



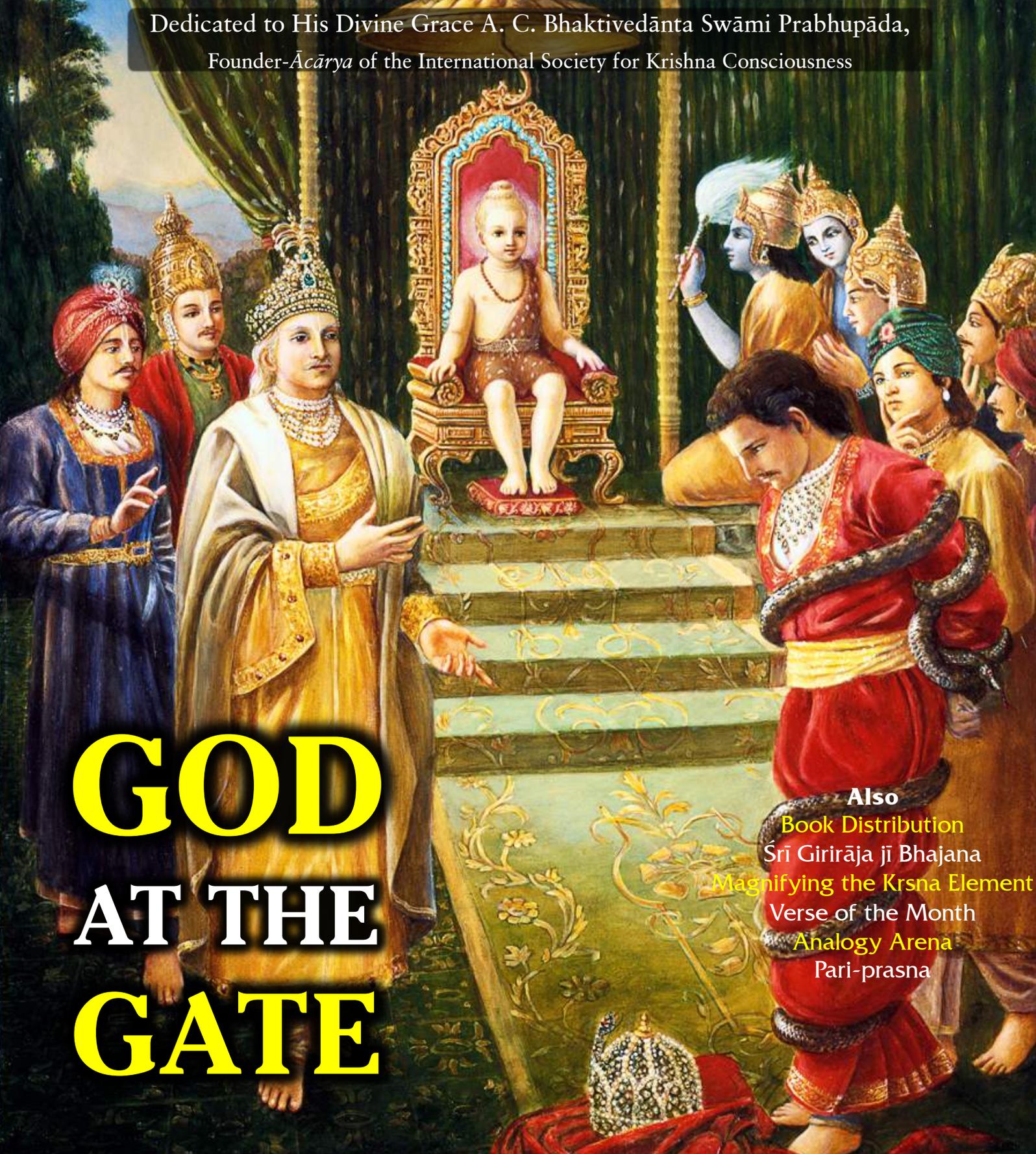
BHĀGAVATA PRADĪPIKĀ

December 2020 | Issue 42

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



GOD AT THE GATE

Also
Book Distribution
Śrī Girirāja jī Bhajana
Magnifying the Kṛṣṇa Element
Verse of the Month
Analogy Arena
Pari-prasna



FROM THE DESK OF
THE FOUNDER ĀCĀRYA

BOOK DISTRIBUTION

By His Divine Grace
A. C. Bhaktivedānta Swāmi Prabhupāda

The word *kriyāsu*, meaning "by manual labor" or "by work," is important. One should engage in practical service to the Lord. In our Kṛṣṇa consciousness movement, all our activities are concentrated upon distributing Kṛṣṇa literature. This is very important. One may approach any person and induce him to read Kṛṣṇa literature so that in the future he also may become a devotee. Such activities are recommended - *Kriyāsu yas tvac-caraṇāravindayoḥ*. Such activities will always remind the devotees of the Lord's lotus feet. By fully concentrating on distributing books for Kṛṣṇa, one is fully absorbed in Kṛṣṇa. This is samādhi. (SB 10.2.37)

For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, *Śrīmad-Bhāgavatam* is a beloved Vedic literature. After all, we have to change this body. If we do not care about *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, we do not know what the next body will be. But if one adheres to these two books—*Bhagavad-gītā* and *Śrīmad-Bhāgavatam*—one is sure to obtain the association of Kṛṣṇa in the next life. Therefore, distribution of *Śrīmad-Bhāgavatam* all over the world is a great welfare activity for theologians, philosophers, transcendentalists and *yogīs* as well as for people in general. (SB 10.12.7-11)

Although India has the sublime knowledge of the *Bhagavad-gītā*, Indians have not done their proper duty of distributing it. Now, therefore, the Kṛṣṇa consciousness movement has been set up to distribute this knowledge as it is, without distortion. (SB 10.2.19)

The people in general want to read (that is a natural instinct), but because their minds are polluted they want such literatures. Under the circumstances, transcendental literature like *Śrīmad-Bhāgavatam* will not only diminish the activities of the corrupt mind of the people in general, but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because one suffering from jaundice is reluctant to take sugar candy, but we should know that sugar candy is the only remedy for jaundice. Similarly, let there be systematic propaganda for popularizing reading of the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*, which will act like sugar candy for the jaundice like condition of sense gratification. (SB 1.5.11)



**BHĀGAVATA
PRADĪPIKĀ**

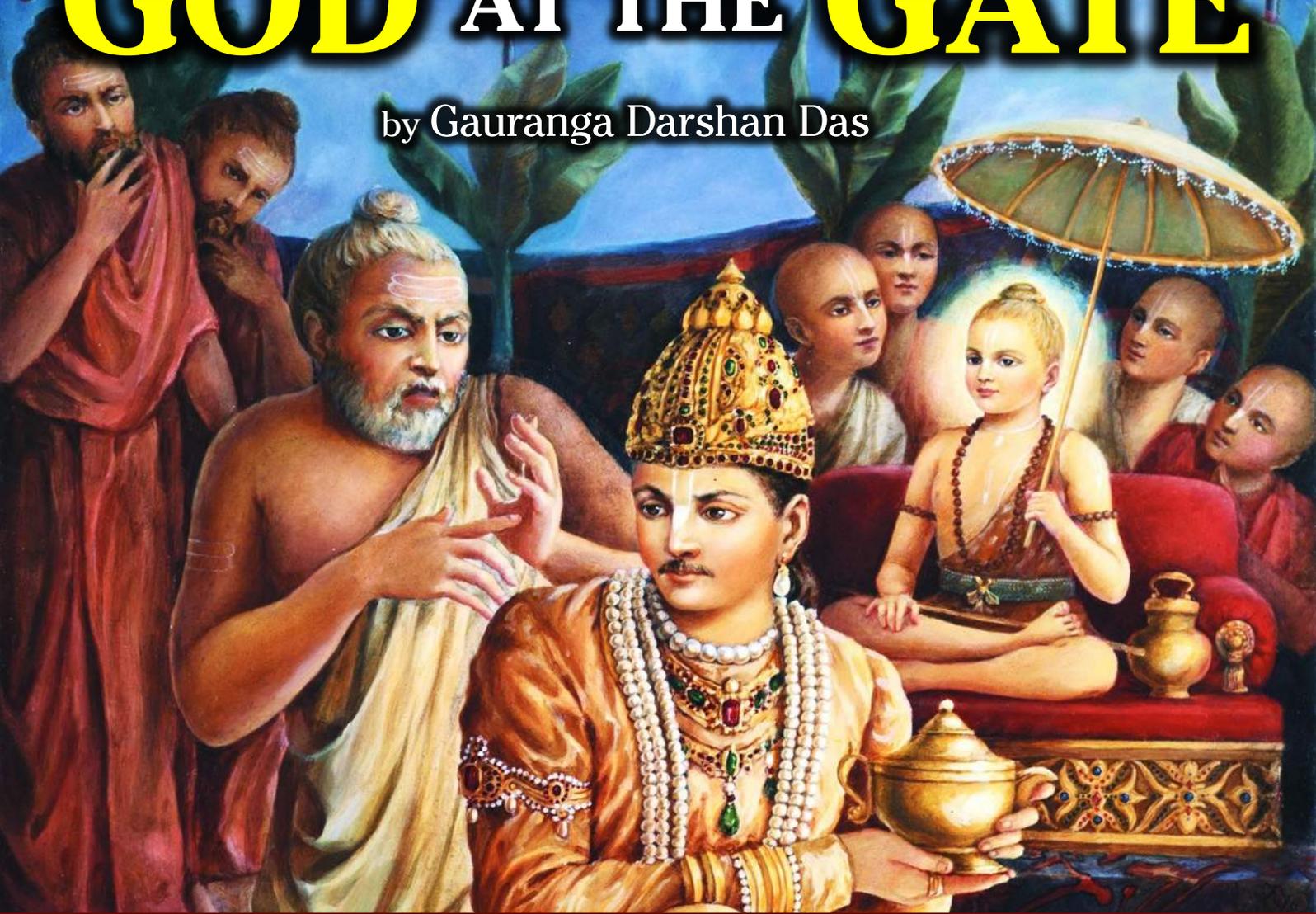
Bask in the Illumination of the Bhāgavatam

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)



GOD AT THE GATE

by Gauranga Darshan Das



“God’s grace comes through great souls. By sincerely serving and satisfying spiritually advanced personalities, we receive unlimited blessings of God.”

Here is the story of a great King who received blessings from great souls and thus became a recipient of the grace of God, who then, lovingly became his gatekeeper.

The most famous and eventful churning of the milk ocean (*samudra-manthana*) by the demigods and the demons, resulted in the appearance of nectar (*amṛta*). And the Supreme Lord Viṣṇu took the form of a beautiful woman Mohinī-mūrtī and bewildered the demons and gave all the nectar to the demigods. Being thoroughly cheated, the demons fought with the demigods but were defeated in the war. Śukrācārya, the *guru* of the demons, revived the demons headed by Bali Mahārāja, the virtuous grandson of pure devotee Prahlāda Mahārāja.

THE POWER OF BLESSINGS

Bali became very grateful to Śukrācārya and served him sincerely. Pleased with Bali, the *brāhmaṇas* of the Bṛḡu dynasty had him perform the Viśvajit-yajña, from which Bali received a celestial chariot, a bow, two quivers, and an armor. Prahlāda offered Bali a garland, Śukrācārya gave him conch shell.

By satisfying great souls, one receives profuse blessings and success in one’s endeavors, and by dissatisfying them, one receives the opposite. Pleasing great souls is the easiest way of attaining God’s grace. The grace of God is certainly more powerful than the wrath of God. By God’s wrath, great planets, their rulers, and the entire universe could be destroyed, but by God’s grace, even the



most fallen person can be lifted. This grace of God comes through His devotees.

Compassionate devotees who are objects of Kṛṣṇa's mercy are always ready to transmit that mercy to common people, but only some fortunate persons are willing to accept it. For example, the sun gives light to everyone, but only a person who exposes oneself to the sunshine can take advantage of it, and not the one who locks oneself within a dark room or a cave. Collecting blessings doesn't need expertise or diplomacy, but it needs genuine humility and submissiveness. Arrogance and pride never attract any blessings.

BLESSINGS ARE BEYOND THE GIVER

Bali acknowledged the blessings of the *brāhmaṇas* by offering them obeisances and circumambulating them. Bali also saluted Prahlāda, who blessed him to attain all success. The blessing of pure devotee Prahlāda opened the doors for Bali to attain the highest perfection. Equipped with all these blessings and the military paraphernalia, and accompanied by a great army of demons, Bali attacked the city of Indra to settle past dues.

One might question: How could Prahlāda bless Bali to conquer the demigods, when the Lord arranges that the demigods rule heaven? The answer is that Prahlāda blessed Bali to ultimately get the shelter of the Supreme Lord. And Bali was humbling himself to receive Prahlāda Mahārāja's blessing. Had Bali Mahārāja not conquered heaven, Lord Vāmanadeva would have to come to take everything from Bali, allowing him to surrender. So, Prahlāda was ultimately blessing Bali to go through whatever is needed to get the Lord's grace. The immediate result of his blessings was that Bali could conquer heaven, but the ultimate result was that Bali could receive the love of Vāmana.

Blessings are beyond the giver. We can only be instruments of God's grace. To be an instrument of the mercy of God is the most fantastic way of living. When a devotee sincerely does one's best in one's devotional service, and thus accesses the grace of Kṛṣṇa, *guru*, and Vaiṣṇavas, one can see that a great spiritual power that is far beyond oneself, manifests through him or her. That should actually humble the devotee, and not make him or her proud.

Just by seeing Bali's splendor and confidence, Indra and the demigods were surprised and approached

their *guru* Bṛhaspati. Bṛhaspati advised them, "This is not Bali's power, but the power of the *brāhmaṇas'* blessings (*brahma-tejas*). At the present, no one can stand before Bali, except the Supreme Lord. You all should now leave heaven, waiting for the situation of the enemies to get reversed." The blessings of *brāhmaṇas* and *gurus* are more powerful than one's own strength and independent efforts.

GOD RESPONDS TO SINCERE PRAYERS

Hearing Bṛhaspati's words, the demigods left the heavenly kingdom in disguised forms. Bali entered heaven and further brought the three worlds under his control. He performed hundred *aśvamedha* sacrifices to keep his position as the king of heaven stable.

Aditi, the mother of demigods, was pained at the predicament of her sons and wanted to regain the heavenly kingdom for them. She performed a vow called *Payo-vrata* (subsisting only on milk while worshipping the Lord) under the advice of her husband Kaśyapa Muni. Thus Lord Viṣṇu was



pleased to appear as the son of Aditi – Lord Vāmanadeva. To restore cosmic order, fulfil His devotees' desires and to give and experience pleasure – all simultaneously, the Lord manifests His inconceivable pastimes.

The Lord responds to the sincere prayers of His devotees. Vāmanadeva certainly appeared in response to Aditi's prayers and to fulfil her desire of regaining heaven for her sons. However, more than that, Vāmanadeva appeared to bless Bali Mahārāja in response to the prayers of Prahlāda Mahārāja. Prahlāda prayed for his grandson to get pure devotional service. Prahlāda prayed to Lord Nṛsiṃhadeva to show mercy on Hiraṇyakaśipu and the Lord responded to it. If Hiraṇyakaśipu was delivered, then what to speak of Bali?



PRINCIPLES OF SATISFACTION

Lord Vāmana eventually arrived at the site of Bali's *aśvamedha* sacrifice at Bhrgukaccha. Feeling blessed, Bali heartily welcomed Vāmana and washed His divine lotus feet, the source of Ganges. Bali was spontaneously attracted to Vāmana and wished to offer Him obeisances, but couldn't do so. Because

Bali was in the position of the king of demons, his act of offering obeisances to Vāmana with devotion wouldn't be appreciated by the demons and Śukrācārya. Hence, he was fearful. Nevertheless, the Lord recognized Bali's sincere intent. Even though a devotee may not render complete service to the Lord externally due to certain circumstances, the Lord is kind enough to accept the internal mood of a devotee, and thus He is called *bhava-grāhī*.

Bali then took the opportunity to wash the lotus feet of Vāmana. As it was not unnatural for a *kṣatriya* to treat a *brāhmaṇa* guest in this way, none of the demons raised their eyebrows in objection to this. Bali washed Vāmana's feet, and sprinkled the water on his head, and promised to offer Him anything that He desired. Vāmana praised Bali and his dynasty and asked for three steps of land. Considering the *brāhmaṇa* boy less intelligent owing to his tender age, Bali told Him to ask as much as He might need to maintain Himself for all the future times to come.

Vāmanadeva then spoke on the principles of satisfaction and condemned material greed. He said, "Even all the sense objects within the three worlds cannot satisfy a person with uncontrolled senses. If I'm not satisfied with three steps of land, I will not be satisfied even with one of the seven islands in Bhūmaṇḍalā, due to desire for the other islands."

*yadycchayopapannena
santuṣṭo vartate sukham
nāsantuṣṭas tribhir lokair
ajitātmopasāditaiḥ*

"One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person who is not self-controlled will not be happy even with possessing the three worlds." (SB 8.19.24)

Satisfaction leads to liberation, while dissatisfaction leads to transmigration. If one doesn't have the inner fulfilment in experiencing the shelter of the Lord that's accessed through hearing about, glorifying, and remembering Him, one hankers for the satisfaction of being praised by others. If we do not learn how to be content and peaceful and try to find satisfaction in our internal relationship with God, then it is impossible to find any true satisfaction in any of

our external endeavours in life. Satisfaction in bhakti depends on the purity of our intent (*ahaituki*) and the consistency of our attempt (*apratihata*).

WHY & WHY NOT GIVE CHARITY

Bali Mahārāja smiled and told Vāmana, “All right, take whatever You like.” To confirm his promise, Bali then took up his water pot to make a solemn oath (*sankalpa*). Recognizing Vāmana’s deception, Śukrācārya gave Bali nine reasons why Bali shouldn’t give charity to Vāmana.

1. This boy is Lord Viṣṇu who appeared to fulfil the purpose of the demigods.
2. Your promise will bring great inauspiciousness to the demons.
3. Lord Hari will take away all your wealth and give it to Indra.
4. How will you live when He takes away everything from you?
5. You can’t even fulfil your promise as He will occupy everything in just two steps.
6. Unable to fulfil your promise, you have to reside in hell.
7. The charity that endangers one’s livelihood is not praiseworthy.
8. One has to divide one’s wealth for religion, reputation, opulence, sense gratification, and family. Not only for charity.
9. Take back your promise. One has to maintain one’s body even by untruth.

Bali, being fixed up in his truthfulness and especially his devotion to Lord Viṣṇu, humbly gave nine reasons to Śukrācārya why he must give charity to Vāmana.

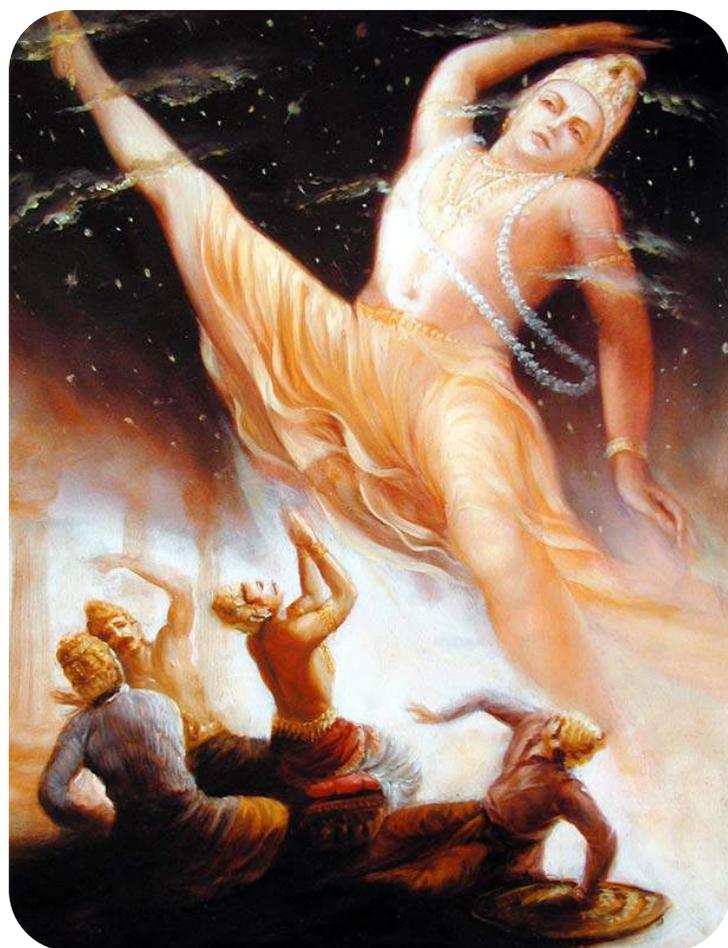
1. I’m the grandson of glorious Prahāda Mahārāja. How can I withdraw my promise?
2. There is nothing more sinful than untruthfulness.
3. I don’t fear hell, poverty, distress, or even death as much as I fear cheating a *brāhmaṇa*.
4. Wealth is anyway separated from us at the time of death. Why not please a *brāhmaṇa* with that wealth?
5. Dadhīci, Śibi, and many other great men sacrificed even their own lives for the benefit of others.
6. Time destroys everything except one’s reputation.
7. The chance of giving charity to a *brāhmaṇa* is very rare.
8. Becoming poverty-stricken by such a charity is also very auspicious.

9. If it is Viṣṇu who has come here in the form of this *brāhmaṇa*, I must carry out His order.

If a *guru* advises something against the desire of the Supreme Lord, there is no fault in disobeying such a *guru*. Bali’s disobedience displeased Śukrācārya, who cursed him to be deprived of his wealth. Magnanimous Bali then solemnly vowed to give the charity of three steps to Vāmanadeva. No one can give anything to the Lord for He is full in everything and everything belongs to Him. What we offer doesn’t belong to us, nor does it enrich His opulence. But such an offering brings one recognized as a devotee, which is an ornament for the soul.

HUMILITY THAT SHONE IN HUMILIATION

Vāmanadeva then manifested His divine pastime. He became Trivikrama increased His size and covered the entire earth with His one step, all directions with His body, and the heavenly planets with His second step. Trivikrama then reduced to His original size as Vāmana. The demons tried to attack Him, but Bali stopped





Tolerance and equanimity in humiliation is a manifestation of true surrender.

GOD AT THE GATE

Being profusely pleased, Vāmana then spoke about His merciful nature, “I favour My devotee who is puffed up with material opulence, by taking away all his possessions. Despite possessing high birth, youth, beauty, education, opulence, and wealth if one is not proud, such a person is understood to be favoured by me.” False prestige and impudence caused by material qualifications are impediments in spiritual advancement. **The Lord protects devotees from illusion and pride by taking away their opulence that made them proud.**

Lord Vāmana praised the forbearance and truthfulness of Bali, “Bali has surpassed the insurmountable *māyā*. He is fixed up in his vow of truthfulness despite being bereft of his riches, fallen from his position, defeated and arrested by his enemies, rebuked and deserted by his relatives, and cursed by his guru.” A pure devotee never deviates from the Lord’s service despite all difficulties and impediments.

them. Garuḍa then arrested Bali with the ropes of Varuṇa (*varuṇa-pāśa*) and Vāmanadeva accused Bali, “O King, being falsely proud of your wealth, you have promised me three steps of the land but I occupied the entire universe by two steps. Where shall I keep My third step? Because you couldn’t fulfil your promise of charity, you should go to hell.”

Even though the Lord seemed to have mistreated Bali and deliberately made him break his promise, Bali tolerated all this humiliation and spoke to the Lord with an undisturbed mind, “O Lord, if You think my promise has become false, I shall rectify the situation. Place your third lotus footstep on my head. I consider the most exalted punishment is that which is given by You, the supreme well-wisher and benefactor, for even the demons. I don’t feel ashamed or aggrieved on being arrested by You.” Thus, Bali offered himself to the Lord, after having offered all his property. To show the tolerance of Bali to the entire universe, Vāmana had humiliated him in this way. Generally, wealthy men are famous, but Bali became famous for all time, being deprived of all his wealth.

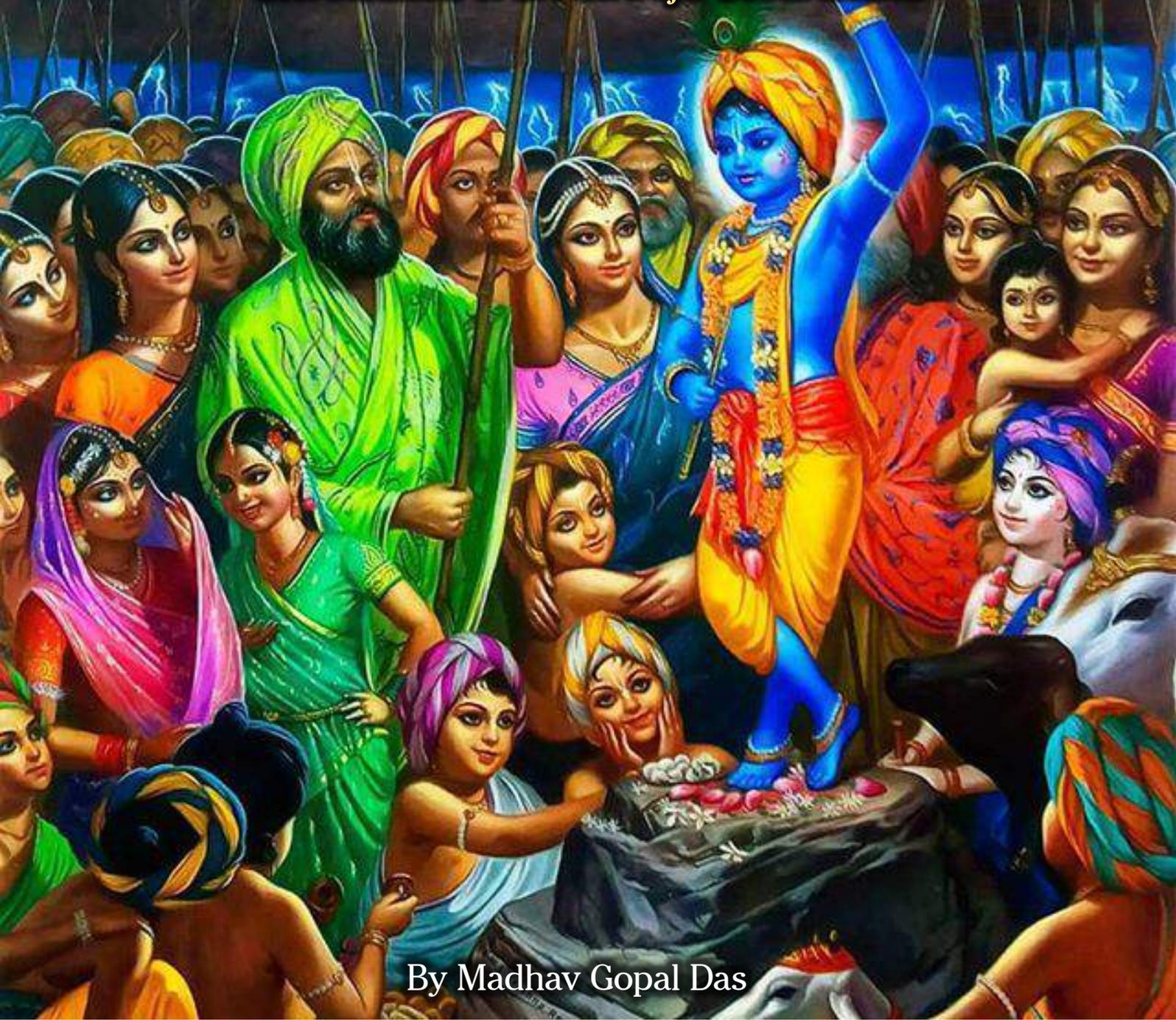
Vāmanadeva blessed Bali, “You will become Indra during the Śāvarni (eighth) *manvantara*. Until then you may live on the Sutala planet which is more opulent than heaven. I shall be your doorkeeper staying awake all the time to protect you from any attacks. By My prowess, you will not adopt a demoniac mentality even in the association of the demons.” The Lord offers Himself to those devotees who offer themselves to Him by mind, words, and actions.

Bali was overwhelmed upon hearing Vāmanadeva and thanked him, “I merely offered obeisances to You within my mind, yet I attained results sought by fully surrendered devotees. The rare mercy You have shown to this fallen demon (by putting Your foot on my head) was not achieved even by the demigods.” Bali offered respects to the Lord and happily went to the Sutala planet along with the demons. Although a pure devotee may appear to have gone to hell or heaven, he doesn’t live in either place. Rather, he always lives in Vaikuṇṭhā engaged in the Lord’s service. In this way, God became the gatekeeper of His devotee who surrendered everything including himself to God.



Śrī Girirājajī Bhajana

Glorification of Śrī Girirāja Govardhana



By Madhav Gopal Das

गिरिराज जी आपके दरशन को एक याचक आया है । धृ ।

व्रजवधूगणने श्याम-मिलन-हेतु आपकेही गुण को गाया है ।
हरिदासवर्य नामसे आपको श्री राधाजीने बुलाया है । १ ।

निर्झर कन्दर मधुर फल-मूल शीतल तरु-तल-छाया है ।
राधिका-माधव-सन्तोष-कारण आपकी सकल काया है । २ ।

श्यामने वृन्दावन-पालन-कारण आपको धारण कराया है ।
घनघोर इन्द्र के गर्व-संवर्तक को प्रेम-पर्वतने हराया है । ३ ।

सन्देश खाजा तुलसी मंजरी का भोग पुजारी लगाया है ।
गुंजाहार-पुष्प-गन्ध-चंदन से श्री अंग को सुंदर सजाया है । ४ ।



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

Devotional hearing of the messages of the Lord is not like hearing ordinary topics; therefore the action will be felt by the sincere hearer by experience of the gradual disappearance of ignorance. (SB 2.4.5 P)

*girirāja ji āpake daraśana ko eka yācaka āyā hai
(refrain)*

Translation: O Girirāja jī, a beggar has come to see you.

*vraja-vadhu-gaṇa-ne syāma-milana-hetu āpakehi guṇa
ko gāya hai
hari-dāsa-varya nāma-se āpako śrī-rādhāji ne bulāya
hai (1)*

Translation: Damsels of Śrī Vraja have sung Your glories alone in order to attain union with Śrī Śyāma. You are addressed as “the best among the servants of Lord Hari” by none other than Śrīmatī Rādhārāṇī.

*nirjhara-kandara madhura phala-mula sītala taru-tala-
chāya hai
rādhikā-mādhava-santoṣa-kāraṇa āpaki sakala kāya
hai (2)*

Translation: For the pleasure of Śrī Rādhikā and Mādhava, You have employed Your whole body in the form of Your water streams, caves, sweet fruits and roots and cool shade of the trees.

*śyāma-ne vṛndāvana-pālana-kāraṇa āpako dhāraṇa
karāya hai*

*ghana-ghora indra ke garva-sāṁvartaka ko prema-
parvata ne harāya hai (3)*

Translation: Śrī Śyāma has lifted You in order to protect Śrī Vṛndāvana from wrath of Indra. The fierce Sāṁvartaka cloud of Indra’s pride has been defeated by Krishna’s love-mountain (that is Śrī Girirāja which symbolizes Kṛṣṇa’s mountainous love for the residents of Vraja and their love for Kṛṣṇa)

*sandeśa-khāja-tulasī-manjarī ka bhoga pūjāri lagāya
hai*

*gunja-hāra-puṣpa-gandha-candana se śrī-anga ko
sundara sajāya hai (4)*

Translation: The worshiper has offered the bhoga of sandeśa, khāja and Tulasī manjarī to You. He has beautifully decorated You with gunja necklace, flowers, scents and sandal-wood paste.

(Note: Tulasī Manjarī offering is Śrī Caitanya Mahāprabhu’s order to Śrīla Raghunātha Dāsa Gosvāmī, and Sandeśa and khāja are recommended by Śrīla Svarūpa Dāmodara Gosvāmī in the worship of Śrī Girirāja Govardhana)



Śrī Girirāja Govardhan at Govardhan Eco Village

Magnifying the

“KṚṢṂA”

Element



Vyāsa's Journey from Despondency to Enlightenment

By Hari Bhakti Das

Does dissatisfaction haunt you? Does your heart feel void at times? Nārada Muni explains to Vyāsa the reason and the solution.

Authors generally like to promote their own books. A writer likes his or her writings. Can someone then be dissatisfied writing multitudes of volumes, not for oneself, but for the welfare of others? Vyāsadeva, the literary incarnation of God, was.

Vyāsadeva's accomplishments are tremendous. He has simplified the Vedas by dividing one Veda into four. With the help of his disciples, he has written the Purāṇas and Itihāsas (histories). He has also compiled the *Mahābhārata* for the less intelligent class of people. In spite of this, he feels a vacuum in his heart.

NECESSITY OF SUPERIOR INTERVENTION

As Vyāsadeva is pondering the lacunae in his work, Nārada Muni, his spiritual master arrives at his hermitage on the banks of Sarasvati. Vyāsa's mind is in disharmony with the serene and picturesque surroundings. He urgently wishes to quell his despondency.

Vyāsadeva's endeavour is for enriching people's lives. The sincerity of his endeavors has attracted the grace of Krishna. One can witness the miraculous arrangement of Krishna to send Narada at the apt

Devotional hearing of the messages of the Lord is not like hearing ordinary topics; therefore the action will be felt by the sincere hearer by experience of the gradual disappearance of ignorance. (SB 2.4.5 P)



**BHĀGAVATA
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moment. The Supersoul network of Krishna is extremely strong. Sincere desires and endeavors never go in vain. Krishna forever loves everyone to an infinite degree. And He arranges for the security of His devotee.

Nārada, with a smile, asks Vyāsa, “Why are you appearing to be unhappy?” Vyāsadeva is transfixed. He is unable to ascertain the cause of his despondency. Vyāsa solicits Nārada’s guidance. *We may not always come up with the solutions of our problems. Taking help of a superior helps at such times.*

INSUFFICIENCY OF SEMI-RELIGIOUS CULTIVATION

Nārada Muni knows the reason of Vyāsa’s dissatisfaction. He answers, “You have glorified religiosity, economic development, sense enjoyment and liberation. Indeed, you have also glorified Kṛṣṇa, but not to the degree as you have done the former.”

There are hundreds and thousands of subject matters available for reading and hearing. Unfortunately, mundane subjects like politics, diplomacy, religiosity etc. give an inherent gift of incompleteness to the reader. They lack freshness and vitality. *A fire cannot be satisfied by sticks of wood. A thirsty man cannot be satisfied with few drops of water. Similarly, the eternal spirit soul cannot be satisfied unless one hears the topics concerning Kṛṣṇa.* Śrīla Prabhupāda writes about *Śrīmad-Bhāgavatam*, “One can derive from the study of the *Bhāgavatam* all benefits that are possible to be derived from the personal presence of the Lord.” (SB 1.3.40)

PAUCITY OF MATERIAL GRATIFICATION

Vyāsa reveals his intention, “I have presented lower subject matters to make people take up Kṛṣṇa Consciousness gradually. So I have given ways for material happiness.”

Nārada replies, “Generally, people like to follow the bare minimum. But material happiness cannot satisfy the soul’s longing. Now you present the highest truth to people. One who is intelligent will not get deluded. He or she will only endeavor for that which cannot be attained anywhere even by wandering from the topmost planet Brahmāloka to the lowest planet Pātala.” (SB 1.5.17)

*tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-ramhasā*

“And as far as material happiness is concerned, is there any need to endeavor for it? One gets it in due course, just like one gets distress although not asked for.”

Vyāsa is enlivened hearing this. Nārada further elaborates, “And even if someone leaves Kṛṣṇa Consciousness, because of the higher taste which *bhakti* has given him, he can do nothing but to return back!”

POTENCY OF KṚṢṆA’S GLORIFICATION

Conclusively, Nārada Muni tells Vyāsa, “Please describe the glories of Kṛṣṇa repeatedly and constantly. The ultimate perfection arising from austerity, study of Vedas, sacrificial performances, chanting of mantras, speculative knowledge and charity culminates in glorifying the qualities of the Lord.” (SB 1.55.22)

*idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam*

The material world provides unlimited opportunities to get distracted, diverted and thereby disturbed. Every moment has the capacity to tempt, bewilder and agitate our senses and mind. Therefore, repeated recitation of Lord’s glories is a foolproof way to protect the consciousness from the cheap thrills of this world. Will we not get bored by repeated discussions? No. *Śrīmad-Bhāgavatam* 12.12.50 promises,

*tad eva ramaṁ ruciraṁ navam navam
tad eva śaśvan manaso mahotsavam
tad eva śokārṇava-śoṣaṇam nṛṇām
yad uttamaśloka-yaśo 'nugīyate*

“Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.”

Vyāsa is totally nourished by hearing from Nārada. Nārada further describes his previous life to Vyāsa. He wishes to impress upon Vyāsa that there could be no other cause for bhakti other than the mercy of the Lord’s devotees. Nārada also narrates his journey from promiscuity to perfection. After Nārada’s departure, Vyāsadeva sits in meditation on the banks of Sarasvatī. Now, because of his mind being completely peaceful and absorbed, he sees the Supreme Personality of Godhead Sri Kṛṣṇa, and His shadow, the external energy. And he undertakes this task of writing *Śrīmad-Bhāgavatam*, the most magnificent of all literatures, for mitigating the superfluous miseries of the living entities, exhibiting the epitome of compassion.

Śrīmad-Bhāgavatam is Vyāsadeva’s gift to the entire humanity. The richness of its text, the profoundness of its philosophy, the beauty of its verses is not to be found in any other scripture. Therefore, Lord Caitanya describes *Śrīmad-Bhāgavatam* as the topmost and spotless Purāṇa. Being in regular touch with this sacred scripture is like being in touch with Kṛṣṇa directly. One can attain the topmost perfection just by reading *Śrīmad-Bhāgavatam*, hearing it, applying it and relishing it.



PARI PRAŚNA

Question: When does sinful activities become visible even in the pious families?

Answer: It is important to maintain the purity of hereditary succession in a family. The pious seminal succession in the twice-born families of the *brāhmaṇas* and *kṣatriyas* especially, as well as in the families of *vaiśyas* also, must be kept very pure by the observation of the purificatory processes beginning with *garbhādhāna-saṁskāra*, which is observed before conceiving a child. Unless this purificatory process is strictly observed, especially by the *brāhmaṇas*, the family descendants become impure, and gradually sinful activities become visible in the family. (SB 4.14.42 P)

Question: Why is a civilized man expected to give all protection to the bulls and cows?

Answer: The cow is the most important animal for developing the human body to perfection. The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge. Similarly, the bull helps in the agricultural process of producing grain, etc., and thus in one

sense the bull is the father of humankind, whereas the cow is the mother, for she supplies milk to human society. A civilized man is therefore expected to give all protection to the bulls and cows. (SB 3.5.7 P)

Question: How can one talk with God and receive knowledge from Him?

Answer: The bhakti process, as performed under the regulative principles of *vaidhī-bhakti*, or devotional service following the prescribed rules and regulations, is defined by the revealed scriptures and confirmed by great *ācāryas*. This practice can help the practitioner to rise to the stage of *rāga-bhakti*, in which the Lord responds from within as the *caitya-guru*, or the spiritual master as Superconsciousness.

By devotional service only does one's heart become completely purified from all material coverings like karma, *jñāna* and yoga. Only in such a purified stage does the Lord, who is seated in everyone's heart with the individual soul, give instruction so that the devotee can reach the ultimate destination of going back home, back to Godhead. This is confirmed in *Bhagavad-gītā* (10.10): *teṣāṁ satata-yuktānāṁ bhajatām*. Only when the Lord is satisfied with the devotional service of the devotee does He impart knowledge, as He did for Arjuna and Uddhava. (SB 3.5.4 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



Bhakti Removes All Dangers

na yatra śravaṇādīni
rakṣo-ghnāni sva-karmasu
kurvanti sātvatām bhartur
yātudhānyaś ca tatra hi

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇam kīrtanam viṣṇoḥ SB 7.5.23], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present. (SB 10.6.3 – Śukadeva Gosvāmī to Mahārāja Parīkṣit)





Just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress or a mixture of both gives evidence concerning the religious and irreligious activities of one's past and future lives. (SB 6.1.47)



Just as a deer, because of ignorance, cannot see the water within a well covered by grass, but runs after water elsewhere, the living entity covered by the material body does not see the happiness within himself, but runs after happiness in the material world. (SB 7.13.29)



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

ANALOGY ARENA

An iron rod put into a fire becomes warmer and warmer, and when it is red hot it is no longer an iron rod but fire.

Similarly, when a devotee constantly engages in devotional service and thinks of the Lord in his original Kṛṣṇa consciousness, he no longer has any material activities, for his body is spiritualized. (SB 7.7.36 P)



As there is no difficulty in establishing the intimate relationship between a father and son, there is no difficulty in reestablishing the natural, intimate relationship between Nārāyaṇa and the living entities.

(SB 7.6.19 P)



When one is very eager for more and more money, he is not satisfied even when he is a millionaire or multimillionaire.

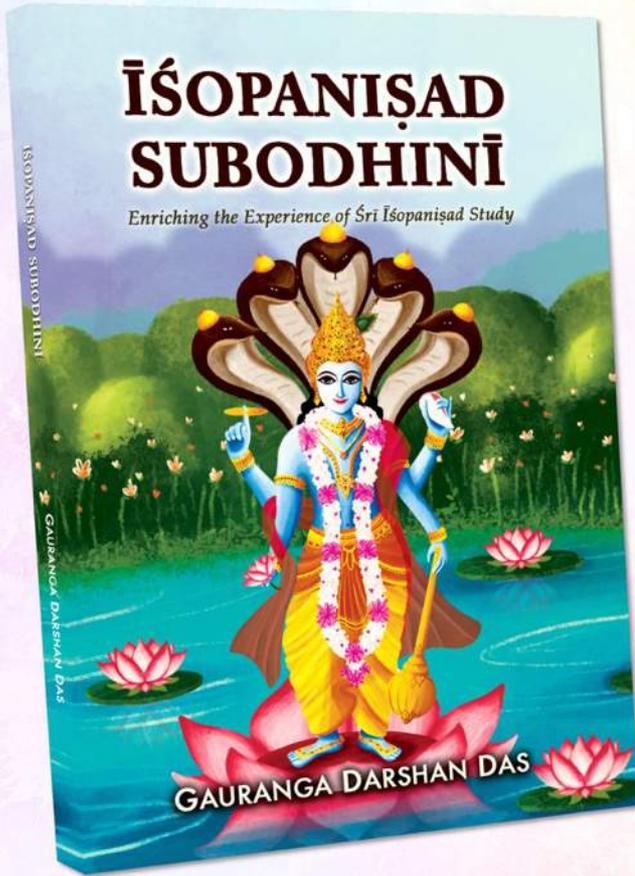
Similarly, a devotee is never satisfied, thinking, "This is the limit of my devotional service." The more he engages in the service of the Lord, the more service he wants to offer. (SB 9.5.27 P)





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*Nectar
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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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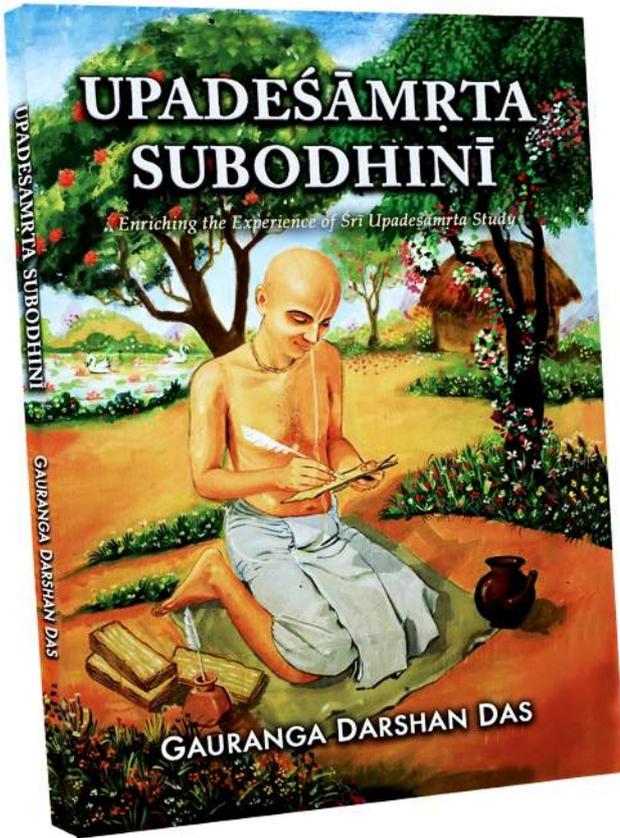
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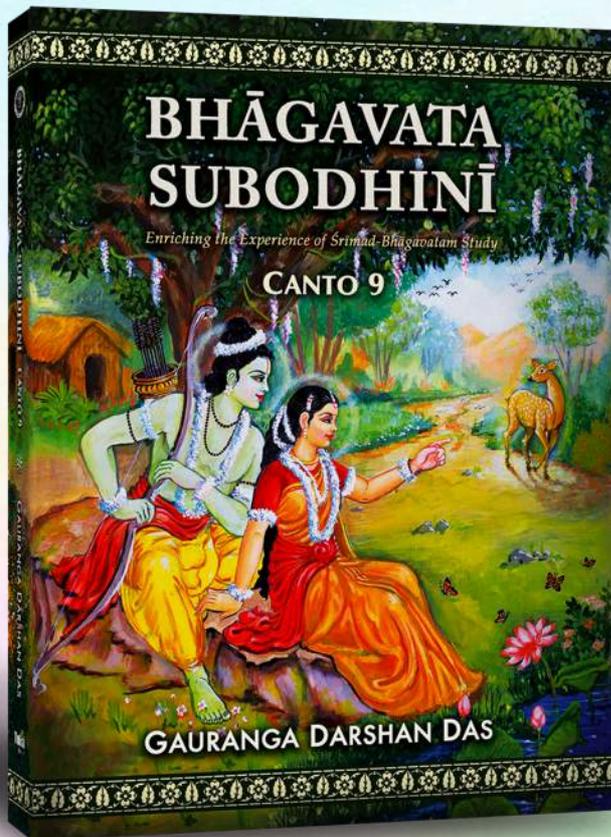
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