



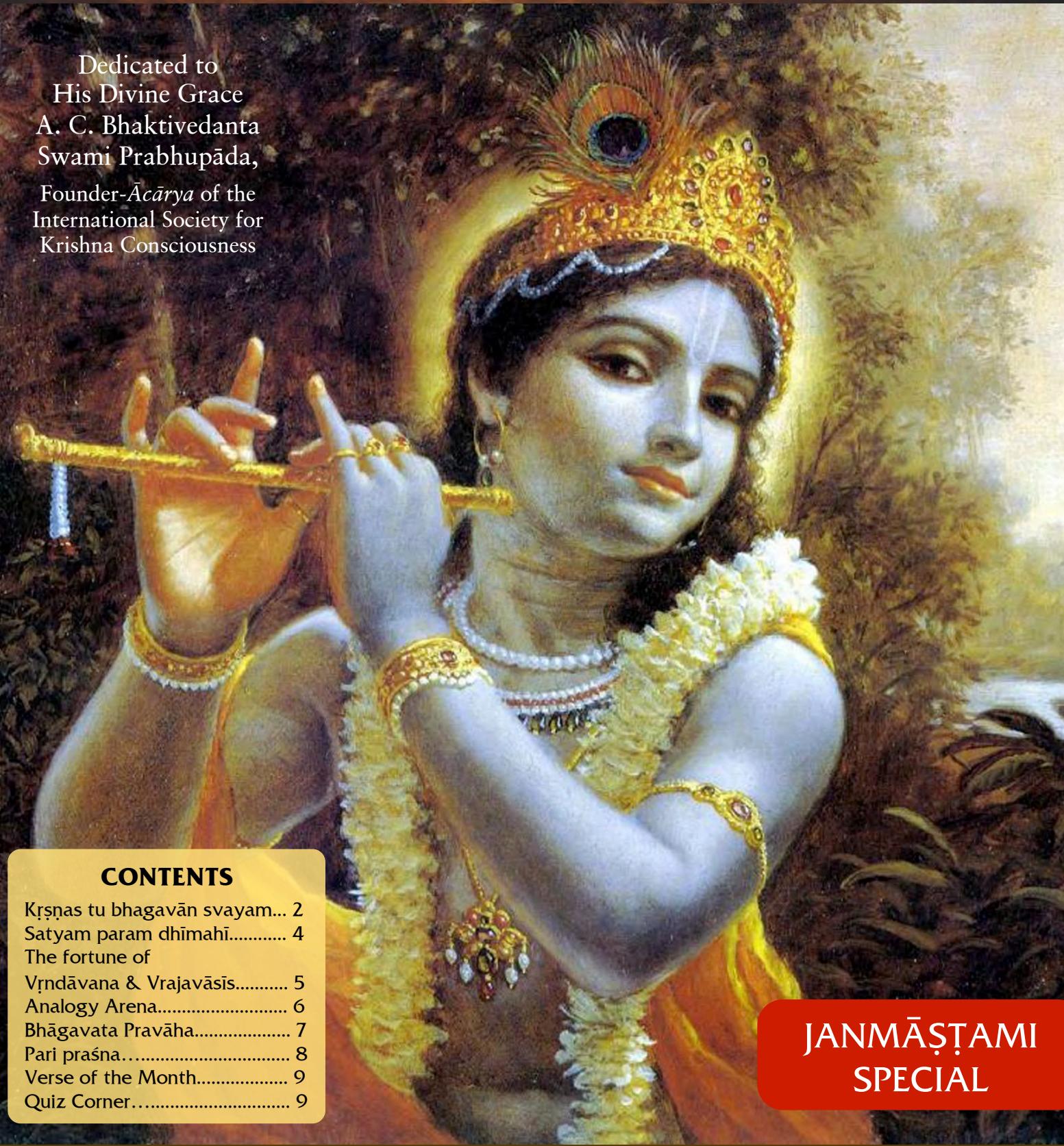
BHĀGAVATA PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

August 2017 | Issue 2

A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad Bhagavatam

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



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**JANMĀSTAMI
SPECIAL**

KRSNĀ... THE ALL-ATTRACTIVE

Kṛṣṇas tu Bhagavān svayam



The spotless purāṇa, Śrīmad-Bhāgavatam establishes Lord Kṛṣṇa as the Supreme Personality of Godhead and the principal subject matter of this book is Kṛṣṇa and His devotional service (SB 1.7.6). Śrīmad-Bhāgavatam ardently recommends that whether one is desireless or full of desires or desirous of liberation, one should worship the Supreme Lord Kṛṣṇa, who reciprocates with and protects such a person (SB 2.3.10).

Emperor Verse

Paribhāṣā-sūtra of any book is stated only once, generally in the beginning; it provides the key for proper understanding of the entire work and governs even a great literature that contains millions of statements. Śrīla Jīva Gosvāmī states that SB 1.3.28 is the *paribhāṣā sutra* or the Emperor verse of the book, for it is the most conclusive, unambiguous, declarative, absolute and categorical in establishing the supremacy of Lord Kṛṣṇa.

ete cāṁśa-kalāḥ pum̄saḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mr̄dayanti yuge yuge
(SB 1.3.28)

Śrīla Sūta Gosvāmī listed various incarnations in SB 1.3 and mentioned Kṛṣṇa amongst them. However, at the end he mentioned, “All these and other incarnations are plenary portions and portions of the plenary portions of the Supreme Personality of Godhead who expands as the *puruṣa* incarnations. But Kṛṣṇa is the Supreme Personality of Godhead.”

Conclusive Opinions

Śrīnātha Cakravarti in his *Caitanya-matta-mañjuṣa* presents the conclusive opinions of Lord Śrī Caitanya Mahāprabhu in a nutshell.

ārādhyo bhagavān vrajeśa-tanayas
tad-dhāma vṛṇḍāvanam
ramya kācid upāsanā vraja-vadhū-
vargeṇā vā kalpitā
śrīmad-bhāgavatam pramāṇam amalam
premā pum-artho mahān
śrī-caitanya mahāprabhor matam idam
tatradarāḥ naḥ paraḥ

Lord Caitanya holds the following five as the Supreme

- (i) Ārādhya (Object of worship) → Kṛṣṇa, son of Nanda
- (ii) Dhāma (Transcendental abode) → Vṛṇḍāvana
- (iii) Upāsana (Worship) → that which is performed by Vraja Gopis
- (iv) Pramāṇam (Spotless authority) → Bhāgavatam
- (v) Artha (Goal of life) → Prema or Pure love of God

Any place where the Supreme Personality of Godhead is present by His name, form, qualities or paraphernalia immediately becomes a dhāma. (10.2.17 P)

All the Gauḍīya Vaiṣṇavas hold these opinions of Lord Caitanya as the highest truth. Śrī Kṛṣṇa, the fountainhead of all incarnations, is the centre or the object of all the abovementioned five items.

That Kṛṣṇa is the original Godhead is declared in various Vedic literatures such as *Śrīmad-Bhāgavatam* (SB 1.1.1), *Bhagavad-Gītā* (BG 7.7) and *Brahma-samhita* (BS 5.1).

The Supremacy of Lord Kṛṣṇa is also confirmed by various authorities such as Brahmā (SB 10.14.14), Bhīṣma (SB 1.9.18), Kuntī (SB 1.8.18) and Arjuna (BG 10.12).

Common Interest

Further, Kṛṣṇa is the principal subject matter of *Śrīmad-Bhāgavatam* is Kṛṣṇa and Kṛṣṇa is the common interest of all the speakers and hearers mentioned in the *Bhāgavatam*. Hearers like Śaunakādi ṛṣis (SB 1.12.14), Parīkṣit Mahārāja (SB 1.19.5, 10.1.1-13), and Vidura (SB 4.17.6-7) are eager to hear about Kṛṣṇa and His magnanimous activities and the illustrious speakers like Sūta Gosvāmī (SB 1.2.5), Śukadeva Gosvāmī (SB 2.4.40) and Maitreya (SB 4.17.8) are enthusiastic to glorify Kṛṣṇa.

Supreme Shelter

There are ten topics in the *Śrīmad-Bhāgavatam* namely *sarga* (creation), *visarga* (subcreation), *sthāna* (maintenance), *poṣana* (protection), *ūtī* (impulses), *manvantara* (reign of Manus), *iśānukathā* (incarnations), *nirodha* (winding up), *mukti* (liberation) and *āśraya* (ultimate shelter). The tenth item *āśraya* is the shelter of the other nine topics. To distinguish this ultimate shelter of all manifestations, the Supreme Personality of Godhead Kṛṣṇa, from the other nine subjects, great *mahājanas* have described the other nine, directly or indirectly, through prayers or direct explanations.

Āśrita, the dependents requiring shelter exist under the original principle, the *āśraya*, the object providing shelter. Āśraya, the Transcendence, the *summum bonum*, from whom everything emanates, upon whom everything rests, and in whom everything merges after annihilation is Lord Kṛṣṇa. He is the source and support of all. *Śrīmad-Bhāgavatam* vividly describes the activities of Kṛṣṇa (*āśraya*), especially in the tenth canto. All the other nine topics, from creation to liberation, are all *āśrita*. The prayers of *Śrīmad-Bhāgavatam*, however, aim for the *āśraya-tattva*, the Supreme Personality of Godhead, Śrī Kṛṣṇa. (SB 2.10.1-2/ CC Ādī 91-92 P)



Reservoir of All Relationships

Everyone has a particular transcendental mellow by which he loves and serves the God. Śrīla Rūpa Gosvāmī right at the onset of his magnum opus literature *Bhakti-rasāmṛta-sindhu* glorifies Lord Kṛṣṇa as *akhila-rasāmṛta-mūrti*, the transcendental form of attraction for all kinds of devotees, whether the devotee be in the *śānta-rasa*, *dāsy-a-rasa*, *sakhya-rasa*, *vātsalya-rasa* or *mādhurya-rasa* (CC Madhya 8.142 P). When Kṛṣṇa entered the wrestling arena of Kamsa, different categories of people who saw him underwent different emotions based on their inner disposition.

*mallānām aśanir nṛṇām nara-varaḥ
 strīnām smaro mūrtimān
 gopānām sva-jano 'satām kṣiti-bhujām
 śāstā sva-pitroḥ siśuḥ
 mṛtyur bhoja-pater virād aviduṣām
 tattvām param yoginām
 vṛṣṇinām para-devateti vidito
 rāṅgam gataḥ sāgrajah*

The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. (i) The wrestlers saw Kṛṣṇa as a lightning bolt, (ii) the men of Mathurā as the best of males, (iii) the women as Cupid in person, (iv) the cowherd men as their relative, (v) the impious rulers as a chastiser, (vi) His parents as their child, (vii) the King of the Bhojas as death, (viii) the unintelligent as the Supreme Lord's universal form, (ix) the yogīs as the Absolute Truth and (x) the Vṛṣnis as their supreme worshipable Deity. (SB 10.43.17)

We should be careful to understand that to get Kṛṣṇa as one's son, one must undergo such great austerities. If we want to get the Supreme Personality of Godhead to become one of us in this material world, this requires great penance, but if we want to go back to Kṛṣṇa (BG 4.9), we need only understand Him and love Him. (10.3.37-38 P)

Abode of All Opulences

Lord Kṛṣṇa is *pūrṇa* endowed with all the six opulences, namely wealth, strength, fame, beauty, knowledge and renunciation in full. No one can surpass Him in excellence. When the women of Mathurā saw Kṛṣṇa in the wrestling arena of Kamsa, they appreciated the fortune of the *gopīs* who experienced seeing Kṛṣṇa, the abode of all opulences, face to face regularly in Vṛndāvana.

*gopyas tapaḥ kim acaran yad amuṣya rūpaṁ lāvanya-sāram asamordhvam ananya-siddham
dr̥gbhiḥ pibanty anusavābhinavam durāpam ekānta-dhāma yaśasah śriya aiśvarasya*

What austerities must the *gopīs* have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is (*i*) the essence of loveliness and (*ii*) is not to be equaled or surpassed. That form is (*iii*) the only abode of beauty, fame and opulence. It is (*iv*) self-perfect, (*v*) ever fresh and (*vi*) extremely rare. (SB 10.44.14)

Kṛṣṇa is the Supreme Lord, the source of everything that be in the entire cosmic manifestation and the performing devotional service unto Him is the eternal occupation of all living entities and the Vraja-gopīs are epitome of such selfless service to and absorption in Lord Kṛṣṇa ☺

SATYAM PARAM DHĪMAHĪ



In the beginning of the Śrīmad-Bhāgavatam, the author, Śrī-kṛṣṇa-dvai-pāyana Vyāsa invokes auspiciousness by meditating on his cherished deity. Param means “to the highest limit.” Satyam means “that Supreme Lord who exists in all time and space.” Dhīmahi means “let us worship or meditate on.” When we talk about meditation it indicates that we meditate on an object that has a form.

Some say that ‘forms’ are made of the three modes of material nature, and must therefore be temporary. Vyāsadeva answers them in the words: “*tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo ‘mṛṣā*”: It is like reversal; or one thing appearing as another (*vinimayo*), just as light (*tejo*) may appear to be water (*vāri*), or water may appear to be earth (*mṛdām*) or earth in forms like glass may appear to be like water to an ignorant person. In this way one falsely (*mṛṣā*) thinks that the perfect, spiritual form of the Lord to be made of the three guṇas (*tri-sargah*).

However, several scriptures establish that the form of the Supreme Absolute Truth Lord Govinda is full of eternity, knowledge, bliss and faultless qualities, devoid of any material contamination. All the forms of the Lord are all eternal, unchanging, and devoid of faults. They are never the products of matter. Even the forms of the devotees in Śvetadvīpa and Vaikunṭha have forms which are completely spiritual. And the Lord reveals His form to that person whom He chooses. His body arises from His *svarūpa-śakti*. One cannot use material reasoning on things that are inconceivable (beyond *prakṛti*). Thus Vyāsadeva meditates on the Supreme Absolute Truth Śrī Kṛṣṇa who has an eternal form full of bliss and knowledge. [SB 1.1.1 V] ☺

Kṛṣṇa is always situated in His original position as *sac-cid-ānanda-vigraha* [BS. 5.1], and anyone who renders service to Him is also situated in his original, spiritual identity (*svarūpeṇa vyavasthitih* [SB 2.10.6]). This is the highest perfection of human life. (10.1.5-7 P)

THE FORTUNE OF VRNDĀVANA & VRAJAVĀSIS



Vrndavana

Vrndavana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship (SB 10.13.60). The Vraja *gopis* say that the land of Vrndavana spreads the glory of the earth, having obtained the treasure of the lotus feet of Krsna, the son of Mother Yasoda (SB 10.21.10).

Vrajavasīs

Vrajavasīs are adored by Lord Brahmā as follows: "How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend." (SB 10.14.32) The great devotee Uddhava desired the fortune of becoming one of the bushes, creepers or herbs in Vrndavana, so that the *gopis* trample them and bless them with the dust of their lotus feet. (SB 10.47.61)

Motherly Gopis and Cows

How greatly fortunate are the cows and ladies of Vrndavana, the nectar of whose breast-milk Krsna has happily drunk to His full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given Him as much satisfaction. (SB 10.14.31)

Nanda Mahārāja and Elderly Gopas

All the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Krsna and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations. (SB 10.11.58)

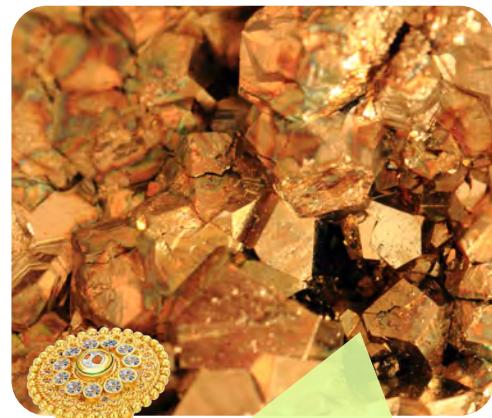
Gopas

All the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for *jñānis* desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives (not material pious acts, but activities performed for Krsna's satisfaction), were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune? (SB 10.12.7-11)

Gopis

The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Krsna and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Krsna consciousness they automatically acquire all desirable things. (SB 10.44.15) Among all persons on earth, these cowherd women alone have actually perfected their lives, for they have achieved the perfection of unalloyed love for Lord Govinda. (Uddhava sang in 10.47.58) ☺

Krsna's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service (SB 10.7.1-2)



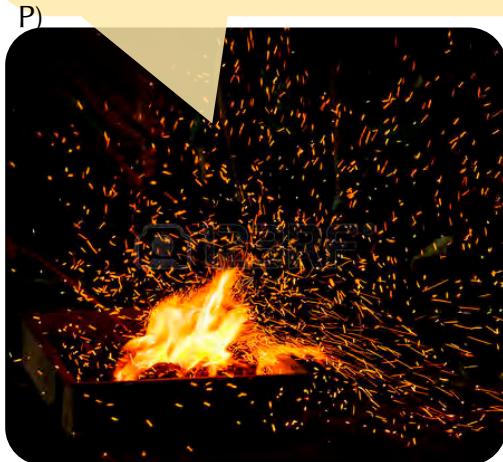
THE CHIEF ENGINEER of a complicated construction does not personally take part in the construction, but he knows every nook and corner because everything is done under his direction. Similarly, the Personality of Godhead, who is the supreme engineer of this cosmic creation, knows every nook and corner, although affairs are apparently being carried out by demigods. The Lord knows everything directly and indirectly, and He is cognizant of all minute details, and He is fully independent. (SB 1.1.1 P)

Just as the **SPIDER** independently creates, maintains, and winds up his own net, without external help, similarly, the Supreme Lord independently creates, maintains and withdraws the cosmic manifestation by Himself. (2.9.28 P)

The Lord is compared to a **MINE OF GOLD**, and the cosmic creations in so many different forms are compared to objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different. Nothing is absolutely equal with the Absolute Truth, but at the same time, nothing is independent of the Absolute Truth. (SB 1.1.1 P)

ANALOGY ARENA

SPARKS are beautiful as long as they are in the **FIRE**. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. (SB 8.6.15 P)



Because the living entities are parts or samples of God, their qualities are not different from those of the Supreme Lord. The living entities have the same qualities as the Lord, just as a **DROP OF SEA WATER** is composed of the same chemicals as the great sea itself. Thus there is oneness in quality but a difference in quantity. (SB 7.7.19-20)



The Lord is ever unborn like the sun, and yet He appears as the **SUN RISES** on the eastern horizon. As the sun is never the sun of the eastern horizon, so the Lord is no one's son, but He is the father of everything that be. (SB 1.8.32 P)



The sun is always in its right orbit in the sky, but it is sometimes visible and sometimes invisible to our limited vision. Similarly, the pastimes of the Lord are always current in one universe or another, and when Lord Kṛṣṇa disappeared from the transcendental abode of Dvārakā, it was simply a disappearance from the eyes of the people there. (SB 3.2.12 P)

BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam

THE HISTORY OF BHĀGAVATAM

[Śrīmad-Bhāgavatam, Canto 1 Chapters 4-7]



Hearing the glory of Śrīmad-Bhāgavatam from Śrīla Sūta Gosvāmī, the eager Śaunakādi ṛṣis glorified him and inquired about the history of the Bhāgavatam – when, where and by whose inspiration was the Bhāgavatam compiled by Vyāsadeva. They also asked about the birth, activities and renunciation of Parīkṣit Mahārāja and his meeting with Śukadeva Gosvāmī. The answer to these questions by Sūta Gosvāmī form the rest of the first canto of the Bhāgavatam.

Sūta Gosvāmī answers the first question by first giving a background of Vyāsadeva's activities and circumstances leading to his receiving instructions from Nārada Muni.

Vyāsadeva's Compassion

Once Śrīla Vyāsadeva in his transcendental meditation, envisioned the anomalies that would appear in the Kali-yuga. He saw the people of Kali-yuga faithless, weak, impatient, dull-witted, short-lived and unlucky. Thus Vyāsa, out of his compassion, contemplated on their welfare and decided to edit and simplify the Vedas. To expand the Vedas among the Kali-yuga people, he divided one Veda into four (Rg, Yajur, Sāma and Atharva),

compiled Purāṇas as the fifth Veda and entrusted them to his disciples who then further divided them and into sub-branches and expanded them.

Vyāsadeva's Despondency

However, Vyāsadeva's mind was dissatisfied despite his sincere efforts and welfare work. He contemplated on the reason for his incompleteness and identified the possible clue as not pointing out in his works, the process of devotional service, which is dear to both the devotees and the Lord. As Vyāsa was regretting his defects, Nārada Muni arrived and inquired about his despondency. Vyāsa requested him to diagnose his deficiency comparing Nārada with Sun, Supersoul and air.

Nārada's Diagnosis and Prescription

Nārada pointed out two defects in Vyāsadeva's works as – insufficient glorification of the Supreme Lord and overemphasis on four *puruṣārthas*. He defined materialistic and transcendental literatures and explained how the progress made on the path bhakti is credited forever even in the case of immature practice. Nārada Muni then gave his own example of how he made progress on the path of bhakti through the association and service of the *bhaktivedantas*, in his previous life as the son of a maid-servant. He finally instructed Vyāsadeva to describe the glories of the Supreme Lord as they satisfy the hankerings of learned people and mitigate the miseries of common people.

Material Misfortune as Lord's Mercy

Upon being requested by Vyāsadeva, Nārada Muni described his life after initiation from the *bhaktivedantas*. One night Nārada's mother was bitten by a snake and she died by the supreme will, in order to put him completely at the mercy of the Lord. 'That is the way of dragging a sincere soul nearer to God.' Due to the association of the *bhaktivedantas* boy Nārada developed the maturity to see this material misfortune as the mercy of the Lord who always desires benedictions for His devotees. He then travelled towards North through the varieties of the Lord's creation.

Transcendental Spaceman

Nārada once sat under a tree and meditated on the Lord as taught by the sages, and gradually Lord Kṛṣṇa appeared on the lotus of his heart and he felt transcendental ecstasy. As he was absorbed in an ocean of happiness, he suddenly lost that form and was thus perturbed. As he was attempting to concentrate and see the Lord's form again, the Lord spoke to him, "Immature yogīs who aren't free from material taints cannot see Me. I showed Myself to you once to increase your longing for Me." Nārada had already reached the stage of prema and was free from material taints, however, the Lord wanted his infant prema in the *sādhaka-deha* to mature into youthful prema in *siddha-deha* where he can see the Lord constantly and serve Him directly. The Lord glorified the process of devotional service that cannot be destroyed by the time factor.

Thus by the Lord's mercy, Nārada's memory will continue even at the time of creation and annihilation. Following the Lord's instructions Nārada repeatedly chanted His glories and travelled, being satisfied, humble and non-envious. In due course of time he met with death and in the next kalpa (next day of Brahmā) he again appeared in a spiritual body.

Vyāsa compiles Bhāgavatam

The most suitable boat to cross over the material ocean is the glorification of the Supreme Lord. After the departure of Nārada Muni, Vyāsadeva meditated fixing his mind in bhakti-yoga and saw the Supreme Lord along with His external energy and also the living entity's sufferings due to māya. These sufferings can be mitigated by bhakti-yoga and thus Vyāsa compiled Śrīmad-Bhāgavatam, hearing which the feeling of bhakti sprouts up and one's lamentation, illusion and fear vanishes. After compiling the Bhāgavatam, Vyāsadeva taught it to his son Śukadeva Gosvāmī although he was self-satisfied.

To be continued

PARI PRAŚNA



Question: How could a mere demigod Indra inflict distress and anxiety upon the Vrajavāsīs, who are the personal associates of Lord Kṛṣṇa, by releasing torrential rains?

Answer: Śrīla Viśvanātha Cakravartī Ṭhākura explains that the severe distress Indra apparently inflicted upon the residents of Vṛndāvana was an arrangement made by Śrī Kṛṣṇa's pastime potency to enhance the loving dealings between the residents and the Lord. The ācārya gives the analogy that for a hungry person, the pain of hunger increases the happiness he feels when he finally eats excellent food, and thus hunger can be said to enhance the pleasure of eating. Similarly, the residents of Vṛndāvana, although not experiencing ordinary, material anxiety, felt a type of distress at the activities of Indra and thus intensified their meditation on Kṛṣṇa. When the Lord finally acted, the result was wonderful. (10.25.14 V) ☺

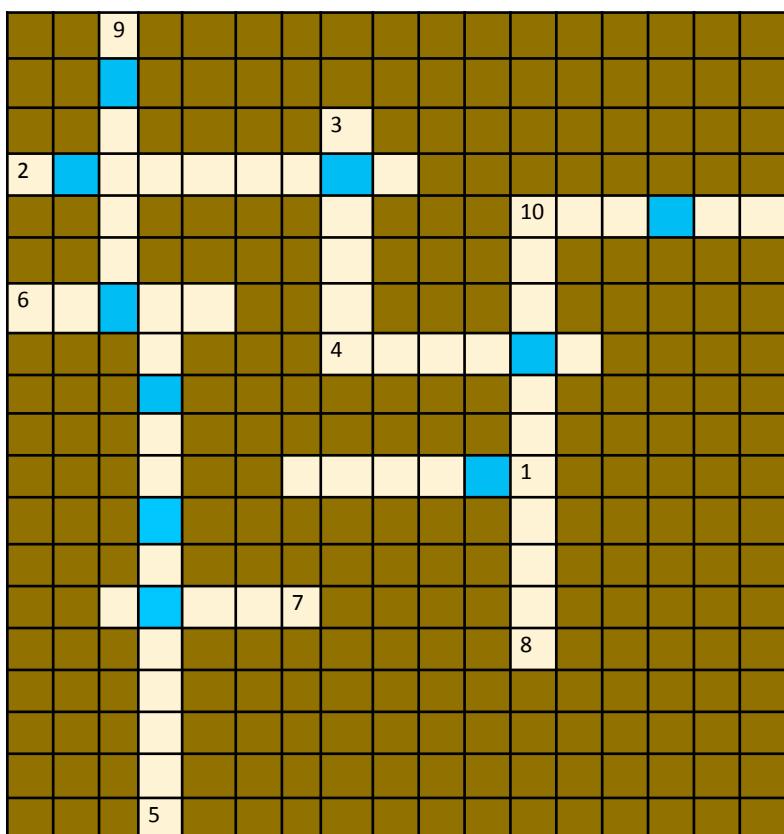
VERSE OF THE MONTH

śrī-brahmovāca
naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mr̥du-pade paśupāṅgajāya

Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand. (SB 10.14.1)



QUIZ CORNER



Fill the crossword according to the clues below. All the clues are based on the contents of this issue of Pradīpikā.

- 1) "That Supreme Lord who exists in all time and space" is expressed by word _____
 - 2) A sutra that provides the key for proper understanding of the entire work is called _____
 - 3) The tenth topic of the Bhāgavatam is called _____
 - 4) The dependents requiring shelter are called _____
 - 5) The wrestlers saw Kṛṣṇa as _____
 - 6) King of Bhojas saw Kṛṣṇa as _____
 - 7) Kṛṣṇa is full in six opulences and because of this fullness is called _____
 - 8) One of the reasons of Vyāsadeva's despondence was overemphasizing _____
 - 9) The Lord's body arises from _____ śakti
 - 10) The Lord independently creates, maintains and withdraws the cosmos by Himself and is therefore compared to a _____

Gather all the letters from blue boxes, jumble them and fill the following boxes to see a wonderful word.



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

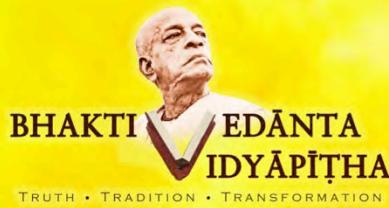
Correct Answer for July Quiz Corner: **SRUTI SARAM EKAM**

Correct Answers Given by: **Pooja Bhimjiani, Srikant Thati, Vrindavani Priya Devi and Radhikesh das.**



CAITANYA SUBODHINI

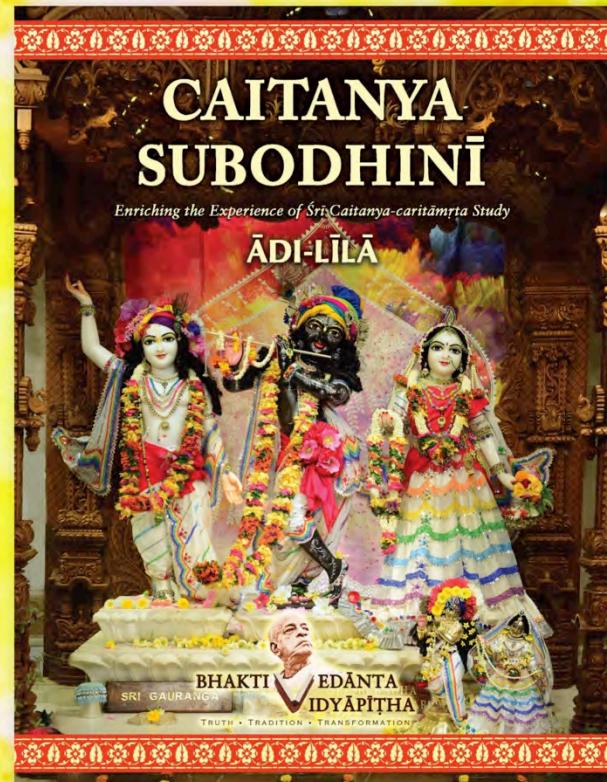
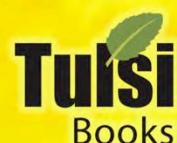
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PARI PRAŚNA

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

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NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

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

Cakravarti Ṭhākura's commentary on SB 1.1.1.

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In the desert mirage there is no actual water... The manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in the spiritual world. Absolute Truth is in the spiritual sky, not the material sky. (SB 1.1.1 P)