



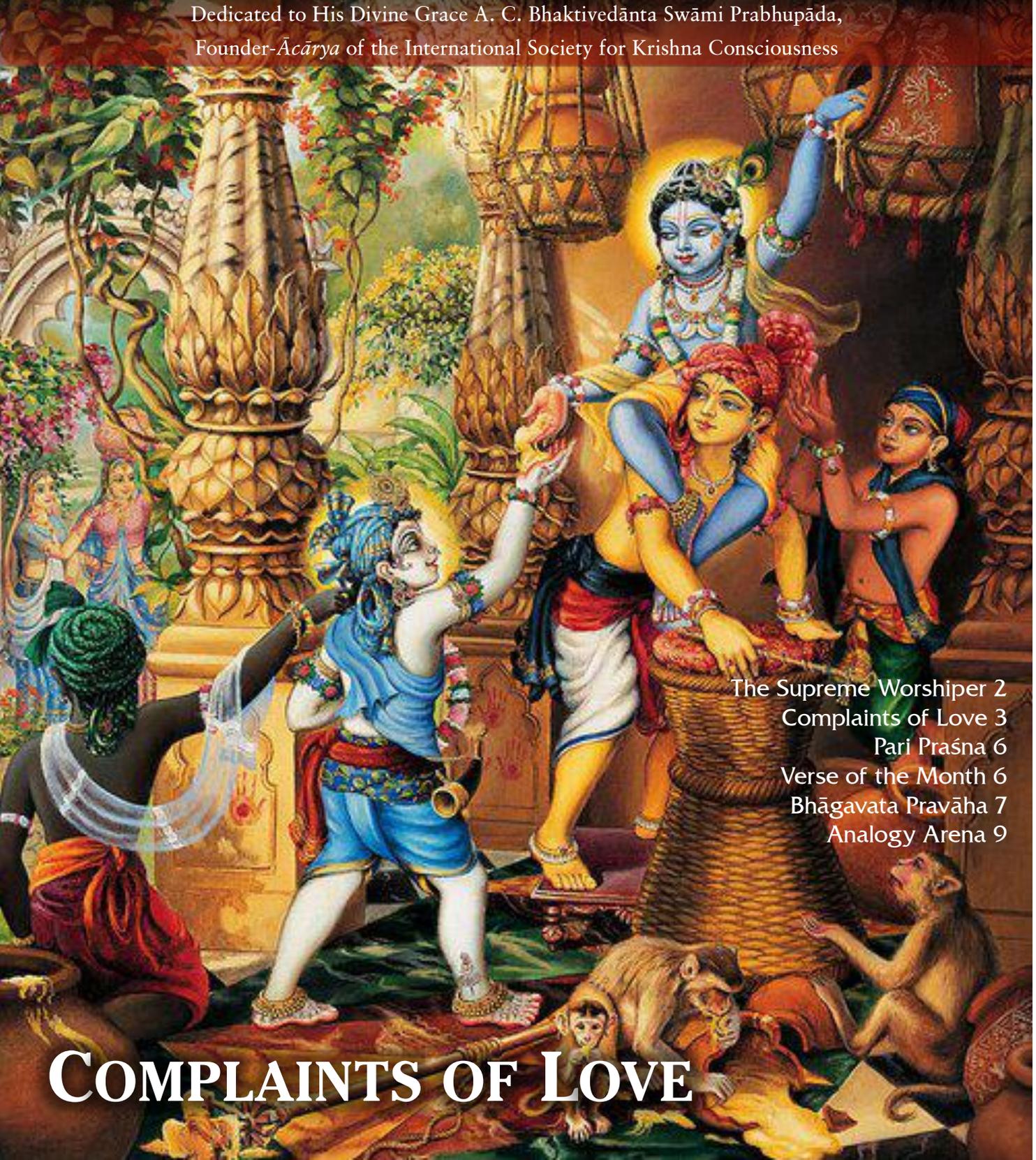
BHĀGAVATA PRADĪPIKĀ

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Bask in the Illumination of the Bhāgavatam

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

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



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COMPLAINTS OF LOVE



FROM THE DESK OF THE FOUNDER ĀCĀRYA

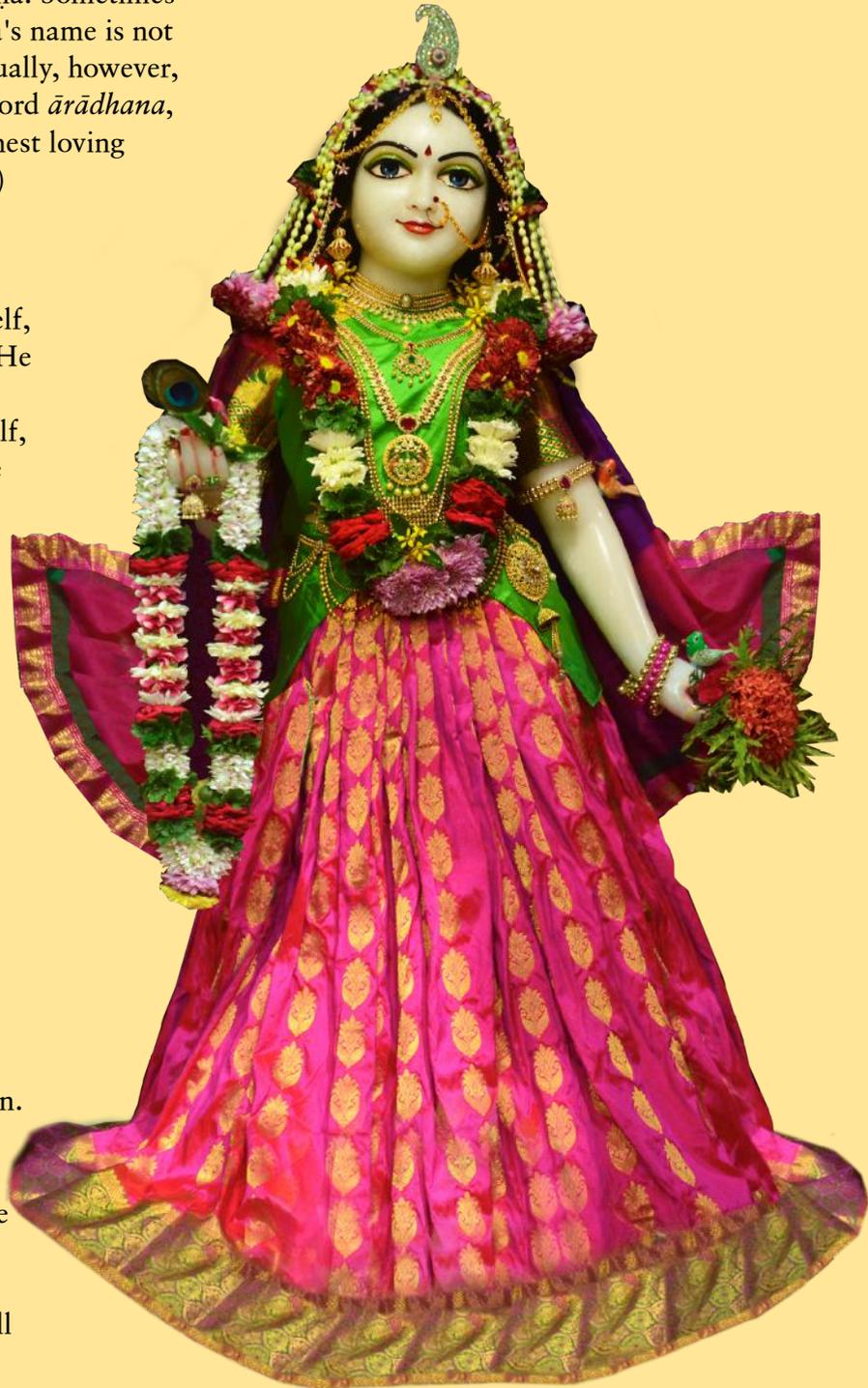
The form of the Lord with a flute in His hands is most attractive, and the one who is most sublimely attracted is Śrīmatī Rādhārāṇī, Rādhikā. She enjoys supremely blissful association with Kṛṣṇa. Sometimes people cannot understand why Rādhikā's name is not mentioned in *Śrīmad-Bhāgavatam*. Actually, however, Rādhikā can be understood from the word *ārādhana*, which indicates that She enjoys the highest loving affairs with Kṛṣṇa. (SB 10.3.31 Purport)

Sometimes the Supreme Personality of Godhead Himself wonders how much transcendental pleasure is within Himself, and in order to taste His own potency, He sometimes takes the position of tasting Himself. Lord Caitanya is Kṛṣṇa Himself, but He appears as a devotee to taste the sweetness of the transcendental mellow in Himself which is tasted by Śrīmatī Rādhārāṇī, the greatest of all devotees. (SB 3.33.4 Purport)

In Vṛndāvana all the pure devotees pray for the mercy of Śrīmatī Rādhārāṇī, the pleasure potency of Lord Kṛṣṇa. Śrīmatī Rādhārāṇī is a tenderhearted feminine counterpart of the supreme whole, resembling the perfectional stage of the worldly feminine nature. Therefore, the mercy of Rādhārāṇī is available very readily to the sincere devotees, and once She recommends such a devotee to Lord Kṛṣṇa, the Lord at once accepts the devotee's admittance into His association. The conclusion is, therefore, that one should be more serious about seeking the mercy of the devotee than that of the Lord directly, and by one's doing so (by the good will of the devotee) the natural attraction for the service of the Lord will be revived. (SB 2.3.23 Purport) ☀

THE SUPREME WORSHIPER

By His Divine Grace
A. C. Bhaktivedānta Swāmi
Prabhupāda





COMPLAINTS OF LOVE

by Gauranga Darshan Das



Kṛṣṇa's pastimes are most enchanting, but when His devotees narrate them, they taste even more nectarean, being mixed with their love.

Isn't it ironic to see a rich man steal like a petty thief? Isn't it even more astonishing to see him steal *food*, as if he were a hungry, poverty-stricken man?! What if God acts like this?

Lord Kṛṣṇa is the supreme proprietor of all the material and spiritual worlds, and is the husband of the goddess of fortune. He was the son of the king of Vṛndāvana, Nanda Mahārāja, and was lovingly raised by queen Yaśodā. Yet He was accustomed to stealing in the houses of *vraja-gopīs*, the ladies of Vṛndāvana. And what does He steal? Not gold or wealth, but some milk and butter!

Kṛṣṇa's naughty pranks know no bounds. Although the *gopīs* relish them, they rebuked Him externally. They went to mother Yaśodā and lodged complaints against Kṛṣṇa. At times Yaśodā defended her darling Kṛṣṇa. The following is just a sample verse from the *Bhagāvatam* (10.8.29) that the *gopīs* spoke to Yaśodā, describing the stealing activities of naughty Kṛṣṇa.

*vatsān muncan kvacid asamaye krośa-sanjāta-hāsaḥ
steyam svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ
markān bhokṣyan vibhajati sa cen nātti bhāṇḍam bhinnatti
dravyālābhe saḡra-kupito yāty upakrośya tokān*



Releases calves at odd times

(*vatsān muñcan kvacid asamaye*)

The *gopīs* said in agitation, “Kṛṣṇa comes to our houses and releases the calves (*vatsān muñcan*).”

Yaśodā said, “What is Kṛṣṇa’s fault in this? He cares for the calves.”

The *gopīs*, “But He does it when it is not milking time (*kvacid asamaye*). The calves naturally drink all the milk, and when we go for milking the cows, we don’t get any milk!”

Yaśodā, “Kṛṣṇa is just a child. He has done this out of ignorance. There are many people in the house. Can they not prevent it?”

The *gopīs*, “No, this boy comes when they are busy in various household engagements, and then releases our calves.”

Yaśodā, “Why don’t you frighten Him?”

Mellows down anger with a smile

(*krośa-sañjāta-hāsaḥ*)

The *gopīs*, “When we become angry (*krośa-sañjāta*) at Him and shout, ‘Beat Him, tie Him up...’ He merely smiles (*hāsaḥ*). Smitten by His intoxicating smile, we just helplessly watch Him do His dirty work.”

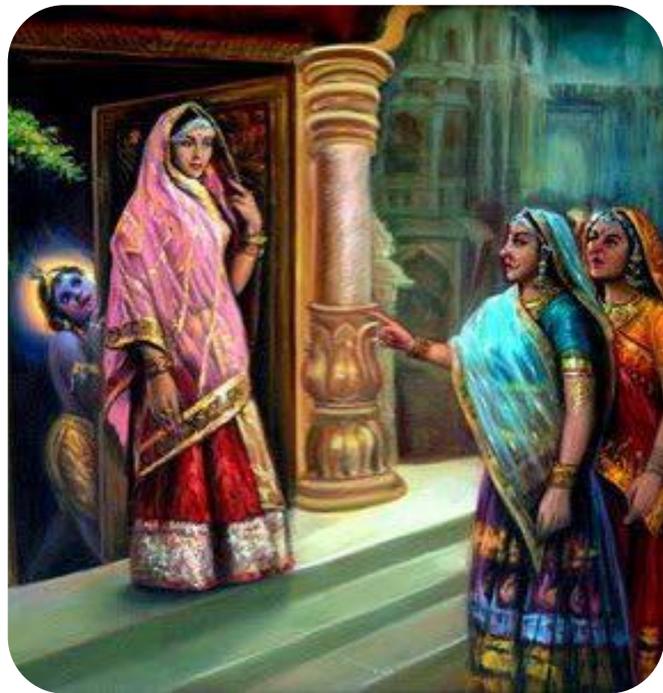
Yaśodā asked, “But, why does He release the calves at all?”

Eats milk products by stealing

(*steyaṁ svādv atty atha dadhi-payah*)

Laughing, the *gopīs* imitate Kṛṣṇa’s answer, “*I want to drink milk!*” They described, “Kṛṣṇa releases the calves to make people run here and there. And then He enters our houses, steals whatever He likes and eats (*steyaṁ atty atha*) our tasty (*svādv*) milk and curd (*dadhi-payah*). Yet, we are unable to do anything, while He drinks the milk and curd even as He relishes the spoils of His thievery right in front of our eyes! He just sits there and eating, not even posturing to running away, while we stand there watching His antics bewildered by His smile.”

Yaśodā said, “Oh you are so unkind! Why didn’t you just give Him some milk before He takes it by Himself? The boy must be hungry. Why don’t you just let Him eat till His belly’s full?”



With smiling brows, the *gopīs* said, “His belly is always full, since He is always being fed by you. It is not a question of hunger. He has a taste for stealing! He wants stolen milk only, not the milk which we give Him. If we give Him milk, He will not drink it.”

Yaśodā said, “Fine! But what is the loss if He takes little milk from your storehouse?”

The *gopīs* replied, “He takes the tastiest milk (*svādv*) that we set aside for our husbands.”

Yaśodā defended Kṛṣṇa, “It is not possible for an untaught, innocent child to steal from you, for you are very clever.”

Invents ways of stealing

(*kalpitaiḥ steya-yogaiḥ*)

The *gopīs* described Kṛṣṇa’s expertise in stealing, “*Innocent!* Your son is uncannily intelligent. He has invented (*kalpitaiḥ*) innovative methods of stealing (*steya-yogaiḥ*) unseen or unheard of. He is so skillful that He releases our calves even whilst we are directly watching, mystifying us with His smile.”

Yaśodā said, “This is the result of piety of your ancestors that Kṛṣṇa is enjoying at your homes what is not given by you misers. Why don’t you accept this joyfully?”



Distributes Butter to Monkeys

(*markān bhokṣyan vibhajati*)

The *gopīs* said, “We are happy if He eats our butter, even with His friends. But before He eats it, He divides it (*vibhajati*) and gives it to the monkeys to eat (*markān bhokṣyan*). But the monkeys had overeaten already and their bellies were already full.”

Breaks pots

(*sa cen nātti bhāṇḍam bhinnatti*)

The *gopīs* continued, “So they don’t eat. Even if one monkey does not eat the butter (*sa cen na atti*), Kṛṣṇa also does not eat it! He would say, ‘Without you, what is the use of My eating? I will not eat.’” Then, in distress, He simply breaks the pots (*bhāṇḍam bhinnatti*). And sometimes, since He has eaten already, He does not eat the stolen food but still breaks the pots and blames others.”

Yaśodā said, “If you know all this, why don’t you hide the pots? By not doing so, you are making my playful child agitated.”

Becomes angry

(*dravyālābhe sagṛha-kupito*)

The *gopīs* replied, “We tried hiding our pots. But if Kṛṣṇa can’t find the eatables (*dravya alābhe*), He (*sa*) becomes angry at the residents of the house (*gṛha-kupito*). He becomes furious when the *gopīs* do not follow His order to give butter to the monkeys that have come to the door. He would say, ‘Stay there, and I will come tomorrow morning with a flaming coal in my hand. If you don’t give Me yogurt, I will burn your house down along with the elders and children.’”

Pinches babies

(*yāty upakrośya tokān*)

The *gopīs* continued, “Then He would pinch and irritate the babies (*upakrośya tokān*) or scratch them with His nails, and run away (*yāty*).”

In this way, there was no end to the complaints of the *gopīs* about Kṛṣṇa. Sometimes, as the *gopīs* spoke, Kṛṣṇa would be present there, but displayed very gentle behavior, as if He were so innocent and the *gopīs*’ complaints were all lies.



Sometimes mother Yaśodā defended Kṛṣṇa in front of the *gopīs*, but sometimes she also chastised Kṛṣṇa to discipline Him and teach Him good conduct. That was her absorption in her eternal mood as the mother of Kṛṣṇa, the Supreme Godhead, acting as the Supreme Thief. By stealing butter, however, Kṛṣṇa was actually stealing the butter-like hearts of the *gopīs*. He was not hungry for milk, but was hungry for the milk of their motherly love.

It was actually the greatest pleasure of the *gopīs* to see Kṛṣṇa stealing from their homes. In fact, they prepared all kinds of milk products in anticipation that Kṛṣṇa would come and steal them. Although the *gopīs* relished the stealing activities of Kṛṣṇa, they rebuked Him externally. These simple *gopīs* were very much appreciative of Yaśodā’s fortune in being Kṛṣṇa’s mother. But they thought she must be bereft of the pleasure of witnessing Kṛṣṇa’s stealing pastimes, for He wouldn’t steal butter in her house. To give the same pleasure to Yaśodā, the *gopīs* went to her house to narrate Kṛṣṇa’s pastimes of stealing in the garb of complaining against Him.

Kṛṣṇa’s pastimes are most enchanting, but when His pure devotees like the *gopīs* or Śukadeva Gosvāmī in the *Bhāgavatam* narrate them, they taste even more nectarean, being mixed with the love of these devotees. Thus, Mother Yaśodā experienced a greater pleasure upon hearing about Kṛṣṇa’s stealing pastimes from the *gopīs* than the *gopīs* did by witnessing them firsthand. The *gopīs*’ apparent angry complaints were nothing but expressions of their loving affection for Kṛṣṇa, the Supreme butter thief (*makhana-cora*) who steals everyone’s pure heart. ☀

This article is based on the commentaries of Śrīla Prabhupāda, Śrīla Viśvanātha Cakravartī Thākura and Śrīla Jīva Gosvāmī on Śrīmad Bhāgavatam 10.8.29.





PARI PRAŚNA

Question: How to understand that all living entities act under the direction of the Supersoul?

Answer: The Supreme Lord, as the Supersoul, is situated within the heart. The living entity cannot do anything without the sanction of the Supersoul. The Supersoul is acting at every moment, but the living entity cannot understand the form and activities of the Supersoul by manipulating his senses. Consider the example of the eyes and the bodily limbs.

Although the different parts of the body do not have the power to see the eyes, the eyes direct the movements of the body's different parts. The legs move forward because the eyes see what is in front of them, and the hand touches because the eyes see touchable entities. Similarly, every living being acts according to the direction of the Supersoul, who is situated within the heart. If the limbs could see, they could walk forward without the help of the eyes, but that is impossible. Similarly, the living entities cannot act without the

direction of the Supersoul. Although one cannot see the Supersoul in one's heart through sensual activities, His direction is necessary. (SB 6.3.16 P)

Question: When does thieves, plunderers and rogues increase in the state?

Answer: There is an instance in *Srimad Bhāgavatam* 4.5.8 wherein it is said, "it is not possible that this dust storm could be raised by plunderers, for there is still the strong King Barhi, who would punish them."

Although the king Barhi was old, he was still living, and he was a very strong ruler. Thus there was no possibility of an invasion by thieves and plunderers. Indirectly it is stated here that thieves, plunderers, rogues and unwanted population can exist only in a state or kingdom where there is no strong ruler. When, in the name of justice, thieves are allowed liberty, the state and kingdom are disturbed by such plunderers and unwanted population. (SB 4.5.8 P)

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*.

VERSE OF THE MONTH



The Unparalleled Glory of Kṛṣṇa-Katha

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt

"Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"

(10.1.4 – Śukadeva Gosvāmī to Mahārāja Parīkṣit)





Great personalities of power and opulence never become proud, and the example is given that a tree which is full of fruits and flowers does not stand erect in pride but instead bends downwards to show submissiveness.
(SB 4.21.5 P)



The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees.
(SB 4.22.25)



The foolish embodied living entity, inept at controlling his senses and mind, is forced to act according to the influence of the modes of material nature, against his desires. He is like a silkworm that uses its own saliva to create a cocoon and then becomes trapped in it, with no possibility of getting out.
(SB 6.1.52)

ANALOGY ARENA

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank. (SB 4.22.30)



Just as a person not inclined to die must nonetheless give up his longevity, opulence, fame and everything else at the time of death, so, at the appointed time of victory, one can gain all these when the Supreme Lord awards them by His mercy. (SB 6.12.13)



If a person unaware of the effective potency of a certain medicine takes that medicine, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.
(SB 6.2.19)



**BHĀGAVATA
PRAVĀHA***The Flow of Śrīmad-Bhāgavatam***The Power of Superior Intervention**

Śrīmad-Bhāgavatam, Canto 4 [Chapters 10-12]

Dhruva takes revenge for the death of his younger brother Uttama (4.10). Svāyambhuva Manu advises Dhruva Mahārāja to stop fighting by giving him good counsel (4.11). Learning his mistake Dhruva pleases Kuvera. He later ascends to the spiritual abode (4.12).

Uttama Killed by Yakṣas

Mahārāja Uttānapāda, being anxious for self-realization, enthroned his son Dhruva and retired to the forest, even before his son was married. Dhruva Mahārāja later married two wives Bhrami and Ilā and performed household duties. Dhruva's younger brother Uttama, who was still unmarried, once went on a hunting excursion and was killed by a powerful Yakṣa in the Himālaya Mountains. Along with him, his mother, Suruci also died in the forest fire. Overwhelmed with lamentation and anger, Dhruva got on his chariot and went out for victory over the city of the Yakṣas, Alakāpurī.

Fight between Dhruva and Yakṣas

On arrival at Alakāpurī, Dhruva immediately blew his conchshell which frightened the wives of the Yakṣas. Yakṣas, numbering 1,30,000, unable to tolerate this, came forth from their city with weapons and attacked Dhruva Mahārāja who immediately began to kill them by simultaneously discharging arrows three

each. They thought they would be certainly defeated. But, as heroes, they lauded the action of Dhruva and retaliated by showering various types of feathered arrows, iron bludgeons, swords, tridents, lances, pikes and spears. Dhruva seemed defeated. But his chariot rose suddenly, just as the sun suddenly appears from within the foggy mist. Dhruva began to shoot arrows incessantly, which pierced the weapons, shields, and bodies of the enemies. Very soon not one of the opposing soldiers was left standing with proper weapons. But Dhruva, doubtful of his mystic enemies, didn't leave the battlefield.

As predicted by Dhruva, the Yakṣas created many illusions which confused Dhruva. Great sages, understanding that this illusion is difficult to overcome, prayed for his well-being and reminded Dhruva of Nārāyaṇa weapon which is capable of destroying such illusions. Dhruva Mahārāja joined the nārāyaṇāstra to his bow, and the illusion created by the Yakṣas was immediately vanquished and by his arrows, he delivered all the Yakṣas to the Brahmaloḥa.





Svāyambhuva Manu Advises Dhruva Mahārāja

Svāyambhuva Manu seeing his grandson Dhruva killing so many offenseless Yakṣas, approached Dhruva with great sages to give him good instructions. In summary, he spoke as follows: "You have killed many innocent Yakṣas, this is not befitting our family, and is condemned by the virtuous. Identifying with the body and killing animals just as animals is not the path of devotees of Lord. Especially for you, who by worshipping the Lord achieved the supreme abode of the Lord. The Supreme Lord, the soul of all beings, is pleased when a devotee is tolerant of superiors, merciful to inferiors, friendly towards equals, and takes others' happiness and distress as his own. Therefore, my dear Dhruva, please turn your attention to the Supreme Person and by self-realization, you will very soon forget the illusory understanding of "I" and "my." Please note that your actions have been very disrespectful to Kuvera and Lord Śiva. Thus, you should immediately pacify Kuvera with gentle words and prayers." After instructing, Lord Manu and the great sages went back to their respective homes.

Offers benedictions to Dhruva

Learning that Dhruva Mahārāja's anger has subsided, Kuvera appeared and spoke to Dhruva who stood before him with folded hands - "I am very glad to know that under the instruction of

your grandfather you have given up your enmity. You have not killed the Yakṣas, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord." thus by similar such instructions, he advised Dhruva to engage in devotional service and requested him to take any benediction. Dhruva, being elevated pure devotee, begged for unflinching faith in and remembrance of the Supreme Lord. Lord Kuvera, was very pleased, and happily awarded the benediction. Thereafter he disappeared from Dhruva's presence and Dhruva Mahārāja returned to his capital city.

Dhruva's glorious rule and retirement

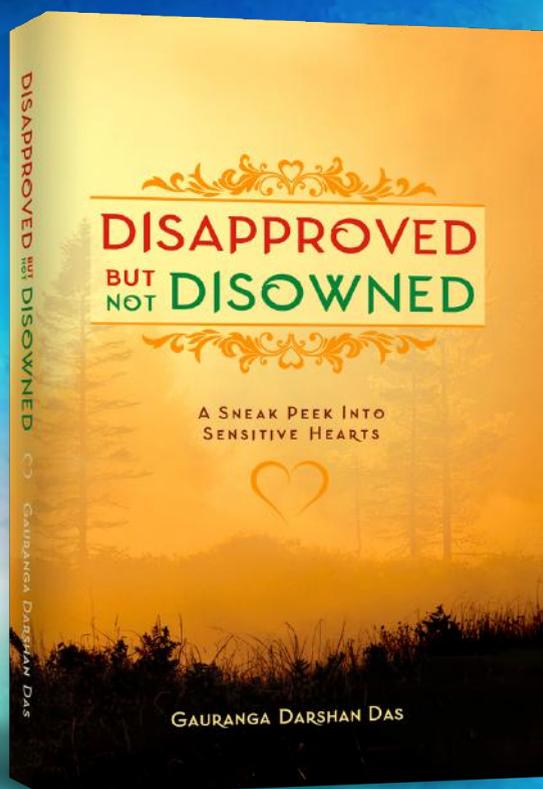
Dhruva Mahārāja ruled over this planet for 36,000 years favorably executing – religiosity, economic development, and satisfaction of all material desires. In the end, realizing all his possessions to be a product of Lord's illusionary energy, he left his kingdom and retired to the forest in the Himālayas known as Badarikāśrama.

Dhruva Maharaja Ascends to Dhruvaloka

Dhruva Mahārāja performed devotional service due to which he exhibited ecstatic symptoms. At that time, he saw a very beautiful airplane inhabited to Nanda and Sunanda descend from the sky. Dhruva Mahārāja immediately offered obeisances and chanted and glorified the holy names of the Lord.

[To be continued...]





*What would be your response to someone's mistake?
Can you excuse him or her wholeheartedly?*

Errors cannot be endorsed, but disapproval of wrongdoings need not make one apathetic to the wrongdoers.

“Hate the sin, not the sinner!”

In **DISAPPROVED BUT NOT DISOWNED**, Gauranga Darshan Das describes the strict yet sensitive dealings of God and godly people to inspire a journey from apathy to empathy, and from rejection to reformation, while responsibly dealing with others' mistakes. Through relevant episodes from Srimad Bhagavatam, Sri Caitanya-caritamrita and Ramayana, this book describes the nature of loving, compassionate and forgiving hearts.

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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 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

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

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BHĀGAVATA
PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

By pride, either artificial or real, the resultant action of austerity is spoiled; by too much affection for female association, cleanliness is spoiled; by too much addiction to intoxication, mercy is spoiled; and by too much lying propaganda, truthfulness is spoiled. (SB 1.17.25 P)