



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

TWO DIVINE BOARS



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Pari-prasna



**FROM THE DESK OF
THE FOUNDER ĀCĀRYA**

By His Divine Grace
A. C. Bhaktivedānta Swāmi Prabhupāda

THE MERCY INCARNATE LORD NITYANANDA

Śrī Rāma, or Balarāma, is the protector of the devotees of the Lord. Baladeva acts as the spiritual master of all devotees, and only by His causeless mercy are the fallen souls delivered. Śrī Baladeva appeared as Śrī Nityānanda Prabhu during the advent of Lord Caitanya, and the great Lord Nityānanda Prabhu exhibited His causeless mercy by delivering a pair of extremely fallen souls, namely Jagāi and Mādhāi. Therefore it is particularly mentioned herein that Balarāma is the protector of the devotees of the Lord. Only by His divine grace can one approach the Supreme Lord Śrī Kṛṣṇa, and thus Śrī Balarāma is the mercy incarnation of the Lord, manifested as the spiritual master, the savior of the pure devotees. (SB 1.14.28-29)

One cannot attain the goal of life without the mercy of Balarāma. Śrī Narottama dāsa Ṭhākura therefore says, *nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe*: when one receives the mercy of Balarāma, Nityānanda, one can attain the lotus feet of Rādhā and Kṛṣṇa very easily.

*se sambandha nāhi yāra, bṛthā janma gela tāra,
vidyā-kule hi karibe tāra*

If one has no connection with Nitāi, Balarāma, then even though one is a very learned scholar or jñānī or has taken birth in a very respectable family, these assets will not help him. We must therefore conquer the enemies of Kṛṣṇa consciousness with the strength received from Balarāma. (SB 7.15.45 P)





TWO DIVINE BOARS

by Gauranga Darshan Das



Boar is a wild animal, probably not known for its beauty or great work. But when God appears in the form of a boar, He looks extremely beautiful and performs the most wonderful deeds. Just as the Supreme Lord appears in the human society as Lord Rāma and Lord Kṛṣṇa, He also incarnates in the animal society as Varāha (Boar), amongst the birds as Haṁsa (Swan), amongst the aquatics as Matsya (Fish) and so on.

According to *Śrīmad Bhāgavatam*, the Supreme Lord appeared as Varāha (a wild boar) twice – once as Ādi-varāha or Śveta-varāha in the Svāyambhuva (first) *manvantara* and another time as Nīla-varāha or Rakta-varāha in the Cākṣusa (sixth) *manvantara*. As Śveta-varāha He retrieved the Earth from the depths of Garbhodaka ocean, and as Nīla-varāha, He killed a powerful demon named Hiranyākṣa. This article describes the appearance and activities of these two divine boar incarnations of the Supreme Lord.



ĀDI-VARĀHA or ŚVETA-VARĀHA in SVĀYAMBHUVA (FIRST) MANVANTARA

Lord Brahmā was the first created beings in this universe. He appeared from a lotus that sprouted from the navel of the Supreme Lord Viṣṇu. Having been enlightened personally by the Supreme Lord, Brahmā began his service of creation. His first task was to populate the universe with various types of living entities.

Once, as Brahmā was deliberating on how to accomplish his duty, two personalities appeared from his body. They were Svāyambhuva Manu and his queen Śatarūpā. Manus are the progenitors of mankind. There are fourteen Manus in a day of Brahmā, which lasts for 1000 *divya-yugas* (*divya-yuga* is a combination of the four *yugas* namely *Satya*, *Treta*, *Dvāpara*, and *Kali*). The reign of a Manu is called Manvantara which lasts for about 71 *divya-yugas*. *The calculation of cosmic time is wonderful to the human thought process that's accustomed to seeing time only in terms of minutes, hours, days, and years only.* The first Manu Svāyambhuva was ready to abide by Brahmā's instruction to procreate, but he found that there was no place to perform his service since the Earth was merged in the Garbodhaka ocean at that time.

How Is the Boar Divine? – Brahmā contemplated on how to raise the Earth, "While I am creating, the Earth has been inundated. What can we do? Let the Almighty Lord direct us." Then a small form of Boar (Śveta Varāha), in the size of a thumb, came out of Brahmā's nostril and within a moment, it grew gigantic in the sky like a great elephant. *Whenever there is an emergency in the universe or an acute rise of adharma in this world, the Supreme Lord appears in a suitable form to rectify the situation.* Because the Earth was submerged in the ocean, the Lord appeared as a wild boar to retrieve the Earth with His tusks. That is His transcendental pastime. Just because the Lord appeared in the form of a Boar, His potency doesn't reduce, nor is this form inferior in its divinity. *The Lord's form in any shape is always transcendental and full of knowledge and mercy.*

How Does the Boar's Roar Dispel Fear? – Seeing the gigantic mountainlike Boar, Brahmā and his sons were struck with wonder. To enliven them, Lord Varāha, the master of sacrifices, then roared tumultuously. Because Brahmā and other



enlightened *brāhmaṇas* have the divine knowledge about the Supreme Lord, they are enlivened by His appearance in any of His multi-incarnations. Therefore, the all-auspicious sound (roar) of the all-merciful Lord that echoed in all directions, reassured His devotees, causing them fearlessness. Hearing the thundering roar of the Boar incarnation of Viṣṇu, they didn't become fearful. *The Lord's resounding roar is an open threat to all demons who might challenge His omnipotence, but to His devotees, that very roar is a reassuring boon.*

Why is Varāha the Personification of Vedas? – The Vedas are said to be the breath of the Supreme Lord, and that breath was inhaled by Brahmā, who was enlightened in the Vedic knowledge, by the Supreme Lord Himself. Because Lord Varāha appeared from the nostril of Brahmā, when he breathed out, Varāha is said to be the personification of the Vedas (*veda-vitāna-mūrti*). The denizens of higher planets named Jana, Tapa, and Satya-lokas chanted *mantras* from the three Vedas praising Varāhadeva. Śrīla Prabhupāda writes, "Whenever there is a glorification of the Lord, it is to be understood

that Vedic *mantras* are being rightly vibrated. The Lord was therefore pleased when such Vedic *mantras* were chanted, and to encourage His pure devotees, He roared once more and entered the water to rescue the submerged Earth.” (SB 3.13.26 Purport). *The Lord has no material form, but His form is always understood in terms of the Vedas.* Because the Lord’s form is personified Vedic knowledge, He is the destroyer of all material contamination.

How Did Śveta Varāha Rescue The Earth? – Lord Varāha entered the water playing like an elephant (*gajendra-lēlā*), and flew in the sky, with His tail slashing and His hard hairs quivering. His glance was luminous (like sun and moon). He scattered the clouds with His hooves and white tusks. Although transcendental, He imitated the actions of a Boar and searched after the Earth by smell. His tusks were fearful. He glanced over the sages who were offering prayers and entered the water. He dived into the ocean, whose high waves appeared like its arms as if praying, “O Lord, please protect me and do not cut me in two!” Cleaving the water with His sharp hooves, the Lord found the limits of the unlimited ocean and saw the Earth, and personally lifted it. Thus, He protected the Earth.

NĪLA-VARĀHA or RAKTA-VARĀHA in CĀKṢUSA (SIXTH) MANVANTARA

The above incident took place in the Svāyambhuva (first) *manvantara*. The Lord again appeared in the Cākṣusa (sixth) *manvantara*, as Rakta Varāha and protected the Earth by killing a demon named Hiranyākṣa. The following is the story behind this.

What are the Consequences of an Untimely Union? – Kaśyapa Muni was the son of Brahmā. One of his wives, Diti, was once afflicted by lust and an intense desire for a child. Being impatient and envious of her cowives who already had children, Diti approached Kaśyapa in the evening time for union. Kaśyapa dissuaded her saying that the time was inauspicious, as ghosts and their master, Śiva, move about at that time. However, Diti was pressed by Cupid and pulled Kaśyapa by his clothing. Not being so self-controlled, Kaśyapa also gave in to her advances and obliged her unreasonable appeal, uniting with her. *Ignorance is not the cause of every mistake. Even, persons in knowledge, commit mistakes due to weak-heartedness and temptations for momentary pleasures.* Afterward, Kaśyapa addressed Diti in disdain, “Everything was inauspicious because

of your mind’s pollution, defilement of time, negligence of my directions, and apathy towards demigods. As a result, you will have two demoniac sons who will constantly afflict the three worlds, kill innocent and sinless entities, torture women, enrage great souls, and ultimately be killed by the Supreme Lord.” Diti became repentant. Seeing her transformation and patience, Kaśyapa encouraged her, “Your grandson (Prahlāda) will be a great devotee.” This somewhat pacified the aggrieved Diti. Diti held her sons in the womb for 100 years, wanting to delay the trouble of the demigods by her sons and also the death of her sons at the hands of the Lord. By the force of her pregnancy, darkness spread in all directions. The demigods were perplexed and approached Brahmā. Brahmā then narrated the background story of the children in Diti’s womb.

How Did Those Devotees Become Demons? – Once, the four Kumāras had gone to Vaikuṅṭha to see Lord Viṣṇu. They crossed six gates without any obstruction, but at the seventh gate, they were blocked by Jaya and Vijaya, the doorkeepers. The Kumāras were agitated and spoke thus, “How are you suspecting others?”



The processes we manufacture to counteract or minimize our distresses do not actually put an end to our pains. We simply place the burden from the head to the shoulder. The only real way we can minimize our problems is to surrender unto the Supreme Personality of Godhead and give ourselves up to His protection. (SB 4.29.33 P)

Where is the possibility of an enemy coming to Vaikuṅṭha? The apt punishment for you imposters is to go to the material world filled with vices.” Jaya and Vijaya fell at the feet of the Kumāras and prayed that they never forget the Lord. Seeing their humility, the Kumāras felt repentant. Understanding the situation, Lord Viṣṇu appeared there and pacified the lamenting doorkeepers with His affectionate glance, and consoled the fearful Kumāras with His pleasing smile. Viṣṇu humbly apologized to the Kumāras for the offense of Jaya and Vijaya, and said, “The punishment given by you to My doorkeepers, of becoming demons in the material world, was ordained by Me. They will very soon return to Me, meditating on Me in anger.” *An ideal master takes responsibility for the mistakes of His servants and helps them without disowning them.*

Does God Like to Fight? – The Kumāras circumambulated the Lord and departed. Lord Viṣṇu spoke to Jaya and Vijaya, “Do not fear. Though you will have the mentality of demons, you will always think of Me and serve Me. I will experience pure happiness by fighting with you two.” *Only the devotees can satisfy the Lord in every respect, including giving Him the pleasure of fighting.* Thus, Jaya and Vijaya left Vaikuṅṭha and entered Diti’s womb. After 100 years of pregnancy, Diti gave birth to her twin sons. Kaśyapa named them Hiranyaśipu and Hiranyākṣa. Hiranyaśipu performed austerities and received boons from Brahmā. He started to control all three worlds. Hiranyākṣa traveled all over the universe with a fighting spirit. His form, temper, and power scared the demigods. Desiring to sport, he entered the ocean and reached Vibhāvārī, the capital of Varuna, and provoked him for a fight. Varuṇa intelligently replied, “I have grown too old. Only Lord Viṣṇu can satisfy your desire to fight.”

Why Does God Fight with Devotees? – Hiranyākṣa learned from Nārada Muni the Lord’s whereabouts and entered into the Garbodhaka ocean. There, he saw the Lord in the form of a boar (Varāha), bearing the Earth on His tusks. He criticized the Lord with ill-names and addressed Him like an animal, forest-dweller, lowest of demigods, and so on. The Lord was pained by these abusive words. *God is as sentient as we are. He is satisfied by our prayers and dissatisfied by our harsh words against Him.* Seeing that the Earth was frightened, the Lord bore the pain and rose out of water. Varāhadeva challenged Hiranyākṣa and after a fierce battle with him, the Lord slapped him in the root of the ear. The demon fell dead like an uprooted tree.



Though the Lord could instantly kill the demons, He fights with them just to experience the pleasure of fighting. Śrīla Prabhupāda writes, “Sometimes a father takes pleasure in having a mock fight with his small child, and similarly the Lord felt Hiranyākṣa’s striking on His body to be like flowers offered for worship. In other words, the Lord desired to fight to enjoy His transcendental bliss; therefore, He enjoyed the attack.” (SB 3.19.16 Purport). Lord Varāha was glorified by the sages :

*namo namas te 'khila-mantra-devatā-
dravyāya sarva-kratave kriyātmane
vairāgya-bhaktiyātmajayānubhāvita-
jñānāya vidyā-gurave namo namaḥ*

“O Lord, You are the Supreme Personality of Godhead and are worshipable by universal prayers, Vedic hymns, and sacrificial ingredients. We offer our obeisances unto You. You can be realized by the pure mind freed from all visible and invisible material contamination. We offer our respectful obeisances to You as the supreme spiritual master of knowledge in devotional service.” (SB 3.13.39) Thus, accomplishing the mission of the demigods, Lord Varāha returned to His own abode being glorified by them.



Art of Pleasing GREAT SOULS

By Hari Bhakti Das

An Insight into the Life of Pracetās

All of us have an eternal relation with Kṛṣṇa, our supreme master and well-wisher. Kṛṣṇa loves us to an infinite degree beyond any comparison. He mercifully arranges for a host of things to deliver us from the mire of material existence. One such mercy incarnate of the Supreme Lord Kṛṣṇa is the spiritual master. By the grace of the spiritual master, we get a chance to associate with the devotees of the Lord. Performing activities pleasing to the devotees and the spiritual master enable us to get Kṛṣṇa's causeless mercy.

Śrīmad-Bhāgavatam describes the story of ten brothers known as Pracetās. They were exemplary in their dealings. They attained perfection in their lives just by following the instructions given by their superiors and spiritual master. Pracetās were the sons of king Barhiṣat, also known as Prācīnabarhi. Lord Brahmā ordered Prācīnabarhi to marry the extremely beautiful daughter of the ocean named Śatadruti. Pracetās were all equally endowed with religiosity.

Pleasing through Obedience

Father's Instruction

Prācīnabarhi ordered the Pracetās to marry and beget children. Desiring to fulfill their father's instructions, they entered the ocean and practiced austerities for ten thousand years. Love for superiors is shown by respecting their instructions. Brahmā appreciates Kardama Muni after the latter performed austerities just to please his father Brahmā. He says,

*tvayā me 'pacitis tāta kalpitā nirvyalīkataḥ
yan me sañjagrhe vākyam bhavān mānada mānayan*
"My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me." (SB 3.24.12) To honor the spiritual master means to carry out his instructions word for word.

Pracetās were fixed in following the instructions of their father. Śrīla Prabhupāda writes, "It is the duty



of the father, the spiritual master and the king to regulate their subordinates in such a way that they ultimately become fully unalloyed devotees of the Supreme Lord. That is the duty of the superiors, and it is the duty of the subordinates to obey their orders perfectly and in a disciplined way. Pracetās accepted the orders of their father and carried them on their heads, which means they accepted them in complete surrender.” (SB 4.24.20 P)

Śiva’s Association

After leaving their home, the Pracetās in their course of travel came across a great reservoir of water. The water of the lake was as calm and quiet as the mind of a great soul. The aquatics of that lake were completely peaceful. Beautiful bluish and red lotus flowers filled the lake. Gracious birds like swans, cakravākas, kāraṇḍavas and other graceful birds adorned the lake. As they were relishing the pleasant atmosphere, the Pracetās heard pleasing sounds of various drums and kettledrums. Then they saw Lord Śiva, the chief of all demigods, emerging from the water with his associates. Immediately, they offered their obeisances in great amazement and fell down at the lotus feet of the lord. Lord Śiva became very pleased after seeing them. Out of his causeless mercy, he instructed the Pracetās on how to attain the ultimate goal of life. The prayers of Lord Śiva narrated to the Pracetās are one of the most enchanting prayers in the *Śrīmad-Bhāgavatam*.

Viṣṇu’s Darśana

The sincerity of the Pracetās attracted the grace of the Lord. And the Supreme Lord sent His dear representative Lord Śiva to guide them on their path back home, back to Godhead. The Pracetās repeated the same prayer they heard from Lord Śiva which was perfect in all respects. As a reward of their sincere prayers and austerities, the Supreme Personality of Godhead appeared to them in a very pleasing form. Furthermore, at the end of their lives, the Pracetās were blessed with the association of Nārada Muni who also instructed them. And the result was that they fully became attached to the Supreme Personality of Godhead.

Pleasing through Friendly Relations

The Pracetās had set out together to perform austerities. For ten thousand years, they performed penances under water for Viṣṇu’s pleasure. When Lord Viṣṇu appeared to them, He spoke,



*varaṁ vṛṇīdhvaṁ bhadraṁ vo
yūyaṁ me nṛpa-nandanāḥ
sauhārdenāprthag-dharmās
tuṣṭo ’haṁ sauhṛdena vaḥ*

“My dear sons of the king, I am very much pleased by the friendly relationships among you. All of you are engaged in one occupation—devotional service. I am so pleased with your mutual friendship that I wish you all good fortune.” (SB 4.30.8)

More than their austerities, the Lord was pleased by their friendly dealings. Kṛṣṇa is pleased when he sees his parts and parcels co-operating with each other. Pracetās were performing their austerities in Satya Yuga, which is also called as Golden Age. Even then, the Lord was so much pleased with their co-operation. And He appeared to them. How much more then the Lord would be pleased if one imbibes this spirit of co-operation in this age of Kali, which is characterized by quarrel and hypocrisy?

Developing friendly relations is vital, but not simple. It requires one to be humble, to sacrifice one’s opinions, suggestions or positions if necessary. Also, one needs to prioritize relationships over everything else.

Results of Pleasing

The friendly dealings of the Pracetās earned them various benedictions from the Lord. They were assured of development of unadulterated devotional service and returning back to the Lord’s abode.

The Pracetās were completely satisfied by having the audience of the Lord. They prayed,

*pārijāte 'ñjasā labdhe
sāraṅgo 'nyan na sevate
tvad-aṅghri-mūlam āsādya
sākṣāt kiṁ kiṁ vṛṇīmahī*

Dear Lord, when the bee approaches the celestial tree called the pārijāta, it certainly does not leave the tree, because there is no need for such action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You? (SB 4.30.32)

They only asked the Lord for the association of devotees. They pray, “Dear Lord, we pray that in every species that we may have to take, please award us the association of Your devotees.” (SB 4.30.33) And at the end of their lives, their prayer was fulfilled when they were graced with the fortune of meeting Nārada Muni.

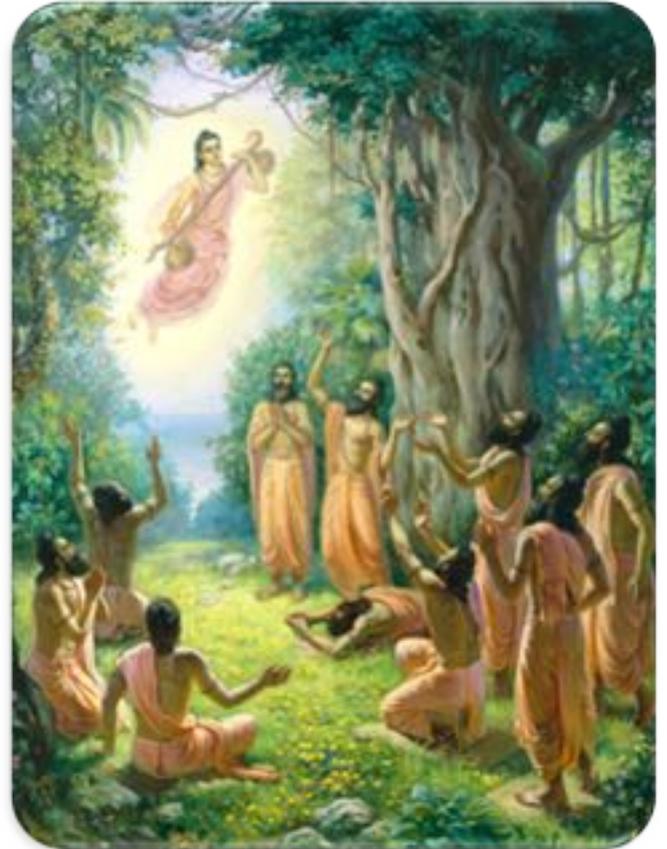
The Lord left after hearing the prayers of the Pracetās although they were not fully satisfied seeing Him. Thereafter, they emerged from the waters. They saw that all the trees on land had grown very tall as if to obstruct the path to the heavenly planets. They became angry, not for themselves, but out of concern for the entire mankind. They started emitting fire and air from their mouths to burn all the trees.



At that time, Lord Brahmā immediately arrived to pacify the Pracetās. The predominating deity of the trees delivered their daughter Māriṣā to the Pracetās on the advice of Brahmā. (She had been left in care of the trees after being born of Pramloca). The Pracetās ruled for many years, and developed perfect knowledge in spiritual consciousness. At last, remembering Kṛṣṇa, they left home leaving their wife in the care of their son. They met Nārada Muni who again instructed them in devotional service. Thus, perfecting their lives, they went back to Godhead.

If the life of Pracetās is taken into consideration, their sincere desire to please their father's order coupled with their submissiveness led them to:

- 1] **Association** of very exalted Vaiṣṇavas (Lord Śiva and later Nārada Muni).
- 2] **Audience** of the Supreme Lord.
- 3] **Attachment** for Kṛṣṇa.
- 4] **Attainment** of Vaikuntha.



Pracetās life was exemplary in all respects. They obeyed their father, worshipped the Supreme Lord, took proper care of their subjects while ruling their kingdom and at an appropriate time, left it all to focus on life's ultimate destination. Their dealings with each other and their pleasing endeavors to get the mercy of great souls is a shining beacon for obtaining success in one's life.



PARI PRAŚNA

Question: What is the right and the wrong mood to approach a guru?

Answer: One should approach a guru who can extinguish the blazing fire of this material world, the struggle for existence. People want to be cheated, and therefore they go to yogīs and svāmīs who play tricks, but tricks do not mitigate the miseries of material life. If being able to manufacture gold is a criterion for becoming God, then why not accept Kṛṣṇa, the proprietor of the entire universe, wherein there are countless tons of gold? As mentioned before, the color of gold is compared to the will-o'-the-wisp or yellow stool; therefore one should not be allured by gold-manufacturing gurus but should sincerely approach a devotee like Jaḍa Bharata. Jaḍa Bharata instructed Rahūgaṇa Mahārāja so well that the king was relieved from the bodily conception. One cannot become happy by accepting a false guru. A guru should be accepted as advised in Śrīmad-Bhāgavatam (11.3.21). Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: One should approach a bona fide guru to inquire about the highest benefit of life. Such a guru is described as follows: śābde pare ca niṣṇātam. Such a guru does not manufacture gold or juggle words. He is well versed in the conclusions of Vedic knowledge (vedaiś ca sarvair aham eva vedyah [Bg. 15.15]). He is freed from all material contamination and is fully engaged in Kṛṣṇa's service. If one is able to obtain the dust of the lotus feet of such a guru, his life becomes successful. Otherwise he is baffled both in this life and in the next. (SB 5.14.13 P)

Question: Is it all right to aim for material opulence?

Answer: To be extremely opulent in materialistic advancement is sometimes very risky. The materially opulent person does not care about anyone, and thus he commits offenses to great personalities, such as devotees and great saints. This is the way of material opulence. As described by Śukadeva Gosvāmī, dhana-durmadāndha: too much wealth makes one blind. This happens even to Indra in his heavenly kingdom, and what to speak of others in this material world? When one is materially opulent, he should learn to be sober and well behaved toward Vaiṣṇavas and saintly persons; otherwise he will fall down. (SB 8.5.15-16 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



Kṛṣṇa's Bhṛtya-Vaśyatā

itthaṁ yaśodā tam aśeṣa-śekharaṁ
matvā sutam sneha-nibaddha-dhīr nṛpa
haste gṛhītvā saha-rāmam acyutam
nītvā sva-vāṭam kṛtavaty athodayam

My dear Mahārāja Parīkṣit, because of intense love and affection, Mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

SB 10.11.20 - Śukadeva Gosvāmī to Mahārāja Parīkṣit





Sometimes in the house in the sky [gandharva-pura] which is a phantasmagoria, the conditioned soul drinks, eats and has sex. Being overly attached, he chases after the objects of the senses just as a deer chases a mirage in the desert. SB 5.14.6

Just as a highly posted manager is almost as independent as the owner of a firm, Brahmā is described as independent because, as the Lord's representative to control the universe, he is almost as powerful and independent as the Supreme Personality of Godhead. The Lord, as the Supersoul within Brahmā, gave him the intelligence to create. The creative power, therefore, of every living entity is not his own; it is by the grace of the Lord that one can create. SB 3.20.17

A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of that great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet. SB 4.4.13

ANALOGY ARENA

Just as the stomach is the source of energy of all the limbs of the body, God is the original source of all energy manifested in the material and spiritual worlds; therefore, as supplying food to the stomach is the process to satisfy all the limbs of the body, Kṛṣṇa consciousness, is the sublime method for satisfying the source of all happiness. (SB 3.18.5 P)

When the material energy is engaged in the service of the Supreme Spirit, so-called material energy is also transformed into spiritual energy, just as an iron rod becomes fire when placed in contact with fire. SB 5.12.8

One should not deprecate the Supreme Lord for the creation of this miserable world, just as one should not blame the king for creating a prison house in the government. The prison house is a necessary institution of the governmental establishment for those who are disobedient to the laws of the government. Similarly, this material world, full of miseries, is a temporary creation of the Lord for those who have forgotten Him and are trying to lord it over the false manifestation. SB 2.7.50

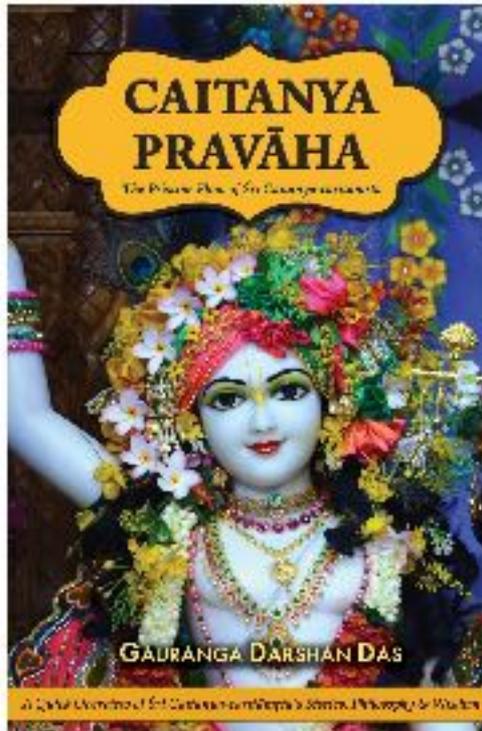


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NOMENCLATURE

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.

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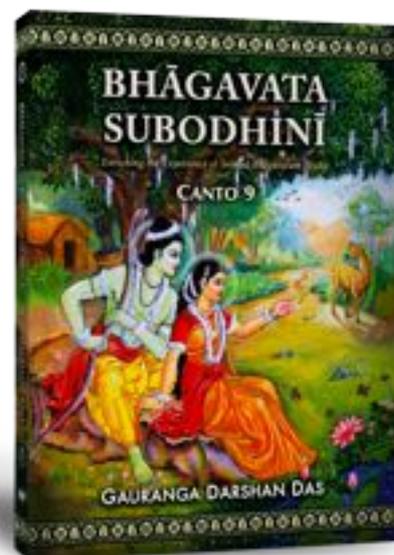
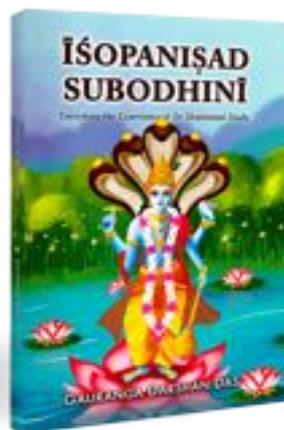
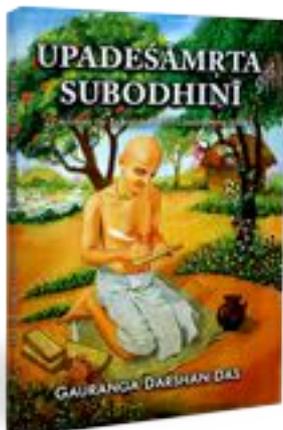
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