktivedānta* Purports and the insights of Śrīla Viśvanātha Cakravartī Ṭhākura enrich one's understanding.

To be continued.

QUIZ CORNER

Fill the crossword based on the clues below.

- Sanātana Gosvāmī's commentary on Śrīmad-Bhāgavatam is called ____ ____
- Śrīmad-Bhāgavatam is also called ____ samhita
- The most auspicious nature of Bhāgavatam is indicated by the word ____
- To demonstrate the all cognizant feature of the Lord, Śrīla Prabhupāda compares Him to an ____
- The Lord's body arises from His ____ ____
- One should receive the message of the Śrīmad-Bhāgavatam through ____
- ____ speaks Śrīmad-Bhāgavatam through the agency of His pure representatives.
- In Sanskrit the parrot is also known as ____
- Bhāgavatam is considered to be the ____ ____ of the desire tree of Vedic wisdom
- Bhāgavatam is understood by ____



Gather all the letters from the red, blue and green boxes, jumble them within their respective colors and fill the following boxes to see a wonderful string of words glorifying the Bhāgavatam.

Answer: ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■

Mail your answer to pradipika@vidyapitha.in with "July Quiz Corner" in the subject. Names of the first three people who give correct answers shall be published in the next issue.



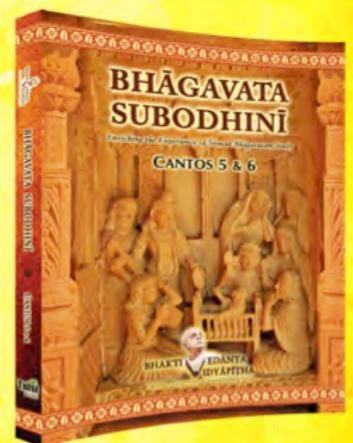
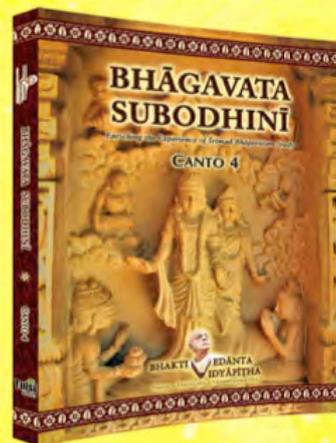
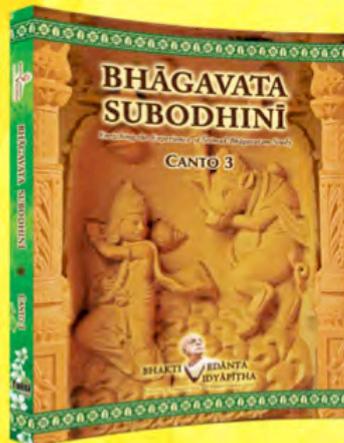
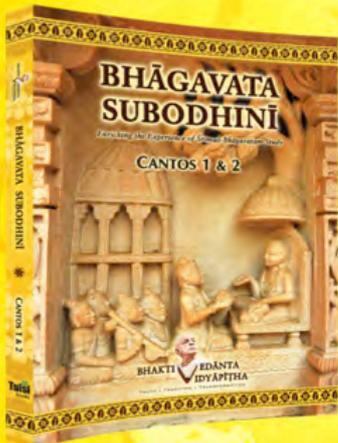


PARI PRAŚNA

Mail us at pradipika@vidyapitha.in your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.

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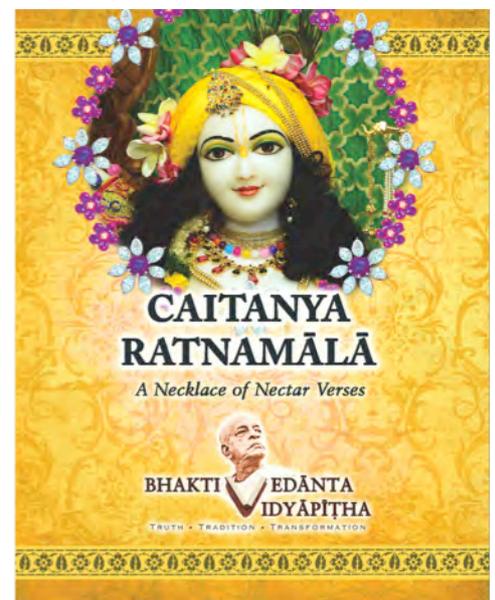
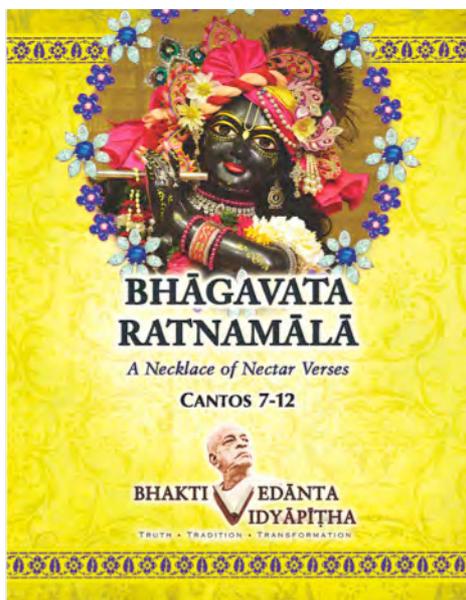
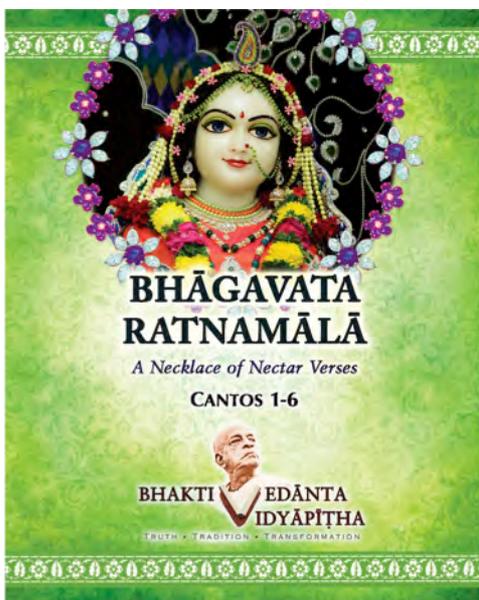
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