



July 2020 | Issue 37



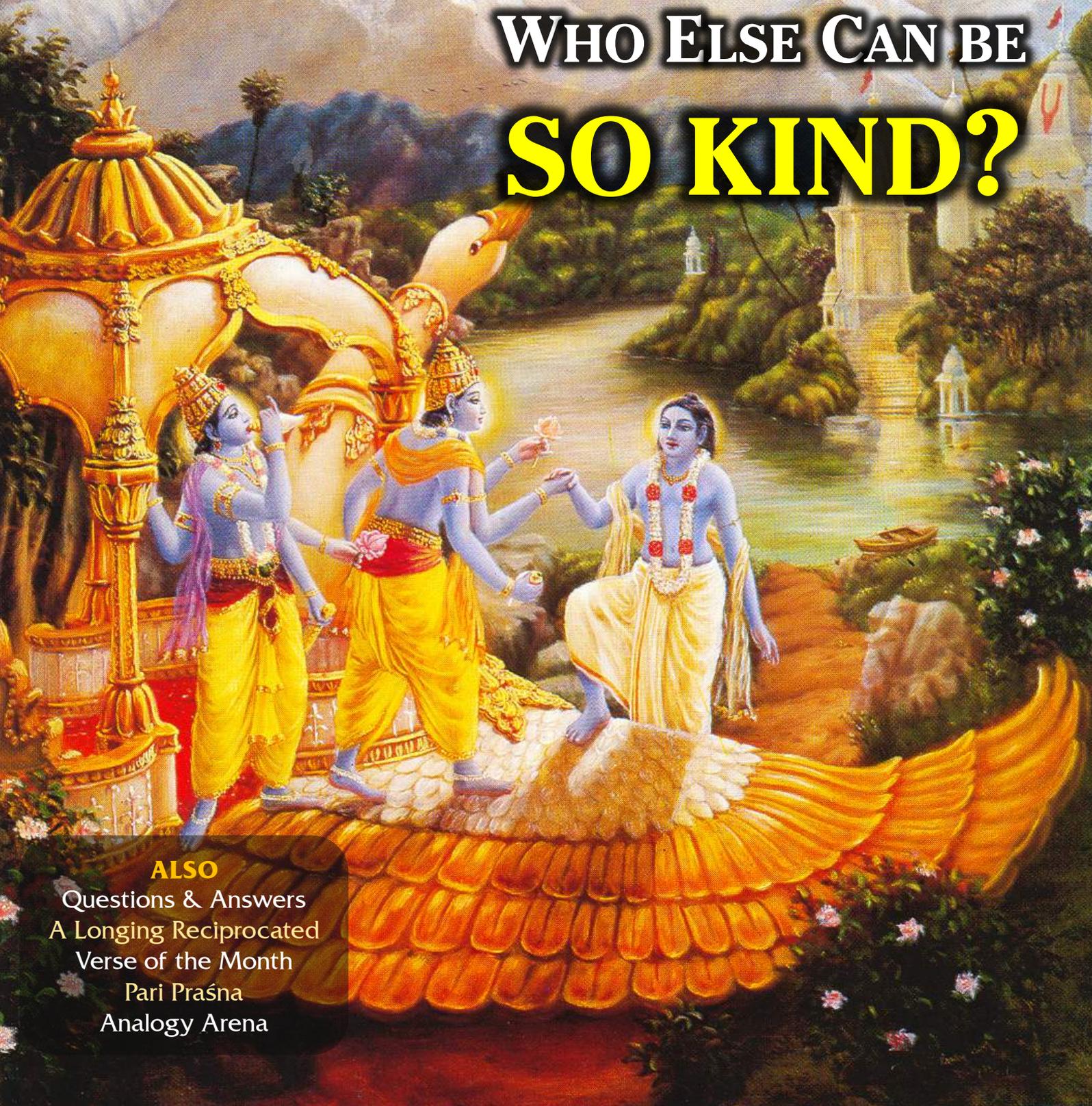
BHĀGAVATA PRADĪPIKĀ

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

WHO ELSE CAN BE SO KIND?



ALSO

Questions & Answers
A Longing Reciprocated
Verse of the Month
Pari Praśna
Analogy Arena

**FROM THE DESK OF
THE FOUNDER ĀCĀRYA**

QUESTIONS & ANSWERS

By His Divine Grace

A. C. Bhaktivedānta Swāmi Prabhupāda

Questions and answers by different classes of men can be guessed by the calibre of the persons concerned.

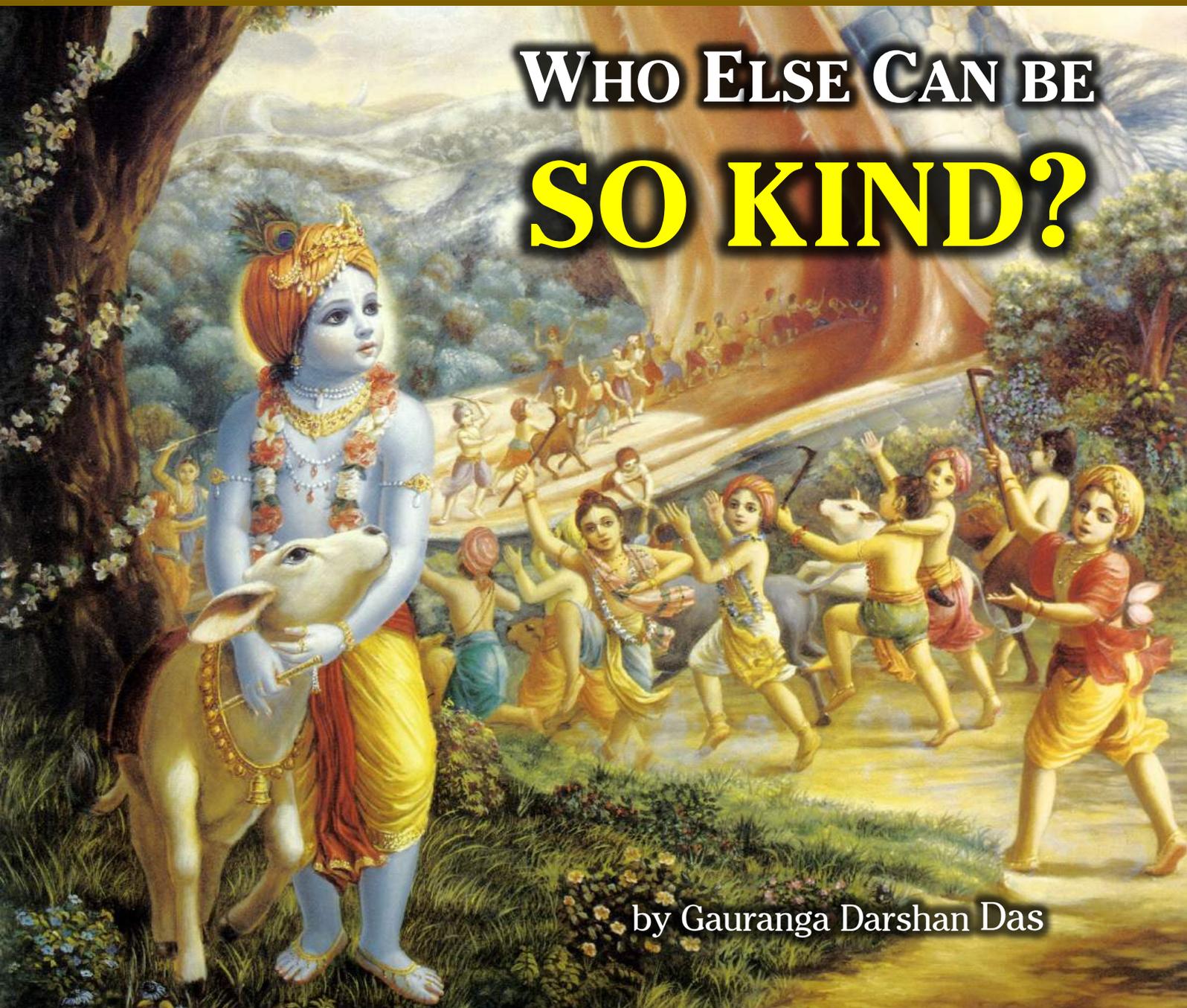
The whole world is full of questions and answers. The birds, beasts and men are all busy in the matter of perpetual questions and answers. In the morning the birds in the nest become busy with questions and answers, and in the evening also the same birds come back and again become busy with questions and answers. The human being, unless he is fast asleep at night, is busy with questions and answers. The businessmen in the market are busy with questions and answers, and so also the lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers, and the politicians and the press representatives are all busy with questions and answers. Although they go on making such questions and answers for their whole lives, they are not at all satisfied. Satisfaction of the soul can only be obtained by questions and answers on the subject of Kṛṣṇa.

Kṛṣṇa is our most intimate master, friend, father or son and object of conjugal love. Forgetting Kṛṣṇa, we have created so many objects of questions and answers, but none of them are able to give us complete satisfaction. All things—but Kṛṣṇa—give temporary satisfaction only, so if we are to have complete satisfaction we must take to the questions and answers about Kṛṣṇa. We cannot live for a moment without being questioned or without giving answers. Because the Śrīmad-Bhāgavatam deals with questions and answers that are related to Kṛṣṇa, we can derive the highest satisfaction only by reading and hearing this transcendental literature. One should learn the Śrīmad-Bhāgavatam and make an all-around solution to all problems pertaining to social, political or religious matters. Śrīmad-Bhāgavatam and Kṛṣṇa are the sum total of all things. (SB 1.2.5 P)

Questions and answers among different classes of men have different value. Inquiries by mercantile men in a business exchange cannot be expected to be highly purposeful in spiritual values. Questions and answers by different classes of men can be guessed by the caliber of the persons concerned. According to Śrīmad-Bhāgavatam, one is advised to approach a bona fide spiritual master when one is actually inclined to question from an elevated level of spiritual understanding. (SB 3.1.4 P)



WHO ELSE CAN BE SO KIND?



by Gauranga Darshan Das

“God doesn’t miss an opportunity to show His mercy to those who serve Him or seek His shelter even indirectly, inattentively and unintentionally.”

Story 1: “To Whom So Ever It May Concern!”

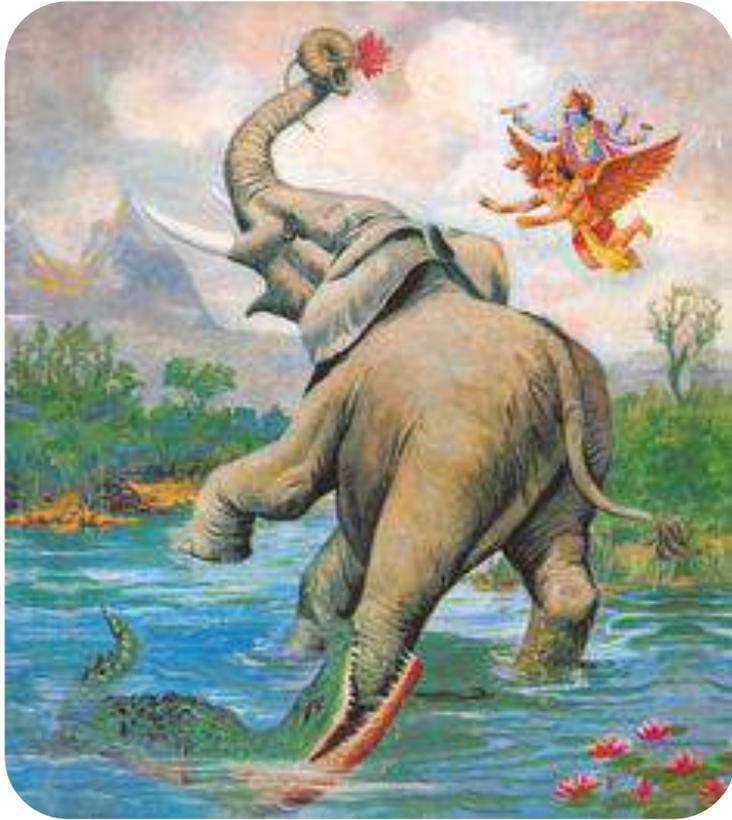
Would you be willing to help someone who doesn’t call *you* out specifically? How concerned would you be about such a person? Here is a story where Lord Hari once eagerly protected a suffering animal, although the animal didn’t call out His name specifically!

Gajendra was the king of elephants. Once he entered a lake along with his wives, children and companions, and happily enjoyed in its waters.

In the midst of this apparently unobstructed enjoyment, an unexpected tragedy came upon him. An angry crocodile caught his leg. Mighty Gajendra, with all his strength, tried to free himself, but couldn’t. The other elephants couldn’t rescue him either. In this world we also encounter many difficulties that we cannot possibly overcome by our own strength or even with others’ help.

Gajendra and the crocodile fought pulling each other in and out of the water for a thousand years. Seeing this fight, even the demigods were astonished.





Gradually, Gajendra's mental and physical strength depleted due to being in a foreign environment (water). On the other hand, the crocodile's strength increased because of its being a water animal. Weakened, finding no refuge, Gajendra thought that there must be *some person* who has the power to protect him. But Gajendra didn't know His name or who He was! By the grace of God, in this time of crisis, Gajendra remembered a prayer that he had learned in his previous life.

The Lord is grateful for even the slightest amount of *bhakti* rendered by His devotees and protects them in the most dangerous circumstances.

Gajendra prayed, "O Lord! You are the supreme father, supreme director, supreme enlightener, supreme master, supreme source and supremely worshipable. You are attained by a devotee who acts in *bhakti-yoga*. You can liberate surrendered animals like me from bondage because You are *capable*, *merciful* and *attentive* to the needs of Your dependents. I don't wish to live anymore after being released from the jaws of this crocodile. What is the use of an elephant's body covered by ignorance anyways? I desire liberation from this body."

In his prayers, Gajendra didn't call out any specific name or form of God such as Kṛṣṇa, Rāma, Nṛsimha or Varāha. In fact, he didn't know the identity of God.

But he described the qualities of some *Supreme Person* whom he thought of having the power to protect him. The demigods also heard Gajendra's prayers and they were *capable* of protecting him, but they didn't *intend* to do so, because Gajendra didn't call out their names in specific. But the Supreme Lord Hari is never indifferent towards the suffering of a devotee. Although Gajendra didn't call out a specific name of the Lord, all the *qualities* that he described in his prayers are present in the personality of Lord Hari. So, the supremely compassionate Lord Hari hastily arrived on His bird carrier Garuda to protect Gajendra.

In fact, the Lord Himself inspired Gajendra from within to offer this prayer and later He responded to the prayer by coming to rescue him. Overwhelmed by His magnanimity, Gajendra, though reeling in acute pain, picked up a lotus with his trunk and offered it to the Lord with devotion. Lord Hari severed the crocodile's head with His Sudarśana *cakra* and saved Gajendra.

The Lord saved Gajendra even when he had not called the Lord specifically by a name. Then what to speak of addressing the Lord lovingly and eagerly by His holy name?

Story 2: "My dear child, please come here!"

Just because your name matches someone else's name, would *you* respond when he or she is called for? And would you go and help a person when you know that he or she is indicating someone else whose name is just same as yours? Once Lord Nārāyaṇa protected a person on the death bed who was calling his son whose name also happened to be 'Nārāyaṇa!'

Ajāmila was a *brāhmaṇa* well versed in scriptures and was a reservoir of good qualities. He was pure, simple, gentle, truthful, self-controlled and non-jealous. Once he went to the forest to collect fruits and flowers. On the way home, he saw a lusty man shamelessly hugging a prostitute. Both were drunk. Infected by the vulgar scene, lusty desires arose in Ajāmila. He tried to control them by remembering scriptural injunctions but couldn't. Losing all good sense, he meditated on that prostitute and gradually abandoned all brahminical principles. He even gave up his chaste wife and started to live with that prostitute. He maintained his family by sinful means.





Ajāmila had ten sons of whom the youngest was named “Nārāyaṇa.” The eighty-eight years old Ajāmila was so attached to his son Nārāyaṇa that he always thought of him and called his name with great affection. In due course of time, Ajāmila’s death arrived and three fierce Yamadūtas arrived with ropes to take him to hell. With tears in his eyes, Ajāmila loudly and anxiously called out his son, “Nārāyaṇa,” who was playing nearby. But the innocent and ignorant child didn’t have the ability to understand his father’s situation. Hearing their master’s name being chanted so desperately, the servants of Lord Nārāyaṇa, the Viṣṇudūtas, at once arrived there. They cut the ropes of the Yamadūtas and stopped them from taking Ajāmila to hell.

While calling his son, Ajāmila affectionately uttered “Nārāyaṇa” several times. And on the death bed, he anxiously uttered “Nārāyaṇa” in a helpless state of mind. His chanting of the name of Nārāyaṇa was unintentional, without faith and to indicate his son. Yet, this chanting had completely purified Ajāmila from all his sinful reactions of millions of life times and saved him from entering hell.

After being protected by the Viṣṇudūtas, Ajāmila regretted for his misdeeds and became determined to perform *bhakti* unto Lord Nārāyaṇa by all means. Thus, he went to Hardwar and worshiped Lord Viṣṇu without any deviation. At the end of his life, Ajāmila once again saw the Viṣṇudūtas who took him to Vaikuṅṭha in a golden airplane.

The Lord’s name is non-different from Him. Even if one chants the Lord’s name to indicate someone else or while joking, for musical entertainment or out of neglect, He destroys unlimited sins and material desires. What then must be the potency of chanting attentively to call the Lord with love?

Of all the qualities of God, His mercy upon His devotees is the foremost. The Lord finds some reason or the other to show compassion on His children.

Story 3: “I will kill him with milk!”

When someone comes to you in an attractive attire but with an atrocious attitude, would you entertain him or her? Knowing that there is malice and deceit behind the external pleasant dealings of a person, would you be willing to show any kindness? Lord Kṛṣṇa once bestowed great mercy on a witch who came to kill Him.

Pūtanā was a *rākṣasi* accustomed to drinking the blood of infant babies. Once she had smeared her breast with a fierce poison and came to Gokula. Disguising herself as a beautiful woman, she attracted the attention and won the trust of all the residents of Gokula. She entered Nanda Mahārāja’s house and walked towards the cradle of baby Kṛṣṇa. Even Kṛṣṇa’s mother Yaśodā didn’t stop Pūtanā.

Pūtanā took infant Kṛṣṇa on her lap and started feeding Him her poisonous milk. The Supreme Lord Kṛṣṇa eagerly sucked her milk along with the poison and then her very life airs. Unable to tolerate the acute pain, Pūtanā loudly wailed and ran out of the house. Assuming her original gigantic and ghastly form as a witch, she collapsed, crushing all the trees under her twelve-mile long body. Seeing this unusual incident, the *gopīs* were terrified. They picked up baby Kṛṣṇa who was unharmed and playing happily on the body of the *rākṣasi*. The *gopīs* then did various rituals and chanted *mantrās* to invoke the protection of Lord Viṣṇu on the baby.





The Vrajavāsīs cut the body of Pūtanā and burned it with wood. The burning body of Pūtanā emanated a sweet fragrance due to its being purified by Lord Kṛṣṇa's spiritual touch. Because she offered her milk to Kṛṣṇa, although poisoned, Kṛṣṇa nonetheless gave her the position of being a motherly nurse in the spiritual world!

Kṛṣṇa accepted Pūtanā's motherly attire and actions, overlooking her wicked intentions. Who else could be more merciful than Kṛṣṇa?

Kṛṣṇa searches for some reason, direct or indirect, to shower His mercy even on the demons, what to speak of His devotees?

Story 4: "I have to avenge the death of my siblings!"

Can you be kind to a person who intends to kill you? And if he even tries to harm your near and dear ones as well, will you be able to forgive him? Here is a story where Lord Kṛṣṇa once showed unparalleled mercy on a python who wanted to kill Kṛṣṇa and the Vrajavāsīs.

Aghāsura was the brother of Pūtanā and Bakāsura. Earlier, little Kṛṣṇa had killed Pūtanā and Bakasura who came to kill Him. Seeking revenge for the deaths of his siblings, envious Aghāsura wanted to kill not only Kṛṣṇa, but His *gopas* and calves as well. Aghāsura thought that if the *gopas* and calves were killed, their parents would also die! Thus, Agha wanted to practically destroy the entire cowherd community in Vrindavan.

Aghāsura appeared in the forest in the form of a huge python – eight miles long. He lay down on the road opening his mouth wide like a cave. The innocent little friends of Kṛṣṇa misunderstood the python's body to be a nice scenic spot. Attracted to the so-called cave, they playfully entered the python's mouth along with their calves. Kṛṣṇa wanted to stop them, but they had already gone. Aghāsura didn't immediately swallow the *gopās* and calves, but waited for Kṛṣṇa to enter.

Invincible Kṛṣṇa then entered Agha's mouth and enlarged Himself within his throat. Agha also increased his body, yet he was suffocated and his breathing stopped. His eyes popped out and his life air burst from the top of his head. Kṛṣṇa then glanced at the *gopas* and the calves who had collapsed by the poisonous fumes inside the demon and brought them back to life.

From Agha's body, a glaring effulgence came out and entered Kṛṣṇa's body. Kṛṣṇa gave Agha *saarupya-mukti* or the liberation of attaining a spiritual form exactly similar to the Lord's form in Vaikuṅṭha. Although Aghāsura intended to kill all the Vrajavāsīs, Kṛṣṇa took pleasure in entering his mouth in a sporting spirit along with the *gopas*. By that sporting association of the Lord and His dear devotees, Aghāsura was purified of all sinful contamination and could achieve eternal association of the Lord in the spiritual world. After Agha's death, even his dried-up python-shaped body became a playground for the Vrajavāsīs for a long time.

Although Aghāsura's purpose was to kill Kṛṣṇa, he thought of Kṛṣṇa with devotion for a moment and Kṛṣṇa and His associates wanted to sport within Aghāsura's mouth. So, Kṛṣṇa liberated Aghāsura. If even only once or even by force one thinks of Kṛṣṇa in one's mind, one can attain salvation. Then what to speak of those who always lovingly think of the Lord within their hearts?

The Take-home Message

- i. Elephant Gajendra didn't call the name of the Lord specifically.
- ii. Brāhmaṇa Ajāmila didn't even call out for the Lord but called his son.
- iii. Witch Pūtanā even tried to kill the Lord.
- iv. Python Aghāsura intended to kill not only Kṛṣṇa but all the Vrajavāsīs too.

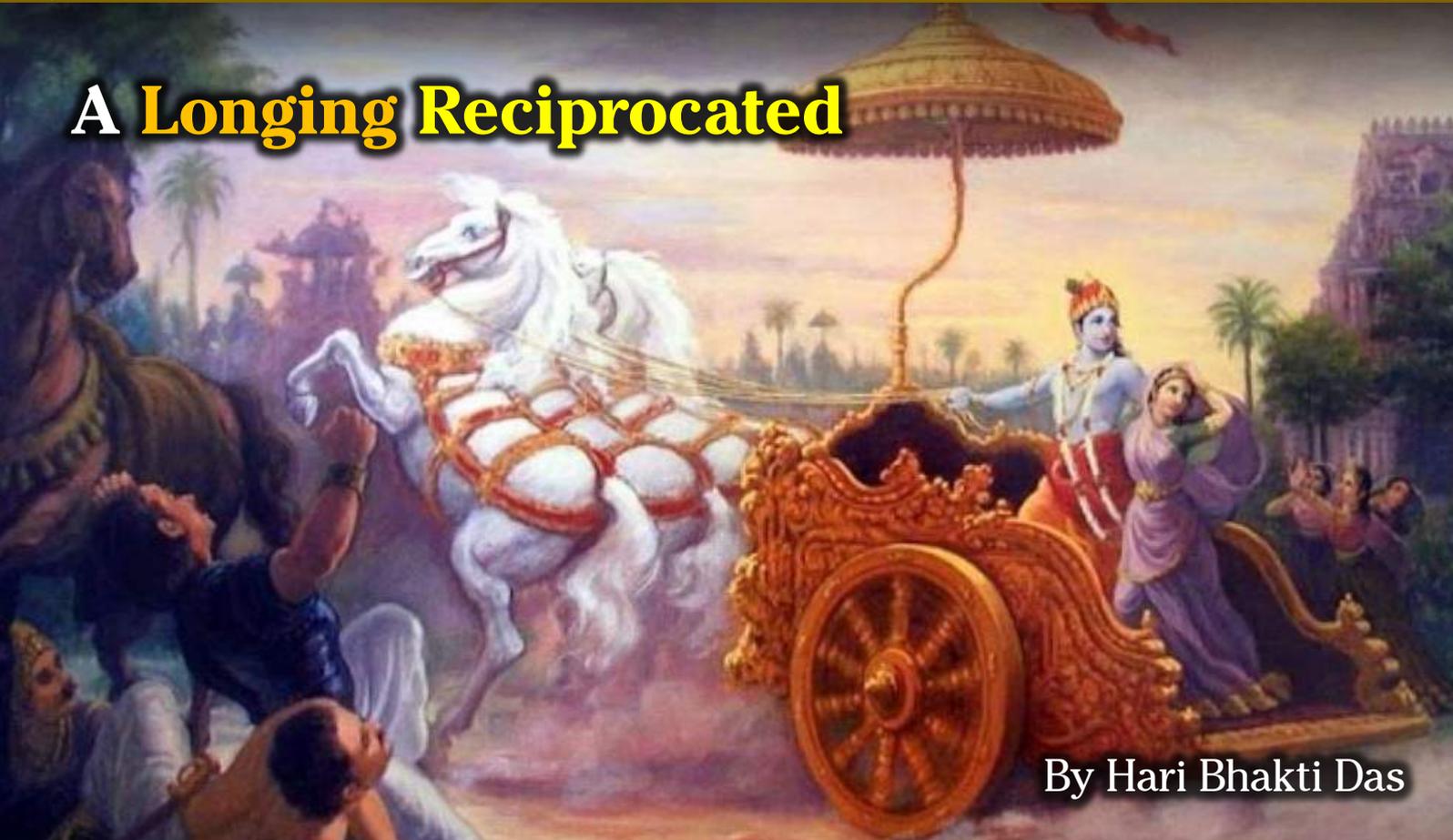
But the Lord took only the good in all of them and gave them His mercy. He considered that –

- i. Gajendra described the Lord's qualities anxiously.
- ii. Ajāmila chanted the Lord's name "Nārāyaṇa."
- iii. Pūtanā displayed an attire and behaviour like a mother.
- iv. Aghāsura gave sporting pleasure to the Lord and His associates.

Kṛṣṇa does reward according to the mood of the person approaching him. Yet in His various forms, He is merciful enough to forgive and accommodate even sinful people. But one shouldn't take undue advantage of His mercy and purposely commit sins. God doesn't miss an opportunity to show His mercy upon those who serve Him or seek His shelter even indirectly, inattentively and unintentionally. Then what to speak of directly, attentively and intentionally serving Him and seeking His shelter?



A Longing Reciprocated



By Hari Bhakti Das

Kṛṣṇa's network is never busy or inactive or offline. He is super-alert, super-sensitive and super-responsive to all His calls.

Isn't it the aspiration of each individual for eternal unrestricted happiness? A bliss that would not get impeded by time or curtailed by circumstances? Unfortunately, things in this world have an expiry date. What to speak of commodities, the body itself is subject to deterioration and destruction. Bewilderment by the material nature is certain for one who has accepted a body. In such a case, what could be the perfect shelter? Something that can fully satisfy all our longings and all our desires? The story of Rukmiṇī from the Tenth Canto of *Śrīmad-Bhāgavatam* gives an insight about her desire, desperation and determination to attain the perfect shelter.

Rukmiṇī was the daughter of king Bhisma. Nārada Muni and other sages would regularly come to his palace and describe the glories of Lord Kṛṣṇa. Rukmiṇī was attracted to Kṛṣṇa's qualities and desired only Him and no one else. Her brother Rukmī, however, decided to marry her to Śiśupāla, who was envious of Kṛṣṇa. In this predicament, Rukmiṇī had sent a letter to Kṛṣṇa through a trusted *brāhmaṇa* articulating her loving emotions. The letter, although short, is profound with wisdom.

Irresistible Attraction

Rukmiṇī stated that the immediate effect of hearing the qualities of Kṛṣṇa is the extermination of her bodily and

mental fatigue. The living entity has suffered worth an ocean of tears since time immemorial. Kṛṣṇa's qualities enter the holes of the ear, and effortlessly inundate the mind with profuse happiness. Rukmiṇī considered only Kṛṣṇa, who is the shelter of infinite qualities, suitable to be her shelter. She then described Kṛṣṇa as being the abode of all loveliness. One gets captivated just by seeing the marvels of nature or the beauties of this world. What would it be to witness the embodiment of all perfection?

Śrīmad-Bhāgavatam 10.52.37 states Rukmiṇī's first prayer.

*śrutoṃ guṇān bhuvana-sundara śṛṇvatām te
nirviśya karna-vivair harato 'nga-tāpam
rūpaṃ dṛśāṃ dṛśimatām akhilārtha-lābham
tvayy acyutāviśati cittam apatrapaṃ me*

Rukmiṇī confessed that she is utterly mesmerised and irresistibly drawn towards Kṛṣṇa. This is the perfection for any person engaged in the material mire. The word "Kṛṣṇa" signifies one who is "all-attractive." Kṛṣṇa's attraction is like a heavyweight magnet which has the potential to attract innumerable living entities who are deeply stuck in the whirlpool of sense enjoyment. **Rukmiṇī's attraction is a product of her absorption in hearing the qualities and pastimes of Kṛṣṇa.**



Exclusive Devotion

Rukmiṇī stated in her letter that Kṛṣṇa, who is incomparable in lineage, character, beauty, knowledge, youthfulness, wealth and influence, delights the minds of everyone. Only an unintelligent women would not accept Kṛṣṇa. She expressed her surrender and conviction of selecting Kṛṣṇa as her only husband. The things and objects of this material world cannot provide protection being under the jaws of time. Rukmiṇī understood this, and was therefore exclusively seeking Kṛṣṇa's shelter. She pleaded, "My dear lotus-eyed Lord, let Śiśupāla never touch the hero's portion like a jackal stealing the property of a lion. Please come swiftly, and make me Your wife."

Rukmiṇī's attraction is a product of her absorption in hearing the qualities and pastimes of Kṛṣṇa.

This is the apt sense of belongingness. The body, mind and heart of every living entity is meant to be offered to Kṛṣṇa. Belongingness towards family, friends, society, nation, or organisation cannot quench the thirst of the deserted heart of the living entity. **When one understands and endeavours for strengthening one's position as a servant of Kṛṣṇa, and Kṛṣṇa as the sole master, one begins experiencing joy.** Raghunātha Dāsa Gosvāmī, a great *ācārya* and a follower of Lord Caitanya writes that he only belongs to the internal potency of Kṛṣṇa and to no one else.

*tavaivāsmi tavaivāsmi na jīvāmi tvayā vinā
iti vijñāya devī tvam naya mām caraṇāntikam*

"I am Yours! I am Yours! I cannot live without You! O queen, please understand this and bring me to Your feet." (Sri Vilapa Kusumanjali)

Fastened Determination

Rukmiṇī was ready to forsake everything for attaining Kṛṣṇa. She was hinting Kṛṣṇa when to come and take her away from the midst of her helpless condition. The practice of Kṛṣṇa Consciousness necessitates the use of healthy intelligence, that which is nourished by scriptures, saints and spiritual masters. Kṛṣṇa is eagerly awaiting our call. Draupadi helplessly chanted the names of Kṛṣṇa, and he instantly appeared and provided her unlimited cloth. Similarly, Rukmiṇī addressed Kṛṣṇa to disentangle herself from her pitiable condition. She was prepared to give up her vital force by performing severe penances to get Kṛṣṇa's mercy.

Determination means to be willing to perform any number of sacrifices to achieve the desired goal. Life is a defeat without attainment of Kṛṣṇa. Any person bereft of Kṛṣṇa's love is explained in scriptures to be poverty stricken. Readiness to pay any price for possessing Kṛṣṇa is the test of one's determination. Rukmiṇī furthermore showcased her patience to be willing to endeavour for hundreds of lifetimes for Kṛṣṇa's mercy. **A seed sown cannot give fruits instantly. Similarly, the creeper of devotion has to be cultivated with perseverance day after day.** Non-appearance of results must not lead in disappointment. The sweet fruit of love of God awaits for one who endures.

Kṛṣṇa immediately set out from Dwaraka to accede to Rukmiṇī's earnest request. Rukmiṇī's brother Rukmī had arranged an entire army of military phalanxes in Vidarbha to protect his sister from being carried away by Kṛṣṇa. Śiśupāla also had his host of supporters. Rukmiṇī had been taken to the family deity of Ambika where she prayed to have Kṛṣṇa as her husband. On coming out of the temple, all the other princes who were assembled there were totally stupefied seeing Rukmiṇī's beauty, smile and her shy glance. They fell unconscious to the ground from their elephants and chariots. At that very moment, Kṛṣṇa seized her, placed her on His chariot and exited just like a lion removing his prey from the midst of jackals. The consciousness of the living entity which is captured by the forces of material nature from all directions can be freed by developing the desire and belongingness to Kṛṣṇa like Rukmiṇī. Kṛṣṇa will appear and transport the sincere practitioner to His abode. In this age, Kṛṣṇa has appeared in the form of His Holy Name.

A fervent call for the Lord establishes a sense of belongingness towards Kṛṣṇa. And a consistent practice fortifies it. Perfection is to have Kṛṣṇa as the sole object of one's aspiration.

PARI PRAŚNA

Question: Why different living beings are attracted to different kinds of work, have different bodily forms and features?

Answer: Every living being is under the plan of his natural inclinations in terms of the modes of material nature. His work is manifested in terms of the nature of the three modes, his form and bodily features are designed according to his work, and his name is designated according to his bodily features. For example, the higher classes of men are white (śukla), and the lower classes of men are black. This division of white and black is in terms of one's white and black duties of life. Pious acts lead one to take birth in a good and highly placed family, to become rich, to become learned, and to acquire beautiful bodily features. Impious acts lead one to become poor by parentage, to be always in want, to become a fool or illiterate and to acquire ugly bodily features. (SB 3.5.9 P)

Question: Why did God create this material world?

Answer: The Lord is independent and desireless. He does not create the material world for His own satisfaction as we create our household affairs to fulfil our material desires.

Actually the material world is created for the illusory enjoyment of the conditioned souls, who have been against the transcendental service of the Lord since time immemorial. (SB 3.5.5 P)

Question: How does scriptures solve the problem of scarcity due to population explosion?

Answer: There is no scarcity for maintenance in the material world. Because of their poor fund of knowledge, the materialists are disturbed when there is an apparent increase of population on the earth. Whenever there is a living being on the earth, however, his subsistence is immediately arranged by the Lord.

The other species of living entities, who far outnumber human society, are never disturbed for maintenance; they are never seen dying of starvation. It is only human society that is disturbed about the food situation and, to cover up the real fact of administrative mismanagement, takes shelter in the plea that the population is excessively increasing. If there is any scarcity in the world, it is the scarcity of God consciousness, otherwise, by the grace of the Lord, there is no scarcity of anything. (SB 3.5.5 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 Symptoms of a Sādhu

*titikṣavaḥ kārūṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-sātravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. (SB 3.25.21 – Lord Kapila to Mother Devahūti)



When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds. (SB 12.12.48)

Neither the mind nor the faculties of speech, sight, intelligence, the life air or any of the senses are capable of penetrating that Supreme Truth, any more than small sparks can affect the original fire from which they are generated. (SB 11.3.36)

Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth. (SB 12.4.33)

ANALOGY ARENA

Just as fire may appear differently as dormant, manifest, weak, brilliant and so on, according to the condition of the fuel, similarly, the spirit soul enters a material body and accepts particular bodily characteristics. (SB 11.10.10)

Just as a father is disturbed when one son mistreats the father's other children, the spiritual master is very displeased if a proud disciple insults or mistreats the guru's other disciples. (SB 12.6.63)

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. (SB 11.2.42)

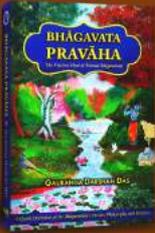
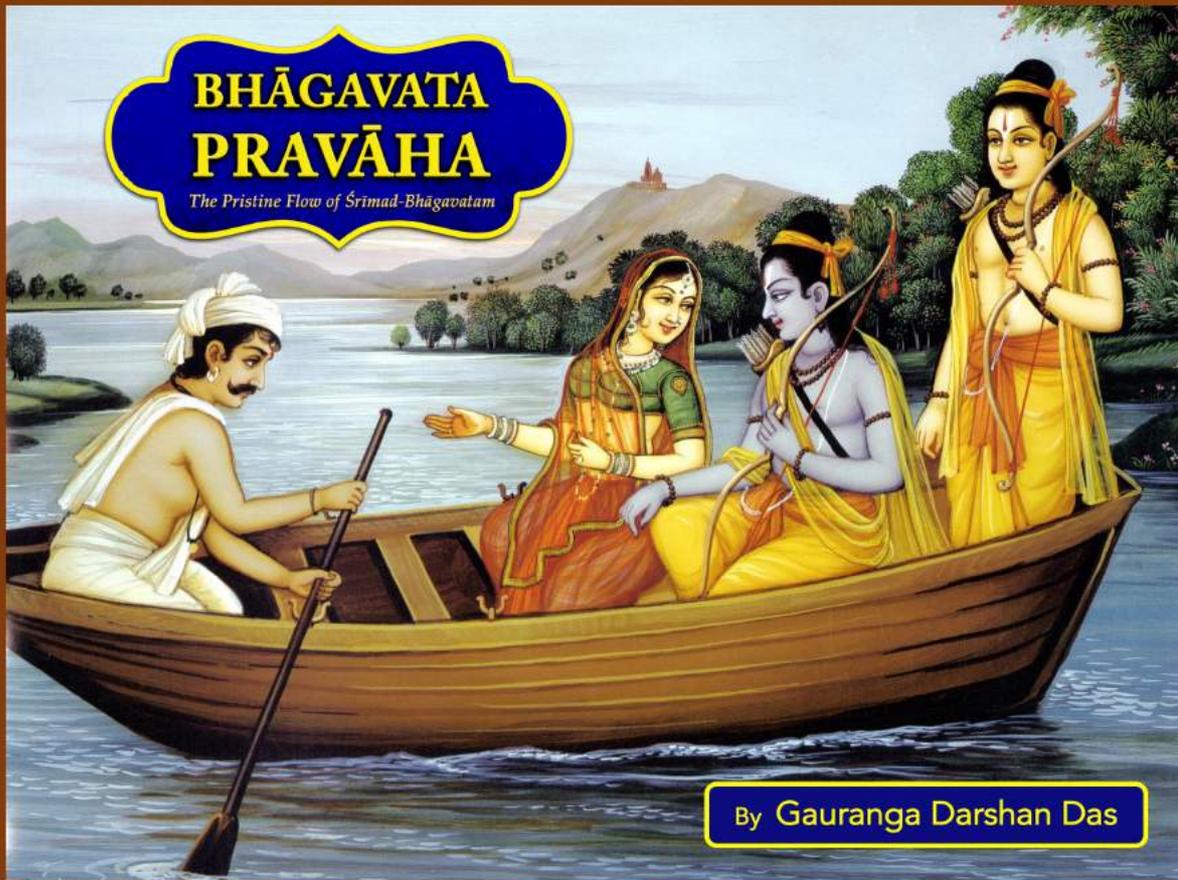


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ISKCON DESIRE TREE

Nectar Verses

NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-sāṁhitā

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.

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BHĀGAVATA PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

If anyone desires to seek perfect knowledge of everything, he must seek the mercy of the Lord, and there is no other means. (SB 2.9.5 P)

BHĀGAVATA PRAVĀHA

The Pristine Flow of Śrīmad-Bhāgavatam

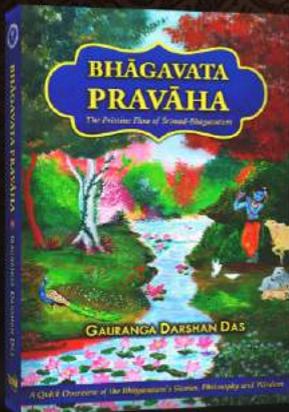
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