



BHĀGAVATA PRADĪPIKĀ

March 2020 | Issue 33

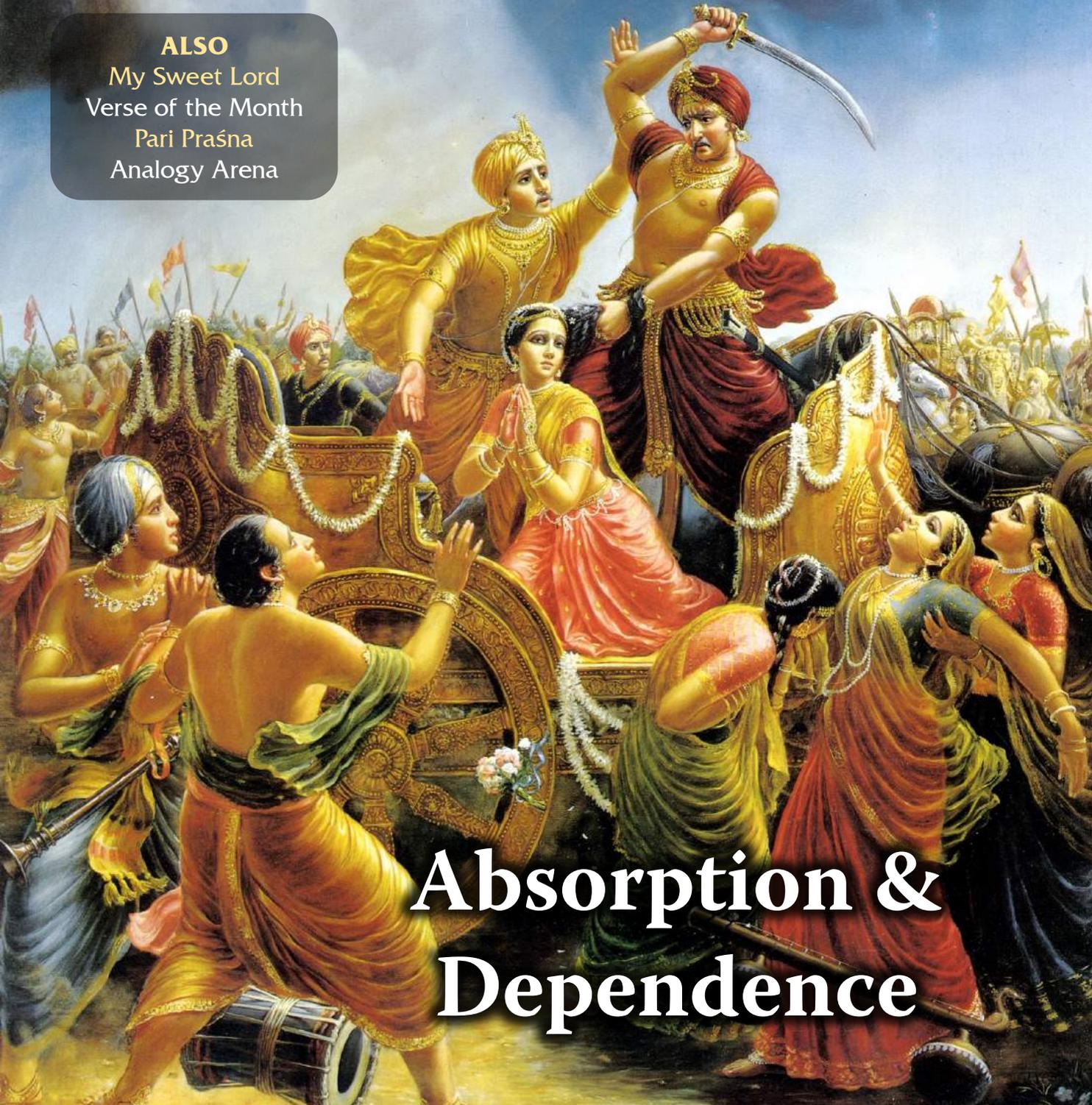
Bask in the Illumination of the Bhāgavatam

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

ALSO

My Sweet Lord
Verse of the Month
Pari Praśna
Analogy Arena



Absorption & Dependence



**FROM THE DESK OF
THE FOUNDER ĀCĀRYA**

Highest Benefit to One's Family

By His Divine Grace

A. C. Bhaktivedānta Swāmi Prabhupāda

The Lord offers personal protection to His unalloyed devotees

There are three grades of devotees, namely the mahā-bhāgavata, madhyam-adhikārī and the kaniṣṭha-adhikārī. Those who go to the temples of the Lord and offer worshipful respect to the Deity without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or kaniṣṭha-adhikārī, the third-grade devotees. Secondly, the devotees who have developed a mentality of genuine service to the Lord and who thus make friendships only with similar devotees, show favor to the neophytes and avoid the atheists are called the second-grade devotees. But those who see everything in the Lord or everything of the Lord and also see in everything an eternal relation of the Lord, so that there is nothing within their purview of sight except the Lord, are called the mahā-bhāgavatas, or the first-grade devotees of the Lord. Such first-grade devotees of the Lord are perfect in all respects.

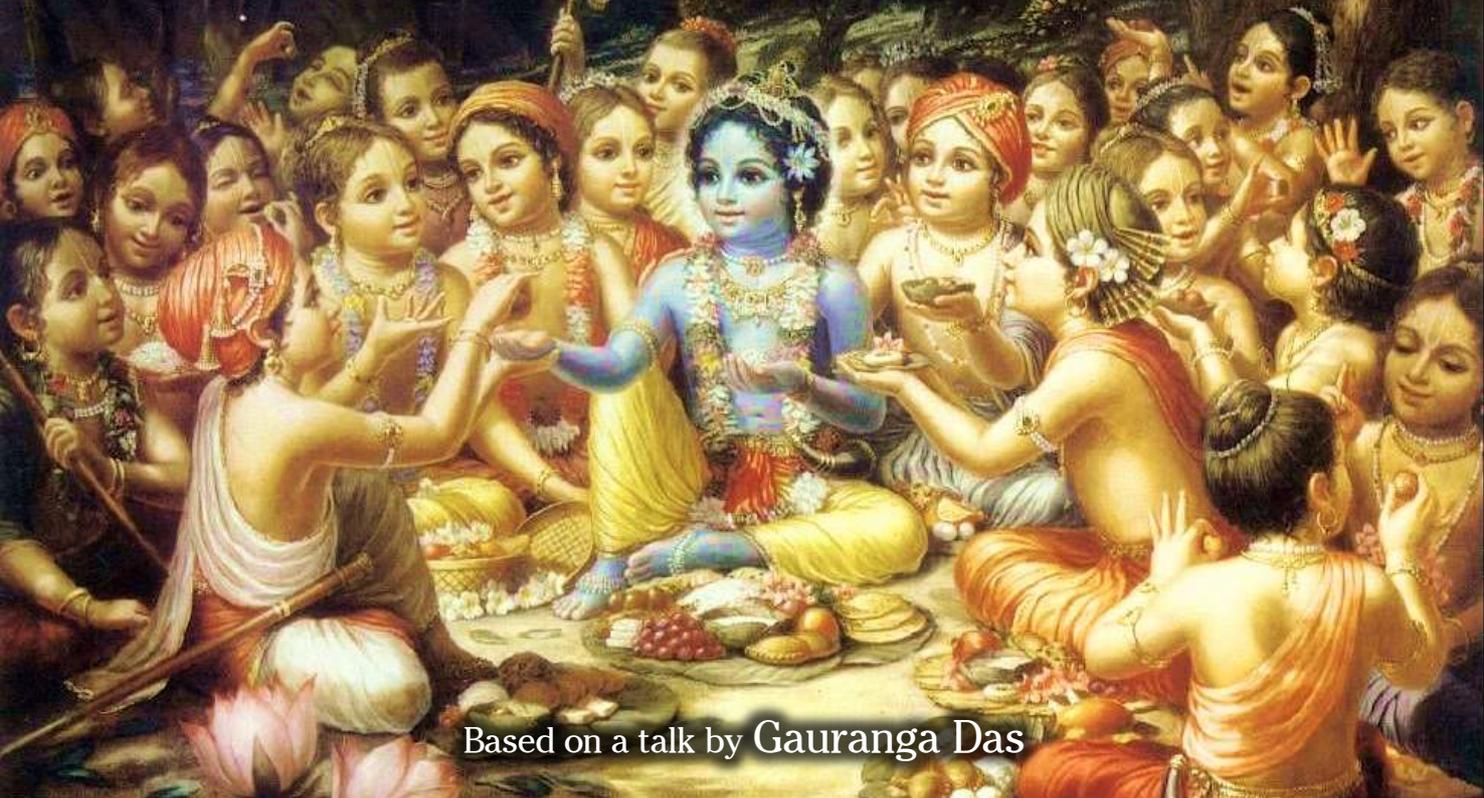
Mahārāja Parīkṣit was protected by the Lord from the very beginning of his appearance in the womb of his mother since he was a first grade devotee. Since Parīkṣit took his birth in the family of Mahārāja Yudhiṣṭhira, Yudhiṣṭhira is said to be the greatest of the fortunates. The family in which a mahā-bhāgavata takes his birth is fortunate because due to the birth of a first-grade devotee the members of the family, past, present and future up to one hundred generations, become liberated by the grace of the Lord, out of respect for His beloved devotee. Therefore, the highest benefit is done to one's family simply by becoming an unalloyed devotee of the Lord. (SB 1.12.17 P)

Similarly the śikṣā- or dikṣā-guru who has a disciple who strongly executes devotional service like Dhruva Mahārāja can be carried by the disciple even though the instructor is not as advanced. Although Sunīti was an instructor to Dhruva Mahārāja, she could not go to the forest because she was a woman, nor could she execute austerities and penances as Dhruva Mahārāja did. Still, Dhruva Mahārāja was able to take his mother with him. Similarly, Prahlāda Mahārāja also delivered his atheistic father, Hiranyakaśipu. The conclusion is that a disciple or an offspring who is a very strong devotee can carry with him to Vaikuṅṭhaloka either his father, mother or śikṣā- or dikṣā-guru. (SB 4.12.33 P)

Unless one is Kṛṣṇa conscious, all his material possessions are zero, but when this zero is by the side of the Supreme One, it at once increases in value to ten.
(SB 4.3.17 P)



Absorption & Dependence



Based on a talk by Gauranga Das

The secret to protection and universal welfare

“Absorption in Kṛṣṇa” and “Dependence on Kṛṣṇa” are the two main aspects of spiritual life demonstrated by Lord Śrī Kṛṣṇa in Śrī Vṛndāvana. A materialist is generally absorbed in one’s own self and has quite a lot of faith and pride in one’s own intellectual capabilities, achievements, resources and contacts. As opposed to such materialists, the Vrajavāsīs are a group of people who are totally *absorbed* in the thoughts of how to serve Kṛṣṇa and are totally *dependent* on Kṛṣṇa’s mercy to fulfill their own desires to serve Him.

Overcoming Calamities

Kṛṣṇa, right from the beginning of the Tenth Canto of *Śrīmad Bhāgavatam*, through the example of Vasudeva and Devakī, demonstrates that: “I am pleased by those whose consciousness is characterized by total dependence on Me, either in prosperity or in adversity.”

Vasudeva is described as “*saurī*” or one who is brave (SB 10.3.47). In the *Śrīmad Bhāgavatam* there is no record of Vasudeva demonstrating any kind of chivalry. In fact, Vasudeva had to *beg* his adversary, Kāṁsa, to show compassion and not kill his wife. Vasudeva was imprisoned by Kāṁsa not once but twice. Vasudeva couldn’t protect his six sons from Kāṁsa’s atrocious infanticide. The reason for this was that Vasudeva refused to lose hope and his dependence on Kṛṣṇa’s will, despite all odds and apparent defeats, demonstrating great restraint and tolerance. Although not on his army or sword, Vasudeva employed his faith in the prophecy that Kṛṣṇa would soon appear and bring an end to the reign of Kāṁsa’s terror. *Śrīmad Bhāgavatam* thus establishes dependence on Kṛṣṇa, even in the face of repeated losses, as the highest form of bravery!

At Kṛṣṇa’s birth Vasudeva continued to display the firmness of a mature devotee in serving Kṛṣṇa. Shortly after His appearance, Kṛṣṇa instructed Vasudeva to carry Him to Vṛndāvana. Determined in his dedication to follow Kṛṣṇa’s instructions, Vasudeva picked up Kṛṣṇa and prepared to



leave the prison, without any doubt as to how he would overcome the locked doors and the cruel guards! And in deed without delay, the jail doors opened, the shackles broke and Vasudeva proceeded on his service to Kṛṣṇa, completely dependent on His will. Kṛṣṇa thus illuminated the principles of *apratihatā bhakti*, unchecked and unceasing devotional service to Him.

Rising Above Contaminations

Another interesting episode in the Tenth Canto of *Śrīmad Bhāgavatam* is the *Brahma- vimohana-līlā* enacted under the power of Kṛṣṇa's *yoga-maya*. Lord Brahmā, one of the supreme most personalities in the entire universe, was bewildered. Unable to appreciate Lord Kṛṣṇa's supreme position, seeing Him as a simple cowherd boy, Brahmā decided to test Him. So, Brahmā stole and hid the cows and calves who were peacefully grazing in the lush green forest. The cowherd boys while searching for their cows and calves called out to Kṛṣṇa in anxiety. Kṛṣṇa, while consoling them, told them not to worry but to continue staying there and enjoy eating their lunch. He assured them saying, "I will go and get the calves. You don't worry."

Kṛṣṇa's reassurance to the distressed *gopas* is a hidden blessing for all the devotees. The word 'go' in the Sanskrit language has multiple meanings. *Go* means cows and it also refers to our senses. A *sādhaka's* senses may sometimes wander about just like the calves wandering in the forest. Finding it difficult to win over the mind and the senses, the spiritual practitioners feel morose, hopeless and defeated. The short-term distractions of agitated senses could make them give up devotional practices and aspirations, leading them to long term deviations. But, if we just try to absorb our wayward senses in our practice of core *bhakti* principles and sincerely depend on Kṛṣṇa, He will personally make sure to bring our senses back under our control and care. The personal assistance of Kṛṣṇa in spiritual life is available only to the *bhakti-yogis* and not to the adherents of other spiritual paths. Of course, this promise is not to be taken advantage of. But for a Kṛṣṇa's devotee there is never a reason for despondency, even in the face of sensual wanderings.



In order to compensate for Brahmā's thievery, Kṛṣṇa expanded Himself into unlimited cows and calves. Later, Brahmā saw all of the cows and calves transform to *Viṣṇu-murti* forms, bewildering the intelligence of the most intelligent being in the universe. There it is described:

candrikā-vīśada-smeraih sārūṇāpāṅga-vikṣitaiḥ

svakārthānāmivarajaḥ- sattvābhyāmsraṣṭr-pālakāḥ (10.13.13)

When Kṛṣṇa's beautiful smile and His beautiful glance fell upon Brahmā, it created desires in Brahmā's sorry heart, to serve Kṛṣṇa. Similarly, in our devotional careers when challenges and difficulties arise and we feel hopeless, we need to turn to Kṛṣṇa. In our state of hopelessness, we will find new encouragement by looking upon the glance and the smile of the Lord. **The glance of the Lord creates devotional desires and the smile of the Lord creates transcendental hope in devotee hearts, especially those who have been poked and provoked by their unchaste senses and reclusive mind.** As a regular Vaiṣṇava practice, a devotee is recommended to sumptuously receive the *darśana* or audience of the deity incarnation of the Lord. This again is a transaction of absorption and dependence on His grace in our spiritual lives.



Absorption Awards Tolerance

A *sādhaka* is expected to go through in this world addressing many challenges. The Tenth Canto gives a description of the rainy season, when the rain falls on the mountain, to make a deep point.

girayovarṣa-dhārābhir hanyamānānaviviyathuh

Abhibhūyamānāvīyanair yathādhokṣaja-cetasah
(10.20.15)

It is being said here that due to the heavy downpour, thunder-strikes and wild stormy winds the mountains may be perceived as being in an extremely painful situation. But mountains don't shake, they are tolerant and receive that heavy rain fall upon themselves without complaint or criticism. The result of such forbearance is that all the accumulated dirt and dust is thoroughly washed away. Similarly, we should remain tolerant and steady like a mountain to wash away our contaminations of heart and consciousness when the rains of difficulties fall upon us.

The functional utility of failures and defeat in our lives is to avail us opportunities to remember Kṛṣṇa and depend upon Him. Most people think that the game of life is to score wins, acquire victories, avoid losses and minimize defeats. *Śrīmad-Bhāgavatam*, however, is revealing that the game of life is not to count our victories or defeats but to count how many times we are able to remember Kṛṣṇa through these victories and defeats. What use is any success, which is bound to go null and void with the passage of time, devoid of remembrance of Kṛṣṇa, our eternal friend and guardian!

Remedy for Technologically Infected Distraction

The present gigabit-age and post-modern era are times where society is spiritually bankrupt. It is an age of distraction and selfish self-absorption. Social anthropologists have coined a term for the distracted masses of the internet age – The Instagram Generation. Professor Daniel Kahneman, a renowned psychologist and Nobel Prize winner pointed out that we now perceive the present as “an anticipated memory”. That is why people are busy taking pictures of everything and applying filters and posting everything online. This is being done in anticipation of looking back at these shots of the present in the future and cherish how “picture-perfect” their past was. But in so doing people are losing connection with the present, driven by the anticipated future memories of their past!

Social media burnout is now a clinically diseased condition symptomized by feeling the need to constantly check the phone or computer, a feeling of lack of interest in other activities or hobbies enjoyed in the past, feelings of anxiety over social media posts etc. A question arises, how did we reach this point? The honest answer is that while we have made technological progress, our generation has developed a false sense of total independence. People seriously believe that there is an “App” for everything and as a result, losing connection with the natural world. In light of today's conditions two of the greatest fundamental principles of bhakti – absorption and dependence – have been lost even in lives of sadhakas.

Just as with the spread of an epidemic the opportunity for the doctors arose, for all these victims of technologically infected distraction and independence, the bhakti principle of absorption and dependence can act as the antidote if administered by sincere practitioners of bhakti-yoga. The Hare Kṛṣṇa movement therefore has a major responsibility like never before, with the suffering souls in the age of Kali increasing and enhancing with each click of the mouse and each tap on the mobile screen. The need is there, the means of bhakti-yoga is also there and so is the medicine of the holy name; what is required now is to prepare ourselves for the mission. But unless we ourselves become absorbed and dependent on Sri Kṛṣṇa, how can we ever try or claim to cater it for others.



My Sweet Lord



by Hari Bhakti Das

Emotions!!! An often heard and spoken word! Doesn't the mind long for fulfilling experiences? Doesn't the heart crave for satisfying relationships? To love and to be loved are the two basic needs of spirit soul. Interactions with matter prove to be a discontented rendezvous. These needs attain their perfection in loving devotional service to the Lord. A mother shows love for her child by serving him tirelessly. And what can the child offer to the mother? Even broken words of praise charm the heart of the mother. It is the thought that counts. Similarly, the Lord gets extremely pleased when the devotee offers even a leaf, or a flower, with love and devotion. Kṛṣṇa is glorified as Uttamaśloka - one who is glorified in choicest poetry. Great devotees of the Lord have glorified Him in multifarious ways. But, even a simple repetition and contemplation of those prayers result in the Lord's pleasure. And He, in return, fills our heart with joy. Kardama Muni, while beholding the beautiful form of the Lord, says, "My power of sight is now fulfilled, having attained the greatest perfection of seeing You." Kṛṣṇa has the potency to satisfy the deepest of our emotions and to fulfil all our longings.

After the Kurukṣetra war, Lord Kṛṣṇa resided at Hastināpura for a few months to pacify His relatives and please His own sister Subadhṛā. Then, taking permission from Mahārāja Yudhiṣṭhira, he departed for Dvārakā. All the devotees showed their affection on the Lord through befitting gestures. The ladies of Hastināpura went onto the rooftop and began to talk of the Lord, this talk being more attractive than the hymns of the Vedas. Upon reaching Dvārakā, Lord Kṛṣṇa blew His auspicious conchshell, thereby pacifying the dejected inhabitants of Dvārakā who were in His separation. The citizens of Dvārakā instantly ran towards the Lord to have His most cherished audience.

THE ULTIMATE SHELTER

The Dvārakāvāsīs prayed, "O Lord, You are worshipped by great demigods. You are beyond time, and the ultimate shelter for those aspiring to achieve the highest benefit of life."

The Lord possesses the potential to award the best route, the best journey, and the best destination to His devotees. Mahārāja Pṛthu, in concluding his prayers to the Lord said, “Just as a father, not waiting for the son’s demand, does the best for the son, similarly, please bestow what You think is best for me.” A devotee, understanding the Lord’s protective hand, shapes his desires in a way to align with the Lord’s plan. The Lord bestows even more when this is done. Śrīla Prabhupāda writes about the Pāṇḍavas, “The Pāṇḍavas were so malleable to the will of the Lord that they could sacrifice any amount of energy for the service of the Lord, and by such unalloyed determination they could secure the Lord’s mercy in any shape they desired.”

Shelter is experienced to the degree there is warmth in the relationship. A person feels at home with his near and dear ones. The Dvārakāvāsī thus said, “You are our mother, father, well-wisher, spiritual master and worshipable Deity. By following in Your footsteps, we have become successful in all respects.” One of names of Kṛṣṇa is Yaśaskaraḥ, meaning ‘The enhancer of all glory.’ Victory is assured for those who emulate the instructions of the Lord or His devotees. Śrīla Prabhupāda writes, “The Lord is all-powerful, and if He is satisfied by our obedience unto His lotus feet, He is competent to bestow upon us all kinds of blessings for the successful execution of both our material and spiritual lives.”

THE FORTUNE BESTOWER

This sense of belongingness towards the Lord endears Him. In this mood, they further prayed,

*aho sanāthā bhavatā sma yad vayanī
traivīṣṭapānām api dūra-darśanam
prema-smīta-sniḡdha-nirīkṣaṇānanam
paśyema rūpaṁ tava sarva-saubhagam*

“By great fortune, we have come again under Your protection and are able to see Your smiling affectionate face, which the denizens of heaven also have rare access to.” (SB 1.11.8) The *anātha* (orphaned) living entity becomes *sanātha* when He chooses the Lord as His master. The Lord’s smile gives inspiration, and His glance provides encouragement. The Lord not only blesses, but He is also ever eager to reciprocate with His devotees’ love. The ugly hunchbacked Kubjā simply offered sandalwood pulp to Kṛṣṇa, and He in return beautified her both internally and externally. Kṛṣṇa filled the entire bag of the fruit selling lady with jewels in return of a handful of fruits.

THE SEPARATION HEALER

The Dvārakāvāsī feelingly address the Lord that when He goes abroad to other places, like Mathurā-Vṛndāvana or Hastināpura, every moment seems to be eons for them. Their eyes become useless, as if bereft of sun. The devotees of the Lord are accustomed to see and glorify the Lord. Kṛṣṇa’s absence makes them feel vacant. This separation acts as an impetus to intensify their devotional service. For the Gopīs who embody this mood, Kṛṣṇa’s going off to the forest in the daytime makes a moment resemble a millennium. And they curse Brahmā for having created eyelids which obstruct their pleasure of seeing Kṛṣṇa.

With similar emotions, the Dvārakāvāsī pray,

*katham vayanī nātha ciroṣite tvayī
prasanna-dṛṣṭyākḥīla-tāpa-śoṣaṇam
jīvēma te sundara-hāsa-śobhitam
apaśyamānā vadanam manoharam*

“If You always live abroad, without seeing Your attractive face, whose smile vanquishes our suffering, how can we live?” (SB 1.11.10)

Misery arises due to unwanted conditions and conditionings. The Lord mitigates the distress of His devotees by granting them personal audience. The Lord’s smile possesses the power to destroy the ocean of grief and lamentation caused to the devotee due to unpleasant circumstances. Narottam Dās Thākura, a great Vaiṣṇava poet prays, “O Dear Lord Nityānanda, You are always happy being immersed in love for the Lord. Please bestow Your mercy upon me thereby making me happy.”

THE LOVE ENDOWER

Śrīla Prabhupāda writes, “Lord Kṛṣṇa’s attraction is so powerful that once being attracted by Him one cannot tolerate separation from Him.” The prime goal of life, way beyond the apparent bliss of liberation, is to develop *prema*, or love, for the Lord. Service helps in inculcating this love. And a powerful way to serve the Lord is to hear about Him from His dear devotees. Understanding about the merciful nature of the Lord, the benediction of even His momentary glance and His reciprocation with devotees help in developing attraction and affection for the Lord. This affection attains perfection when one longs every fraction of a moment for the object of affection. Repeated hearing, reciting and relishing prayers of such stalwart devotees result in an outpour of emotions which flood the heart and give incessant joy. This is the beauty of Kṛṣṇa Consciousness.

PARI PRAŚNA

Question: Why is the act of Bali Mahārāja becoming poverty-stricken commendable?

Answer: If one accepts a poverty-stricken position because of losing money in business, gambling, prostitution or intoxication, no one will praise him, but if one becomes poverty-stricken by giving all of his possessions in charity, he becomes adored all over the world. Aside from this, if a benevolent and merciful person exhibits his pride in becoming poverty-stricken by giving his possessions in charity for good causes, his poverty is a welcome and auspicious sign of a great personality. Bali Mahārāja decided that even though he would become poverty-stricken by giving everything to Vāmanadeva, this is what he would prefer. (SB 8.20.10 P)

Question: Are poverty and greed for wealth both unfavourable for spiritual advancement?

Answer For spiritual advancement, one should be materially satisfied, for if one is not materially satisfied, his

greed for material development will result in the frustration of his spiritual advancement. There are two things that nullify all good qualities. One is poverty. *Daridra-doṣo guṇa-rāśi-nāśī*. If one is poverty-stricken, all his good qualities become null and void. Similarly, if one becomes too greedy, his good qualifications are lost. Therefore the adjustment is that one should not be poverty-stricken, but one must try to be fully satisfied with the bare necessities of life and not be greedy. For a devotee to be satisfied with the bare necessities is therefore the best advice for spiritual advancement. (SB 7.15.21 P)

Question: How should a disciple look upon the spiritual master?

Answer: *Ācāryam mām vijānīyān*: the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself. *Nāvamanyeta karhicit*: one should not disrespect the ācārya at any time. *Na martya-buddhyāsūyeta*: one should never think the ācārya an ordinary person. *Sarva-deva-mayo guru*: he is the representative of all the demigods. (SB 11.17.27)

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



Glorification of Śrī Caitanya Mahāprabhu

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaṇa's curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara. (SB 11.5.33 – Śrī Karabhājana replies to King Nimi's questions)



Just as a boy is educated in order to become happy later, one should be educated in this life in order to attain an eternal and prosperous life after death. It is therefore essential that people follow what is given in the *śrutis* and *smṛtis* to make sure that the human mission is successful. (SB 4.18.3 P)

The real independence of a living entity, who is part and parcel of the Supreme Personality of Godhead, is to remain always dependent on the Supreme Lord, just like a child who plays in complete independence, guided by his parents, who watch over him. (SB 4.9.35 P)

The Lord must exist before the creation, otherwise how could He be its Lord? If someone constructs a big building, this indicates that he must have existed before the building was constructed. Therefore the Supreme Lord, the creator of the universe, must be transcendental to the material modes of nature. (SB 4.1.26 P)

ANALOGY ARENA

Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases, just as one who is going to a distant place passes through many small stations. (SB 4.12.25 P)

Elevated transcendentalists may sometimes forgo the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth. (SB 4.4.19)

Due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, the dust of the lotus feet of great personalities offers all good to the recipient, but the same dust can also do harm. (SB 4.4.13 P)



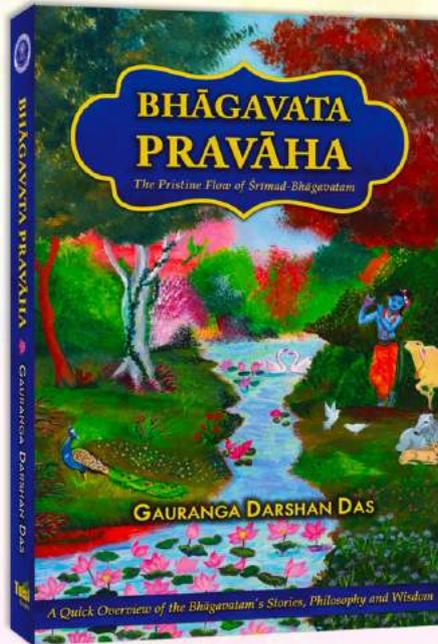


A QUICK OVERVIEW OF BHĀGĀVATAM'S STORIES, PHILOSOPHY AND WISDOM

HAVE YOU READ SRIMAD BHAGAVATAM YET?

Bhāgavata Pravāha gives you a quick **outline** of the twelve cantos of the *Bhāgavatam*, introducing its **pastimes**, **characters**, key **concepts** and vital **teachings**, before you get started on your full *Bhāgavatam* journey.

**EASY START FOR
YOUNG & NEW READERS**



HAVE YOU ALREADY STUDIED SRIMAD BHAGAVATAM?

Bhāgavata Pravāha complements your **meditation** on the vital themes and **core philosophy** of the *Bhāgavatam*; With section **links** & **practical life lessons**, this **bird's-eye view** of the *Bhāgavatam* caters a **succinct revision**.

**ENLIVENING REVISION FOR
SEASONED READERS**

BHĀGAVATA PRAVĀHA BY GAURĀNGA DARŚANA DAS

**EASY
READ**

**CONCISE
NARRATION**

**SIMPLIFIED
SUMMARY**

**PRACTICAL
LIFE LESSONS**

**ENCHANTING
ILLUSTRATIONS**



www.vidyapitha.in | www.tulsibooks.com | tulsibookssales@gmail.com | Available at Flipkart and Amazon

**Tulsi
Books**

DO YOU WISH TO LEARN BHĀGAVATAM VERSES?

Click the following link for a series of **NECTAR VERSES** that daily illuminate your soul with the sweetness and wisdom of *Srīmad Bhāgavatam* verses.

<https://www.youtube.com/playlist?list...> ISKCON DESIRE TREE

*Nectar
Verses*

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, 421303.

To subscribe, please visit our website www.vidyapitha.in. For any comments or feedbacks mail us at pradipika@vidyapitha.in

The Śrīmad-Bhāgavatam images, verses and quotes from the books of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda are copyright of The **Bhaktivedānta Book Trust**. Other images are copyright of their respective artists / photographers/ websites.



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

When one disrespects a respectable superior, one loses his longevity and the results of his pious activities, and in this way one is degraded. (SB 6.7.22 P)