



# BHĀGAVATA PRADĪPIKĀ

January 2021 | Issue 43

*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

## Sādhu-Saṅga

**Also**

**Why Hear about Creation?**

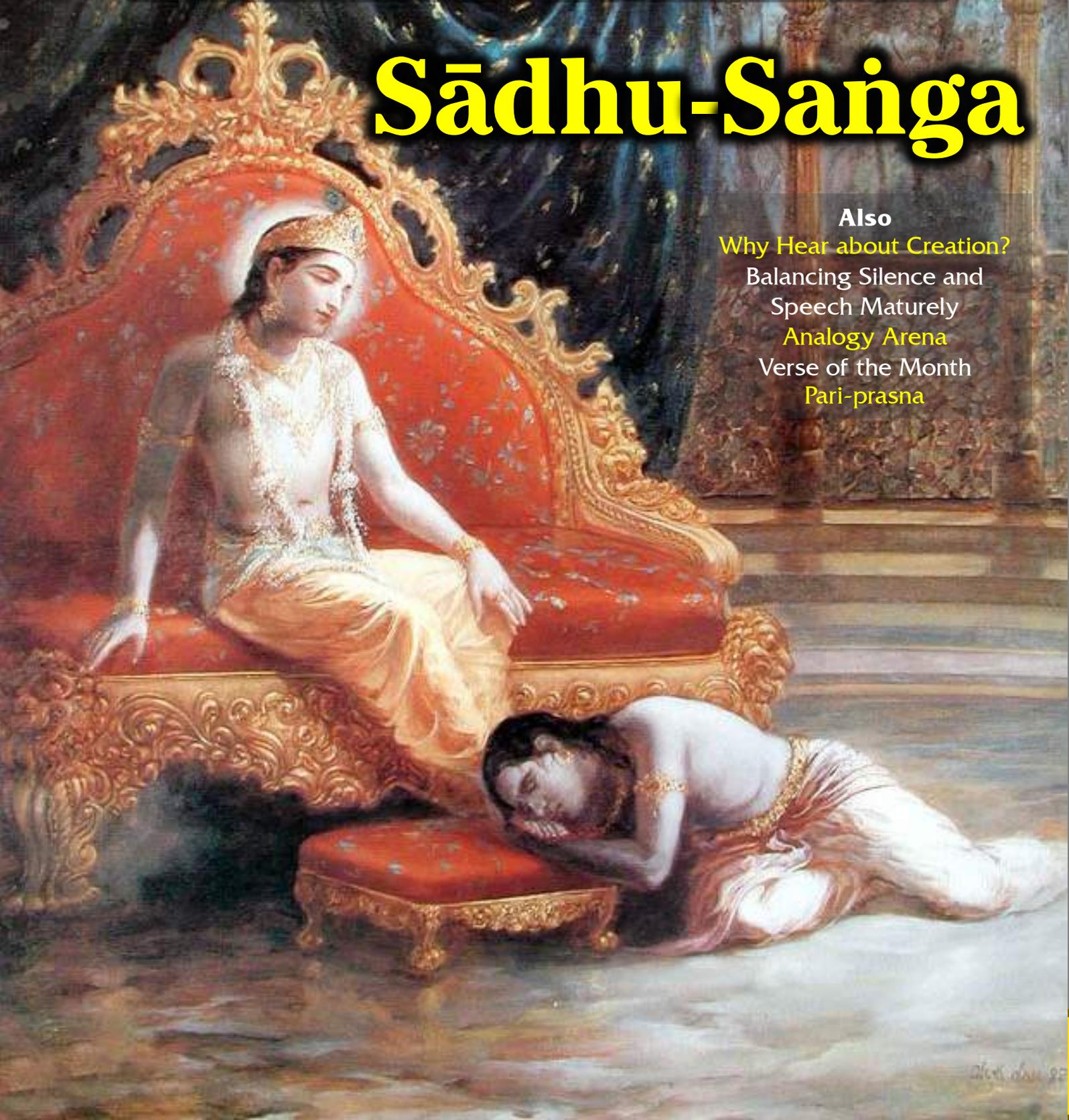
Balancing Silence and

Speech Maturely

**Analogy Arena**

Verse of the Month

**Pari-prasna**





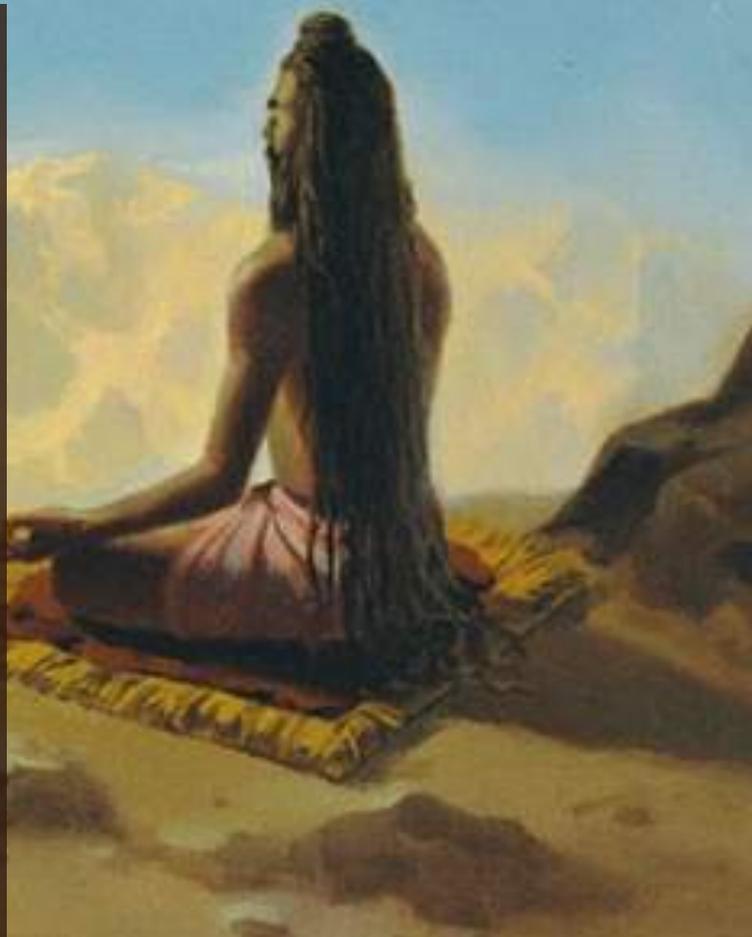
**FROM THE DESK OF  
THE FOUNDER ĀCĀRYA**

By His Divine Grace  
A. C. Bhaktivedānta Swāmī Prabhupāda

# WHY HEAR ABOUT THE CREATION?

Mahārāja Parīkṣit did not ask his spiritual master, Śukadeva Gosvāmī, to narrate Lord Kṛṣṇa's pastimes in Vṛndāvana; he wanted to hear first about the creation of the Lord. Śukadeva Gosvāmī did not say that the King should hear about the direct transcendental pastimes of the Lord. The time was very short, and naturally Śukadeva Gosvāmī could have gone directly to the Tenth Canto to make a shortcut of the whole thing, as generally done by the professional reciters. But neither the King nor the great speaker of Śrīmad-Bhāgavatam jumped up like the organizers of week-long Bhāgavatam readings; both of them proceeded systematically, so that both future readers and hearers might take lessons from the example of the procedure of reciting Śrīmad-Bhāgavatam. Those who are under the control of the external energy of the Lord, or in other words those who are in the material world, must first of all know how the external energy of the Lord is working under the direction of the Supreme Personality, and afterwards one may try to enter into the activities of His internal energy. The mundaners are mostly worshipers of Durgā-devī, the external energy of Kṛṣṇa, but they do not know that Durgā-devī is but the shadow energy of the Lord. Behind her astonishing display of material workings is the direction of the Lord, as confirmed in the Bhagavad-gītā (9.10). The Brahma-saṁhitā affirms that Durgā-śakti is working by the direction of Govinda, and without His sanction the powerful Durgā-śakti cannot move even a blade of grass. (SB 2.4.6 P)

Śrīla Viśvanātha Cakravartī Ṭhākura replies that the pastimes of the Lord in Vṛndāvana are meant to be relished by advanced devotees of the Lord. Neophyte devotees will misunderstand such supreme transcendental activities of the Lord, and therefore the Lord's pastimes in the material sphere related to creation, maintenance and destruction are verily relishable by the prākṛta, or mundane devotees of the Lord. As the yoga system mainly based on bodily exercises is meant for the person who is too much attached to the bodily conception of existence, similarly the Lord's pastimes related to the creation and destruction of the material world are for those who are too materially attached. For such mundane creatures the functions of the body and the functions of the cosmic world through physical laws in relationship with the Lord are also therefore included in understanding of the lawmaker, the Supreme Personality of Godhead. The scientists explain the material functions by so many technological terms of material law, but such blind scientists forget the lawmaker. The Śrīmad-Bhāgavatam points out the lawmaker. One should not be amazed by the mechanical arrangement of the complicated engine or dynamo, but one should praise the engineer who creates such a wonderful working machine. (SB 2.10.10 P)



**BHĀGAVATA  
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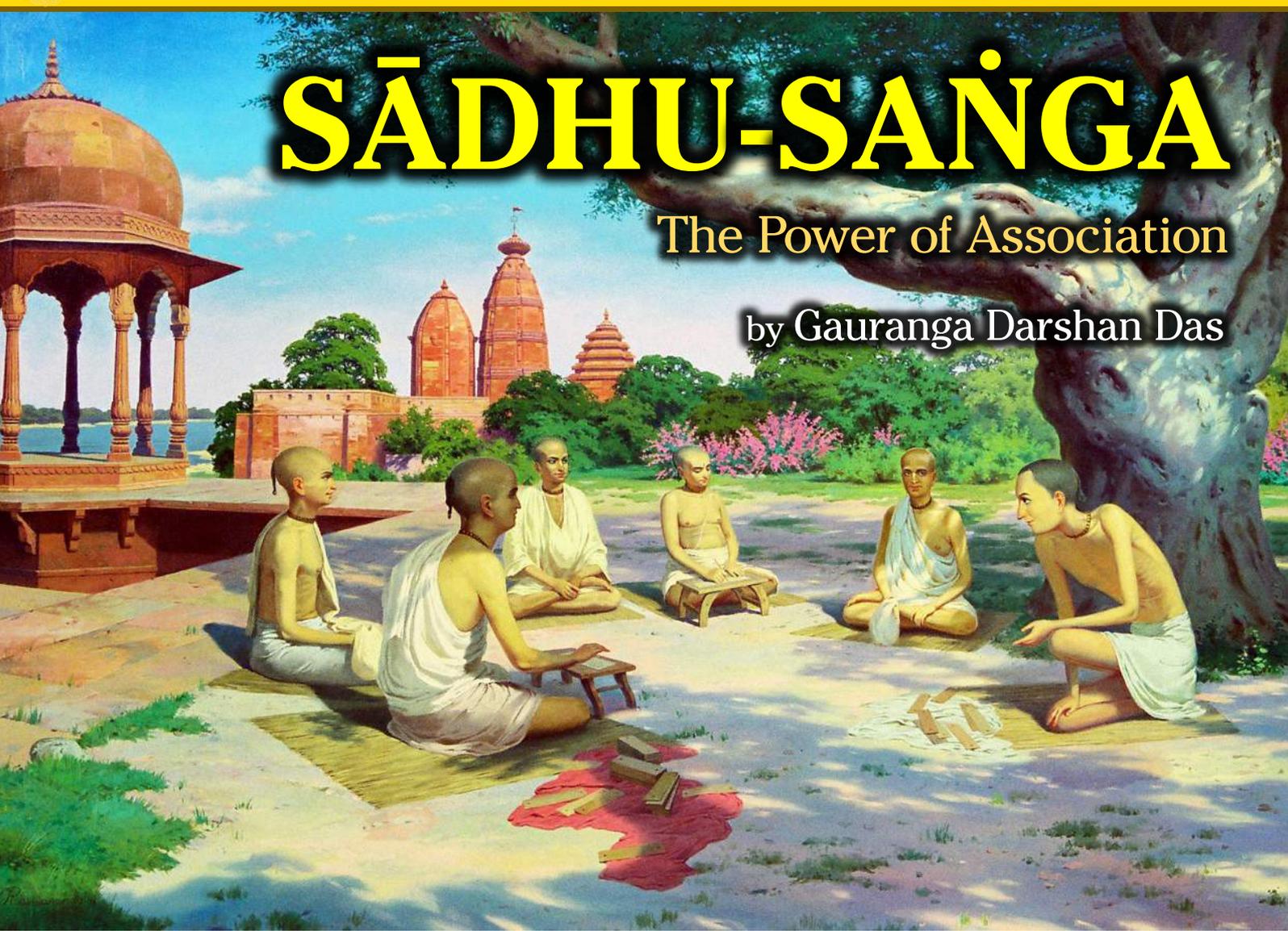
Bask in the Illumination of the Bhāgavatam

If one engages himself seriously in devotional service, working with body, mind and intelligence, he is sure to be successful in going back home, back to Godhead. (SB 4.21.33 P)

# SĀDHU-SAṄGA

## The Power of Association

by Gauranga Darshan Das



The company that we keep plays a significant role in our lives. Our desires, habits, and goals are often dependent on the association that we are in (*saṅgāt sañjāyate kāmaḥ*, BG 2.62). Associating with cultured people helps us develop good habits, and associating with corrupt people makes us corrupt generally. The holy scriptures therefore repeatedly recommend that we avoid bad association and keep good association. Here is Lord Kṛṣṇa's direct description on the glory of saintly association, in the *Uddhava-gīta*, the philosophical song that He sang to enlighten His dear devotee Uddhava.

### 1. Destruction of material attachment

Devotee association – (i) reduces one's inspiration to enjoy sense gratification, (ii) increases one's inspiration to serve and get attached to Lord Kṛṣṇa. "An intelligent person should reject all bad association and take to the association of saintly devotees, whose words cut off the excessive attachment of one's mind." (SB 11.26.26)

*tato duḥsaṅgam utsṛjya  
satsu sajjeta buddhimān  
Santa evāsya chindanti  
mano-vyāsaṅgam uktibhiḥ*

The worship of a devotee is greater than the direct worship of Kṛṣṇa (*mad-bhakta-pūjābhyadhikā*, 11.19.21).

### 2. Vaisnava Behavior: Eight qualities of a Devotee

Saintly devotees are – (i) not dependent on anything material (*anapekṣāḥ*), (ii) always conscious of Lord Kṛṣṇa (*mat-cittāḥ*), (iii) completely peaceful (*praśāntāḥ*), (iv) endowed with equal vision (*sama-darśinaḥ*), (v) free from possessiveness (*nirmamaḥ*), (vi) free from false ego (*nirahaṅkārah*), (vii) free from all material dualities of pain and pleasure, success and failure and so on (*nirdvandoḥ*) and (viii) free from material greed (*niṣparigrahāḥ*). (SB 11.26.27)

*santo 'napekṣā mac-cittāḥ praśāntāḥ sama-darśinaḥ  
nirmamā nirahaṅkārah nirdvandoḥ niṣparigrahāḥ*



*Mac-cittāḥ* or fixing the mind on Kṛṣṇa is the most important quality that makes one gradually attain all other good qualities.

### 3. Kṛṣṇa-kathā that purifies sins

In the association of saintly devotees, there is constant discussion about Kṛṣṇa (BG 10.9). One who associates with them is certainly purified of all sinful reactions and sinful proclivities (SB 11.26.28). Lord Kṛṣṇa enters the ear holes of devotees through the sound vibration of *Śrīmad Bhāgavatam* as spoken by pure devotees, and purifies all their shortcomings and material desires which are unfavorable for advancement in *bhakti*. Spiritual hearing from saintly devotees is so powerful and nourishing to the soul, that it has become the ultimate aspiration of many advanced devotees including Dhruva, Pracetās, Pṛthu, Prahlāda, and so on. When all these devotees attained the *darśana* of the Supreme Lord, they did not ask for any material benedictions, rather they just asked for an opportunity to associate with pure devotees and hear *kṛṣṇa-kathā* in that association. Initially one may not have the inclination to hear *hari-kathā*, but gradually one can develop taste for hearing in the association of devotees.

Even Lord Kapila also speaks to His mother Devahuti about the glory of *sādhu-saṅga* as follows:

*satām prasāṅgān mama vīrya-saṁvido  
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
taj-joṣaṅād āśv apavarga-vartmani  
śraddhā ratir bhaktir anukramiṣyati*

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin. (SB 3.25.25)

Even if one does not receive direct instructions from pure devotees or associate with them, simply by *hearing* a pure devotee glorify Lord Kṛṣṇa, one can be purified of all sinful reactions (*prapūnānty agham*). There are two ways of association—by *vāṇī* and by *vapuḥ*. *Vāṇī* means words, and *vapuḥ* means physical presence. Physical proximity with a devotee is sometimes possible and sometimes not, but *vāṇī* exists eternally. The opportunity to *vāṇī-sevā*, i.e., to serve a devotee’s instructions, is more than the opportunity to engage in *vapu-sevā*. When the physical association is available, one may be eager to take it, but when it is not available, one should still continue to serve the devotee or the *guru* by following the instructions.

### 4. Achieving bhakti by Kṛṣṇa-kathā

Whoever hears (*śṛṇvanti*), chants (*gāyanti*) and respectfully (*ādṛtāḥ*) takes to heart (*anumodanti*) these topics about Kṛṣṇa becomes faithfully dedicated to Me (*mat-parāḥ*) and thus achieves My devotional service (*bhaktim vindanti*) (SB 11.26.29).

*tā ye śṛṇvanti gāyanti hy anumodanti cādṛtāḥ  
mat-parāḥ śraddadhānās ca bhaktim vindanti te mayi*  
Hearing about Kṛṣṇa is not just an exercise of information gathering, and chanting or speaking about Kṛṣṇa is not just to impress people with one’s knowledge. The word “*anumodanti*” indicates that a devotee not only hears and chants the narrations about Kṛṣṇa but also takes the message into one’s heart and gradually develops one’s devotion to Kṛṣṇa and the Vaiṣṇava qualities that make one dear to Kṛṣṇa and His devotees.

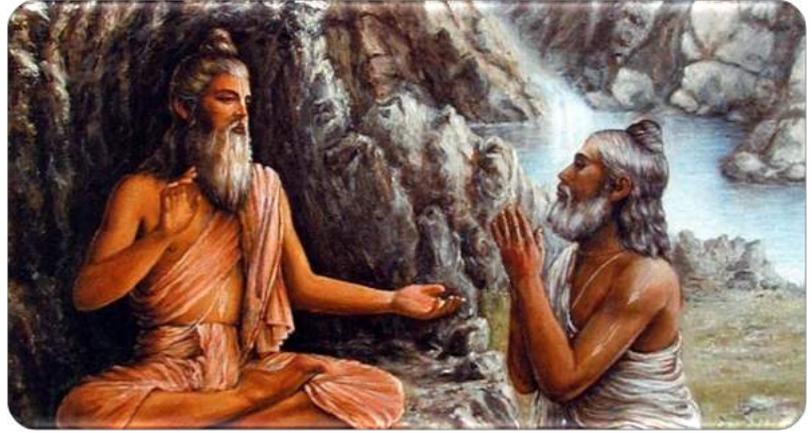
“Hearing from advanced devotees of Kṛṣṇa saves one from the ocean of material existence. When one obeys the order of a bona fide *guru*, the polluted workings of the mind are checked, one sees things in a new, spiritual light, and there blossoms the propensity for selfless loving service to the Lord, which gives the fruit of *kṛṣṇa-prema*, love of Godhead.” (SB 11.26.29 P)

A devotee or a bona fide *guru* speaks *kṛṣṇa-katha* in the mood of the servant and doesn't think oneself to be a great scholar or independent deliverer of people. A humble speaker of *kṛṣṇa-kathā* becomes appreciative and grateful to the enthusiastic hearers, because of whom the speaker gets an opportunity to glorify Kṛṣṇa and thus be Kṛṣṇa conscious. We see such mood in several speakers of *Śrīmad Bhāgavatam* including Maitreya Ṛṣi, Sūta Gosvāmī, Nārada Muni, and so on. For instance, Maitreya rejoices to praise Vidura in this way, "O Vidura, you have prayed for my association. But according to me, getting your association is most rare. Just by serving persons associated with you, *kṛṣṇa-bhakti* will arise! All the descendants of your family are devoted to the Supreme Lord. Just by your eagerness to hear *kṛṣṇa-kathā*, you make the garland of Kṛṣṇa's glories (*kīrti-mālām*) newer and newer at every moment (*abhikṣṇam*), in every word, in every verse and every chapter (*pade pade*). You string together this garland just by the thread of your taste. Placing this garland within the casket of your ears and mind which have condensed attraction, you make it eternally fresh." (SB 3.8.1). Thus, proper consciousness of a hearer and speaker of Kṛṣṇa-kathā makes the whole process enlivening and positively transformative to all who access it.

*parasparānukathanam  
pāvanam bhagavad-yaśaḥ  
mitho ratir mithas tuṣṭir  
niryttir mitha ātmanah*

"One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they can give up material sense gratification, which is the cause of all suffering." (SB 11.3.30)

Sincere hearing purifies one's heart and thus one achieves *bhakti*. After achieving *bhakti*, what more remains to be accomplished for such a perfect devotee? (*bhaktim labdhavataḥ sādhoḥ kim anyad avaśiṣyate*, SB 11.26.30). Kṛṣṇa-bhakti is so pleasing that a pure devotee can't desire anything except service to the Lord. Kṛṣṇa told the *gopīs* that they would have to accept their service as the ultimate reward of their devotion to Him since nothing awards as much happiness and knowledge as *bhakti* itself.



## 5. Service to pure devotees

In the association of pure devotees, one not only gets the opportunity to hear about Kṛṣṇa but also an opportunity to serve the devotees who are very dear to Kṛṣṇa. By sincerely serving pure devotees, one's theoretical understanding of spiritual philosophy becomes a practical realization.

After learning about the *jīva* and the Supreme Lord from Maitreya, Vidura spoke to him, "I understood the science of soul from you and have become convinced by these conclusions coming from your mouth. But I haven't realized these facts. I am confident that will destroy my lack of realization only by service to your lotus feet."

By serving the devotees (*sādhūn samsevatas*), one's dullness, fear, and ignorance are destroyed, just as cold, fear, and darkness are eradicated for one who has approached the sacrificial fire.

## 6. The safe boat of devotees' association

The peaceful devotees fixed in spiritual knowledge, are the ultimate shelter giving a strong boat that rescues those who are repeatedly rising and falling and drowning within the fierce ocean of material life (SB 11.26.32).

*nimajjyonmajjatām ghore bhavābdhau paramāyaṇam  
santo brahma-vidaḥ śāntā naur dṛḍhevāpsu majjatām*

Just as food is the life of all creatures, Kṛṣṇa's devotees are the only refuge of persons fearful of falling into a miserable condition of life (SB 11.26.33). The shelter of pure devotees saves one from being dragged down by material lust and anger because they engage one safely in Kṛṣṇa's loving service.

## 7. Association bestows a spiritual vision

The sun allows us only to see external objects, and that too only when he rises in the sky. But Lord Kṛṣṇa's devotees bestow divine eyes, i.e., spiritual vision to see objects and events in life from a mature perspective. Thus the devotees, who Lord Kṛṣṇa considers nondifferent from Him, are one's real worshipable deities and real family members. (SB 11.26.34) *(Continued in Page 8)*



# BALANCING SILENCE & SPEECH

By Hari Bhakti Das



Everyone is looking for perfection - perfection in one's personal as well as interpersonal lives. Yet, it doesn't happen always. Often, incorrect words spoken hurt others, unhealthy thoughts corrupt the consciousness, and improper dealings perturb the mind. Our speech, actions and demeanor act in creating an impact on our inner-selves and the world around us. The art of perfectly managing them is called maturity. Maturity constitutes striking a balance between boldness and sensitivity, between courage and consideration.

Pāṇḍu and Dhṛtarāṣṭra were brothers. After Pandu's untimely demise, Dhṛtarāṣṭra ascended to the throne till the time Pandu's sons grew up. Dhṛtarāṣṭra sought the advice of Vidura, his younger brother, in all matters. Vidura and Dhṛtarāṣṭra were opposites in nature. Vidura always thought of Pāṇḍavas welfare, whereas Dhṛtarāṣṭra's aim was to cause pain to the Pāṇḍavas. Dhṛtarāṣṭra embodied attachment, hatred and envy. Vidura epitomized character, maturity and devotion.



## When Unexpected Situations Arise

Dhṛtarāṣṭra and his son Duryodhana troubled the Pāṇḍavas in various ways. Bhima was fed poisoned cake, the Pāṇḍavas were attempted to be burned alive in the house of lac, Draupadi was tried to be stripped naked, and Yudhiṣṭhira was unfairly defeated in gambling. After his term of exile for fourteen years, Yudhiṣṭhira was denied the rightful share of his kingdom. Vidura aptly advised Dhṛtarāṣṭra that he was maintaining 'offense personified' Duryodhana as his own son. And he should get rid of Duryodhana. But it fell on deaf ears.

Dhṛtarāṣṭra was a victim of his own silence. By remaining silent in the face of all the uncivilized acts his nefarious son was performing, he too became a culprit in enacting those crimes. Maturity demands due courage when necessary. Vidura was frank in expressing his opinion. When a person's actions have the potential to cause physical, mental or verbal violence individually or collectively, to remain silent is foolishness. A father who doesn't stop his son from smoking is creating an unhealthy future for his son. A stitch in time saves nine. Dhṛtarāṣṭra's blind attachment to his son blinded him from correcting.

## When Inaction is Real Action

Duryodhana became terribly angry hearing the words of his uncle. He insulted Vidura with harsh words. Duryodhana instructed the guards to throw Vidura out of the palace instantly and to leave him only with his breath. Vidura was pierced by the arrows of sharp words. He placed his bow on the door and quit his brother's palace.

Duryodhana's degradation was a result of his offensive attitude. Vidura tried advising Dhṛtarāṣṭra, and he knew Duryodhana to be beyond all counsel. He took a mature decision to leave the place for good. Śrīla Prabhupāda writes, "Vidura was never attracted by the royal palace of his brother. He was always ready to leave the place and devote himself completely to the transcendental loving service of the Lord. Now he got the opportunity by the grace of Duryodhana, and instead of being sorry at the strong words of insult, he thanked him from within because it gave him the chance to live alone in a holy place and fully engage in the devotional service of the Lord." (SB 3.1.16) Therefore, real maturity entails coming closer to Kṛṣṇa in every situation in life. Instead of proving himself, Vidura humbled himself. In this humility, he sought Kṛṣṇa's shelter.

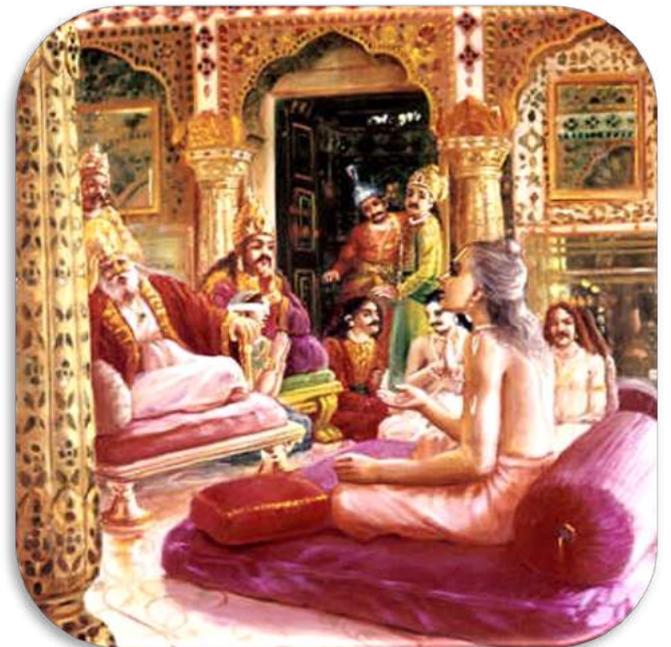
## When Silence is worth Millions of Words

After leaving Hastināpura, Vidura travelled many holy places of pilgrimage. He lived the life of a mendicant. He met Uddhava and took lessons from Maitreya Muni. Thereafter, he decided to revisit Hastināpura. This was after the battle of Kurukshetra. Kṛṣṇa's pastimes in this world had already come to an end. Yudhiṣṭhira was happily living with his brothers and mother Kunti. His uncle Dhṛtarasthra was also with him. The Pāṇḍavas were overjoyed seeing Vidura. They felt as if life had returned to their bodies. Yudhiṣṭhira expressed his gratitude to Vidura. Vidura had saved the Pāṇḍavas from several difficulties that Duryodhana and his father put forth before them. Yudhiṣṭhira asked Vidura about his pilgrimage. He inquired about the Yadus, and especially Kṛṣṇa. Vidura described everything he had personally experienced, except the news of annihilation of the Yadu dynasty.

*nanv apriyaṁ durviśahaṁ  
nṛṇāṁ svayam upaśhitam  
nāvedayat sa-karuṇo  
duḥkhitān draṣṭum akṣamaḥ*

"Compassionate Mahātmā Vidura could not stand to see the Pāṇḍavas distressed at any time. Therefore he did not disclose this unpalatable and unbearable incident because calamities come of their own accord." (SB 1.13.13)

Maturity lies in being considerate about others' feelings. Narrow minded people think about themselves, whereas broad minded people think about others. Broad minded people are vigilant to





not cause undue distress to anyone. They are happy to suffer for others, whereas narrow minded people take pleasure in others' suffering. Vidura knew about the intimate love and affection the Pāṇḍavas shared with Kṛṣṇa. He chose not to be the carrier of bad news for the Pāṇḍavas. Vidura expressed his love for the Pāṇḍavas through his silence.

### When Bold Speech is the Only Way

Thereafter, Vidura spoke to Dhṛtarāṣṭra, "My dear King, you must get out of here immediately. The frightful situation in the material world cannot be remedied by anyone. Everyone is under the grip of time. Your father, brother and sons are all dead. Your body is also overtaken by invalidity. You have become hard of hearing, your memory is shortened and your intelligence is disturbed. You are coughing mucus. Indeed, you are living like a household dog eating remnants of food given by Bhima. Even though you are unwilling to die, your body is certainly going to dwindle. A first-class person is one who awakens and understands the falsity and misery of this material world and leaves home depending fully on the Supreme Lord. Leave for the North at once." With strong words, Vidura cut the hard knot of Dhṛtarāṣṭra's attachment. Vidura's reaction was not an expression of his years of frustration. Rather, it was a display of his compassion. Vidura was sensitive not to hurt the Pāṇḍavas' feelings. And he was bold to preach to Dhṛtarāṣṭra to save him from his dreadful future.

Vidura's mature dealings teach us the following life lessons:

**Silence:** Remaining silent when speech has the potential to cause disaster.

**Speech:** Speaking the right words when silence can cause disaster.

**Empathy:** Putting oneself in others' shoes, walking some distance, consciously deliberating and then acting.

**Response:** Responding to every situation to – (i) go closer to Kṛṣṇa, and (ii) bring others closer to Kṛṣṇa.

**Action:** Acting so that others' faith in Kṛṣṇa is enhanced, and not hampered.

**Concern:** Having genuine compassion for all living entities.

Maturity comes through experience. Moreover, maturity is a gift bestowed by Kṛṣṇa seeing the *sādhaka's* sincerity. Living a life of character, integrity, devotion and selflessness inspires the revelation of knowledge from within the heart.

Being in touch with Kṛṣṇa through chanting His Holy Names, through hearing *Śrīmad-Bhāgavatam*, through serving Him and His devotees leads to a gradual development of maturity. Kṛṣṇa guides His sincere follower to deal perfectly in every situation. In *Bhagavad-Gītā* 9.22, Kṛṣṇa states, "Those who worship Me with devotion, meditating on My transcendental form - to them I carry what they lack and preserve what they have." Kṛṣṇa's grace is cent percent sure for the devoted practitioner. Lord Brahma shares his realizations after having achieved such grace of the Lord. He says,

*na bhārati me 'ṅga mṛṣopalakṣyate  
na vai kvacin me manaso mṛṣā gatiḥ  
na me hr̥ṣīkāṇi patanty asat-pathe  
yan me hṛdautkanṭhyavatā dhṛto hariḥ*

"O Nārada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter." (SB 2.6.34)

Such confidence is not a result of pride. It is the result of having taken shelter of Kṛṣṇa. The all perfect Kṛṣṇa grants His perfection to His devotees. And the devotees engage their perfected thoughts, words and actions in the unalloyed service of Kṛṣṇa. *Śrīmad-Bhāgavatam* teaches, encourages and facilitates the *sādhaka's* journey from insensitivity and selfishness to maturity and compassion.

### (Continued from Page 5)

*santo diśanti cakṣūṁsi bahir arkaḥ samutthitah  
devatā bāndhavāḥ santaḥ santa ātmāham eva ca*

Foolishness is the wealth of the impious, who place great value on their treasure and firmly make up their minds to remain in the darkness of ignorance. Sainly devotees of the Lord are just like the sun. By the light of their words, the living entities' eyes of knowledge are opened and the darkness of ignorance is destroyed. Therefore, the saintly devotees are one's real friends, and relatives. They are the proper recipients of service—not the gross material body, which merely clamors for sense gratification.

This Lord Kṛṣṇa enlightens Uddhava about the glory of *sādhū-saṅga*. So let us eagerly take this opportunity to associate with the saintly devotees of Lord Kṛṣṇa and serve them to the best of our capacity and come closer to Kṛṣṇa consciousness, our ultimate aspiration.





# PARI PRAŚNA

**Question: Is the modern advancement of civilization not a great achievement?**

**Answer:** All energies and powers are derived from the supreme source, Lord Kṛṣṇa, and they act as long as He desires and cease to function as soon as He withdraws. One should not be puffed up of borrowed plumes. All electrical energies are received from the powerhouse, and as soon as the powerhouse stops supplying energy, the bulbs are of no use. In a moment's time such energies can be generated or withdrawn by the supreme will of the Lord. Material civilization without the blessing of the Lord is child's play only. As long as the parents allow the child to play, it is all right. As soon as the parents withdraw, the child has to stop. Human civilization and all activities thereof must be dovetailed with the supreme blessing of the Lord, and without this blessing all advancement of human civilization is like decoration on a dead body. It is said that a dead civilization and its activities are something like clarified butter on ashes, the accumulation of money by a magic wand and the sowing of seeds in a barren land. (SB 1.15.21 P)

**Question: Does a pure devotee of the Lord get entangled in worldly affairs?**

**Answer:** A pure devotee of the Lord never thinks of himself as the proprietor of his home. He surrenders everything unto the supreme control of the Lord, and thus he has no fear for maintaining his family or protecting the interests of his family. Because of this surrender, he no longer has any attraction for wealth. Even if there is attraction for wealth, it is not for sense enjoyment, but for the service of the Lord. A pure devotee may be attracted to accumulating wealth just like an ordinary man, but the difference is that a devotee acquires money for the service of the Lord, whereas the ordinary man acquires money for his sense enjoyment. Thus the acquisition of wealth by a devotee is not a source of anxieties, as is the case for a worldly man. And because a pure devotee accepts everything in the sense of serving the Lord, the poisonous teeth of accumulation of wealth are extracted. If a snake has its poison removed and bites a man, there is no fatal effect. Similarly, wealth accumulated in the cause of the Lord has no poisonous teeth, and the effect is not fatal. A pure devotee is never entangled in material worldly affairs even though he may remain in the world like an ordinary man. (SB 3.9.6 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



## SERVICE TO GURU Weapon to Control the Mind

bhrāṭṛvyam enaṁ tad adabhra-vīryam  
upekṣayādhyedhitam apramattaḥ  
guror hareś caraṇopāsanāstro  
jahi vyalīkaṁ svayam ātma-moṣam

The uncontrolled mind is the greatest enemy of the living entity. If one neglects it or gives it a chance, it will grow more and more powerful and will become victorious. Although it is not factual, it is very strong. It covers the constitutional position of the soul. O King, please try to conquer this mind by the weapon of service to the lotus feet of the spiritual master and of the Supreme Personality of Godhead. Do this with great care.  
SB 5.11.17 - Jaḍa Bharata to Mahārāja Rahūgaṇa





There is no benefit in husking the skin of an empty paddy; the rice is already gone. Similarly, simply by the speculative process one cannot be freed from material bondage, for the cause still exists. One has to nullify the cause, and then the effect will be nullified. (SB 3.27.20)

The Lord is compared to the powerful sun. The sun is never contaminated by anything infectious because it is so powerful. On the contrary, infected things are sterilized by the rays of the sun. Similarly, the Lord is never contaminated by sins; on the contrary, the sinful living entities become sterilized by contact with the Lord. (SB 2.6.40-41)

The confectioner, who is always manufacturing sweetmeats, has very little desire to eat them; similarly, the Lord, by His pleasure potencies, can produce innumerable spiritual beauties and not be the least attracted by the false beauties of material creation. (SB 2.7.6)

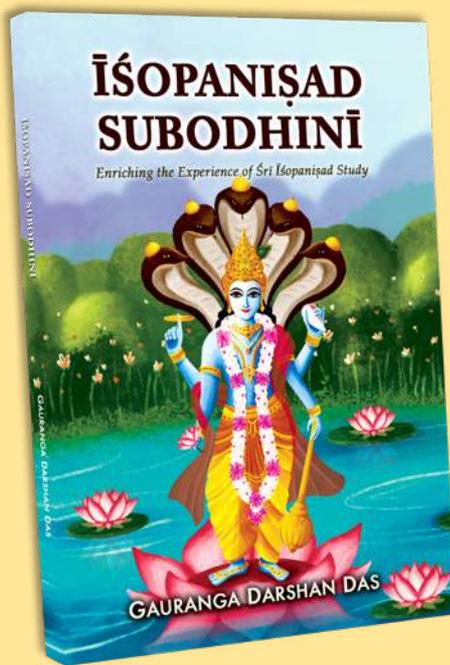
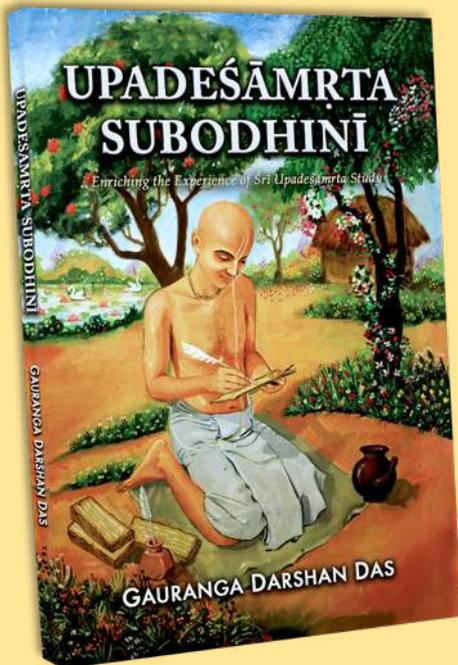
## ANALOGY ARENA

When the President goes out in his particular car, we say, "There is the President." For the time being we identify the car with the President. Similarly, less intelligent men who want to see God immediately without necessary qualification are shown first the gigantic material cosmos as the form of the Lord, although the Lord is within and without. (SB 1.3.31)

The sufferings of an orphan and the sufferings of a beloved child of a king are not one and the same. An orphan is really poor because he has no one to take care of him, but a beloved son of a rich man, although he appears to be on the same level as the orphan, is always under the vigilance of his capable father. (SB 1.5.19)

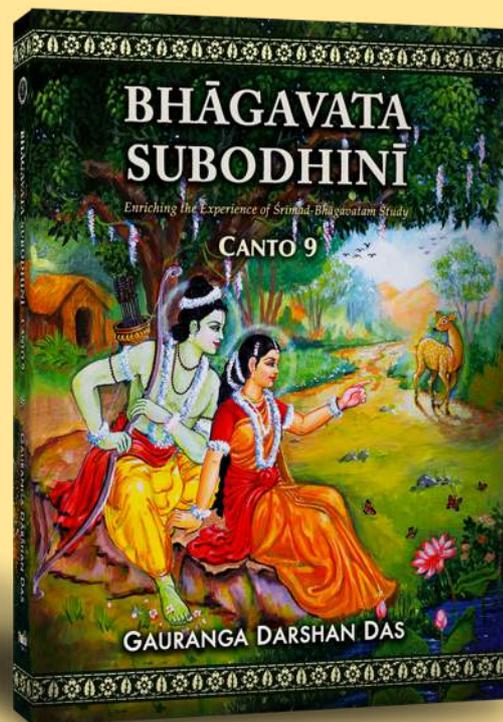
The expert electrician can utilize the electrical energy for both heating and cooling by adjustment only. Similarly, the external energy, which now bewilders the living being into continuation of birth and death, is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life. (SB 1.3.34)





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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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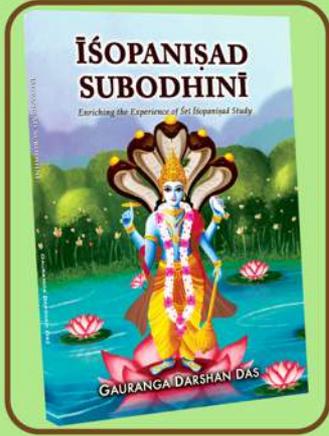
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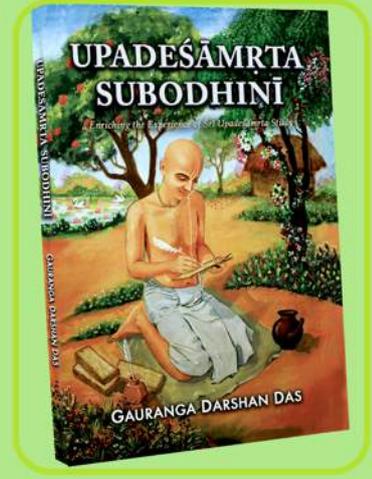
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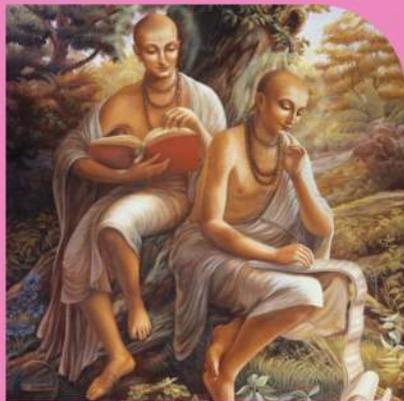


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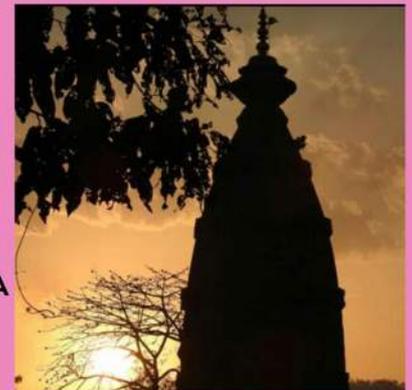


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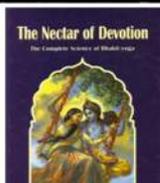
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