



BHĀGAVATA PRADĪPIKĀ

December 2019 | Issue 30

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

THE OTHER GĪTA OF KṚṢṆA

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**FROM THE DESK OF
THE FOUNDER ĀCĀRYA**

A DEVOTEE IN THE GARB OF AN ENEMY

By His Divine Grace
A. C. Bhaktivedānta Swāmi Prabhupāda

*He takes pleasure when His pure devotee beats Him like an enemy
or rebukes Him from a superior position*

The Lord, being absolute, can accept service from His pure devotee even in the garb of an enemy. The Supreme Lord cannot have any enemy, nor can a so-called enemy harm Him because He is ajita, or unconquerable. But still He takes pleasure when His pure devotee beats Him like an enemy or rebukes Him from a superior position, although no one can be superior to the Lord. These are some of the transcendental reciprocatory dealings of the devotee with the Lord. And those who have no information of pure devotional service cannot penetrate into the mystery of such dealings.

The dealings of Lord Kṛṣṇa and Bhīṣmadeva on the Battlefield of Kurukṣetra are interesting because the activities of Lord Śrī Kṛṣṇa appeared to be partial to Arjuna and at enmity with Bhīṣmadeva; but factually all this was especially meant to show special favor to Bhīṣmadeva, a great devotee of the Lord. *The astounding feature of such dealings is that a devotee can please the Lord by playing the part of an enemy.*

Bhīṣmadeva played the part of a valiant warrior, and he purposely pierced the body of the Lord so that to the common eyes it appeared that the Lord was wounded, but factually all this was to bewilder the nondevotees. The all-spiritual body cannot be wounded, and a devotee cannot become the enemy of the Lord. Had it been so, Bhīṣmadeva would not have desired to have the very same Lord as the ultimate destination of his life. Had Bhīṣmadeva been an enemy of the Lord, Lord Kṛṣṇa could have annihilated him without even moving. There was no need to come before Bhīṣmadeva with blood and wounds. But He did so because the warrior devotee wanted to see the transcendental beauty of the Lord decorated with wounds created by a pure devotee. This is the way of exchanging transcendental rasa, or relations between the Lord and the servitor. By such dealings both the Lord and the devotee become glorified in their respective positions. The Lord was so angry that Arjuna checked Him when He was moving towards Bhīṣmadeva, but in spite of Arjuna's checking, He proceeded towards Bhīṣmadeva as a lover goes to a lover, without caring for hindrances. Apparently His determination was to kill Bhīṣmadeva, but factually it was to please him as a great devotee of the Lord.



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

When a man becomes a mendicant willfully or by circumstances, he must be of firm faith and conviction that the Supreme Lord is the maintainer of all living beings everywhere in the universe. (SB 2.2.5 P)



The Other Gīta of Kṛṣṇa

Context and Crux of Uddhava-gīta

by Gauranga Darshan Das

Bhagavad-gīta is the great philosophical song by Lord Kṛṣṇa on the battlefield of Kurukṣetra to motivate His bewildered friend Arjuna. There is yet another *Gīta* that Kṛṣṇa sang in Dvāraka to pacify another of His friends named Uddhava. Famous as *Uddhava-gīta* it forms the longest philosophical section of the magnum opus literature *Śrīmad Bhāgavatam*.

Lord Kṛṣṇa's descent into this world was requested by the *devatās* headed by Brahmā, to reduce the burden of the earth. Having performed various pastimes over 125 years and with nothing more to do on behalf of the *devatās*, Kṛṣṇa decided to return back to His supreme abode. Grateful demigods also requested Kṛṣṇa to return if He so desires but begged Him to continue protecting them, His servants. Kṛṣṇa told Brahmā that He would soon depart from this world after withdrawing the Yadu dynasty.

Understanding Kṛṣṇa's imminent departure, Uddhava, the unalloyed devotee and dearest friend of Kṛṣṇa was overwhelmed with separation anxiety. Pleading with folded hands he requested Kṛṣṇa to take him along to His spiritual abode.

During His manifest pastimes on earth Kṛṣṇa had various exchanges with several of His devotees at Vṛndāvana, Mathurā, Dvāraka, Indra-prastha, Hastināpura, Mithila and so on. He also graced heavenly planets with His presence and gave *darśana* to Aditi and Kaśyapa during the *pārijāta* tree episode. He had visited the lower planets and met Bali and Yamarāja while there to retrieve Sāndipani Muni's son. He even went to Vaikuṅṭha and met Mahāviṣṇu and others, on the plea of retrieving the son's of a *brāhmaṇa* in Dvāraka.

One place where Kṛṣṇa hadn't personally visited during His earthly sojourn was Badarikāśrama, where great sages like Nara-nārāyaṇa resided. With His departure due now, Kṛṣṇa wanted Uddhava to go and enlighten the sages at Badarikāśrama on His behalf. Kṛṣṇa considered Uddhava as good as His own self and thus gave him confidential teachings in the form of *Uddhava-gīta*.

In the *Uddhava-gīta* Kṛṣṇa spoke about *bhakti*, *jñāna* and *vairāgya* to teach us through Uddhava. Kṛṣṇa inspired Uddhava to ask questions that lead to



discussions on various topics spanning over twenty-three chapters of the Eleventh Canto of *Śrīmad Bhāgavatam* (11.7-29).

More elaborate than *Bhagavad-gītā*, *Uddhava-gītā* constitutes a wide range of topics along with deeper details, fitting examples and reference validation to historic incidents. Below is a succinct presentation on this beautiful song – The *Uddhava-gītā*. Readers are requested to taste its full glory from the pages of the *Bhāgavatam*.

BECOMING ONE'S OWN GURU: 'THE 24 GURUS'

Kṛṣṇa begins by explaining that an intelligent person, by use of commonsense, can analyze the worldly situation by perception and logic to rise above sense gratification. Adopting means that are both positive (inculcating certain principles) and negative (avoiding certain activities), one can search out and ultimately attain Me, the Supreme Lord. Therein lies the glory of human life. King Yadu once saw a young *avadhūta brāhmaṇa* (Lord Dattātreya) who appeared learned, wandering about fearlessly. Yadu learnt that the *brāhmaṇa* had taken shelter of twenty-four *gurus* from unconventional sources including the plants, animals, birds, insects and nature. With his refined intelligence he had learnt the science of the self and developed detachment by carefully studying his *guru*'s activities, qualities and other natural phenomenon. Yadu worshipped him and developing equal vision himself became free from all material attachments.

THE PROCESS OF DISENTANGLEMENT

Kṛṣṇa: "Taking full shelter in Me through *bhakti*, without selfish desires, practice *varṇāśrama*. Work dutifully without attachment to fruitive results for sense enjoyment. Approach a bona fide *guru* with faith and affection, and be eager to receive knowledge of God from him. Such pure spiritual knowledge destroys illusion arising from the material modes."

KṚṢṆA ILLUMINATES UDDHAVA ON THE NATURE OF FRUITIVE ACTIVITY

Fruitive workers desire perpetual happiness, but they are unhappy too often and satisfied only occasionally, thus proving that they are not independent and their destinies are under some superior control. Even if people are able to avoid misery, still they cannot avoid death. Happiness, either on earth or in heaven, is polluted by envy, decay and death. So, materialism caters no uninterrupted

or natural happiness. *Through pious acts* one achieves heaven but after brief enjoyment fall back to the mortal plane. *Through impious acts* one can extract some short-term pleasure but consequently suffer in hell and get an inauspicious body. Evidently, *those devoted to material activities and rituals* are bewildered & subjected to lamentation.

THE SYMPTOMS OF CONDITIONED AND LIBERATED SOULS

Kṛṣṇa further explains that *bondage and liberation* do not actually exist for the spirit soul. The *jīva*'s relationship with the material nature arises only due to ignorance. *The conditioned soul* identifies with the material body like a person who identifies with somebody in a dream. *The liberated soul*, although situated in the material body, doesn't identify with it. Such a person is fully awakened to one's spiritual identity as a soul – servant of God. Just as ether, sun and air are unaffected by things they pervade, such persons maintain equal vision towards everything. Fixing the mind on Kṛṣṇa, and performing devotional service in association of His devotees, anyone can reach the platform of ultimate liberation – Kṛṣṇa's supreme abode.

THE TRUE DEVOTEE AND BEST DEVOTIONAL SERVICE

A *true devotee* has 28 qualities: merciful, forgiving, truthful, non-envious, undisturbed, self controlled, peaceful, steady, accepts Kṛṣṇa as the only shelter and so on. *The practice of bhakti* includes 64 kinds of activities: seeing, touching, worshiping, serving, glorifying and offering obeisance to the Deity and pure devotees, hearing and chanting about Kṛṣṇa, meditation on Him, and so on. "Being their ultimate shelter, I remember these devotees who performs such *bhakti*. If one does not engage in *bhakti*, which arises usually by associating with My devotees, there is no means of escaping from material existence."

KṚṢṆA REVEALS THE POWER OF DEVOTEE ASSOCIATION TO UDDHAVA

"By associating with My pure devotees, one can destroy one's attachment for all material sense gratification and attain perfection. Such purifying association brings Me under the control of My devotee. Other methods like *aṣṭāṅga-yoga*, *sāṅkhya* (analysis of material elements), piety, nonviolence and so on cannot win Me over. *Daityas, rākṣasas,*



beasts, *gandharvas*, *apsarās*, *sūdras* and so on were purified in devotee association. Some examples were Vṛtrāsura, Prahlāda, Vṛṣaparvā, Bali, Vibhīṣaṇa, Jāmbavān and so on. These persons did not undergo serious Vedic studies, nor did they execute severe vows or austerities, but simply associated with My devotees. The *gopīs* of Vṛndāvana are My topmost devotees who are attached to Me in deep love.”

VEDIC PROCESSES AND BHAKTI

Kṛṣṇa: I manifest in sound vibration of the Vedas and I gave the methods of *karma*, *jñāna* and *bhakti*. This tree like universe, consisting of the forces of *māyā*, with its various flowers and fruits of material happiness and distress, can be cut with the axe of knowledge (*jñāna*) and through cultivation of devotional service (*bhakti*) by surrendering unto a *guru*. The three modes pertain to material intelligence and not to the soul. By aligning oneself to the items in mode of goodness, which gives rise to knowledge (*jñāna*), one increases that mode and conquer the lower modes. Thus, discarding the material covering of the soul one can realize God.

UDDHAVA UNDERSTANDS THAT THE MIND'S MISIDENTIFICATION CAUSES ALL MISERIES

Due to misidentifying oneself with the material body and mind, the conditioned soul develops false knowledge. Once the four Kumāras asked Brahmā how to destroy the mutual relationship between the sense objects and the mind. Brahmā couldn't answer it, but fixed his mind on Me. I then appeared as Haṁsa, the Swan incarnation, to explain the *Sāṅkhya* philosophy. The mind and sense objects are merely designations that cover the spirit soul. Their mutual attraction is due to constant sense gratification. Being dedicated to Kṛṣṇa, one can renounce the material mind, sense objects and the false ego that causes material bondage.

“BHAKTI YOGA IS THE SUPREME PROCESS”

Different processes exist because different people have different natures and desires according to the particular modes they are influenced by. With intelligence bewildered by *māyā* one speculates what could be good for others, leading to different theistic or atheistic viewpoints. This proliferation of



Vedic formulas indicates only a variety of material illusions and not a variety of ultimate purpose. Such processes only bring temporary fruits with future miseries and such enjoyment is saturated with lamentation. “But fixing their minds upon Me, giving up material desires, they share with Me a happiness which is not possible through sense gratification. A *devotee desires* neither positions nor pleasure, not even liberation. He desires Me alone, attainable only by loving devotional service - *bhakti*. Giving up undue attachment to opposite sex, focusing on Me, one should carefully overcome obstacles in *bhakti*.”

KṚṢṆA EXPLAINS AṢṬĀṄGA-YOGA, SIDDHIS AND VIBHŪTIS

Aṣṭāṅga-yoga, the eight limbed process includes *āsana* (sitting postures), *prāṇāyāma* (breathing exercises), *pratyāhāra* (bringing the distracted mind back), *dhāraṇa* and *dhyāna* (overall and limb-by-limb meditation on the Lord's form in the heart) and so on. “Such practices help conquer the senses and by fixing the mind upon Me the *yogī* attains mystic perfections (*siddhis*) which are of 18 types. These *siddhis* are ultimately impediments and distractions for one who practices *bhakti*.” Kṛṣṇa then described His material and spiritual opulences (*vibhūtis*) explaining that all power, beauty, fame, humility, charity, fortune, valor, tolerance and wisdom, wherever manifest, are simply expansions of Himself.



THE VARṆĀŚRAMA SYSTEM

“I am the origin of all *varṇas* and *āśramas* (social and spiritual orders). The *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras* appeared from My face, arms, thighs and legs respectively. The *brahmacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs* appeared from My heart, loins, chest and head respectively. The *varṇas* and *āśramas* appear as per the inferior and superior natures of people.” Kṛṣṇa then describing the qualities of people in different *varṇas* and duties of different *āśramas* says, “One is purified by performing prescribed duties of *varṇāśrama*. Such duties when dedicated to Me in loving service, award the supreme perfection of life.”

THE PERFECTION OF SPIRITUAL KNOWLEDGE

Jñāna is the knowledge of 28 elements and ultimately seeing one element within all those. *Vijñāna* is one's experience when one sees the eternal ultimate cause of the 28 elements -- God. *Vairāgya* is detachment from the insubstantial material world and is cultivated from four types of evidences -- Vedic knowledge (*śrutih*), direct experience (*pratyakṣam*), traditional wisdom (*aitihyam*) and logical induction (*anumānam*). “*Bhakti-yoga* includes firm faith in Me, My pastimes, constant chanting of My glories, unwavering attachment to My worship and so on.”

UDDHAVA LEARNS THE UNIVERSAL ASPECTS OF CIVILIZED LIFE

“*Actual Religion (dharma)* is that which leads one to pure devotional service to Me. Awareness of My all-pervasiveness and complete disinterest in the sense objects are *Jñāna* (real knowledge) and *Vairāgya* (detachment), while *aiśvaryaṁ* (opulences) are the eight mystic perfections.” Kṛṣṇa then gave the standard definitions other qualities namely, nonviolence, truthfulness, humility, celibacy, silence, steadiness, forgiveness and so on. Kṛṣṇa concluded that to see good and bad is in itself a defect, and one has to learn to transcend both.

PURE BHAKTI SURPASSES KNOWLEDGE AND DETACHMENT

There are three paths for perfection namely *jñāna*, *karma* and *bhakti*. Detachment towards material life, and attachment to material pleasures, are the qualifications for *jñāna* and *karma* respectively. The qualification for *bhakti* is balanced attachment and detachment. Until one reaches this stage, one has to



act according to the Vedic injunctions and discern between good and bad. Utilizing the human form of life one has to perfect it by performing *bhakti*. “I destroy all the material desires of a devotee who constantly worships Me. Since *bhakti* is independent, for a devotee, knowledge and detachment are not the means to achieve the highest perfection. Everything that can be achieved by any other process is easily achieved by My devotee through *bhakti* unto Me. *My unalloyed devotees desire nothing besides Me*. They do not even accept liberation even if offered by Me. Material piety and sin cannot exist within them. They attain freedom from illusion and attain My abode.”

THE VEDIC PATH

“Cultivation of insignificant sense enjoyment only continues one's material existence. The path of spiritual evolution begins from *karma-yoga*, progresses to *jñāna-yoga* and then to *bhakti-yoga*. A conditioned soul should not artificially disrupt the natural evolution of his Kṛṣṇa consciousness by deviating from prescribed duties. Discretion between good and bad is thus prescribed by the Vedas. In order to restrict materialistic activities, I have established in the Vedas proper and improper conduct. Steadiness in one's own position is piety, and deviation from it is considered impiety. Ultimately, consideration of piety and sin is also circumstantial. In special cases piety become sin, and sin becomes piety. Thus, Vedic knowledge is difficult to comprehend without Me or My devotees. But the actual intention of the Vedas is to eventually refute all material duality and bring one to the stage of God consciousness, *bhakti*.”





MATERIAL ELEMENTS

The elements of material creation are counted differently by different philosophers, who spoke different non-contradictory truths. Their conclusions are authoritative and logically established. Material nature (*prakṛti*) and its enjoyer (*puruṣa*) are clearly distinct. *Prakṛti* is unconscious and dull, fully dependent on *puruṣa* and is subject to transformation. *Puruṣa* on the other hand is self sufficient, omniscient and not subject to change. Therefore, *prakṛti* is full of dualities while *puruṣa* is one, Absolute.

REINCARNATION, BIRTH AND DEATH

“The mind shaped by fruitive actions goes from one body to another and the soul follows the mind. This is *reincarnation*. *Death* is the forgetfulness of one’s identity with old bodies to get absorbed in the pleasures and pains of a new body. *Birth* is a person’s total identification with new body. A person accepts a body as much as he accepts a dream as reality. *Time imperceptibly* creates and destroys everything. Yet no one can see Time.”

BEING PEACEFUL IN PROVOKING SITUATIONS

One who desires the highest goal in life should use intelligence to keep oneself safe on the spiritual platform, even in difficult situations like being neglected, insulted, ridiculed, envied or agitated by ignorant people. Kṛṣṇa then described the story of *Avantī brāhmaṇa* who soberly tolerated the insults flared at him, considering them to be the results of his own past deeds, and took shelter of the Supreme Lord. In the maturity of his realization, he sang a song called the *Bhikṣu-gīta*.

The bodily conception can be transcended by understanding how the three modes affect a *jīva*. The *jīva* attains a particular nature by the association of modes that combine with each other to produce various effects. In human life, *through bhakti*, one can conquer the modes and thus attain pure love for Me.

GOOD AND BAD ASSOCIATION

“One should avoid bad association of sense gratifiers, and especially undue attachment to the opposite sex. Otherwise, one falls into the deep pit of ignorance. Emperor Purūravā exemplified this fall and attachment. Only by taking shelter of Me he was elevated and in his mood of detachment he sang the *Aila-gīta*. One who hankers after the association of opposite sex certainly spoils one’s spiritual progress.



One can be saved from such sex attraction by awakened spiritual intelligence through association with saintly devotees.” Kṛṣṇa then explained the significance of worshiping the deity form of God.

KṚṢṆA CONCLUDES - THE GLORY OF BHAKTI

“Remembering Me always, with mind and intelligence offered to Me, perform all duties for Me. One who sees Me in all living entities and offers all due respect to everyone, is considered actually wise. Until then, one must continue to worship My Deity form with speech, mind and body. I consider *bhakti* to be the best possible method of spiritual enlightenment. Since I have personally established it, this process is transcendental, free from any material motivation and certainly there is no loss in its adoption. This is a process of supreme intelligence for by following it one can in this very life attain Me.

Hearing these elaborate teachings, Uddhava offered his prayers to Kṛṣṇa out of gratitude. Kṛṣṇa then instructed him to go to Badarikāśrama, assuring that he will soon come back to Him. Uddhava circumambulating Kṛṣṇa, fell at His lotus feet and drenched His feet with his tears. Greatly pained by separation from Kṛṣṇa, Uddhava, placing Kṛṣṇa’s slippers upon his head departed for Badarikāśrama. Thus Kṛṣṇa spoke to His devotee this nectarean knowledge of spiritual bliss. One who hears this *Uddhava-gīta* with great faith attains liberation.





PARI PRAŚNA

Question: How does kāla-śakti influence living entities?

Answer: The symptom of the influence of the kāla-śakti is that one has to work in the material world for fruitive results. An impetus of activity for fruitive result is made possible by the dictation of the external energy of the Lord, kāla. (SB 3.8.12 P) The influence of time, which manifests as past, present and future, cannot touch higher personalities like Brahmā and other demigods. Sometimes demigods and great sages who have attained such perfection are called tri-kāla-jña. (SB 3.15.3 P)

Question: Why is it said that forgiveness is a quality of those who are advancing in spiritual knowledge?

Answer The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature. That is why, those who are advanced in transcendental consciousness, or Kṛṣṇa consciousness, are never envious, neither of the

soul nor of the activities of the soul under the influence of material nature. One who is both devoted and highly advanced in intelligence does not take action against the soul or the body. If there is any discrepancy, he forgives. (SB 4.2.3 P)

Question: How can one conquer loneliness?

Answer: The Lord is residing in everyone's heart, and unless one is purified by the prescribed process, one will feel that he is alone. But a man in the renounced order of life must be purified by the process; thus he will feel the presence of the Lord everywhere and will have nothing to fear (such as being without any company).

Everyone can become a fearless and honest person if his very existence is purified by discharging the prescribed duty for each and every order of life. One can become fixed in one's prescribed duty by faithful aural reception of Vedic instructions and assimilation of the essence of Vedic knowledge by devotional service to the Lord. (SB 2.2.6 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



Quickest Way to Satisfy the Lord

dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopaśāntyā ca
tuṣyaty āśu janārdanaḥ

By showing mercy to all living entities, being satisfied somehow or other and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.

(SB 4.31.19 – Nārada Muni to Pracetās)





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)



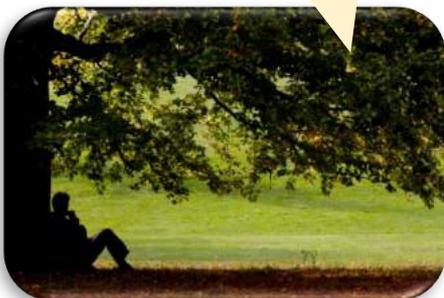
We may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. (SB 8.3.13 P)



Sunshine is present when the sun is present, but when the sun is not present, or when we cannot see the sun, this does not mean that the sun is lost. The sun is there, but we cannot see it. Similarly, although we cannot see the Supreme Personality of Godhead in our present darkness, our lack of knowledge, He is always present, seeing our activities.
(SB 8.1.11 P)

ANALOGY ARENA

One need only seek shelter of the shade of the Lord's lotus feet. Then all the material tribulations that disturb him will be subdued, just as when one comes under the shadow of a big tree, the disturbances caused by the heat of the scorching sun are immediately mitigated, without one's asking for relief.
(SB 6.9.43 P)



Whatever we see in this world is but an expansion of various energies of the Supreme Personality of Godhead, who is like a fire that spreads illumination for a long distance although it is situated in one place.
(SB 6.5.17 P)



When cotton is transformed into thread, the cotton is no longer visible, and when the thread is woven into cloth, the thread is no longer visible. Similarly, it is perfectly correct that when the seed that had generated from the navel of Garbhodakaśāyī Viṣṇu became manifested as the cosmic creation, one could no longer understand where the cause of the cosmic manifestation is. (SB 7.9.34 P)





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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.

PUBLISHED BY

Bhaktivedānta Vidyāpīṭha Research Center, ISKCON
Govardhan Eco Village (GEV), Galtare, Hamrapur (P.O),
Wada (Taluka), Palghar (District), Maharashtra, India,
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PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

A person who is cent-percent engaged in the service of the Lord is the emblem of all knowledge. (SB 1.5.6 P)