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# 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

## WHEN A GHOST ATTACKS GOD...

JANMĀṢṬAMI  
SPECIAL

Also

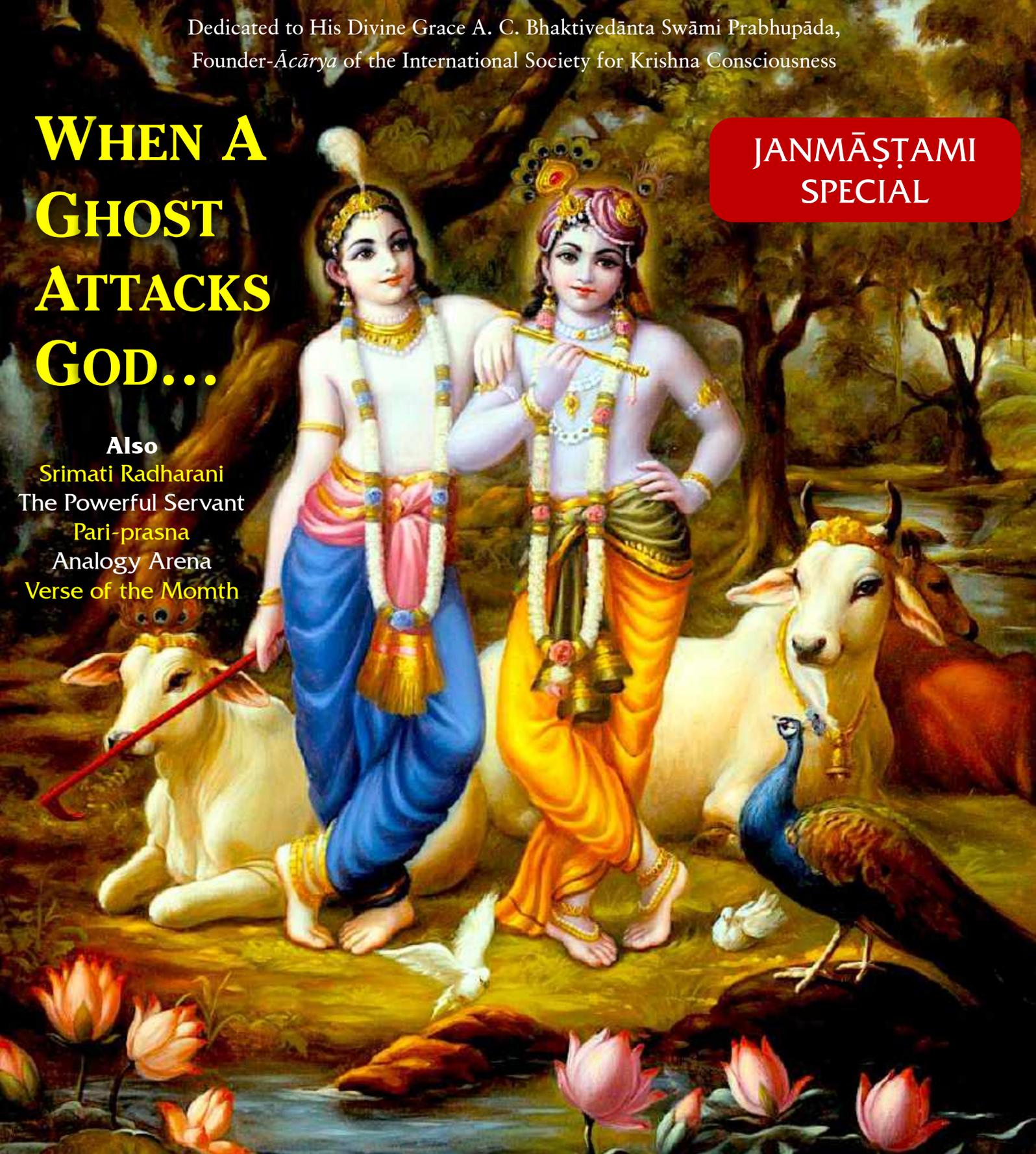
Srimati Radharani

The Powerful Servant

Pari-prasna

Analogy Arena

Verse of the Month





FROM THE DESK OF  
THE FOUNDER ĀCĀRYA

# ŚRĪMATĪ RĀDHĀRĀṆĪ

By His Divine Grace  
A. C. Bhaktivedānta Swāmī  
Prabhupāda

## Śrīmatī Rādhārāṇī's Position

Material attraction certainly cannot attract the Supreme Lord. When He wants to be attracted by a woman, He has to create such a woman from His own energy. That woman is Rādhārāṇī. It is explained by the Gosvāmīs that Rādhārāṇī is the manifestation of the pleasure potency of the Supreme Personality of Godhead. SB 3.31.38 P

The *āhlādinī* potency is Rādhārāṇī. As Svarūpa Dāmodara Gosvāmī has explained, *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt* (Cc. Ādi 1.5). The *āhlādinī-śakti* is manifested as Rādhārāṇī, but Kṛṣṇa and Rādhā are the same, although one is potent and the other is potency. SB 10.13.57 P

## Śrīmatī Rādhārāṇī's Grace

In Vṛndāvana all the pure devotees pray for the mercy of Śrīmatī Rādhārāṇī. The mercy of Rādhārāṇī is available very readily to the sincere devotees, and once She recommends such a devotee to Lord Kṛṣṇa, the Lord at once accepts the devotee's admittance into His association. SB 2.3.23 P

If one takes shelter of Vṛndāvana under Vṛndāvanēśvarī, Śrīmatī Rādhārāṇī, certainly all the problems of his life are solved very easily. SB 4.8.24 P



## Śrīmatī Rādhārāṇī's Mood

“I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness. CC 20.52 T

“Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation. CC 20.58 T



BHĀGAVATA  
PRADĪPIKĀ

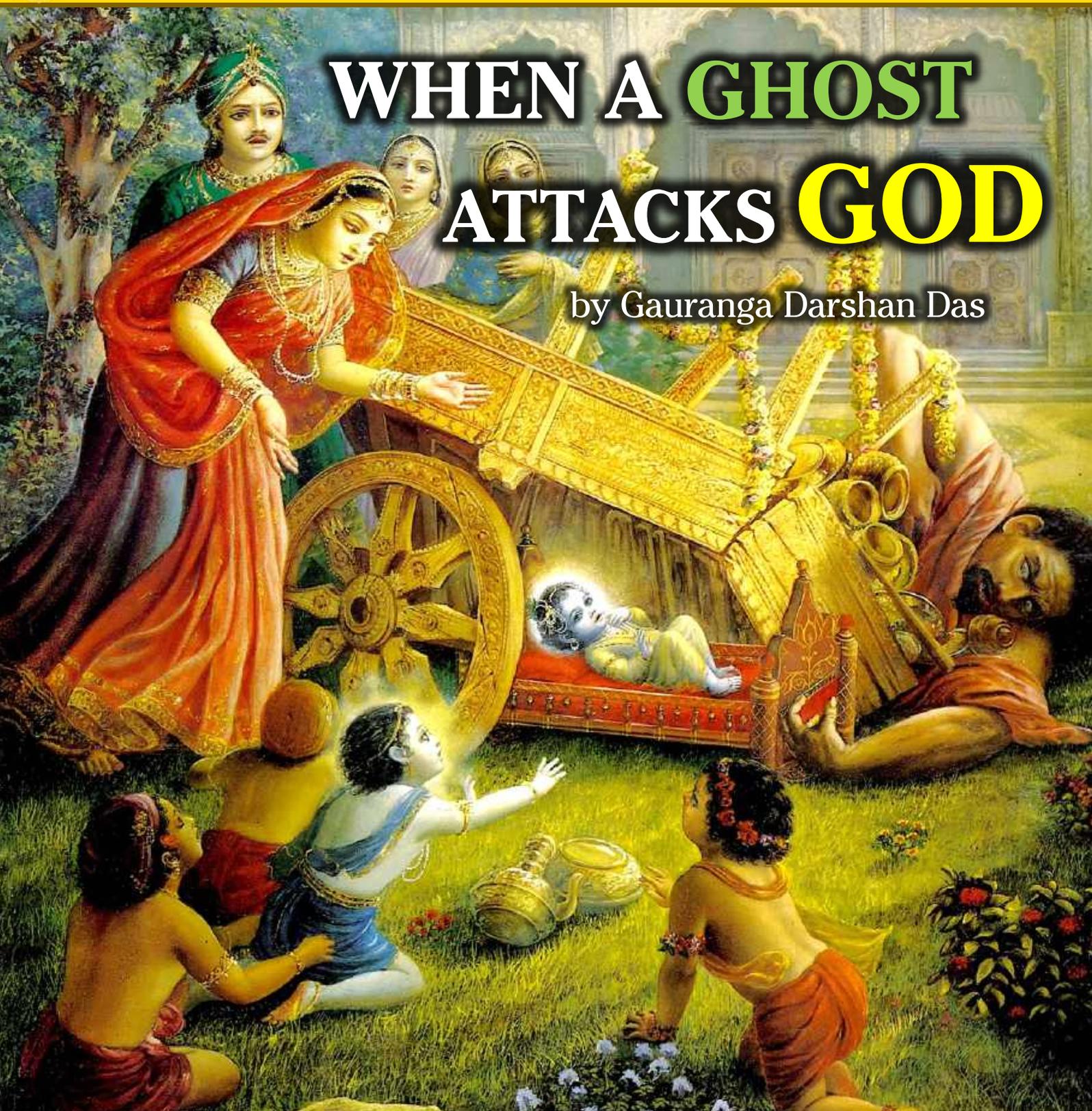
Back in the Illumination of the Bhāgavatam

The significance of spirituality is that everything is eternal and inexhaustible. Everything taken from everything remains everything, or, as has been stated, in the spiritual world one minus one equals one, and one plus one equals one. SB 3.28.15 P



# WHEN A GHOST ATTACKS GOD

by Gauranga Darshan Das



Ghosts do not have gross bodies. But they do have subtle bodies. Gross bodies are made of earth, water, fire, air, and ether. Subtle bodies are made of mind, intelligence, and ego. Both of these bodies are material and all individuals in this world are covered by these two types of bodies. Subtle bodies store all kinds of desires and past impressions that induce the actions of gross bodies.

People who are too sinful cannot get a gross body but roam around invisibly in subtle bodies with unfulfilled desires. Such body-less beings are called ghosts. Sometimes ghosts try to fulfill their desires by *possessing* the bodies of common people. Or they enter some gross objects to execute their evil plans. Here is the story of one such ghost inspired by a malicious thought to kill God who was in the form of a baby.



## Pride Made Him A Ghost

Utkaca was the son of a great demon named Hiranyākṣa. He had a huge body and was very powerful. Any material good quality could potentially induce false pride in a person to a small or great extent. So Utkaca was also proud of his strength.

Once Utkaca went to the hermitage of a sage named Lomaśa, who had studied a hundred lessons in morality from Lord Brahma. For no reason, Utkaca started breaking trees there, being puffed up of his strong body. Seeing him creating an unnecessary disturbance, sage Lomaśa cursed him, "O evil-hearted one, become bodyless!" Utkaca's body at once fell away like a snake's old skin falls away. He became a ghostly being without a body (some say that he got an invisible body made of air). Such is the result of material pride and offense to saintly persons.

Utkaca realized his mistake, fell at Lomaśa's feet, and begged him, "O great sage, I did not know your power. Please forgive me and give me a body." Lomaśa became pacified quickly and said, "Lord Kṛṣṇa's foot will liberate you from this ghostly existence." Saintly devotees have the power both to curse and bless. Even the anger of saintly persons is a blessing. Because of Lomaśa's curse, Utkaca would be getting an opportunity to be touched by the divine lotus foot of the Supreme God Kṛṣṇa.

## Fear Haunted Him Like A Ghost

Later Utkaca, wandering as a ghost, made friends with another demoniac person named Kāṁsa. Kāṁsa was the cruel maternal uncle of Lord Kṛṣṇa. He was madly in search of baby Kṛṣṇa because he had once heard an omen that he would be killed by the eighth son of his sister Devaki, who was Lord Kṛṣṇa Himself.

Fear of death, haunting him like a ghost, Kāṁsa was always immersed in the thoughts of Kṛṣṇa and tried to search for Kṛṣṇa. He became completely Kṛṣṇa conscious, not with devotion, but with intense fear. Interestingly, even such *fearful remembrance* of Kṛṣṇa, when it leads to *complete absorption* in Kṛṣṇa, can liberate a person. That is Kṛṣṇa's special mercy on demons.

Kāṁsa dispatched many of his demoniac friends to find and kill the Lord, his future killer! Instigated by Kāṁsa, Utkaca also came to Gokula to kill

Kṛṣṇa, who then was a three months old baby. The demon (*asura*) entered a household cart (*Śakaṭa*) in Nanda Mahārāja's courtyard. The cart was loaded with many vessels made of gold, silver, and brass. In Sanskrit, a cart is called *Śakaṭa* and a demon is called *asura*. Therefore, Utkaca was also called *Śakaṭasura* – the cart demon. No one noticed *Śakaṭasura* as he was invisible. He waited for an opportunity to kill Kṛṣṇa.

Even fearful remembrance of Kṛṣṇa, when it leads to complete absorption in Kṛṣṇa, can liberate a person. That is Kṛṣṇa's special mercy on demons.

## A Ceremony Led By Women

When Kṛṣṇa was just three months old, He attempted to rise and turn around on His own for the first time. This stage of a child's growth was celebrated as the *Utthāna* ceremony. In the Vedic culture, a child's birth or maintenance was never a burden for the parents, who joyfully celebrated all the significant stages of a child's growth. Certain purificatory rituals were performed even before conceiving the child and when the child was in the mother's womb.



The birth ceremony was an event led by the father. *Utthāna* ceremony was an event led by mothers. Kṛṣṇa's birth was celebrated by Nanda Mahārāja as Nandotsava with the assistance of Mother Yaśodā. *Utthāna* ceremony was celebrated by Yaśodā with the assistance of Nanda. In a cultured society, mother and father have specific roles to play in raising the child with cooperation from each other. Such balanced care of parents nourishes and ensures the child's physical and emotional development.

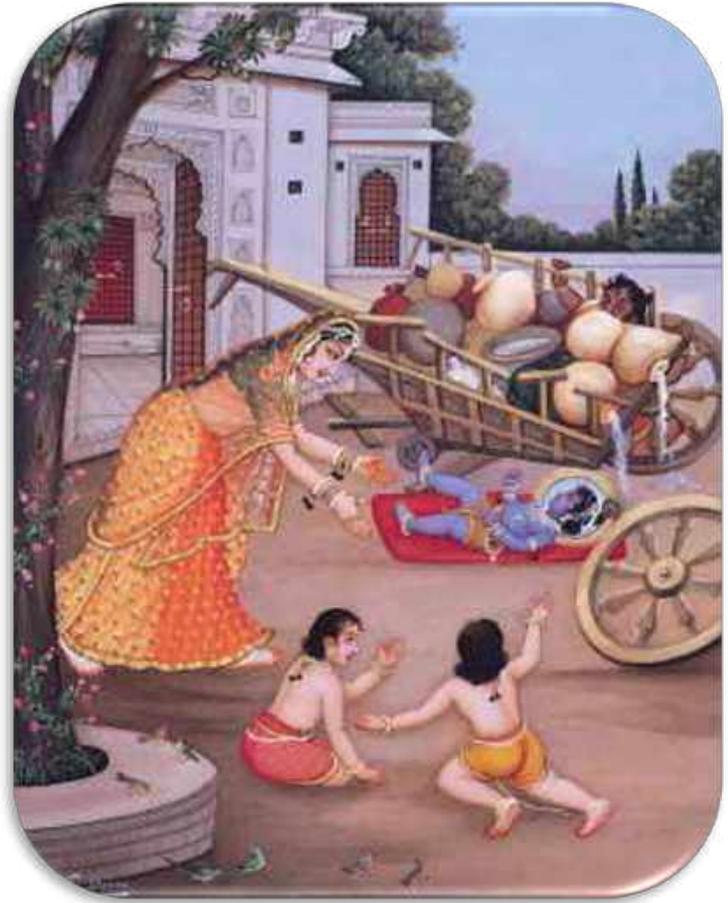
Mother Yaśodā led the *Utthāna* ceremony on the auspicious day when the moon was in Rohini constellation which was also Kṛṣṇa's birth star. Being an expert in all ceremonies, Yaśodā did *abhiṣeka* (holy bathing) of Kṛṣṇa assisted by other motherly *gopīs* of Gokula. After completing the bathing ceremony, Kṛṣṇa was rubbed dry by Yaśodā and the *gopīs* and He was anointed with *gorocana* (an aromatic medicinal substance obtained from a cow) and dressed up nicely.

Yaśodā received the *brāhmaṇas* carrying her blue boy dressed in red garments and decorated with golden ornaments. Kṛṣṇa's lotus eyes were decorated with black ointment and He wore a glittering moon necklace made of lion nail. Yaśodā offered respects to the *devatas*. She liberally distributed grains, wealth, clothes, flowers, and cows in charity to the *brāhmaṇas*, who chanted *mantras* to invoke auspiciousness.

### Body-less Ghost Attains a Spiritual Body

At that time, little Kṛṣṇa felt sleepy. So, Yaśodā carried Him to the courtyard. Being an affectionate mother, anxious for her child's comfort, she carefully held Him motionlessly in her lap fearing that He would wake up. She made Kṛṣṇa lay down under the household cart (*Śakaṭa*) in which ghost Utkaca had entered. She also lay down along with the child until He was asleep. When she saw that Kṛṣṇa was fast asleep, she got up very gently and went back to attend the guests. Some small children who were playing around saw Kṛṣṇa peacefully sleeping.

Because of Śakaṭasura, the wheels of the cart began to sink into the earth and the cart's height started decreasing. Śakaṭasura intended to fall on Kṛṣṇa and kill Him. But baby Kṛṣṇa got up from His sleep. Absorbed in the mood of an infant, He began crying for mother's milk. Yaśodā was busy



exchanging pleasantries and giving ornaments, garlands, sandalwood pulp (*candana*), oil and *sindhura* to the village women. Therefore, she couldn't hear the child crying from hunger. As it is natural for babies, Kṛṣṇa angrily threw His little legs upward in the air. The red sole of Kṛṣṇa's soft foot touched the cart with the gesture of a kick.

Although Kṛṣṇa's foot was as tender as a newly grown leaf, His kick turned the cart upside down. His limbs were inconceivably potent, the cart got dismantled completely; its wheels and axle were dislocated; its handle was broken and all the utensils on it were scattered here and there. Thus, the demon in the cart died. Śakaṭasura had entered the cart invisibly and was destroyed invisibly. No one had noticed him. But the children saw that Kṛṣṇa kicked the cart which then overturned.

When the cart broke into pieces, Śakaṭasura left his subtle ghostly body and attained a pure spiritual body. He respectfully bowed down before Lord Kṛṣṇa. In a chariot pulled by a hundred horses, he went to Kṛṣṇa's abode of Goloka Vṛndāvana in the spiritual world. Such is the mercy of the Supreme Lord Kṛṣṇa, especially in Vṛndāvana.

Śakaṭasura represents a load-carrying mentality arising out of old and new bad habits, from this life and previous lives. These habits include lethargy, dullness, and false pride. Kṛṣṇa removes this contamination by kicking them aside when we take His shelter by performing *bhakti*.

### Kṛṣṇa's Uncompromising Sweetness

Kṛṣṇa didn't manifest a gigantic form or use any weapons to kill Śakaṭasura. Just the kick of an infant baby was sufficient. This is the sweetness of Kṛṣṇa's childhood pastimes. To subdue King Bali, Lord Vāmana manifested His Trivikrāma form and extended His foot to the greatest height to penetrate the covering of the universe. To kill gigantic Hiranyakaśipu, the Lord assumed the special body of Nṛsimhadeva. In other incarnations, the Lord had to exert some energy according to the time and circumstances. But as Kṛṣṇa, He exhibited unlimited potency without compromising His form and mood as a child. Kṛṣṇa's loving dealings with His mother, father, and friends in Gokula were a priority for Him and the death of demons happened as a byproduct. The dead demons were delivered from their degraded life and attained better destinations or even spiritual liberation

Kṛṣṇa wanted the attention of His mother when He woke up from His sleep. Because the sound of His crying didn't catch Yaśodā's attention, He seemed to make a louder sound by kicking the cart and thus calling His mother there at once. As a result, Śakaṭasura also died! This rare display of the power of Kṛṣṇa which does not contradict the sweetness of His childhood pastimes shows the completeness of Kṛṣṇa. Lord Rāma showed only human-like pastimes during His childhood. Kṛṣṇa, however, showed his powers in harmony with his sweet human-like pastimes.

### Love Covers Logic

Everyone saw the dismantled cart and wondered, "How did the cart turn over by itself?" But the children who were looking at Kṛṣṇa attracted by His sweetness, asserted, "Kṛṣṇa kicked the cart and it fell." But the elders neglected the childish talk thinking, "How could the kick of a three-month-old baby overturn such a heavily loaded cart!" An ordinary child could have been injured in many ways, but Kṛṣṇa enjoyed the dismantling of the cart and was safe. The *gopas* and *gopīs* thought that the accident took place because of the bad influence of

some planet or some ghost.

The cowherd community was always accustomed to seeing Kṛṣṇa as their beloved child and object of their affection, and not as God with powers. This time the elders didn't see Kṛṣṇa's powers. But in the later pastimes, they saw Kṛṣṇa manifesting His opulence right in front of their eyes when He subdued Kāliya, swallowed forest fire, lifted Govardhan Hill, and so on. Yet, overcome by the bliss of *prema* that covered everything else, they always thought Kṛṣṇa as their son. Every so-called calamity that came upon Kṛṣṇa only increased their love and didn't induce any reverence in them for Him.

Later strong *gopas* easily restored the large and heavy cart. They worshipped the cart using *kuśa* grass and sacred water along with rice mixed with yogurt since the cart represented the main shelter of cowherds, abode of Lakṣmī, and storehouse of accumulated wealth.

Nanda Mahārāja had perfectly qualified *brāhmaṇas* chant *mantras* for Kṛṣṇa's protection from bad elements and ghosts. Whenever there was some danger or some inauspicious occurrence, it was the custom to have *brāhmaṇas* chant Vedic hymns to counteract it. Being unaware of Kṛṣṇa's powers, *brāhmaṇas* gave Him blessings. Kṛṣṇa then drank the milk of Yaśodā happily, giving happiness to her.

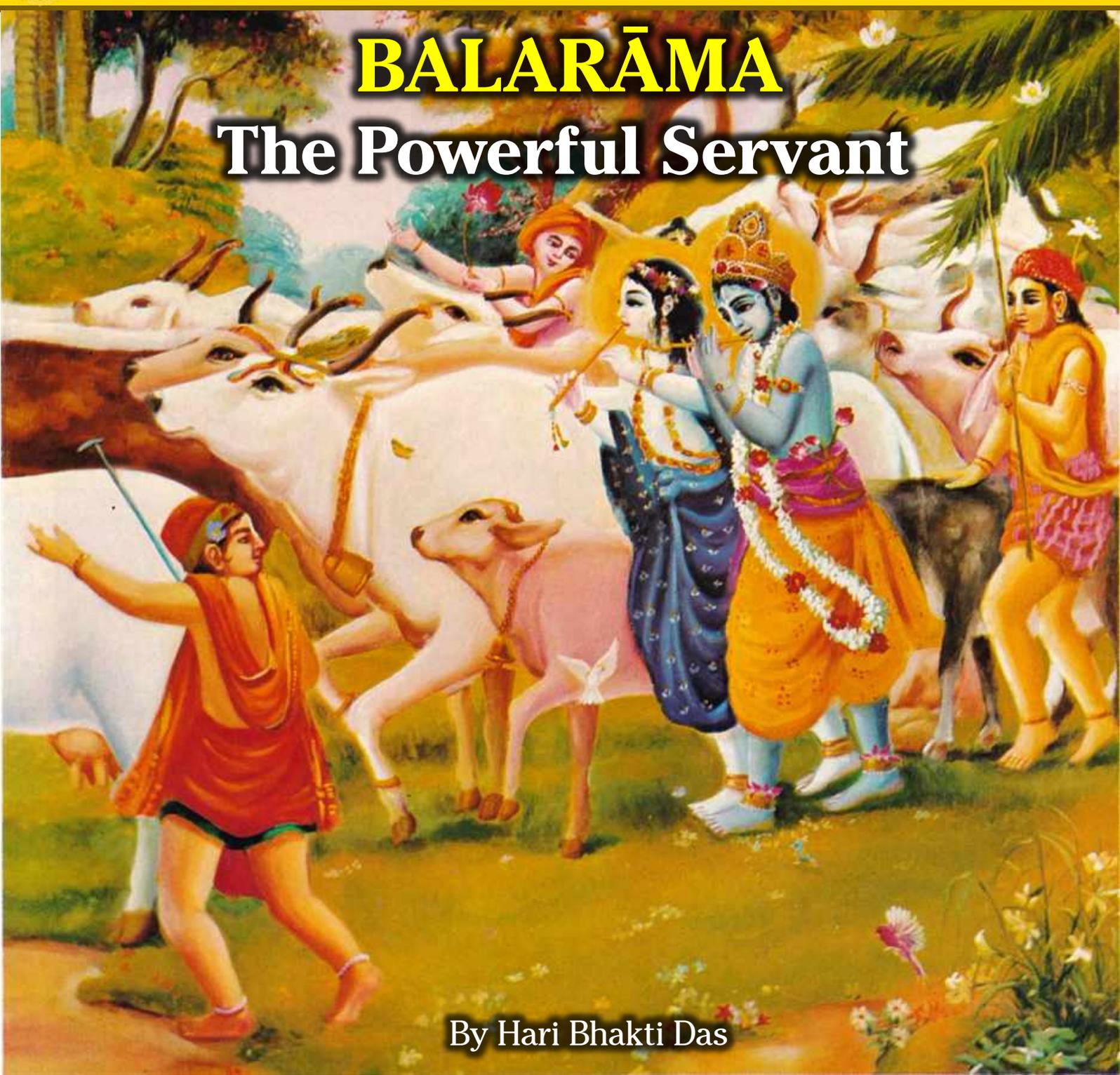
*Note: This article is based on the seventh chapter of the tenth canto of Srimad Bhagavatam and the commentaries of Śrīla Prabhupāda, Śrīla Viśvanātha Cakravartī Ṭhākura, and Jīva Goswāmī. Details of Śakaṭasura's past life are based on Garga saṁhitā.*





# BALARĀMA

## The Powerful Servant



By Hari Bhakti Das

Have you ever seen someone extremely powerful yet humble? Supreme yet sub-ordinate? Gravest yet the modest? Sri Balarāma, the elder brother of Kṛṣṇa, is called as the servitor Supreme Personality of Godhead. In the spiritual world, Balarāma is the first expansion of Kṛṣṇa. From him the quadruple expansions (*catur-vyūha*) and subsequently the three principal Vishnu's originate.

In His manifest pastimes in this world, while Devakī and Vasudeva were in the prison of cruel Kāṁsa, Yogamāyā transferred Balarāma from the womb of

Devakī to the womb of Rohini. And seven months later, Balarāma appears on the full moon day in the month of Śrāvaṇa in Gokula. He appears with a glorious face, lighting-flash eyes, dark-cloud hair, a white autumn-cloud form, and great glory and prowess. (*Gopāla-campū*, 1.103-104) In Vṛndāvana, both Kṛṣṇa and Balarāma engage in blissful pastimes. They are a delight for the cowherd boys, Their mothers, the *gopīs* and all the residents of Vṛndāvana.





## The SERVICE ENHANCER

Balarāma's desire to serve Kṛṣṇa is unlimited. There are five primary *rasas* in Goloka in which a living entity can serve Kṛṣṇa in the spiritual world. Balarāma serves Kṛṣṇa in all the five *rasas*. In the *śānta-rasa*, Balarāma expands Himself to create Goloka Vṛndāvana. The pleasing atmosphere of Vṛndāvana is arranged by Balarāma to perfectly harmonise with Kṛṣṇa's desire.

In the *dāsyā-rasa*, Balarāma does everything that is required to serve Kṛṣṇa. In the *sakhya-rasa*, Balarāma plays, dances and wrestles with Kṛṣṇa just as a friend. In the *vātsalya-rasa*, Balarāma being the elder brother takes the role of instructing Kṛṣṇa and protects Him while they both play in the forest. In the *mādhurya-rasa*, Balarāma expands in the form of Ananga Manjari, Radharani's younger sister, to assist Rādhā and Kṛṣṇa in Their divine pastimes. (Govinda-līlāmṛta 9.97) Balarāma's service attitude is all encompassing.

*Similarly, a devotee experiences union with the Lord in service. Because of constant engagement in service, a devotee is never separated from the Lord. The test of one's advancement is to the degree one has inculcated this service attitude in life. Balarāma gives the required strength to plan, execute and emerge successful in one's service to Kṛṣṇa.*

## The IGNORANCE DISPELLER

Kṛṣṇa and Balarāma daily go to the forest of Vṛndāvana to engage in various sporting pastimes. Vṛndāvana is as sanctified as the clear mind of a devotee. It is full of bees, chirping birds, flowers and trees overload with fruits touching the ground as if to welcome Kṛṣṇa. Kṛṣṇa says to Balarāma, "My dear brother, You are superior to all of us. Your lotus feet are worshipped by the demigods. Just see these trees bending down to worship Your lotus feet. Due to their great fortune of being able to see You, they are praying for further advancement from their dark material mire. All the birds and animals are prepared to welcome You to their best ability."

*Balarāma is the adi-guru, the original spiritual master. The living entity is in deep darkness on account of his material conditioning, attachment and forgetfulness. The bona fide spiritual master, who is the representative of Balarāma, not only illumines the path of truth, but also helps and guides a sincere disciple on his way back to Godhead.*



The cowherd boys play variety of charming games. When Kṛṣṇa and Balarāma are fatigued, they sit down, and Balarāma puts His head on the lap of one of the cowherds and Kṛṣṇa massages the legs of Balarāma. Sometimes, Kṛṣṇa takes a palm fan to relieve Balarāma of His fatigue.

Once, three most intimate friends Śrīdāmā, Subala and Stoka-kṛṣṇa address Them, "Dear Balarāma and Kṛṣṇa, both of you are very powerful. Just near this place is a big forest named Tālavana which is full of palm trees and trees are filled with fruits. But because of a great ass demon named Dhenukāsura, and his demon friends, no one can reach the trees to collect the fruits. You both are the only persons who can kill them. If you like, let us all go there to enjoy the fruits. We are very attracted by the sweet aroma." Both Kṛṣṇa and Balarāma want to please their friends, and thus they proceed toward the forest. Balarāma begins to shake the trees with His arms, exhibiting the strength of an elephant. This makes all the ripe fruits fall down on the ground. Upon hearing the sound, Dhenukāsura approaches with great force, shaking the whole trees as if there is an earthquake. He kicks Balarāma with his hind legs. Then, with great anger, he again kicks him more vehemently. Balarāma immediately catches hold of his legs with one hand, wheels him around and throws him around the treetops, thus ending his life.





*Dhenukāsura* represents ignorance of one's spiritual identity and that of Kṛṣṇa. (Śrī Caitanya Śikṣāmṛta) Ignorance is the cause of the prolonged stay of the *jīva* in this world. An eternal treaty has been made between guru and Kṛṣṇa for delivering the conditioned souls from this world. Their grace is the only hope for the struggling *jīva* to get free from ignorance. Just as a loving mother caresses, cleans, bathes and dresses a child to hand him over to the father, the guru makes an unclean, ignorant *jīva* fit to be offered to the Supreme Lord.

### The HEART PURIFIER

Once, as the cowherd boys are playing, a great demon Pralambāsura enters their company. He wishes to kidnap both Kṛṣṇa and Balarāma. He comes in the guise of a cowherd boy. Kṛṣṇa externally receives him as a friend. Kṛṣṇa says, "Dear friends, now we will challenge each other in pairs. The defeated members will carry the victorious ones on their back." The party of Balarāma comes out victorious. As per the rules of the game, Kṛṣṇa carries Śrīdāmā, and Pralambāsura carries Balarāma. He calculates Kṛṣṇa as being the most powerful, and carries Balarāma far away to avoid Kṛṣṇa's company. He begins to feel the strength of Balarāma, and therefore assumes His original form. Balarāma, seeing the huge form of Pralambāsura, his eyes dazzling like blazing fire, and mouth flashing with sharp teeth, gets surprised about how his carrier has changed. But He quickly understands that Pralambāsura is a demon and intends to kill Him. Immediately, He strikes the head of Pralambāsura with His strong fist. The demon falls down dead, making a tumultuous sound.

*Pralambāsura* represents lust for women, greed and desire for worship and position. (Śrī Caitanya Śikṣāmṛta) Lust is like iron, while love is like gold. Irresistible attraction and irrepressible hankering result from bad association, either external or internal. The instructions of guru act as a safety net for the disciple. The two primary instructions, namely chanting of the Holy Names and following the four regulative principles (no illicit sex, no intoxication, no meat eating and no gambling) result in internal and external purification respectively.

**When one synchronizes one's life under the umbrella of guru's shelter, one is saved from the shower of the toxic elements.** Just as a thirsty person wandering in a desert is helpless in want of water, the living entity is helpless without being favoured by Balarāma, the original spiritual master. In the Muṇḍaka Upaniṣad, it is said, 'nāyam ātmā bala-hīnena labhyo.' Śrīla Prabhupāda writes, "One cannot attain the supreme platform of self-realization without being sufficiently favoured by Balarāma. Bala does not mean physical strength. No one can attain spiritual perfection by physical strength. One must have the spiritual strength which is infused by Balarāma." (SB 10.2.13) Thus, one can plead for the grace of Balarāma to enter the core of one's heart to diminish the unwanted *anarthas* thereby giving rise to love of Kṛṣṇa.



# PARI PRAŚNA

**Question: Does one satisfy the Supreme Lord by the execution of the Vedic ritualistic ceremonies?**

**Answer:** The Vedic ritualistic ceremonies are certainly meant to please the Supreme Personality of Godhead, Lord Viṣṇu. However, by such activities one does not factually satisfy the Lord. Rather, with the sanction of the Lord, one tries to satisfy one's own senses. In other words, materialists, who are especially interested in sense gratification, are given permission or license to enjoy sense gratification by executing the Vedic ritualistic ceremonies. (SB 4.20.6 P)

**Question: What is the reason for the existence of the material world?**

**Answer:** As stated in the Vedas (Īsopaniṣad), the Lord is the proprietor of the entire manifested cosmic creation, which presents a chance for the conditioned souls to revive their eternal relationship with the Lord and thus go back to Godhead, back home. The whole system of the material world is arranged with that program and plan. (SB 3.3.18 P)

**Question: What is the significance of following the Vedic injunctions?**

**Answer:** Regulated human life according to the Vedic principles, which are based on the system of knowledge called Sāṅkhya philosophy, is the real way of enjoyment of the necessities of life. Without such knowledge, detachment and custom, the so-called human civilization is no more than an animal society of eat, drink, be merry and enjoy.

Although Lord Śrī Kṛṣṇa is the supreme emperor of the entire creation, while He was on this earth He never violated the principles of the Vedic injunctions because they are the guide for human life. The Lord was acting freely, as He willed, yet by His practical example He taught not to lead a life which goes against the principles of detachment and knowledge. Knowledge means to know that the mission of the human form of life is to end all the miseries of material existence and that in spite of having to fulfil the bodily necessities in a regulated way, one must be detached from such animal life. Fulfilling the demands of the body is animal life, and fulfilling the mission of the spirit soul is the human mission.

Mail us at [pradipika@vidyapitha.in](mailto: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

tvayi me 'nanya-viṣayā  
matir madhu-pate 'sakṛt  
ratim udvahatād addhā  
gaṅgevaugham udanvati

## May I be Constantly Attracted to You

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else. (SB 1.8.42 – Prayers by Queen Kuntī)



When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced.  
(SB 4.8.23 P)



Just as one can determine the dimensions of an ordinary person of this world by measuring his various limbs, one can determine the dimensions of the Mahāpuruṣa by measuring the arrangement of the planetary systems within His universal form.  
(SB 12.11.9)



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

## ANALOGY ARENA

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)



As the different limbs of the body cannot see the eyes, the living entities cannot see the Supreme Lord, who is situated as the Supersoul in everyone's heart.  
(SB 6.3.16)



Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his fruitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another.  
(SB 6.16.6)





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## 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.

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**BHĀGAVATA  
PRADĪPIKĀ**

*Back in the Illumination of the Bhāgavatam*

Once one is fixed in the devotional service of the Lord, his position of transcendental service cannot be destroyed, and the pleasure and service simply increase unlimitedly. SB 3.25.38 P

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EMPATHY

ACCOMMODATING

COMPASSION

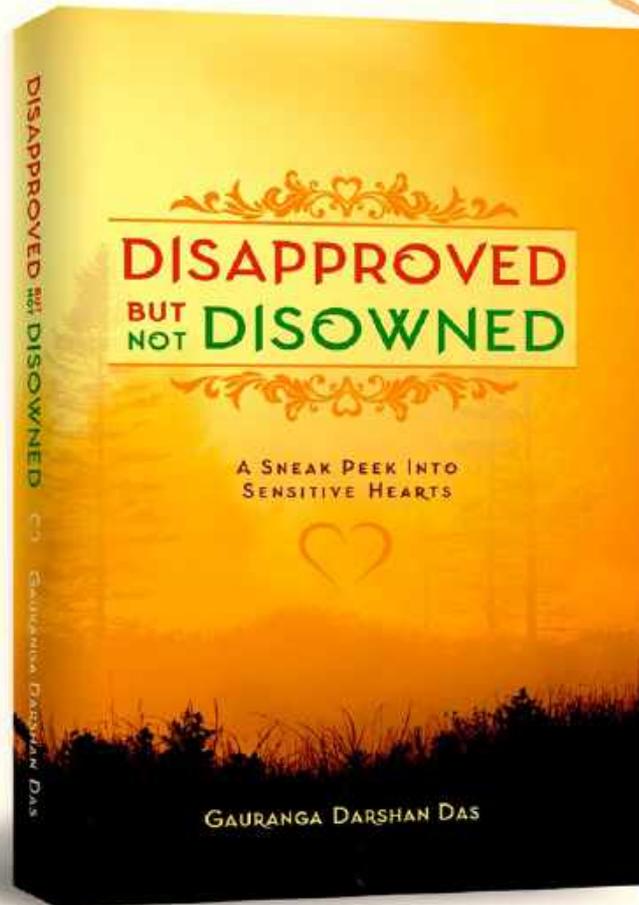
LOVE

FORGIVENESS

REPENTANCE

SENSITIVITY

HONESTY



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

Errors 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 strict yet sensitive dealings of God and godly  
people to inspire a journey from apathy to empathy, and from rejection to  
reformation, while responsibly dealing with others' mistakes. Through relevant  
episodes from Srimad Bhagavatam, Sri Caitanya-caritamrita and Ramayana, this  
book describes the nature of loving, compassionate and forgiving hearts.

*"Hate the sin, not the sinner!"*

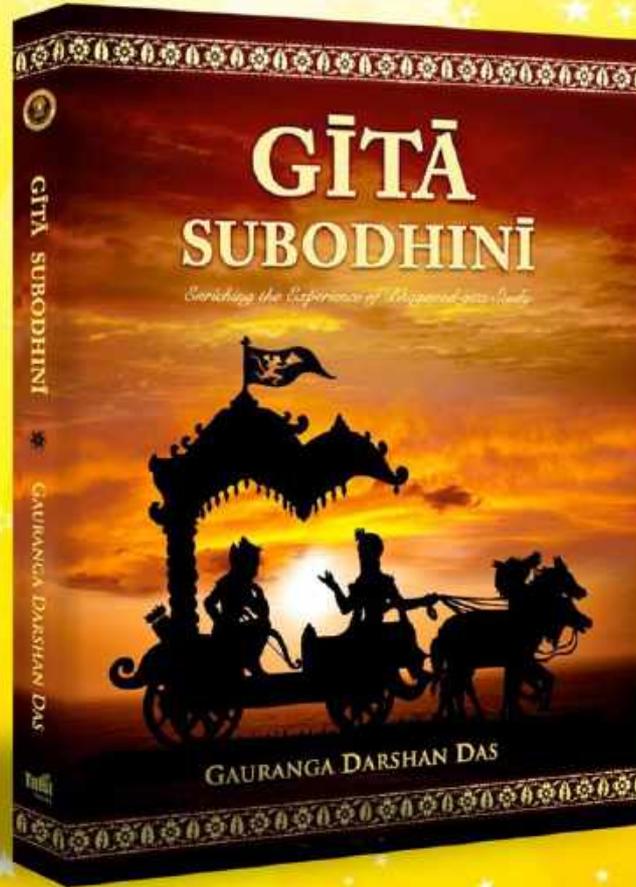
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BHAGAVAD-GITA**

**BASED ON**  
**BHAGAVAD-GITA AS IT IS BY HIS DIVINE GRACE A. C. BHAKTIVEDANTA SWAMI PRABHUPADA,**  
**SARARTHA VARSHINI COMMENTARY BY SRILA VISVANATHA CAKRAVARTI THAKURA**  
**& GITA BHUSHANA COMMENTARY BY SRILA BALADEVA VIDYABHUSHANA**

**IF YOU ARE LOOKING FOR A WAY TO REACH YOUR GOAL  
TAKE THIS DIRECTION AND GIVE SOLACE TO YOUR SOUL  
WHEN YOU ARE WOUNDED BY WORLDLY WARS AND DISCORD  
TAKE THIS DIVINE MEDICINE - THE CURE BY KRISHNA'S WORD**

**VERSE-BY-VERSE OVERVIEW OF ALL 18 CHAPTERS | LINKS BETWEEN CHAPTERS,  
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