



# 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

**HANUMAN  
JAYANTI  
SPECIAL**



**Also**  
Rāmacandra,  
Chastiser of Atheists  
Attaining Smaranam  
Analogy Arena  
Verse of the Month  
Pari-prasna

## AN EVENTFUL JUMP



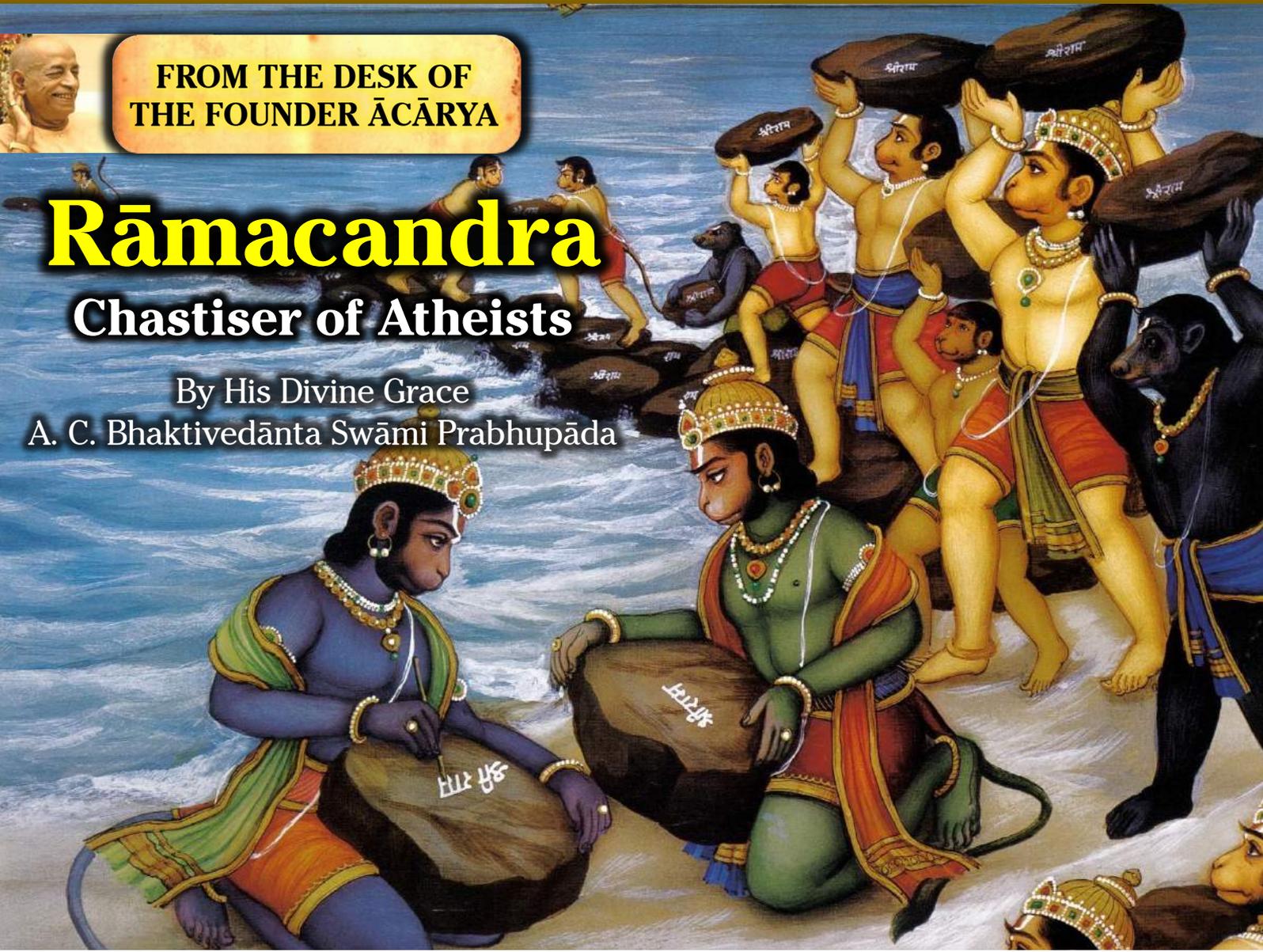
FROM THE DESK OF  
THE FOUNDER ĀCĀRYA

# Rāmacandra

## Chastiser of Atheists

By His Divine Grace

A. C. Bhaktivedānta Swāmī Prabhupāda



The Personality of Godhead Śrī Rāma assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods, or the administrative personalities, to maintain the order of the universe. Sometimes great demons and atheists like Rāvaṇa and Hiraṇyakaśipu and many others become very famous due to advancing material civilization by the help of material science and other activities, with a spirit of challenging the established order of the Lord. Puffed up by tiny success in material advancement, sometimes the godless materialists challenge the existence of God. Rāvaṇa was one of them, and he wanted to transport ordinary men to the planet of Indra (heaven) by material means without consideration of the necessary qualifications. He wanted a staircase to be built up directly reaching the heavenly planet so that people might not be required to undergo the routine of pious work necessary to enter that planet. He also wanted to perform other acts against the established rule of the Lord. He even challenged the authority of Śrī Rāma, the Personality of Godhead, and kidnapped His wife, Sītā.

Of course, Lord Rāma had come to chastise such atheists, answering the prayer and desire of the demigods. He therefore took up the challenge of Rāvaṇa, and the complete activity is the subject matter of the Rāmāyaṇa. Because Lord Rāmacandra was the Personality of Godhead, He exhibited superhuman activities which no human being, including the materially advanced Rāvaṇa, could perform. Lord Rāmacandra prepared a royal road on the Indian Ocean with stones that floated on the water. (SB 1.3.22 P)



**BHĀGAVATA  
PRADĪPIKĀ**

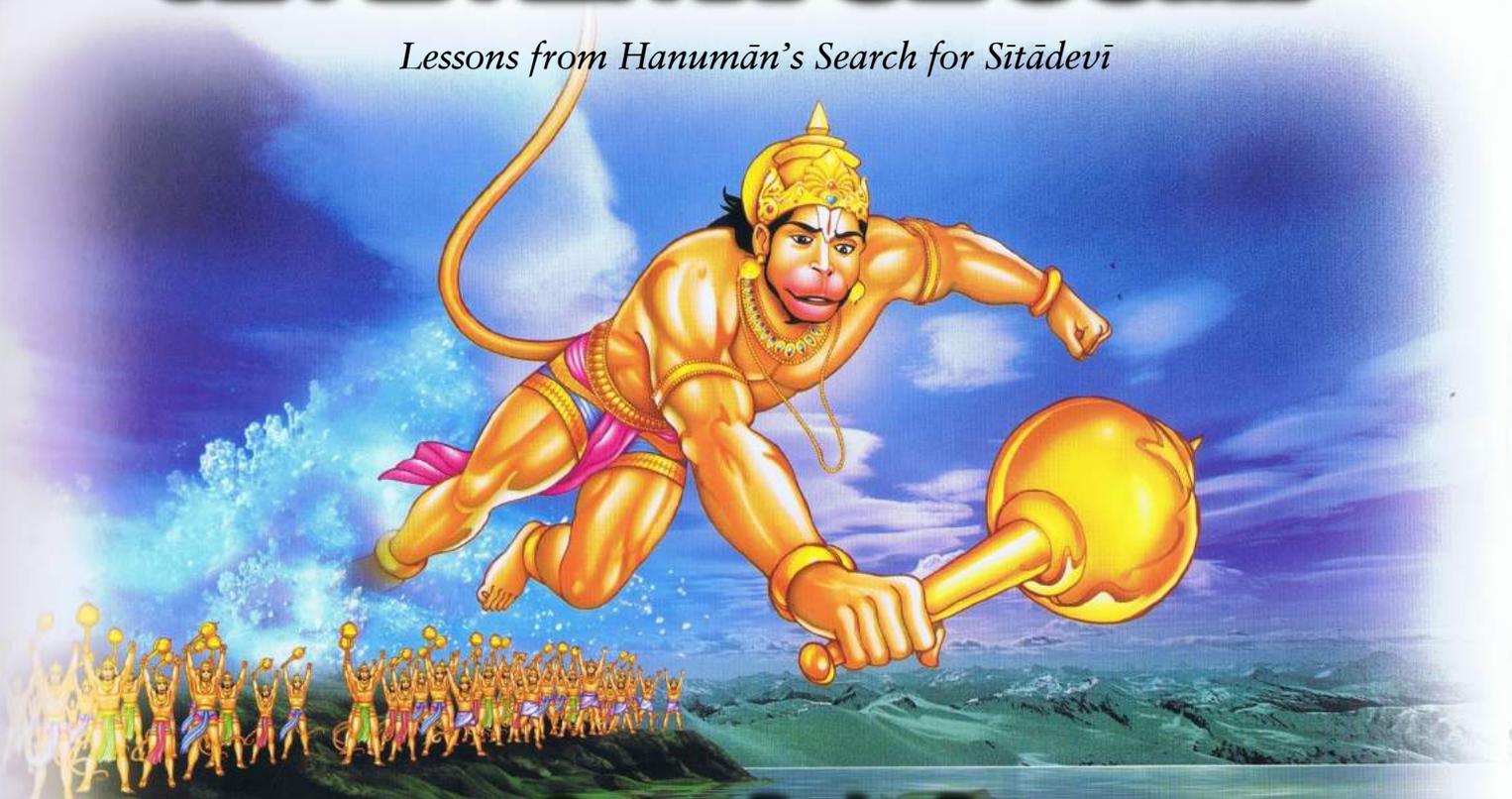
Bask in the Illumination of the Bhāgavatam

Mundane news is static whereas transcendental news is dynamic, inasmuch as the spirit is dynamic and matter is static. (SB 1.1.19 P)



# AN EVENTFUL JUMP

*Lessons from Hanumān's Search for Sītādevī*



by Gauranga Darshan Das

Who is qualified for spiritual life? Only *brāhmaṇas*? Or *sannyāsīs*, or human beings, scholars, or Indians!? – Whether one is a man or a woman, householder or a renunciant, Indian or an American, aristocratic or underprivileged, rich or poor, educated or illiterate, child or an elder, human being or an animal, everyone is a child of God and is spiritual. Therefore, to love God and serve God is the innate characteristic (*dharma*) of every living being.

## BHAKTI IS NOBODY'S MONOPOLY

Bhakti or devotional service unto God is the art of the heart. It is characterized by one's deep love for God and selfless service attitude. Bhakti is not the monopoly of any caste, creed, gender, species, nationality, or any other material considerations. Certain facilities like living conditions, family, association, education, upbringing, and so on, could be favourable for bhakti. But not having such external background is not a disqualification to connect with God.

Any individual who has a sincere desire to selflessly serve God can do so. Such a devotee gets all support and intelligence from the Lord Himself who is always eager to bestow mercy.

The universal history presents several examples of devotees from various unimaginable backgrounds, who attained the spiritual world by associating with pure devotees. Garuḍa was an eagle, but he became the great bird carrier of Lord Viṣṇu. Gajendra was an elephant, yet he offered fervent prayers to Lord Hari, who came to rescue him from a crocodile. Dhruva was just a five-year-old child, yet by his determined devotional practices, he attained the darśana of Lord Viṣṇu within six months. Prahlāda was born as a demon, yet for his sake, the Supreme Lord appeared in a unique form of half-man and half-lion as Nṛsiṃha and saved him. Prahlāda's grandson Bali was the king of demons, yet he received unprecedented mercy from Vāmanadeva, who became his doorkeeper.





Other demons who attained the Lord's abode include Vṛtrāsura, Vṛṣaparvā, Bāṇāsura, and Maya. The fruit vendor who affectionately offered handful of fruits to little Kṛṣṇa and received a basketful of jewels was a simple aborigine woman. The gopīs of Vṛndāvana were simple cowherd girls, yet because of their deep love and service, they are the topmost devotees of Kṛṣṇa. Kubjā was a maidservant of Kāṁsa, but even by a small service, Kṛṣṇa blessed her with a beautiful form and His association.

As *Śrīmad Bhāgavatam* (2.7.46) teaches us, even sinful people, cave-dwellers, birds and beasts can know the science of God. In the *Uddhava-gīta* (SB 11.12.3-4), Lord Kṛṣṇa personally says that even those who are entangled in the modes of passion and ignorance can attain the Lord's supreme abode, by the association of His devotees.

## WHO CAN BE A FRIEND OF LORD RĀMA?

*Rāmāyaṇa*, the story of Lord Śrī Rāmacandra, is filled with examples of great devotees from various backgrounds, who selflessly served Lord Rāma. Even sage Vālmīki who wrote *Rāmāyaṇa* was formerly a hunter, but he became a transcendental author of the Lord's pastimes, by the mercy of great devotees. When Lord Rāma went on *vanavāsa* or exile, a tribal man named Guha treated Him with deep love and helped Him cross a river. Rāma considered Guha His dear friend. When Sītādevī was being kidnapped by cruel Rāvaṇa, a vulture named Jaṭāyu courageously fought with Rāvaṇa and even lost his life in the battle. Later, Rāma performed Jaṭāyu's funeral rites as a son does for his departed father. When Rāma and Lakṣmaṇa were searching for Sītādevī, an old ascetic lady named Śabari welcomed Rāma with deep affection. To test the quality of berries, she tasted them first and then offered them to Rāma, who ate them happily reciprocating with her intense and innocent love.

Sugrīva was a monkey, but became a dear friend of Rāma and engaged his monkey soldiers in searching Sītādevī and assisting Rāma in His war with Rāvaṇa. Jāmbavān was a bear, who also served Rāma in various ways. A squirrel assisted Rāma in making the magnificent stone bridge across the ocean of Laṅkā, by gathering small pebbles and sand particles.



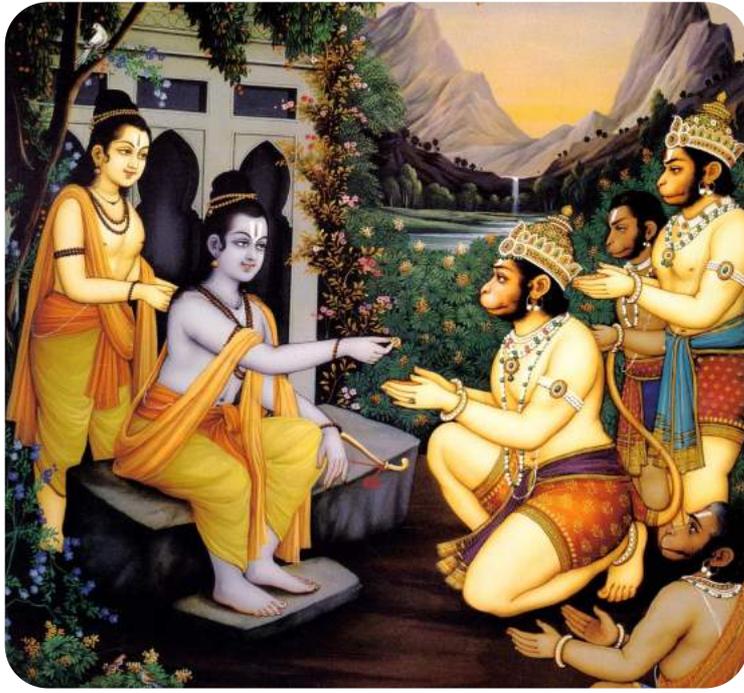
Vibhīṣaṇa was a demon, and directly the brother of Rāvaṇa, but he was an ardent devotee of Rāma, who accepted him as His friend. Hanumān was a monkey, yet he was the supreme amongst all the servants of Lord Rāma. He found Sītādevī in Laṅkā and immensely served Rāma in the hair raising battle with Rāvaṇa.

Thus, *Rāmāyaṇa* proves that a monkey, a vulture, a bear, a squirrel, a woman, a demon, a tribal, or anyone can serve the Lord if only they have a pure heart filled with love for Him. In the *Śrīmad Bhāgavatam* (5.19.7), Sugrīva declares this:

*na janma nūnāṁ mahato na saubhagaṁ  
na vāṅ na buddhir nākṛtis toṣa-hetuḥ  
tair yad viśṛṣṭān api no vanaukasaś  
cakāra sakhye bata lakṣmaṇāgrajah*

“One cannot establish a friendship with the Supreme Lord Rāmacandra based on material qualities such as one's birth in an aristocratic family, one's beauty, one's eloquence, one's sharp intelligence, or one's superior race or nation. None of these qualifications is a prerequisite for friendship with Lord Śrī Rāmacandra. Otherwise, how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Rāmacandra has nevertheless accepted us as friends?”





## THE MOST TRUSTED SERVANT

Hanumān's service to Lord Rāma was unparalleled and His deep devotion to Rāma was unexcelled. Hanuman was an incredible combination of efficiency, etiquette, intelligence, and balance. He was well-versed in Vedas. For centuries, Hanumān has been the favourite character in *Rāmāyaṇa* for all kinds of audience, whether men or women and children or elders.

*Sundarakāṇḍa* is considered the most beautiful section of *Rāmāyaṇa*. It describes the valorous deeds of Hanumān in detail. When Rāma and Sītā were in lamentation due to separation from each other, Hanumān brings hope in their lives by giving information to both of them about their beloved. Hanumān's journey from Rāma to Sītā and from Sītā back to Rāma was an amazing journey from hopelessness to hope. And this is the subject matter of *Sundarakāṇḍa*, which is *sundara* or beautiful in all respects. While Rāma was the hero of *Rāmāyaṇa*, Hanumān was the hero of *Sundarakāṇḍa*, by the grace of Lord Rāma. After all, the Lord loves to see His devotees being glorified more than Himself.

Sugrīva had sent Hanumān with Jambavān, Nīla, Aṅgada, and other monkeys to search for Sītā in the southern direction. For finding Sītā, Sugrīva considered Hanumān to be the most capable, because Hanumān had super-human strength, and he was courageous, intelligent, and resourceful.

Rāma also became convinced that Hanumān would find His beloved wife, and handed His ring to Hanumān, saying, "My name is inscribed on it. When you locate Sītā, give her this ring. She will then become convinced that you are My representative."

## HOPE IN A HOPELESS SITUATION

Hanumān's party searched for Sītā everywhere until they reached the shore of the ocean, but they couldn't find her. Disappointed, they all decided to fast until death. Losing hope is the greatest impediment in one's life. Unfortunate are not those who face difficulties or lack facilities, but those who have lost hope. Bringing hope to the monkeys, a great vulture named Sampātī, who was Jaṭāyu's brother, spotted them and told them that Sītādevī was in Rāvaṇa's abode Laṅkā on the other side of the ocean. The monkeys became hopeful and overjoyed by hearing about Mother Sītā.

Another wave of disappointment overwhelmed the monkeys as they saw the expanse of the ocean. No one felt confident to jump across the 100 yojanas wide ocean (one yojana is 8 miles). Seeing the monkeys' dejection, Aṅgada said that despondency is the root cause of failure, and asked whoever was ready to leap 100 yojanas to rescue Sītā to step forward. Some monkeys said that they could jump 10 yojanas, or 20, 30, 40, and so on. Aṅgada claimed to jump even 100 yojanas but he was doubtful if he could do it a second time to return.

Jāmbavān then said, "Don't worry. We have Hanumān who is equal to Garuḍa. I consider him alone to be capable of executing our mission." Jambavān glorified Hanumān in various ways reminding him of his extraordinary strength. Everyone glorifies Hanumān for crossing the ocean of Laṅkā, but it was Jāmbavān who inspired Hanumān to do it. Similarly, a guru is the one who identifies the strength in disciples and inspires and encourages them to engage in the service of the Lord accordingly. Genuine appreciation empowers, encourages, and strengthens a person while fault-finding disempowers, discourages, and weakens one's determination. Unnecessary fault-finding makes the faults true even if they didn't exist before.



Being thus encouraged, Hanumān began to expand himself into a gigantic form. To encourage the despondent monkeys, he spoke of his own glories, “I can go around Mount Meru a thousand times without pausing. By splashing the ocean waters I could inundate the entire world. I could circumambulate Garuḍa thousand times as he flies in the sky. I can uproot the entire city of Laṅkā.” All the monkeys were thrilled. Sometimes to give much-needed reassurance to a dejected person, a wise person could boast about one’s powers, but without false pride. That induces hope and confidence in the discouraged hearts.

The same Hanumān, when he met Sītā in Laṅkā, encouraged her differently. Sītā wondered if it would be possible for the monkeys to cross the ocean and reach Laṅkā. To reassure her, Hanumān said, “All the monkeys in Sugrīva’s army are equal or superior to me. Surely they will all easily reach Laṅkā. It is only inferior persons like myself that are sent as messengers. Please give up all your doubts for good.” Hanumān, who boasted of his prowess before crossing the ocean to give hope to the monkeys, downplayed his prowess to give hope to Sītādevī after crossing the ocean. These two cases might seem contradictory, but in both cases, Hanumān’s purpose was to encourage and reassure the despondent devotees of the Lord. This is how a mature devotee induces hope in others.

## DON'T BE TEMPTED BY COMFORTS

Hanumān offered obeisances to Vāyu (his father), Sūrya (his teacher), and Indra before jumping. A humble person offers respect to great souls seeking their blessings for the success of one’s mission.



Hanumān then drew his breath and suddenly sprang into the air like an arrow shot from the bow of Lord Rāma. As Hanumān soared through the sky the ocean deity desired to assist him and ordered Mount Maināka to rise above the water and provide a resting place to Hanumān. Previously, Indra placed Maināka mountain inside the ocean to obstruct the demons from traveling to the earth from the nether regions. Now with the order of the ocean god, Maināka rose, stood on his own summit, and spoke to Hanumān, “I request you to stop awhile and accept my hospitality.” Completely focussed on his mission with one-pointed attention, Hanumān replied, “Please excuse me. My time is very short. I cannot dare stop to accept your hospitality.” When time is short and the goal is yet to be achieved, one should not accept comforts that dampen one’s determination and enthusiasm. So, Hanumān politely rejected Maināka’s proposal, and respectfully touched him and proceeded in his mission.

## DON'T GIVE INTO EGOISTIC COMPETITION

As Hanumān continued on his journey, a huge demoness named Surasā, the mother of the Nāgas, emerged from the ocean blocking his path. She told Hanuman, “I have a boon from Lord Brahmā that I can eat whatever comes in front of me. O great monkey, now you should enter my gaping mouth.” Hanumān said, “I am on a mission to find Lord Rāma’s kidnapped wife Sītādevī. After finding her and reporting back to Rāma I shall return to you and enter your mouth.” But Surasā demanded that Hanumān enters her mouth at once, and opened her mouth 10 *yojanas* wide to block his path.



Hanumān also expanded his body 10 *yojanas* wide to challenge her. Surasā then expanded her mouth to 20 *yojanas* and Hanumān expanded his body to 30 *yojanas*. In this way, they both continued to expand, and when Surasā expanded her mouth to 100 *yojanas*, Hanumān at once shrank to the size of a thumb, entered her mouth and quickly came out saying, “Now the condition of your benediction has been fulfilled. Please let me continue my journey.” Surasā was impressed and delighted. Assuming her normal size, she spoke affectionately, “Dear Hanumān, you are very intelligent. The demigods sent me to test you. I bless you, may you be successful in the service to Lord Rāma.”

Sometimes when we clarify our goals to others who try to impede us, they will try to provoke us. But a wise person doesn't get into any unnecessary argument or competition with such people. One must show timely intelligence and presence of mind. Hanumān cleverly satisfied Surasā without obstructing his mission. Even a hard-hearted person becomes mild and soft when he sees humility in the opponent. It's not necessary to respond to every challenge or provocation. One need not prove one's power in front of others in every situation. Sometimes, by not exhibiting one's strength or skill, one could get better results. While an egoistic person always tries to prove one's superiority over others, a humble person exhibits one's powers only when necessary.

## DESTROY ENVY

As Hanumān soared through the sky on his way, suddenly, he could not move further. He first thought that he was losing his strength. But he later noticed a huge ghastly creature emerging from the sea. She was a Rākṣasi named Simhikā who grabbed the shadow of Hanumān. Simhikā rushed towards Hanumān with her wide-opened mouth to swallow him. Hanumān expanded his body but realized that her mouth is still wide enough. The sharp-witted Hanumān then reversed his strategy and suddenly shrank himself into a tiny form and entered Simhikā's mouth, tore off her heart to pieces, and came out of her body. He then resumed his expanded size and continued on his journey. As Simhikā fell dead into the water, the celestial beings glorified Hanumān for his victory. Simhikā represents envy. Envy chokes our progress and makes us lose our strength. One has to destroy this envy just as Hanumān did.



## ACCOMPLISHED MISSION

In this way, Hanumān crossed all obstacles and reached Laṅkā. Even after his eventful jump of 100 *yojanas*, Hanumān didn't feel slightly tired because his heart was filled with love for Lord Rāma, and his body, mind, and intelligence were focused on his service to Rāma. *Bhakti* is never tiring. When devotional service is performed with a selfless intention, for the pleasure of the Lord, there is no possibility of boredom or exhaustion, despite many difficulties. Just as Hanumān faced several impediments in his eventful jump in the form of comfort-providing Maināka, determination-testing Surasā and envious Simhikā, he could successfully accomplish his mission. Similarly, a *sādhaka* or a practitioner of *bhakti* may struggle with various *anarthas* (unwanted habits and mentalities), still, one is not exhausted in this struggle due to the innate nourishment available in the Lord's service. Later Hanumān found Sītādevī and consoled her. He burnt the golden city of Laṅkā and came back to Lord Rāma and gave Him the good news of Sītā's whereabouts. Rāma embraced Hanumān for his exceptional service.

Obstacles are obstacles only when we see them so, but when we see the merciful nature of the Lord and His greatness, all obstacles seem insignificant. The Lord's empowerment and blessings can equip even monkeys, bears, vultures, and squirrels to accomplish unimaginable missions. So there is no need to be proud of being a human being with a so-called high birth, but one must learn to take pride in the glory of the Lord whose mercy is beyond all external considerations of caste, creed, gender, species and so on.



# Attaining Smaraṇam



By Hari Bhakti Das

The quintessence of spiritual life is stated in the scriptures.

*smartavyaḥ satataṁ viṣṇur viśmartavyo na jātucit  
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ*

"Always remember Kṛṣṇa, & never forget Kṛṣṇa. All the rules and regulations are servants of these two principles." (Padma Purāna)

Is it difficult to remember Kṛṣṇa? It is natural, if not easy. All the living beings have an eternal loving relationship with Kṛṣṇa, being His fragmental parts. Choosing to imitate Kṛṣṇa, the living entities remain entrapped in this material world. Trying to be an independent enjoyer, under the influence of ignorance, one is absorbed in bodily consciousness. This situation can be compared to that of a person in a dream. Just as in a dream, one may identify oneself with numerous designations and visualize limitless perceptions, the living entity forgets one's original identity as a servant of Kṛṣṇa and identifies oneself with hundreds of material designations. However, as soon as one gets up, the dream is vanished.

Spiritual life means to relinquish the false identities and establish oneself in one's true position. Then,

remembrance of Kṛṣṇa becomes as natural as breathing. How to enhance our life to make Kṛṣṇa's remembrance natural?

## Becoming ATTACHED to Kṛṣṇa

Remembrance is a natural by-product of attachment. A boy in love with a girl always thinks about her. Greedy people can never be without thoughts for expanding their wealth. Similarly, a person desirous of developing love for Kṛṣṇa can do so simply by hearing about Him. Hearing becomes potent by the addition of the following ingredients:

**1] With Rapt Attention:** Sūta Gosvāmī, the speaker of Śrīmad-Bhāgavatam says that he heard this message from Śukadeva Gosvāmī with rapt attention, and thereby received the mercy of Śukadeva. Śrīla Prabhupāda writes, "Simple hearing is not all; one must realize the text with proper attention. Sūta Gosvāmī drank the juice of Bhāgavatam through his ears. That is the real process of receiving Bhāgavatam. One should hear with rapt attention from the real person, and then he can at once realize the presence of Lord Kṛṣṇa in every page." (SB 1.3.44)



**2] With Eagerness:** This is a fact corroborated throughout *Śrīmad-Bhāgavatam*. Śrīla Prabhupāda writes, "The eagerness to hear about God is the first qualification of a devotee eligible for entering the kingdom of God." (SB 1.2.16 P)

**3] With Faith and Consistency:** King Parīkṣit, who had only seven days to live, said to Śukadeva Gosvāmī that persons who hear *Śrīmad-Bhāgavatam* continually with faith will have the Supreme Lord Kṛṣṇa manifested within their hearts in a very short time. (SB 2.8.4)

**4] In the Association of Devotees:** 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. The devotee is freed from material conceptions and his attraction becomes fixed. (SB 3.25.25)

Hearing about Kṛṣṇa purifies the heart. A purified heart always relishes hearing about Kṛṣṇa. One never gets tired and can hear for an indefinite period of time.

Thus, attachment to Kṛṣṇa is developed by hearing in association with attention, faith, and eagerness. How can one develop a great taste and eagerness to hear about Kṛṣṇa?

### Rendering SERVICE to Devotees

When one renders service to the devotees who are completely free from all vice, one gains affinity for hearing Kṛṣṇa kathā. As stated in SB 1.2.16,

*śuśrūṣoḥ śraddadhānasya  
vāsudeva-kathā-ruciḥ  
syān mahat-sevayā viprāḥ  
puṇya-tīrtha-niṣevanāt*

A car cannot be purchased directly from the manufacturing plant. One needs to visit the showroom. Similarly, Kṛṣṇa has chosen His devotees to be the authorized distributors of His love. Pure devotees conquer Kṛṣṇa by their service. Because they possess Kṛṣṇa, they can give Kṛṣṇa to others. Rendering service to devotees inspires profuse blessings from their hearts. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla Prabhupāda writes,

*nijendriya-prīti-kāma nahe kabhu bhakti-dhāma  
vaiṣṇava-sevāya nāhi bhoga  
bhakta-sevā-phale prema sei mūlyavān kṣema  
vīgata haibe sarva-roga*

The desire to satisfy one's senses has no place in devotional service. There is no question of sense gratification in the service of Vaiṣṇavas. As a result of serving the devotees, one attains prema (love),

the most valuable asset, and all material diseases are vanquished. (Caitanya-bhāgavata)

Service to devotees gives taste to hear, and hearing results in attachment towards Kṛṣṇa.

### Developing Detachment from Matter

Hearing about Kṛṣṇa and serving the devotees signify positively remembering Kṛṣṇa. At the same time, one has to keep away from the unlimited distractions that the illusory energy provides to never forget Kṛṣṇa. Attachment to Kṛṣṇa is impossible while maintaining attachment to matter. Things favorable for the enhancement of Kṛṣṇa Consciousness need to be accepted, and unfavorable things need to be rejected. Detachment from matter and attachment to Kṛṣṇa have to be simultaneously cultivated.

Śrīla Prabhupāda writes, "Life should be molded in such a manner that one is able to progressively remember the Personality of Godhead in every step of life." (SB 2.1.6 P)

### A Short Story

Nārada Muni attained smaraṇam in his life by the aforementioned three items - . In his previous life, Nārada was born of a maidservant and engaged himself in the service of brahmanas who were followers of Vedānta. His service to these great devotees resulted in obtaining their mercy. He was self-controlled, had no attachment for sports, he wasn't naughty and he didn't speak more than required. In the association of those great souls, he heard *Kṛṣṇa-kathā* which was naturally attractive. His attentive listening coupled with the mercy of devotees led to an increased taste for hearing. For the four months of cātur-māsya, the sages stayed there and described the glories of the Lord. Nārada got gradually purified of the material modes of passion and ignorance by hearing from the sages. He heard from those sages with faith, and he became attached to them. While departing, the sages instructed the boy in the most confidential subject of devotional service. As he began to meditate upon the lotus feet of Kṛṣṇa, tears rolled down from his eyes, and the Supreme Lord appeared in his heart without delay. The next life, this son of maidservant became Nārada Muni.

Remembrance of Kṛṣṇa is not a far-fetched idea. It is possible simply by developing the eagerness to attain it. Śrīla Prabhupāda writes, "It is not that the devotees meet Kṛṣṇa face to face in that tract of land (Vṛndāvana), but a devotee's eagerly searching after Kṛṣṇa is as good as his seeing Him personally." (SB 3.1.24 P)

As is said, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you."



# PARI PRAŚNA

**Question: Which is more important - travelling to holy places of pilgrimages or engaging in service of Lord?**

People go to a sanctified place to free themselves from all sinful reactions. In other words, those who are devoted to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, automatically become sanctified. The Lord's lotus feet are called tīrtha-pāda because under their protection there are hundreds and thousands of saintly persons who sanctify the sacred places of pilgrimage. Śrīla Narottama dāsa Ṭhākura, a great ācārya of the Gauḍīya Vaiṣṇava-sampradāya, advises us not to travel to different places of pilgrimage. Undoubtedly it is troublesome to go from one place to another, but one who is intelligent can take shelter of the lotus feet of Govinda and thereby be automatically sanctified as the result of his pilgrimage. Anyone who is fixed in the service of the lotus feet of Govinda is called tīrtha-pāda; he does not need to travel on various pilgrimages, for he can enjoy all the benefits of such travel simply by engaging in the service of the lotus feet of the Lord. (SB 4.6.25 P)

**Question: What is the glory of one moment's association with a devotee?**

**Answer:** There is a guarantee of money's being returned if given in charity, regardless of the proportion. Similarly, a moment passed in the association of a pure devotee by hearing and chanting the transcendental messages of the Lord is a perfect guarantee for eternal life, for returning home, back to Godhead. Mad-dhāma gatvā punar janma na vidyate. In other words, a devotee of the Lord is guaranteed eternal life. A devotee's old age or disease in the present life is but an impetus to such guaranteed eternal life. (SB 2.3.17 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 Pradipikā*.

## VERSE OF THE MONTH



## Greatest Benediction : The Opportunity to Hear

sa uttamaśloka mahan-mukha-cyuto  
bhavat-padāmbhoja-sudhā kaṇānilaḥ  
smṛtiṁ punar vismṛta-tattva-vartmanām  
kuyoginām no vitaraty alaṁ varaiḥ

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

SB 4.20.25 – Mahārāja Pṛthu to the Supreme Personality of Godhead





The kitten feels comfort in the mouth of the mother, whereas when the rat is carried in the mouth of the cat, the rat feels the blows of death. Similarly, devotees engaged in Kṛṣṇa consciousness do not feel the contamination of material miseries, whereas those who are not devotees in Kṛṣṇa consciousness actually feel the miseries of material existence. SB 3.25.24 P

Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities. SB 4.4.12 P

As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa. SB 3.5.10 P

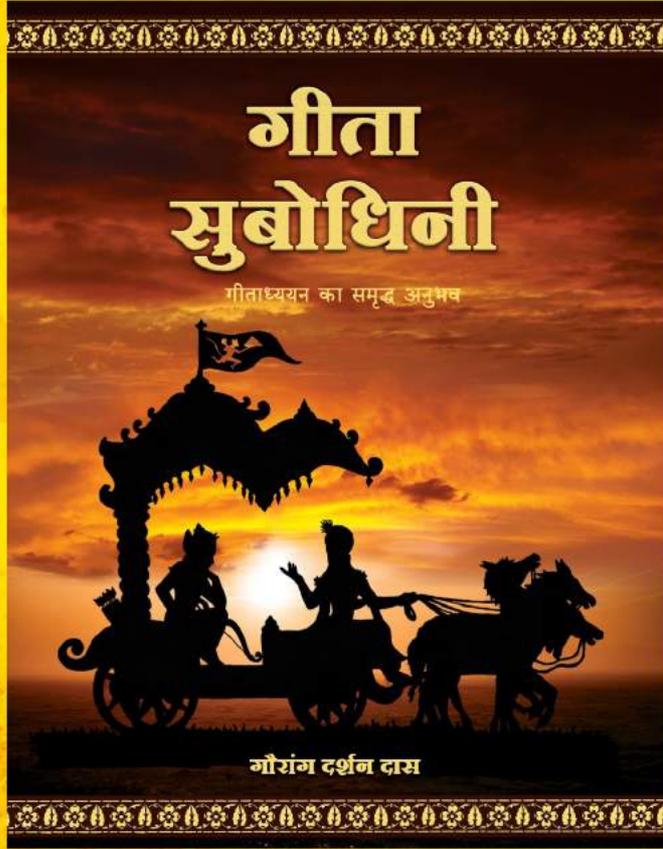
## ANALOGY ARENA

A person who is detached from the modes of material nature remains just like the sun reflected on water. When the sun is reflected on water, the movement of the water or the coolness or unsteadiness of the water cannot affect the sun. Similarly, although a devotee appears to be in the material world, actually he is in the transcendental world. SB 3.27.1

Just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead. SB 4.12.37 P

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



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*Nectar Verses***NOMENCLATURE**

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-sāṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

1.1.1 V: From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

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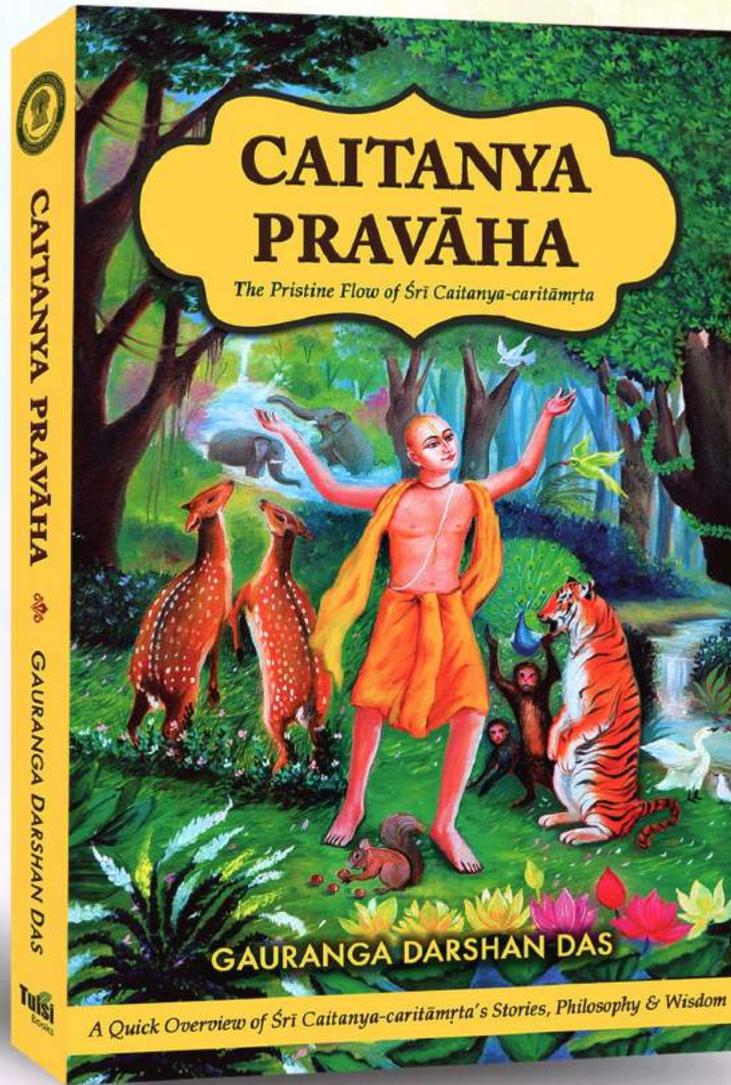
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