



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 Swāmī Prabhupāda,
Founder-Ācārya of the International
Society for Krishna Consciousness

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JUST HEAR REPEATEDLY

FROM THE DESK OF
THE FOUNDER ĀCĀRYA

by His Divine Grace
A. C. Bhaktivedānta Swāmi Prabhupāda

There is a great difference between mundane stories, fiction, or history and the transcendental pastimes of the Lord. The histories of the whole universe contain references to the pastimes of the incarnations of the Lord. The Rāmāyaṇa, the Mahābhārata, and the Purāṇas are histories of bygone ages recorded in connection with the pastimes of the incarnations of the Lord and therefore remain fresh even after repeated readings. For example, anyone may read *Bhagavad-gītā* or the *Śrīmad-Bhāgavatam* repeatedly throughout his whole life and yet find in them new light of information. Mundane news is static whereas transcendental news is dynamic, inasmuch as the spirit is dynamic and matter is static. Those who have developed a taste for understanding the transcendental subject matter are never tired of hearing such narrations. One is quickly satiated by mundane activities, but no one is satiated by transcendental or devotional activities. Uttama-śloka indicates that literature which is not meant for nescience. Mundane literature is in the mode of darkness or ignorance, whereas transcendental literature is quite different. Transcendental literature is above the mode of darkness, and its light becomes more luminous with progressive reading and realization of the transcendental subject matter. (SB 1.1.19 Purport)

Simply by hearing, by attending lectures in the different centers of the Kṛṣṇa consciousness movement, where topics of Kṛṣṇa from *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* are discussed, they will be purified of their sinful inclination for constant indulgence in illicit sex, meat-eating, intoxication and gambling, which have all become prominent in modern days. Thus they can be raised to the status of light. *Puṇya-śravaṇa-kīrtanaḥ*. Simply by joining the kīrtana—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and by hearing about Kṛṣṇa from *Bhagavad-gītā*, one must be purified, especially if he also takes prasāda. This is all going on in the Kṛṣṇa consciousness movement. Another specific description here is *śṛṇvan bhagavato 'bhīkṣṇam avatāra-kathāmṛtam*. It is not that because one has once finished *Bhagavad-gītā* he should not hear it again. The word *abhīkṣṇam* is very important. We should hear again and again. There is no question of stopping: even if one has read these topics many times, he should go on reading again and again because *bhagavat-kathā*, the words spoken by Kṛṣṇa and spoken by Kṛṣṇa's devotees about Kṛṣṇa, are *amṛtam*, nectar. The more one drinks this *amṛtam*, the more he advances in his eternal life. (SB 7.14.4 Purport)



BHĀGAVATA
PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

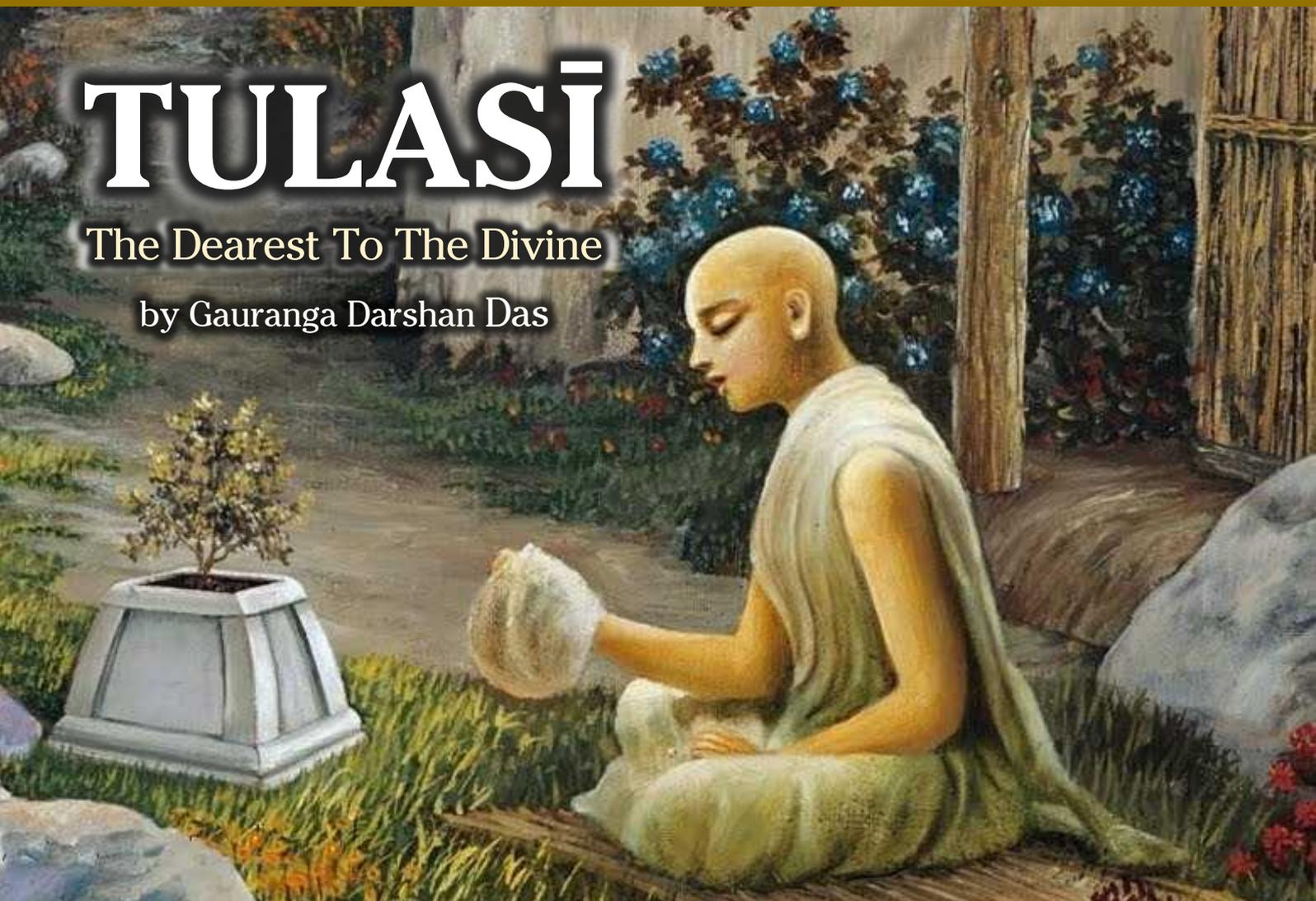
Essentially there is no material difference between Goloka and Vaikuṅṭha, but in the Vaikuṅṭhas the Lord is served in unlimited opulence, whereas in Goloka the Lord is served in natural affection. (SB 3.2.2 P)



TULASĪ

The Dearest To The Divine

by Gauranga Darshan Das



The most adorable and transcendently fragrant tulasī is endowed with transformative potency and has a special significance in the worship of Lord Kṛṣṇa

What kind of offerings please God? Gorgeous, expensive, elaborate...? Not necessarily! If one can afford, one may make magnificent offerings to God, but what the Supreme Lord is looking for behind any offering is love and devotion. In a nutshell, attitude behind an offering is greater than the magnitude of the offering.

Lord Kṛṣṇa says in *Bhagavad-gītā*, “*patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati,*” If one offers to Kṛṣṇa, with sincerity and devotion, either a leaf, or a flower, or fruit, or a little water—Kṛṣṇa is fully satisfied. Thus, even the poorest man can serve the Supreme Lord Kṛṣṇa as completely as the richest. Worshiping and pleasing Lord Kṛṣṇa is that simple for simple-hearted devotees.

The leaf mentioned above especially refers to the *tulasī*. By watering, worshiping and circumambulating the *tulasī* plant, and offering her leaves and flowers (*mañjarīs*) to Lord Kṛṣṇa, one makes tremendous spiritual advancement. In fact, *tulasī* leaves are offered to Kṛṣṇa or Viṣṇu along with all the other offerings too, because *tulasī* is extremely dear to the Lord (*tulasya priyayā prabhum*). Śrīla Viśvanātha Cakravartī Ṭhākura says that *tulasī* is Lord Kṛṣṇa’s potency for performing pastimes (*līlābhidhānā kila kṛṣṇa-śaktiḥ*).

THE MOST ADORABLE PLANT

Tulasī has special significance even amongst the divine plants that bear the most colorful, fragrant and beautiful flowers of different shapes in the spiritual world. Vṛndāvana is the forest where Śrīmatī Vṛndādevī (*tulasī*) grows profusely. Vaikuṅṭha is the place where *tulasī* gets special respect from all the other beautiful plants.



Tulasī in Vaikuṅṭha: The plants in Vaikuṅṭha have flowers with the sweetest divine perfume, but when these plants smell the fragrance of *tulasī* from the *tulasī* ornaments adorning the Lord, as He performs pastimes in the forest, they offer respect to *tulasī* for her austerities to achieve that position. They do not envy *tulasī*, because she has a pure heart (*sumanasah*).

*mandāra-kunda-kurabotpala-campakārṇa-
punnāga-nāga-bakulāmbuja-pārijātāḥ
gandhe 'rcite tulasikābharanena tasyā
yasmīns tapah sumanaso bahu mānayanti*

“Although flowering plants like the *mandāra*, *kunda*, *kurabaka*, *utpala*, *campaka*, *aṛṇa*, *punnāga*, *nāgakeśara*, *bakula*, lily and *pārijāta* are full of transcendental fragrance, they are still conscious of the austerities performed by *tulasī*, for *tulasī* is given special preference by the Lord, who garlands Himself with *tulasī* leaves.” (SB 3.15.19)

Tulasī in Vṛndāvana: Śrīla Viśvanātha Cakravartī glorifies *Tulasī-devī* or *Vṛnda-devī* as the ruling monarch of Vṛndāvana in *Śrī Vṛndādevy-aṣṭaka* (3)

*samasta-vaikuṅṭha-śiromaṇau śrī-
kṛṣṇasya vṛndāvana-dhanya-dhāmni
dattādhikāre vṛṣabhānu-putryā
vṛnde namas te caraṇāravindam*

“O Vṛndā Devī, I offer my respectful obeisances to your lotus feet. Śrīmatī Rādhārāṇī, the daughter of King Vṛṣabhānu, has made you the ruling monarch of Lord Kṛṣṇa's opulent and auspicious abode of Vṛndāvana, which is the crest jewel of all the Vaikuṅṭha planets.”

The Gopīs praise Tulasī: Searching for Lord Kṛṣṇa, overwhelmed with feelings of separation, the *gopīs* of Vṛndāvana, the topmost devotees of Lord Kṛṣṇa, spoke to the chief of all plants *tulasī*, expecting her sympathy:

*kaccit tulasī kalyāṇī govinda-carāṇa-priye
saha tvāli-kulair bibhrad dṛṣṭas te 'ti-priyo 'cyutaḥ*

“O most kind *tulasī*, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?” (SB 10.30.7)

The *gopīs* say that Lord Śrī Govinda is very affectionate to *tulasī* and cannot leave her (*a-cyuta*), even if the *tulasī* garland that He wears is surrounded by humming bees.



RECIPIENT OF KṚṢṆA'S DUST

Devotees of Lord Kṛṣṇa offer *tulasī* leaves and flowers at His lotus feet. Upon being placed the Lord's feet, *tulasī* is beautified, attains all divine qualities and receives the Lord's foot dust, which is aspired for by great devotees, *yogīs* and even Lakṣmī.

Lakṣmī and Tulasī: *Tulasī* is dearer to Kṛṣṇa than even Mahālakṣmī. Lakṣmī aspires for the dust from Lord Govinda's feet with great endeavor. But *tulasī* naturally receives that dust, being so dear to His feet (*govinda-carāṇa-priye*). Śrīla Prabhupāda writes, “The goddess of fortune, Lakṣmī, is sometimes envious of the *tulasī* leaves which are placed at the lotus feet of the Lord, for they remain fixed there and do not move, whereas Lakṣmījī, although stationed by the chest of the Lord, sometimes has to please other devotees who pray for her favor. Lakṣmījī sometimes has to go to satisfy her numerous devotees, but *tulasī* leaves never forsake their position, and the Lord therefore appreciates the service of the *tulasī* more than the service of Lakṣmī.” (3.16.21 Purport)

Śrīla Prabhupāda writes, “Lord Kṛṣṇa's lotus feet are always besmeared with the *tulasī* leaves, and thus as soon as His lotus feet contact the water of the Ganges and the Yamunā, the rivers become at once sanctified.” (SB 1.19.6 Purport)

Gaṅgā and Tulasī: The water that emanates from the lotus feet of the Lord or the water that washed His feet becomes the greatest of all rivers – the Ganges that purifies the three worlds. Thus the water of the Ganges always carries the dust of Kṛṣṇa's lotus feet along with the divine fragrance of the *tulasī* leaves that are always adorning them (*yā vai lasac-chrī-tulasī-vimiśra-kṛṣṇāṅghri-reṇu-abhyadhikāmbu-netrī*, SB 1.19.6).

Yamunā and Tulasī: Along with river Gaṅgā, river Yamunā is also sanctified by the touch of the lotus feet of Lord Kṛṣṇa who performed various transcendental pastimes in her waters right from His childhood. For instance, while Vasudeva was crossing the Yamunā with baby Kṛṣṇa to keep Him at Nanda Mahārāja's house in Gokula, Lord Kṛṣṇa fell down in the river, and the river at once became sanctified by the dust of His lotus feet, mixed with *tulasī* leaves.

TULASĪ'S TRANSCENDENTAL FRAGRANCE

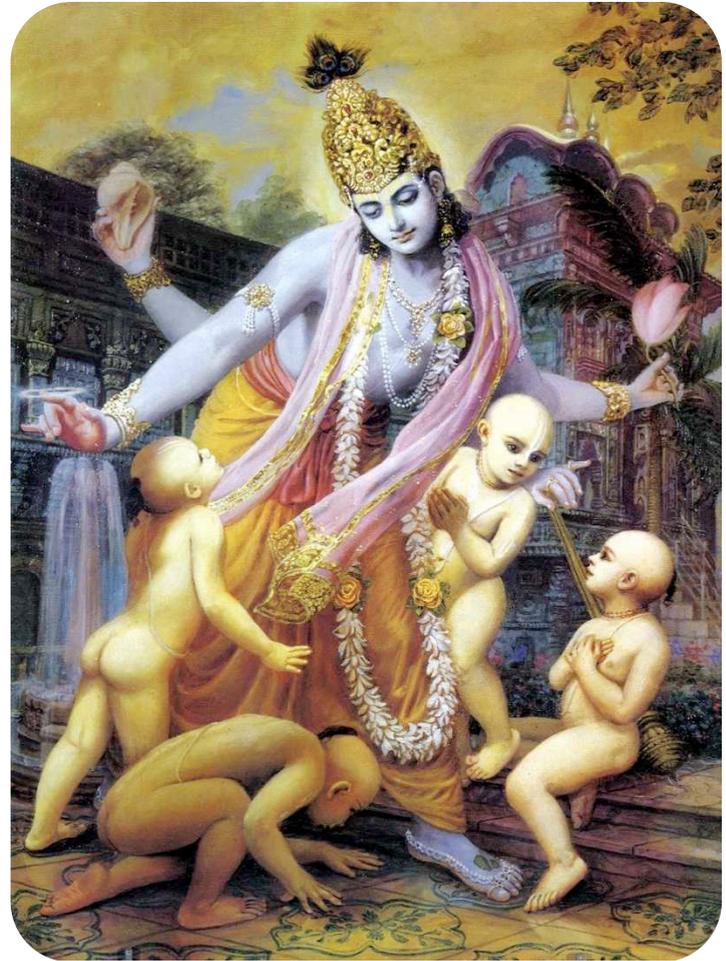
Appreciated only by devotees: *Tulasī*, although exalted in many ways, is generally not considered an especially fragrant plant. However, early in the morning *tulasī* emits a transcendental fragrance that ordinary people cannot perceive but spiritually advanced personalities fully appreciate, even more than the fragrance of a lotus. The privileged bees that swarm about the fragrant forest flower garlands on the neck of Lord Govinda specifically appreciate the fragrance of *tulasī manjaris*, more than even the spiritually advanced persons. Even Kṛṣṇa's nostrils relish this most sublime of fragrances. By the covering of *yogamāyā*, these fragrances cannot be perceived commonly by the spiritually unadvanced.

Monists transformed: From the *Śrīmad Bhāgavatam* we come to know that once the sons of Lord Brahmā, the four Kumārās, went to Vaikuṅṭha. At this stage they were still attached to the impersonal aspect of the Lord. They were protagonists of the philosophy of monism, becoming one with the Lord. But as soon as they saw Lord Viṣṇu's beautiful features in Vaikuṅṭha and smelled the fragrance of *tulasī* offered to His lotus feet, their minds changed.

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
sañkṣobham akṣara-juṣāṃ api citta-tanvoḥ*

“When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.” (SB 3.15.43)

Śrīla Viśvanātha Cakravartī Ṭhākūra writes, “When the sweetness of the Lord's body produced in them a



level of astonishment much higher than the bliss of Brahman, it penetrated within them. Their minds and bodies became agitated. First the mind became very strongly agitated by the changes arising from bliss. Then the body became agitated with tears, hairs standing on end, and perspiration... Even though they had been practicing contact with the Brahman, the bliss of Bhagavān was more powerful because of its sweetness.” (SB 3.15.43 Commentary)

TULASĪ'S TRANSFORMATIVE POTENCY

Just as the four Kumārās, many others were also transformed by the divine potency of *tulasī*. Śrīla Prabhupāda emphasizes that the process of chanting the Hare Kṛṣṇa *mahā-mantra* before the *tulasī* plant has immense spiritual potency.

A prostitute elevated: Śrīla Haridāsa Ṭhākura, a great devotee of Lord Kṛṣṇa, used to chant 300,000 holy names of the Lord in front of *tulasī* every day. Once a professional prostitute attempted to distract and defame him. She would daily come to Haridāsa's place, offer respects to *tulasī* plant, and sit in front of him as he chanted. Gradually she also



started chanting along with him. She felt shameful of her sinful mentality and accepted Haridāsa Ṭhākura her guru. Haridāsa instructed her to give up her profession and property, and chant Hare Kṛṣṇa in front of *tulasī* and worship *tulasī*. By doing so, she was purified and became a great Vaiṣṇavī.

A hunter transformed: Once Nārada Muni met a cruel hunter named Mṛgāri who was accustomed to half killing animals and taking sadistic pleasure in their pain. Nārada asked Mṛgāri to give up killing and promised that he would arrange for the daily food the hunter needed. Nārada mercifully instructed Mṛgāri to distribute his riches and live in a small cottage, grow a *tulasī* plant before his house, and daily circumambulate and serve her by offering water and other things (*tulasī-parikramā kara, tulasī-sevana*), and continuously chant the Hare Kṛṣṇa *mahā mantra* (*nirantara kṛṣṇa-nāma kariha kīrtana*). The hunter followed this sincerely and was soon elevated in his consciousness so much so that he wouldn't even harm an ant.

TULASĪ'S SIGNIFICANCE IN KṚṢṆA'S WORSHIP

In the *Gautamīya-tantra* it is stated as follows:

*tulasī-dala-mātreṇa.
jalasya culukena vā
vikrīṇīte svam ātmānarīn.
bhaktebhyo bhakta-vatsalaḥ*

“Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a *tulasī* leaf and a palmful of water.”

Lord Caitanya's descent: Considering the meaning of the above verse, Advaita Ācārya Prabhu worshiped Lord Kṛṣṇa with *tulasī* leaves and Ganges water. He appealed to Lord Śrī Kṛṣṇa with loud calls with a desire to make Him descend on this earth. Thus Lord Kṛṣṇa appeared as Lord Caitanya Mahāprabhu to spread the chanting of the holy names and deliver the people of Kali-yuga.

Śrīla Prabhupāda emphasizes the importance of offering *tulasī* to the Lord, “*Tulasī* leaves are very important for satisfying the Lord, so as far as possible an arrangement should be made for growing *tulasī* leaves... In the Western countries, while engaged in propagating the Kṛṣṇa consciousness movement, we were brought great unhappiness because we could not find *tulasī* leaves. We are very much obliged, therefore, to our disciple Śrīmatī Govinda dāsi because she has taken much care to grow *tulasī* plants from seeds, and she has been successful by the grace of Kṛṣṇa. Now *tulasī* plants are growing in almost every center of our movement.” (SB 4.8.55 Purport)

The devotees of Kṛṣṇa respect and adore *tulasī* so much that they wear *tulasī* beads around their necks. They make all the food offerings to their beloved Lord Kṛṣṇa along with *tulasī*, because any aspect of worship of Kṛṣṇa or Viṣṇu is incomplete without offering *tulasī*. Devotees water, worship, circumambulate, smell and taste *tulasī* every day. Therefore, one should never consider *tulasī* plant to be ordinary, but recognize her great significance for our spiritual progress and our attempts to please the Supreme Lord Kṛṣṇa. By taking shelter of *tulasī*, one can hope to receive Lord Kṛṣṇa's mercy (Śrī Vṛndādevy-aṣṭaka 8) ☀



PARI PRAŚNA

Question: What is the difference between the pleasure and pains in the material and spiritual worlds?

Answer: The spiritual world, where everything is pure, is pervertedly reflected in this material world. Since everything in the spiritual world is absolute, in the spiritual varieties of apparent pleasure and pain there is no perception other than eternal bliss, whereas in the material world, because everything is contaminated by the modes of material nature, there are feelings of pleasure and pain. (SB 4.3.15 P)

Question: Even while in distressful and unfortunate condition, how can we understand if we are making progress on the path of Kṛṣṇa consciousness?

Answer: It is said that a devotee in Kṛṣṇa consciousness never takes any miserable condition of life to be condemnation by the Supreme Personality of Godhead. He accepts the miserable condition to be the grace of the Lord. He thinks, "I would have been punished or put into a

more dangerous condition of life due to my past misdeeds, but the Lord has protected me. Thus I have received only a little punishment as token execution of the law of karma." Thinking of His grace in that way, a devotee always surrenders to the Supreme Personality of Godhead more and more seriously and is not disturbed by such so-called punishment. That is the symptom of a person making progress on the path of Kṛṣṇa consciousness. (SB 4.7.15 P)

Question: When does one experience transcendental bliss in devotional service?

Answer: The transcendental bliss is experienced even in the stage of devotional practice (sādhana-avasthā), if properly undertaken under the guidance of a bona fide spiritual master. And in the mature stage the developed transcendental feeling culminates in realization of the particular relationship with the Lord by which a living entity is originally constituted (up to the relationship of conjugal love with the Lord, which is estimated to be the highest transcendental bliss). (SB 2.3.12 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 Pradīkā.

VERSE OF THE MONTH



Devotee's Contact Leads to Lord's Mercy

tathaiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraiḥ pibanto nayanābhirāmaṁ
pārthāstra-pūtāḥ padam āpur asya

Certainly others who were fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord. (SB 3.2.20 – Uddhava to Vidura)





A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it. (SB 8.19.26)



For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere. (SB 7.15.17).



An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. (SB 8.3.6)

ANALOGY ARENA

When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless. (SB 7.2.48)

In due course of time, various types of diseases are manifest in those who are sinful. Similarly, in this world there are many deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest. (SB 7.5.27)

One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. (SB 8.24.48)





BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam

King Pṛthu, the Empowered Incarnation of the Lord.

[Śrīmad-Bhāgavatam,
Canto 4 Chapters 15-18]

Re-churning produced Pṛthu and the Sages coronated him as the King (4.15) Pṛthu got praised by professional reciters and received various gifts (4.16) Pṛthu chased mother earth for starving citizens (4.17) Mother earth explained her sorrow and advised appropriate method for food production (4.18)

Coronation of Pṛthu

Bāhuka on account of his accepting the sinful reactions of the ignoble Vena became unfit to rule the kingdom. Consequently, Bāhuka's descendants inhabited mountains & forests, and their tribe became known as niṣāda. Sages then churned the arms of the purified body of Vena, from which appeared a couple – a male and his female counterpart. Sages being highly learned in Vedic scriptures could understand that the male is a plenary expansion of Viṣṇu and female is a plenary expansion of Lakṣmī. They were named as Pṛthu and Arci. Next, the Brāhmaṇas then arranged for the coronation of Pṛthu as the new king. Pṛthu and Arci dressed beautifully for the ceremony and people from all directions collected different paraphernalia for the ceremony. Thus, after due Vedic procedures Pṛthu was duly coronated and enthroned – marking the beginning of His rule. In His honor, various demigods and other great personalities presented various gifts, per their capacity.

Bards glorify Pṛthu

Pṛthu, on hearing his praises by the bards, felt embarrassed and mildly chastised them by explaining to them that “one should not speak of qualities that are not yet manifested and this may incur sin if one receiving praise fails to exhibit such qualities. When people glorify someone for their future qualities and activities, it is just an insult and only a fool would take it seriously. Only the pastimes of the Supreme Lord can be sung and glorified in any assembly.” The bards were very pleased on hearing the wise words of King Pṛthu, but they continued to glorify him as ordered by the sages of deep foresight. Pṛthu, later being pleased with the bards, worshipped and satisfied them with various gifts.

Eagerness to hear about Krishna

Vidura, being inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations,





asked various questions to Maitreya about King Pṛthu. These were questions pertaining to King Pṛthu's valor, wisdom and character – For what reason did the earth take the form of a cow? Who was signifying as her calf and what was the milking pot? How did King Pṛthu make the uneven earth flat? Why did Indra steal the sacrificial horse? And , after attaining knowledge and realization from Sanat Kumar, what destination did King Pṛthu attain? Maitreya's response to Vidura's first three questions is discussed below.

Mother Earth took the form of Cow

Due to rampant irreligiosity, mother earth held back seeds and food produce, as a result the citizenry starved. Discovering this, King Pṛthu became angry, lifted his bow and aimed an arrow at mother earth. Seeing this anger and fearing for dear life mother earth took the form of a cow and ran away. Observing his relentless determination in pursuing her she finally turned to him with a distressed heart and pleaded to be forgiven. She petitioned to the King that she too is one of his citizens and is only an innocent sinless woman. Besides, she pointed out that being perfectly religious-minded, the King could not violate the religious principles that forbade killing a woman. In reply, Mahārāja Pṛthu informed her of her offenses -- firstly, she disobeyed his orders, secondly, she took a share of the yajñas (sacrifices) but did not produce sufficient food grains in return. Thus, for not being compassionate upon her fellow beings, she may be

killed, and such killings were not to be considered a transgression of religious codes. This made mother earth tremble out of fear. She surrendered, and with folded hands began to glorify King Pṛthu by offering suitable prayers.

Method for food production

Sensing his unpacified anger, Mother Earth offered an explanation with deep sorrow. Since the time of Vena, people had been using food grains simply for sense gratification and the kingly class was not maintaining her. Therefore, she hid the seeds within her for a long time. Now if the King so desired, the standard process to bring out the seeds as recommended by the ācāryas and śāstras can be reinstated. Mother Earth advised that if a calf, a proper milkman and a milking pot can be arranged she shall again produce all the desired foodstuffs in form of milk. She further requested for the earth's surface to be leveled such that rainwater can be collected and not lost. Thus, her requests were to bring all auspiciousness for the citizens by the production of all kinds of produce.

After hearing her pleasing words the King accepted them. Thereafter, one by one, various species milked the earth with appropriate calves and pots to get their desired foods. Pṛthu, becoming affectionate towards the earth accepted her as his daughter. Then he made the earth almost flat by crumbling the mountain tops and constructing planned towns, villages, cities, forts, cowherd-villages, cow-sheds, military installations, mines etc for the prosperity of all. *(To be continued)*

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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EMPATHY

ACCOMMODATING

COMPASSION

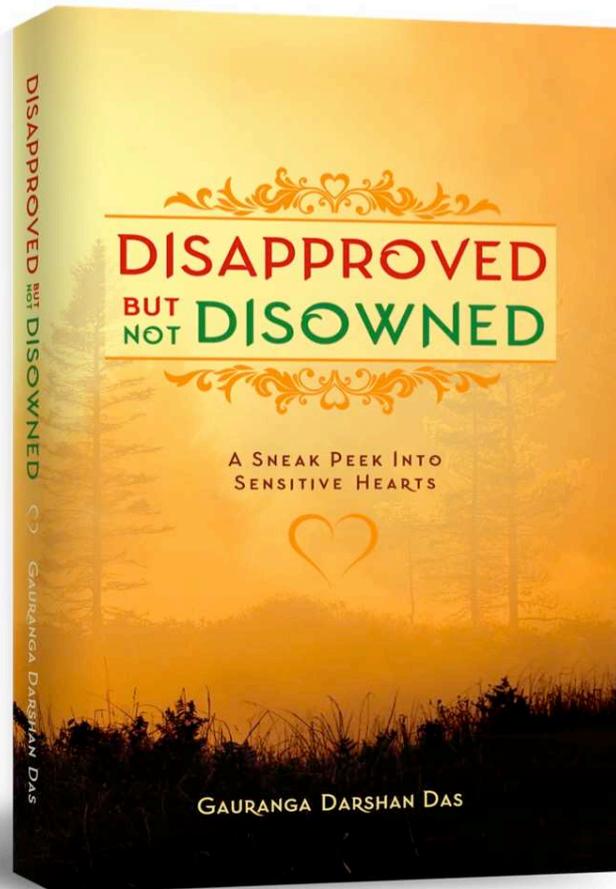
LOVE

FORGIVENESS

REPENTANCE

SENSITIVITY

HONESTY



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

Mistakes cannot be endorsed, but disapproval of wrong-doings need not make one apathetic to the wrongdoers.

In **DISAPPROVED** BUT NOT **DISOWNED**, **Gauranga Darshan Das** describes the firm yet sensitive dealings of God and people of godly heart. Be inspired to start your journey from **Apathy to Empathy**, and from **Rejection to Reformation**, while responsibly dealing with others' mistakes.

Through profoundly pragmatic episodes from wisdom-texts like the Srimad Bhagavatam, Sri Caitanya-caritamrita and the Ramayana, *Disapproved but not Disowned* describes the nature of loving, compassionate and forgiving hearts. It also emphasizes on the importance of genuine repentance and an honest attempt to rectify them.

“Hate the sin, not the sinner!”

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