



# BHĀGAVATA PRADĪPIKĀ

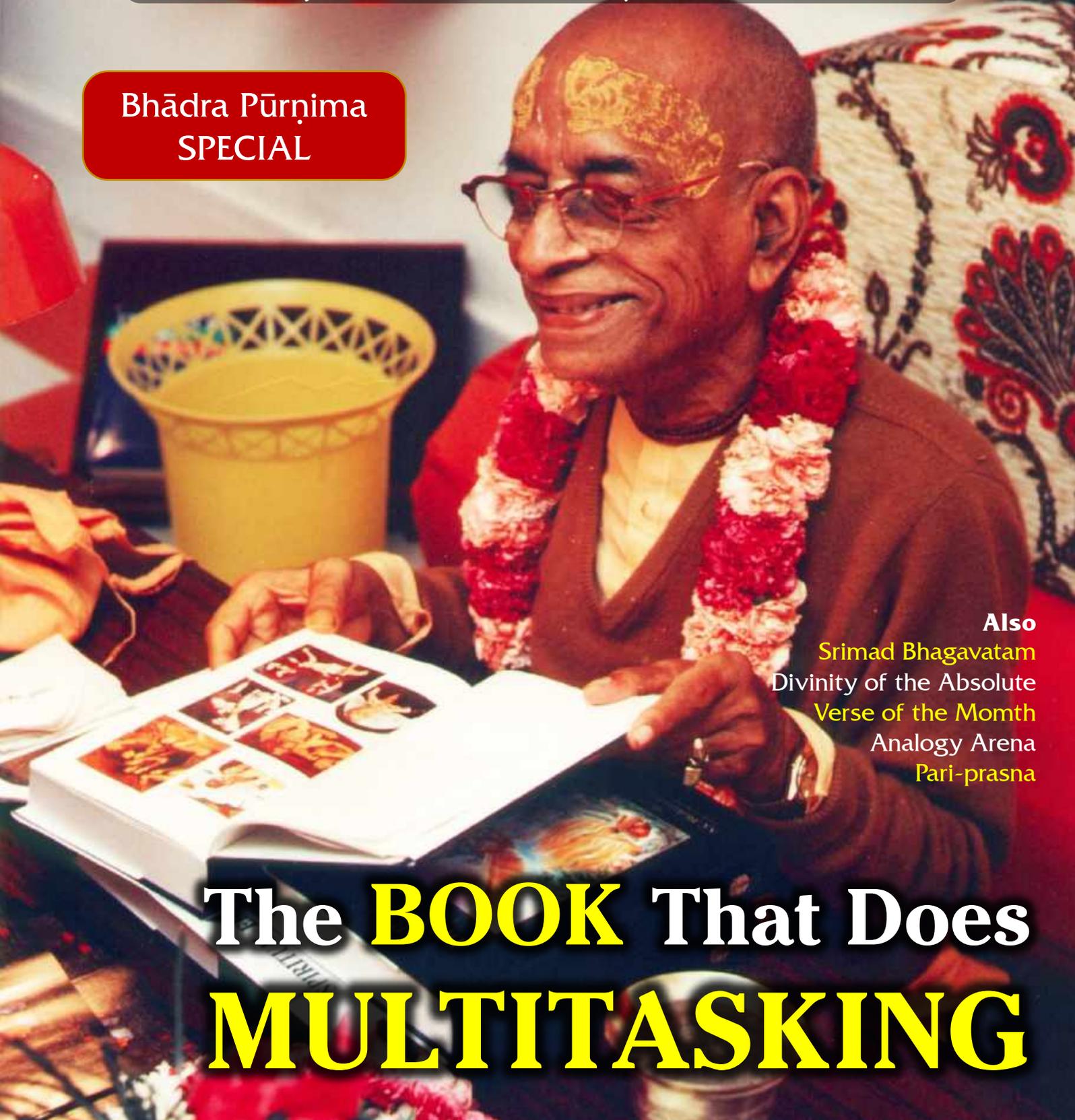
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*Bask in the Illumination of the Bhāgavatam*

*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam*

Dedicated to His Divine Grace A. C. Bhaktivedānta Swāmi Prabhupāda  
Founder-Ācārya of the International Society for Krishna Consciousness

Bhādra Pūrṇima  
SPECIAL



Also  
Srimad Bhagavatam  
Divinity of the Absolute  
Verse of the Month  
Analogy Arena  
Pari-prasna

The **BOOK** That Does  
**MULTITASKING**



**FROM THE DESK OF  
THE FOUNDER ĀCĀRYA**

By His Divine Grace  
A. C. Bhaktivedānta Swāmī  
Prabhupāda

# ŚRĪMAD BHĀGAVATAM

Lord Śrī Caitanya Mahāprabhu declared that Śrīmad-Bhāgavatam is the spotless sound representation of all Vedic knowledge and history. There are selected histories of great devotees who are in direct contact with the Personality of Godhead. Śrīmad-Bhāgavatam is the literary incarnation of Lord Śrī Kṛṣṇa and is therefore nondifferent from Him. Śrīmad-Bhāgavatam should be worshiped as respectfully as we worship the Lord.

Thereby we can derive the ultimate blessings of the Lord through its careful and patient study. As God is all light, all bliss and all perfection, so also is Śrīmad-Bhāgavatam. We can have all the transcendental light of the Supreme Brahman, Śrī Kṛṣṇa, from the recitation of Śrīmad-Bhāgavatam, provided it is received through the medium of the transparent spiritual master. Lord Caitanya's private secretary Śrīla Svarūpa Dāmodara Gosvāmī advised all intending visitors who came to see the Lord at Purī to make a study of the Bhāgavatam from the person Bhāgavatam. Person Bhāgavatam is the self-realized bona fide spiritual master, and through him only can one understand the lessons of Bhāgavatam in order to receive the desired result. One can derive from the study of the Bhāgavatam all benefits that are possible to be derived from the personal presence of the Lord. It carries with it all the transcendental blessings of Lord Śrī Kṛṣṇa that we can expect from His personal contact.

(SB 1.3.40 Purport)



**BHĀGAVATA  
PRADĪPIKĀ**

*Back in the Illumination of the Bhāgavatam*

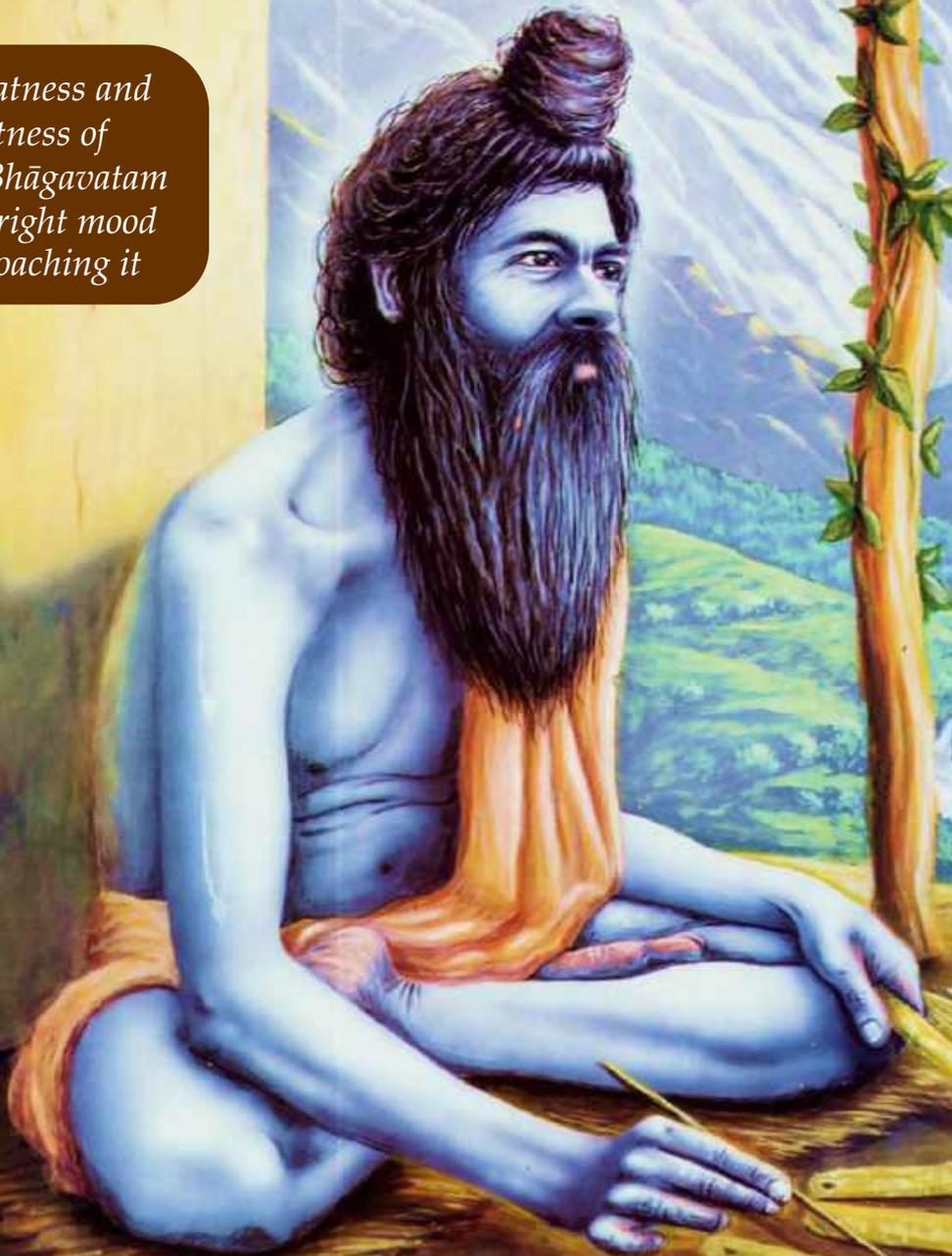
The path of religion entails making progress on the path of spiritual advancement, ultimately reviving the eternal relation with Lord Viṣṇu in His impersonal effulgence, His localized Paramātmā feature, and ultimately His personal feature by spiritual advancement in knowledge. (SB 2.3.8 P)



# The **BOOK** That Does **MULTITASKING**

by Gauranga Darshan Das

*The greatness and sweetness of Śrīmad-Bhāgavatam and the right mood of approaching it*



A multitasking person could do many things alone and even simultaneously. But have you ever heard of a book that does multitasking like this? Śrīmad-Bhāgavatam does. Because Śrīmad-Bhāgavatam is also a person, non-different from the Supremely powerful Person Kṛṣṇa.

God descends to save the devotees, destroy the demons and reestablish dharma (BG 4.8). For these purposes, He appears as Matsya among the fish, as Varāha among the animals, as Hamsa among the birds, as Rāma and Kṛṣṇa among humans, and as Vāmana among the *devatās*. Similarly, He appears as Śrīmad-Bhāgavatam among the scriptures. The *Bhāgavatam* is another form of Kṛṣṇa.



**BHĀGAVATA  
PRADĪPIKĀ**

*Book in the Illumination of the Bhāgavatam*

Desireless does not mean to be inert like the stone, but to be conscious of one's actual position and thus desire satisfaction only from the Supreme Lord.

(SB 2.3.10 P)

## This Book is a Teacher, a Friend and a Lover

The way *Śrīmad Bhāgavatam* teaches its readers is profound. This book has multiple meanings and perspectives that cater to multiple audiences. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī writes,

*kṛṣṇa-tulya bhāgavata—vibhu, sarvāśraya  
prati-śloke prati-akṣare nānā artha kaya*

“*Śrīmad-Bhāgavatam* is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of *Śrīmad-Bhāgavatam* and in each and every syllable, there are various meanings.” (Śrī Caitanya Caritāmṛta, Madhya-līla, 24.318)

It is said that the Vedas generally teach in an instructive manner like a parent educates the child; the Purāṇas teach laterally, like a friend to another friend; and the Kāvya (poetic works) teach their audience just like a lover speaks to a beloved, but *Śrīmad-Bhāgavatam* does all the three.

*vedāḥ purāṇaṁ kāvyam ca  
prabhur mitraṁ priyeva ca  
bodhayantīti hi prāhuḥ  
trivṛd bhāgavatam punaḥ*

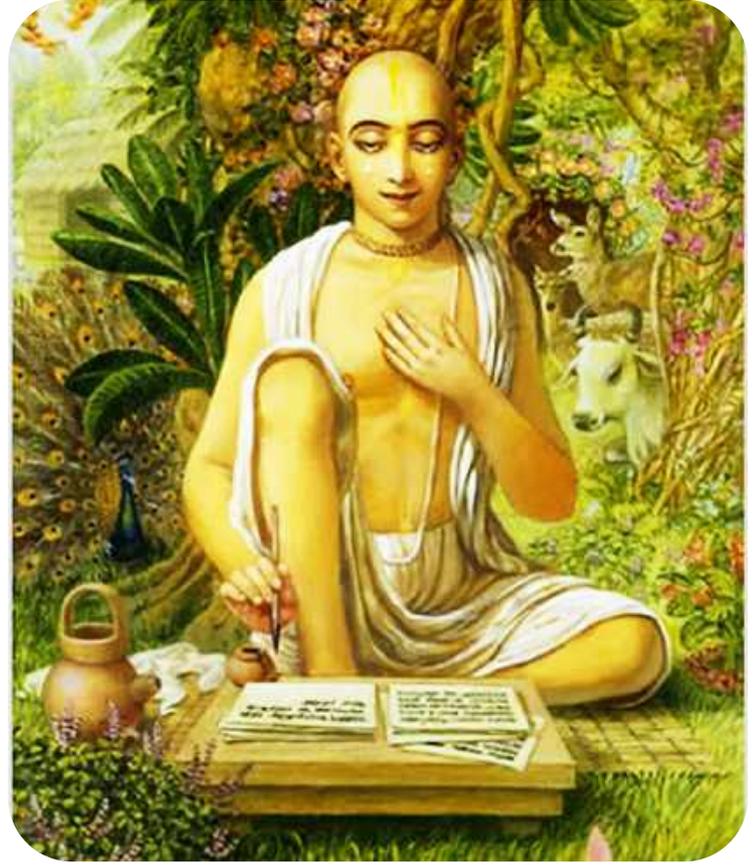
(Quoted in Tattva-sandarbhā;  
From Mukta-phale, by Hemādri)

By this beautiful *Bhāgavatam*, we are taught in times of ignorance, reasoned with in times of doubt, and nourished at all other times, as if by our most intimate companion. It is in this mood that Śrīla Sanātana Gosvāmī prays:

*mad-eka-bandho mat-saṅgin  
mad-guro man-mahā-dhana  
man-nistāraka mad-bhāgya  
mad-ānanda namo 'stu te*

“O my only friend! my companion!, my guru!, my great wealth!, my savior!, my fortune!, my happiness!, I offer my respects onto You.” (Kṛṣṇa-līlā-stava 415)

Śrīla Nārada Muni who inspired Śrīla Vyāsadeva to compile *Śrīmad-Bhāgavatam*, instructed him to write it in such a way that it mitigates the miseries of common masses and satisfies the hankerings of learned people (SB 1.5.40). Thus, the *Bhāgavatam* caters to the needs of multiple audiences ranging from hard core materialists to elevated spiritualists. Being Kṛṣṇa’s literary incarnation, the *Bhāgavatam* reciprocates with the moods and needs of its readers.



Amongst the *Purāṇas*, the *Bhāgavatam* is considered spotless (*amalaṁ*) because it does not present anything material and is very dear to pure Vaiṣṇava devotees (*vaiṣṇavānām priyam*) (SB 12.13.18). Śrīla Viśvanātha Cakravartī Thākūra compares it with a lamp, the sun, a tasty fruit and Mohini-mūrtī. These four comparisons are very significant in presenting different facets of the *Bhāgavatam*, highlighting how this divine literature benefits the humanity.

### This book is like a lamp

A lamp dissipates darkness in a room. Similarly, the lamp (*adhyātma-dīpam*) of *Śrīmad Bhāgavatam* eradicates the darkness of ignorance in our hearts, by revealing the general descriptions of the Supreme Lord, such as His pastimes of creating the material universe (*sarga*) and destroying the universe (*nirodha*). Sūta Gosvāmī compares the *Bhāgavatam* to a lamp in the following verses.

*yaḥ svānubhāvam akhila-śruti-sāram ekam  
adhyātma-dīpam atitirīṣatām tamo 'ndham  
saṁsāriṇām karuṇayāha purāṇa-guhyam  
taṁ vyāsa-sūnum upayāmi gurum muninām*

“Obeisances unto the son of Vyāsadeva, Śukadeva Gosvāmī, the guru of all sages, who, out of his compassion for the materialists who struggle to cross over the dark material existence, spoke the confidential essence of all *śrutis*, *Śrīmad Bhāgavatam*,

the transcendental lamp that reveals *ātmā*, after having personally assimilated it by experience.” (SB 1.2.3)

*kasmai yena vibhāsito 'yam atulo jñāna-pradīpaḥ purā tad-rūpeṇa ca nārādāya munaye kṛṣṇāya tad-rūpiṇā yogīndrāya tad-ātmanātha bhagavad-rātāya kārūṇyatas tac chuddham vimalam viśokam amṛtam satyam param dhīmahi*

“I meditate upon that pure and spotless Absolute Truth, who in the beginning personally revealed this incomparable lamp of knowledge (*Bhāgavatam*) to Brahmā. Brahmā then spoke it to Nārada, who narrated it to Kṛṣṇa-dvaipāyana Vyāsa, who later revealed it to Śukadeva Gosvāmī, who mercifully spoke it to Mahārāja Parikṣit.” (SB 12.13.19)



### This book is like the Sun

A lamp can eliminate the darkness within a room, but to fully dissipate the dense darkness of the night, the sun has to rise. When the sun rises even the thieves and rogues become fearful to steal. The *Bhāgavatam*, like a lamp, not only dissipates the darkness of the hearts of individual souls, but like the effulgent sun, it destroys the demonic conceptions and atheistic mentalities in the entire world and brings joy to the devotees. Thus, the sun analogy reveals the capability of the *Bhāgavatam* in completely nullifying the effects of ignorance. The *Bhāgavatam* has twelve cantos, just as the sun has twelve forms for each of the months of the year. *Śrīmad Bhāgavatam*, like the sun among the planets, shines among the Purāṇas (*purāṇārka*).

*kṛṣṇe sva-dhāmopagate  
dharma-jñānādibhiḥ saha  
kalau naṣṭa-drśām eṣa  
purāṇārko 'dhunoditaḥ*

“This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.” (SB 1.3.43)



### This book is like a Fruit

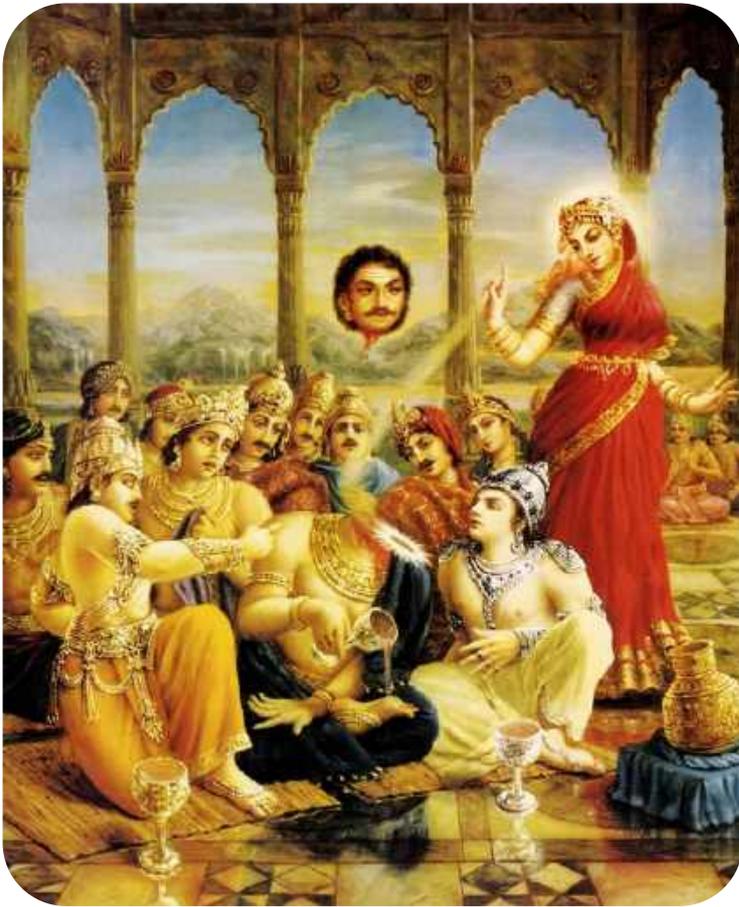
*Śrīmad Bhāgavatam* is also compared to a tasty fruit. Although all twelve cantos of the *Bhāgavatam* are like the lamp, the sun and a tasty fruit, the sweet topics of the Supreme Lord's appearance and activities, and the topics of His devotees, *bhakti* and *prema*, are especially considered to be the tasty fruit of *rasa*. All the topics, however, give joy to the devotees by taking on a meaning favorable for *bhakti*. The *Bhāgavatam* fulfills the desires of devotees who approach it with great eagerness to relish the pastimes of the Lord (*āśraya*).

The *Bhāgavatam* is described as a tasty ripened fruit in its third verse.

*nigama-kalpa-taror galitam phalam  
śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavatam rasam ā-layaṁ  
muhur aho rasikā bhuvi bhāvukāḥ*

“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.” (SB 1.1.3)

“*Galitam* means that it falls down of its own accord when ripened on the tree, not by force. Even after falling from a high position in the tree, it does not break, nor does it lose its sweetness. That is because it comes down from the highest position, from Nārāyaṇa, to the branch of Brahmā, then to the lower branch of Nārada, then to Vyāsa, and finally to the mouth of Śuka. Thus, without being damaged, it is endowed with liquid sweetness like honey. The parrot, Śuka, has even made an opening in the fruit with his beak to bring out the sweetness.



Moreover, having been tasted by him, that fruit becomes even sweeter. Moreover, it remains unbroken, coming down step-by-step from the branch of Sūta and others. What is implied here is that without the guru-paramparā, one cannot drink Bhāgavatam in its unbroken form - just by trying to taste it through use of one's limited intelligence. How should the fruit be consumed? One should drink it, for this fruit is the essence of taste (rasam), devoid of skin, seed and other objectionable parts." (1.1.3 V)

## This book is like Mohinī

The tasty fruit of the *Bhāgavatam*, however, is not accessible to everyone. Right consciousness is required to relish it. The *Bhāgavatam*, being a person, doesn't reveal its heart or deeper meanings to someone who approaches it insincerely and with non-devotional intentions. The same topics of the *Bhāgavatam* that give spiritual bliss to the devotees take on a different meaning to bewilder demonic people who are unfavorable to *bhakti-yoga*.

When the demigods and the demons churned the milk ocean, nectar appeared. But the demons snatched it away. The demons are envious, selfish and unaesthetic in nature and are not qualified to drink nectar.

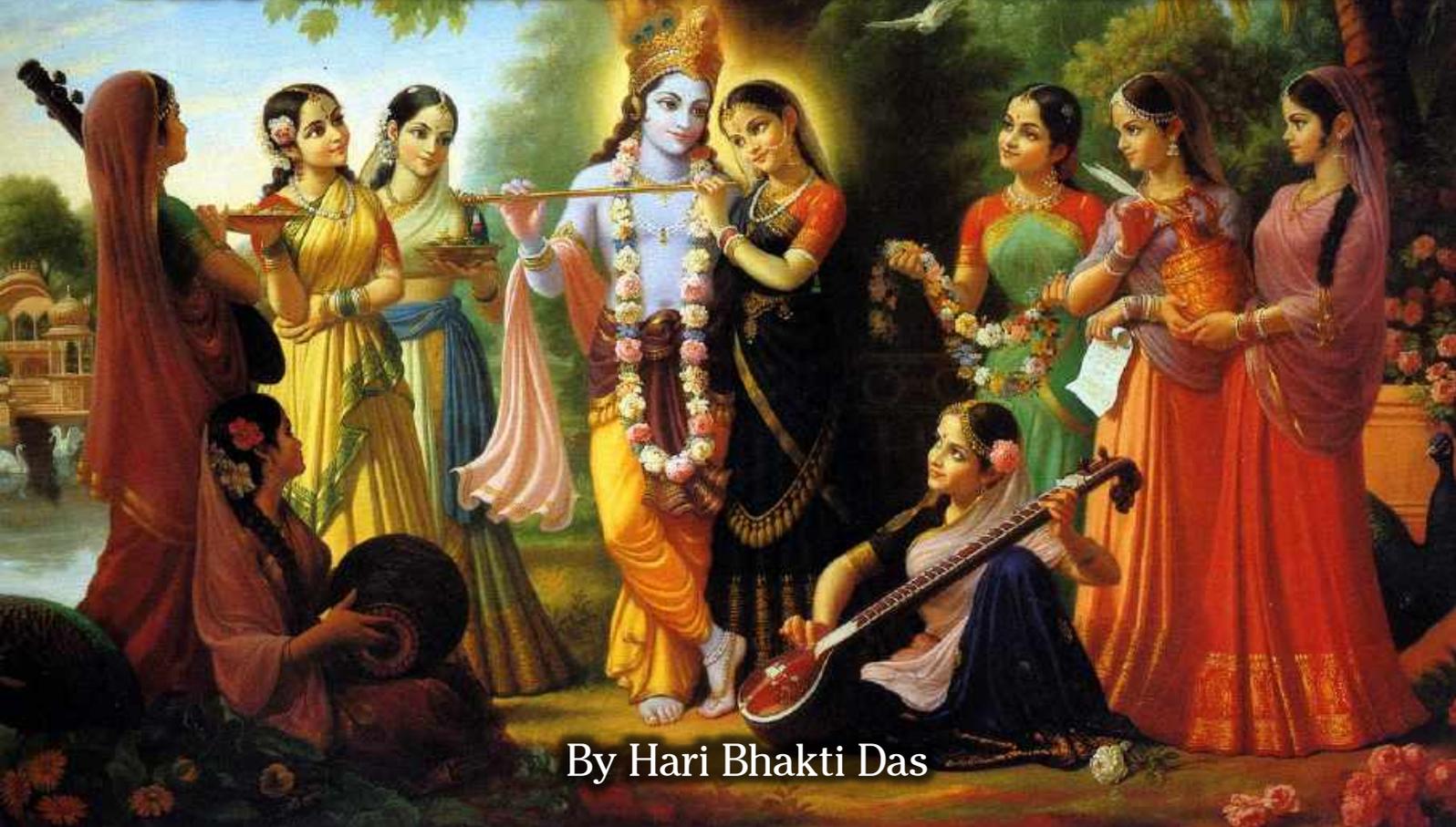
The demigods who are devoted to the Lord are meant to drink the nectar. So, the Lord appeared in the form of Mohinī-mūrti, a beautiful woman and distributed all the nectar to the demigods and bewildered the demons with Her feminine attributes and didn't give them even a drop. Similarly, the *Bhāgavatam* reveals its inner meanings to sincere devotees and baffles those who approach it insincerely, for selfish purposes of making money and earning fame. Such people make a show of studying and speaking the *Bhāgavatam* and give out deviant meanings to impress their audiences.

Lord Kṛṣṇa says in the *Bhagavad-gītā* that He reciprocates with people according to the way they approach Him (*ye yathā mām prapadyante tāms tathaiva bhajāmy aham*, BG 4.11). Because the *Bhāgavatam* is non-different from Kṛṣṇa, the *Bhāgavatam* also reciprocates with the kind of person that approaches it, giving the true meaning only to the devotees who are sincere and engaged in devotional service of the Lord.

When Kṛṣṇa entered the wrestling arena of Kaṁsa, He appeared differently to different groups of people. Kaṁsa's wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā saw Him as the best of males, the women as Cupid personified, the *gopas* as their relative, the impious rulers as a punisher, His parents as their child, Kaṁsa as death personified, the unintelligent as a material form, the *yogīs* as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity (*mallānām aśanir nr̥ṇām nara-varaḥ...* SB 10.43.17). Just as Kṛṣṇa reveals Himself to different people according to their attitudes, the *Bhāgavatam*, which is non-different from Kṛṣṇa also reciprocates according to the reader's attitude. Kṛṣṇa is full of *śaktis* and so is the *Bhāgavatam*. Thus, it takes meanings corresponding to the minds of various types of persons who read or hear it.

The purpose of a sincere devotee in approaching *Bhāgavatam* is to understand the name, fame, pastimes and qualities of the Supreme Lord; to derive inspiration from the lives of His great devotees; to develop Vaiṣṇava qualities of tolerance, humility, compassion and so on that endear one to the Lord; to render selfless devotional service to the Supreme Lord; and to ultimately develop our innate love for Him. So, if we approach the *Bhāgavatam* in this right mood as taught to us by the *paramparā* or the lineage of spiritual teachers, we can attain the greatest benefit from this transcendental masterpiece.

# The **DIVINITY** of the Absolute



By Hari Bhakti Das

Does God become contaminated by material qualities when He descends to this world? Can He remain unaffected? Some of His activities seem that even He gets entangled. If He gets bound, how can He unbind others? And if He cannot liberate, why should He be worshipped? Here is a brief analysis.

## Creates yet Aloof from the Creation

The entire creation is a manifestation of the Lord's energy. How can He be aloof from it while dealing with this world and appearing within it? The divinity of the Lord is that even though He is in contact with matter, He is unaffected by the qualities of material nature. Moreover, the devotees who take His shelter also do not become influenced by material qualities. This is stated in SB 1.11.38,

*etad īsanam īśasya prakṛti-stho 'pi tad-guṇaiḥ  
na yujyate sadātma-sthair yathā buddhis tad-āśrayā*

**1. Spider:** The creation of this universe happens by the Lord's glance. He impregnates the material nature with the living entities, and subsequently, the creation takes place through the Lord's energies including the time factor. The example of a spider is very appropriate in this connection. The web is created by

the spider, maintained by him, and when he desires, is wound up within him. If an insignificant spider can be so powerful to act according to His will and not get bound by his creation, how can the Supreme Lord be bound by His creation?

**2. Sun:** Lord Kṛṣṇa is separate from His energies, just like sun is separate from its creations of clouds, darkness and snowfall. Without sun, there is no possibility of their occurrence. Although life is sustained by the sun, life is also disturbed by darkness or snowfall produced by the sun. But, the sun can never be affected by either darkness, clouds, or snowfall. Similarly, the Lord creates this world, and although there may be unlimited contaminating things in this world, the Lord is unaffected just like the sun.

**3. Sky:** Śrīla Prabhupāda writes, "Although the air and the atoms rest within the huge expansion of the sky, which is like the resting reservoir of everything materially created, still the sky remains separate and unaffected. Similarly, although the Supreme Lord maintains everything created by His expansion of energy, He always remains separate." (SB 2.5.21 P)

## Descends yet Untouched by Matter

The Lord's incarnation is for the purpose of expanding ecstatic enjoyment for His surrendered devotees. Therefore, although transcendental to material nature, he descends. SB 10.14.37 states,

*prapañcam niṣprapañco 'pi viḍambayasi bhū-tale  
prapanna-janātānanda-sandohaṁ prathitum prabho*

**1. Prime minister:** Lord Kṛṣṇa descends to this world by His internal potency, which is full of eternity, knowledge, and bliss (*sac-cid-ānanda*). A Prime Minister may visit jail for inspection, but he cannot be ruled by the laws of the jail although he is within the jail premises. Similarly, the Lord doesn't get bound by the material laws.

**2. King:** Śrīla Prabhupāda writes in SB 8.5.22, "Lord is unaffected by the modes of material nature. He is the Supreme Lord of everyone. As a king sometimes punishes or rewards someone to maintain law and order, the Supreme Personality of Godhead, although having nothing to do with the activities of this material world, sometimes appears as various incarnations according to the time, place and object."

**3. Dream:** A dreaming man gets affected by his creations in the dream and also suffers the consequences. Material creation is also exactly like a dreamlike creation of the Lord, but He, being the transcendental Supersoul, is neither entangled nor affected by the reactions of such a dreamlike creation. He is always in His transcendental position. (SB 2.1.39 P)

## Associates with Women yet Unagitated

One of the most controversial pastimes of Kṛṣṇa is His seemingly romantic affairs with the gopīs and the queens of Dvārakā. How can a person remain unaffected enjoying amid such beauties?

**1. Kṛṣṇa** lived with His 16,108 queens in the palaces of Dvārakā. He delighted them in various ways by satisfying all of their desires.

SB 1.11.36 mentions,

*uddāma-bhāva-piṣunāmala-valgu-hāsa-  
vrīḍāvaloka-nihato madano 'pi yāsām  
sammuhya cāpam ajahāt pramadottamās tā  
yasyendriyam vimathitum kuhakair na śekuḥ*

"The queens' beautiful smiles and furtive glances could agitate even Lord Śiva and the Cupid, but they were unable to agitate the senses of the Lord."

**2. Nara-Nārāyaṇa:** Indra once sent an army of Cupid consisting of beautiful *Apsarās* to distract the meditation of Nara-Nārāyaṇa Ṛṣi who is Supreme Lord Himself. Instead of getting attracted, Nara-

Nārāyaṇa Ṛṣi produced unlimited celestial beauties from His own body, and gave one of them, Urvaśī, as a gift to Indra. The confectioner, who is always manufacturing sweets, has very little desire to eat them. Similarly, the Lord Himself has created all the spiritual and material beauties. How can He be attracted to them?

## Even His Devotees are Unaffected

**1. Śukadeva Gosvāmī:** The topics of the Lord and His consorts are being described by Śukadeva Gosvāmī who was totally renounced. He didn't even have a tinge of interest in material objects. Why would such a renounced person take the efforts of describing some mundane pastimes?

**2. Lord Caitanya,** the Supreme Personality of Godhead who appeared in this age of Kali, regards the worship of the gopīs as the highest (*Caitanya-matta- mañjuṣā*). He was a staunch renunciate and would not even allow ladies to come near Him. If He glorifies the devotion of the gopīs as the highest, how can it be mundane?

**3. Practicing Devotees:** In affairs between a man and a woman, the agitation of both parties is increased, and one who witnesses or hears about it also gets contaminated. On the contrary, hearing about the activities of the Lord with His consorts frees one of all lust, which is a disease of the heart. Then how can the Lord's activities be under the material realm?

## Lord gets Affected *only* by Devotion

Śrīla Prabhupāda writes, "Lord is all-perfect ātmārāma, or self-sufficient. He does not require anyone's extraneous help for His satisfaction. Therefore, the queens could not satisfy the Lord by their feminine attractiveness, but they satisfied Him with their sincere affection and service. Being satisfied by their unalloyed service only, the Lord reciprocated the service just like a devout husband. Otherwise, He had no business becoming the husband of so many wives." (SB 1.11.36 P)

Thus, the Lord is untouched by matter and unmoved by glamour. Only love can move Him. Understanding of the Supreme position of Kṛṣṇa is very important to progress in spiritual life. When this knowledge is harnessed by the scriptures and doubts get removed, it results in a boost of faith. It gives the conviction of being a practitioner on the right path. And when the path is clear, the destination is clear, then one can surge ahead in devotional service with full speed without any fear of accidents.



# PARI PRAŚNA

**Question:** Should devotees and those aspiring for transcendental realization discuss literatures like *Mahābhārata* which appears to be mundane histories?

**Answer:** *Mahābhārata* is accepted as the fifth division of the Vedas after its first four divisions, namely *Sāma*, *Yajur*, *R̥g* and *Atharva*. Such literatures appears to be mundane histories or epics when discussed by professional men because there are so many historical facts and figures.

Otherwise the *Mahābhārata*, the *purāṇas* and similar other literatures which are full of the pastimes of the Lord are all transcendental literatures, and they should be discussed with full confidence in the society of great devotees.

Lord is the Supreme Person, and He has His different activities. He is the leader of all living entities, and He descends at His will and by His personal energy to reclaim the fallen souls. Thus He plays exactly like the social, political or religious leaders. Because such roles ultimately culminate in the discussion of topics of the Lord, all such preliminary topics are also transcendental. That is the way of spiritualizing the civic activities of human society. (SB 2.3.14 P)

**Question:** Does being materially opulent a disqualification for progress on the path of spiritual advancement ?

**Answer:** A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. A materially puffed up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the name in quality. Therefore, the four principles of material advancement, namely (1) high parentage, (2) good wealth, (3) high education and (4) attractive beauty, are, so to speak, disqualifications for progress on the path of spiritual advancement. (SB 1.8.26 P)

At the same time, if a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead. He knows very well that everything, even his body, belongs to the Supreme Lord and therefore engages all his possessions in the service of the Lord. (SB 8.22.26 P)

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

## Donating Śrīmad-Bhāgavatam

prauṣṭhapadyām paurṇamāsyām hema-simha-samanvitam  
dadāti yo bhāgavatam sa yāti paramām gatim

If on the full moon day of the month of Bhādra one places Śrīmad-Bhāgavatam on a golden throne and gives it as a gift, he will attain the supreme transcendental destination. (SB 12.13.13 – Sūta Gosvāmī to Sages of Naimiṣāraṇya)





A herdsman tries to protect his sheep to the best of his ability, but the tigers and foxes take them away by force. Similarly, although a miserly man wants to guard his money very carefully, his family members take away all his assets forcibly, even though he is very vigilant.  
(SB 5.14.3 P)



When a mad elephant enters a beautiful garden, it destroys everything, leaving a barren field. Similarly, the power of *vaiṣṇava-aparādhā* is so great that even an advanced devotee becomes almost devoid of his spiritual assets if he commits it.  
(SB 5.1.5 P)



Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely.  
(SB 4.3.17 P)

## ANALOGY ARENA

Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul.  
(SB 7.2.42)



As the moon never refuses to distribute its pleasing rays even to the home of a *caṇḍāla*, a *Vaiṣṇava* never refuses to act for everyone's welfare.  
(SB 7.4.31-32 P)



If one obtains a human body in the land of *Bhārata-varṣa*, with clear sensory organs with which to execute the *saṅkīrtana-yajña*, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.  
(SB 5.19.25)





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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.

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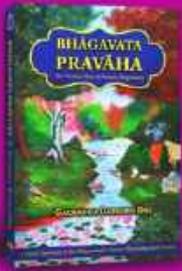
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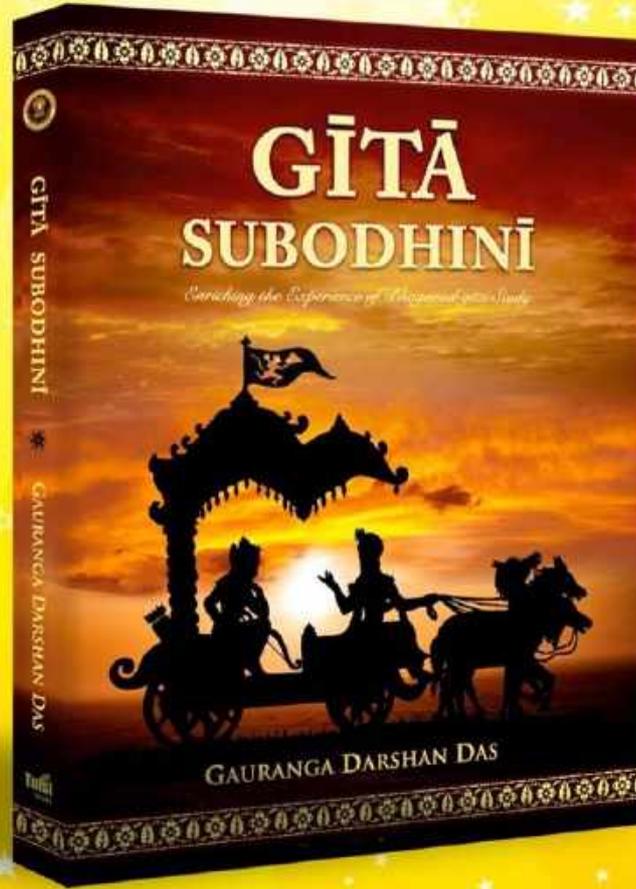
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