



May 2021 | Issue 47



# BHĀGAVATA PRADĪPIKĀ

*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

**Nṛsiṃha  
Caturdaśī  
Special**

## The Fearsome God Who Destroys All Fears

**Also:** **Sitadevi** | Thematic Study: Kṛṣṇa & the Sun | Bhāgavata darśana: Jewel of Absorption  
Sentiments, Sensitivity & Sentimentalism | **Analogy Arena** | Verse of the Month



## Sītādevī is Beyond the Modes

Sītā is the internal potency of the Lord and is neither an ordinary woman nor the external potency incarnation of Durgā. SB 2.7.23 P

Unless one is saturated with love for the Supreme Personality of Godhead, one cannot appreciate the transcendental value of Lord Rāmacandra; one cannot see Him with material eyes. Because demons like Rāvaṇa have no spiritual vision, they consider Lord Rāma an ordinary kṣatriya king. Rāvaṇa therefore attempted to kidnap Lord Rāmacandra's eternal consort, Sītādevī. Actually, however, Rāvaṇa could not carry off Sītādevī in her original form. As soon as she was touched by Rāvaṇa's hands, she gave him a material form, but she maintained her original form beyond his vision. Therefore the words *pratyak praśāntam* indicate that Lord Rāma and His potency, the goddess Sītā, keep themselves aloof from the influence of the material energy. SB 5.19.4 P

It was actually impossible for Rāvaṇa to take away Sītā. The form of Sītā taken by Rāvaṇa was an illusory representation of mother Sītā—*māya-sītā*. When Sītā was tested in the fire, this *māyā-sītā* was burnt, and the real Sītā came out of the fire. SB 9.10.11 P

## Following Mother Sītā

Not only was mother Sītā powerful, but any woman who follows in the footsteps of mother Sītā can also become similarly powerful. There are many instances of this in the history of Vedic literature. Whenever we find a description of ideal chaste women, mother Sītā is among them. Mandodarī, the wife of Rāvaṇa, was also very chaste. Similarly, Draupadī was one of five exalted chaste women. As a man must follow great personalities like Brahmā and Nārada, a woman must follow the path of such ideal women as Sītā, Mandodarī and Draupadī. By staying chaste and faithful to her husband, a woman enriches herself with supernatural power. It is a moral principle that one should not be influenced by lusty desires for another's wife. *Māṭṛvat para-dāreṣu*: an intelligent person must look upon another's wife as being like his mother. This is a moral injunction from Cāṇakya-śloka (10).

*māṭṛvat para-dāreṣu  
para-dravyeṣu loṣṭravat  
ātmavat sarva-bhūteṣu  
yaḥ paśyati sa paṇḍitaḥ*

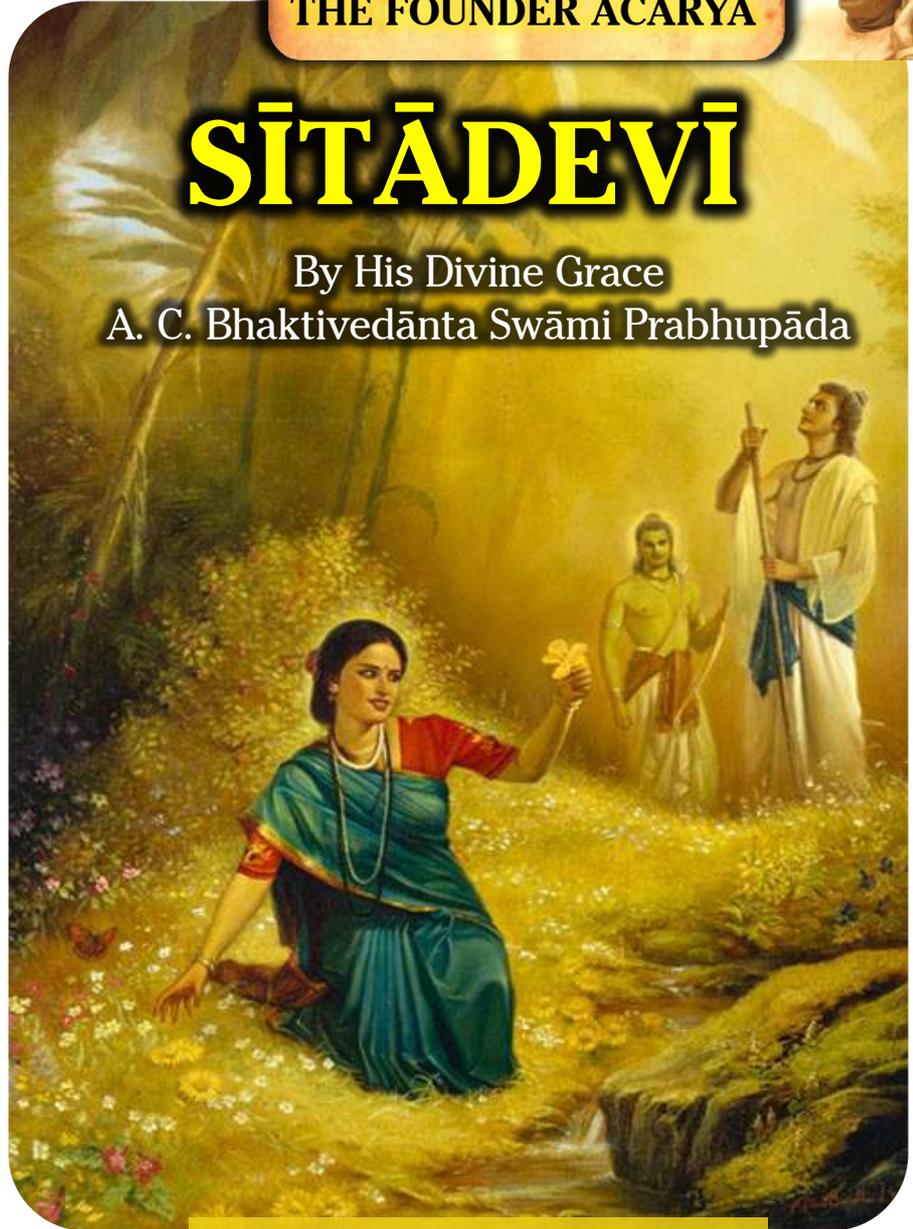
"One who considers another's wife as his mother, sees another's possessions as a lump of dirt and treats all other living beings as he would himself is considered to be learned." Thus Rāvaṇa was condemned not only by Lord Rāmacandra but even by his own wife, Mandodarī. Because she was a chaste woman, she knew the power of another chaste woman, especially such a wife as mother Sītādevī. SB 9.10.27

FROM THE DESK OF  
THE FOUNDER ĀCĀRYA



# SĪTĀDEVĪ

By His Divine Grace  
A. C. Bhaktivedānta Swāmī Prabhupāda



Sītādevī Appearance – 21<sup>st</sup> May



# The Fearsome God Who Destroys All Fears

By Gauranga Darshan Das

Does God become angry? Can He be fearsome? – Why not! The simple answer to these questions is that – “God becomes angry when His dear devotees are troubled by demoniac people, towards whom He becomes very fearsome.”

A devotee cannot tolerate blasphemy of the Lord or other devotees and becomes angry towards those who offend the Lord or His devotees. Similarly, the Lord who is deeply affectionate towards His devotees cannot tolerate any mistreatment of His devotees done by atheists or materialists. He can even tolerate offenses done towards Him, but not towards His devotees.

Hiraṇyakaśipu, the king of the demons, received several boons from Lord Brahmā and started terrorizing the universe. Even the *devatas* who control various affairs of the universe became fearful of him. While Hiraṇyakaśipu was a cruel and arrogant tyrant, his little son Prahlāda was a virtuous and gentle devotee of Lord Hari. Atheistic Hiraṇyakaśipu could not tolerate Prahlāda’s devotion to Lord Viṣṇu and chastised him several times. Prahlāda remained respectful to his father, but he didn’t agree with Hiraṇyakaśipu’s atheistic philosophy.

Giving up his fatherly affection, Hiraṇyakaśipu tried to kill the boy in various ways.

A demon exhibits undue anger and intolerance towards any person or situation that challenges his sense of false ego. A humble devotee remains fearless and peaceful in provoking situations, and tolerant while facing personal difficulties. However, the Lord protects His devotee in all circumstances, punishes or even kills the offenders, and teaches a grave lesson to the world about how serious *vaiṣṇavāparādha* (offense to a devotee) is.

After failing in several attempts to kill Prahlāda, Hiraṇyakaśipu challenged Prahlāda to show the God to whom he was so devoted to. Prahlāda said that the Lord resides everywhere, all-pervading in every nook and corner of the universe. Then Hiraṇyakaśipu angrily struck a pillar in his assembly hall and the Supreme Lord appeared from the broken pillar in an unprecedented form of Nṛsimha, the half-man, and half-lion incarnation. Nṛsimhadeva’s anger knew no bounds and He ripped apart the bodies of all the demons who dared to attack Him. He fought with haughty Hiraṇyakaśipu and killed him by ripping apart his abdomen and pulling out his intestines merely with His nails. No amount of power, wealth, boons, and influence can protect a demoniac person from the anger of God. No calamity can come upon a sincere devotee who is always protected by God.

## Even His Wife Is Fearful!

Even after killing the demon, Nṛsimhadeva wasn’t pacified. His fierce form and angry mood made Him fearsome even to the *devatās* and sages who offered fervent prayers to pacify Him. Even Lakṣmī, His eternal consort could not approach Him, saying that she had never seen such an astonishing form of her husband. Of course, it was not the first time



that the Lord exhibited the fierce form of Nṛsiṃhadeva. The unlimited forms of the Lord are always situated in the eternal spiritual sky and Lakṣmī had certainly seen the form of Nṛsiṃha earlier. But her impression of not seeing or hearing of this form was inspired by the *līlā-śakti* or the pastime potency of the Lord to make everyone taste *adbhuta-rasa* or the mood of astonishment.

Although several devotees including Lakṣmī were fearful to approach Nṛsiṃhadeva, Prahlāda remained silent and unafraid because of a special favor bestowed upon him. In this context, the Lord wanted to glorify Prahlāda amongst all the devotees. Prahlāda's behavior demonstrated the quality of fearlessness in a pure devotee. Śrīla Prabhupāda writes, "For common people, Nṛsiṃhadeva's form is very fearsome but for the devotees like Prahlāda this form is the source of all fearlessness. Just as a dog can recognize the master in any attire similarly a devotee can recognize the Lord in any form." (SB 7.9.2 Purport)

## Fear in the Heart of Fear

Noticing the exalted nature of Prahlāda's *bhakti*, Lord Brahmā requested him to go forward and appease the angry Lord. Not being proud of the special distinction received, Prahlāda proceeded and bowed down at Nṛsiṃhadeva's lotus feet. The Lord became ecstatic, overwhelmed with affection for His devotee and placed on the boy's head, His lotus hand that creates fearlessness from the serpent of time (*kālāhi-vitrasta-dhiyām kṛtābhayam*, SB 7.9.5).

Prahlāda prayed, "O Lord, how can I, born as a demon, appease You when great *devatas* and sages failed to do so? Only *bhakti* satisfies You and not any material qualifications. A devotee who is born in a family of dog eaters is better than a non-devotee who is born in a brahminical family. The *devatās* are Your servants and are not fearful like us the demons. Your appearance is Your pastime for Your pleasure, and the protection and prosperity of this universe. Since You have already protected the universe by killing the snakelike demon, please give up your anger. Since even saints take pleasure in the killing of a scorpion or a snake (*modeta sādthur api vṛścika-sarpa-hatyā*), all the worlds are satisfied by the death of my father. Now everyone will remember You to be free from fear (*rūpaṃ nṛsiṃha vibhayāya janāḥ smaranti*)."  
Nṛsiṃhadeva's pastimes are certainly not meant to create a fearful situation for devotees, but the devotees, being very simple and faithful, were afraid of the fierce incarnation.

In this world, everyone is fearful (*sadā samudvigna-dhiyām*) due to ignorance of the next

problems, and the only means to make everyone fearless is Kṛṣṇa consciousness.

Lord Nṛsiṃhadeva makes all the devotees fearless. The devotees become fearless by chanting His holy names. *Yato yato yāmi tato nṛsiṃhaḥ*: wherever we go, we must always think of Lord Nṛsiṃhadeva. Then, no fear can overcome us. The holy name of the Lord creates fear in the heart of fear personified (*yad bibheti svayam bhayam*, SB 1.1.14; *bhūr api yad bibheti*, SB 1.8.31).

## The Real Fear of a Devotee

Nṛsiṃhadeva's fierce appearance causes fear in nondevotees, but not in devotees like Prahlāda. Prahlāda declared that the fearsome features of Nṛsiṃhadeva did not cause any fear in him. He said:

*nāhaṃ bibhemy ajita te  
'tibhayānakāsyā-  
jihvārka-netra-bhrukuṭi-  
rabhasogra-damṣṭrāt  
āntra-srajaḥ-kṣataja-keśara-śaṅku-  
karṇān  
nirhrāda-bhīta-digibhād ari-bhin-  
nakhāgrāt*





“My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies.” (SB 7.9.15)

Although devotees are not fearful of the Lord’s fearsome forms, they are fearful of *māyā*, His illusory energy that allures the conditioned souls with sense enjoyment and distracts even practicing devotees from *bhakti*. So, a devotee has a healthy fear of *māyā*.

Therefore, Prahlāda said:

*trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-  
saṁsāra-cakra-kadanād grasatām praṇītaḥ  
baddhaḥ sva-karmabhir uśattama te 'ṅhri-mūlam  
pṛīto 'pavarga-śaraṇaṁ hvayase kadā nu*

“O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?”

In fact, pure devotees like Prahlāda have no fear of *māyā* also, because they are constantly absorbed in *bhakti* of the Lord by hearing about Him, chanting His glories, serving Him, and so on. Yet Prahlāda humbly said that he was afraid of *māyā*, and thus taught all of us that we should have a healthy fear of *māyā*, and should never be overconfident and negligent in our *bhakti*. We are protected from the fear of *māyā*, only by the grace of the Lord, who destroys all fears of His devotees.

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



The demigods are empowered by the Lord to follow precisely the particular karma of a living entity in awarding him happiness and distress. Just as a shadow cannot move independently, the demigods cannot punish or reward a living being independently. SB 11.2.6 P



## ANALOGY ARENA



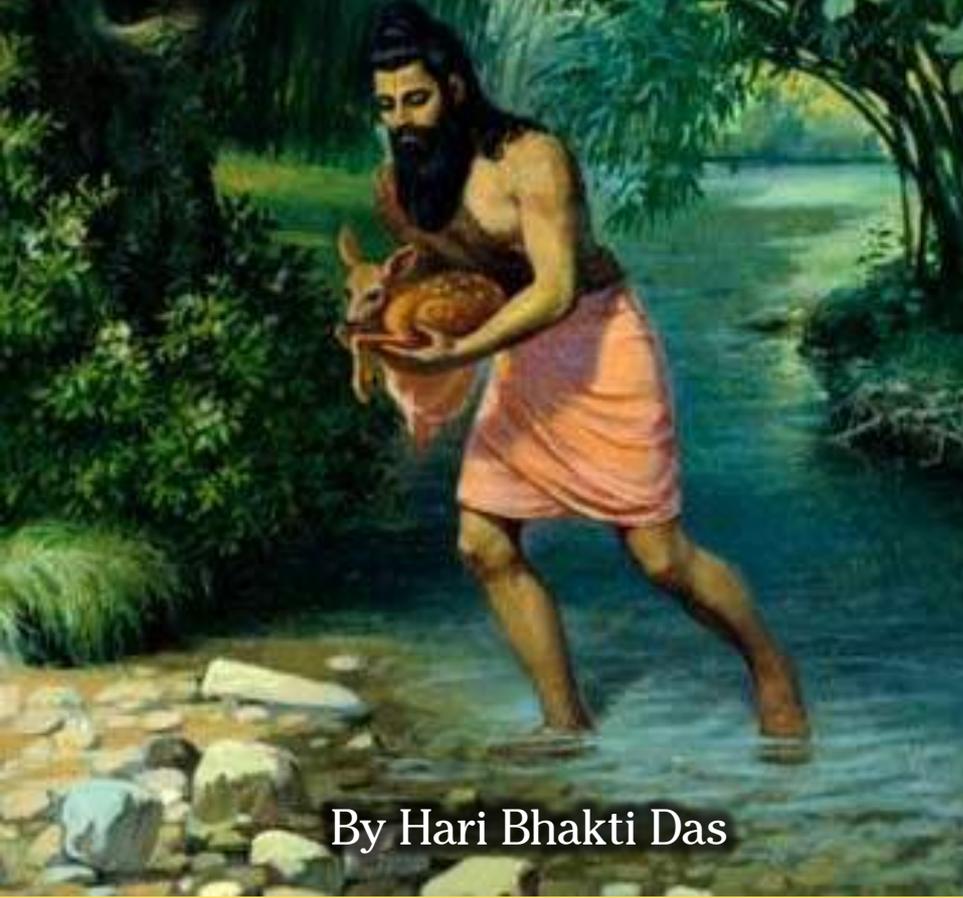
Just as the wind brings together masses of clouds, blades of grass, wisps of cotton and particles of dust, only to scatter them all again, so the creator deals with His created beings in the same way. SB 10.82.43



The demigods cannot accept sacrificial offerings for themselves, but they can accept them for the Supreme Personality of Godhead, just as a departmental tax collector of a government cannot collect taxes for his personal account but can realize them for the government. SB 4.21.34 P



# Sentiments, Sensitivity and Sentimentalism



By Hari Bhakti Das

Honoring human sentiments have a deep significance in the *bhakti* tradition. A stone lacks emotion. Plants have covered sentiments. Animals showcase feelings, but they are underdeveloped. Humans have the ability and they own the responsibility to repose the right emotions at the right place, at the right time and in the right quantity. Human sensitivity is to respond aptly with empathy, care and compassion. An insensitive person lacks sentiments. Any excess of undue emotions is termed as sentimentalism. One has to avoid the pendulum of sentiments going to the extremes of insensitivity and sentimentalism.

## The Stone-Hearted One

*When there are no sentiments*

Aśvatthāmā, the son of Droṇācārya, fought against the Pāṇḍavas in the battlefield of Kurukṣetra. Being unable to defeat them, his cruel mind and perverse intelligence made him do the unthinkable. He plotted to mercilessly butcher the Pāṇḍavas while they were asleep. But, instead of killing the five Pāṇḍavas, he mistakenly beheaded the five sleeping sons of the Pāṇḍavas. His brutal act demonstrated the epitome of insensitivity. His stone-like heart fostered in unhealthy association made him immune to others' feelings. Even the evil-minded

Duryodhana disapproved this heinous act and wasn't the least pleased.

## The Soft-Hearted One

*When sentiments are balanced with sensitivity*

Draupadī began to cry in distress after hearing her sons' fate. Arjuna pacified her by vowing to bring back Aśvatthāmā's head. Arjuna got on his chariot and chased Aśvatthāmā. Fearing death, Aśvatthāmā released a brahmastra. Arjuna countered the weapon by seeking help from Kṛṣṇa. Thereafter, he expertly arrested Aśvatthāmā and bound him with ropes like an animal. Kṛṣṇa urged Arjuna to kill the murderer of innocent children, thereby fulfilling his promise to Draupadī. Arjuna didn't like the idea of killing Aśvatthāmā, and brought him before his family members. Draupadī, upon seeing Aśvatthāmā, showed him due respects as a brāhmaṇa. She could not tolerate Aśvatthāmā's being bound by ropes and requested Arjuna to release him.

Was Draupadī sentimental in not administering justice to an aggressor?

*Śrīmad-Bhāgavatam* denies this. Her statements were perfectly in accordance with the principles of religion, and were justified, glorious, full of mercy and equity, and without duplicity. Draupadī sympathized with Kṛpī, the mother of Aśvatthāmā. She didn't want Kṛpī to undergo the same suffering she was going through. She regarded Aśvatthāmā as the son of their teacher, Droṇā. Even in such an extreme case, Draupadī had the perfect sensitivity and handled her sentiments justly without giving vent to either hatred, anger or sentimentalism. Śrīla Prabhupāda says, "Draupadī desired that Aśvatthāmā be at once released, and it was all the same a good sentiment for her. This means that a devotee of the Lord can tolerate all sorts of tribulation personally, but still such devotees are never unkind to others,



even to the enemy. These are the characteristics of one who is a pure devotee of the Lord.” (SB 1.7.43 P)

### The Weak-Hearted One

*When sensitivity turns into sentimentalism*

Mahārāja Bharata was a great king in the days of yore. After religiously ruling his kingdom for many thousands of years, he divided his kingdom among his sons and retired from family life. He chose Pulaha-asrama on the banks of Gandaki river as his place of meditation and worship. Once, while chanting his mantras, he witnessed a doe coming to drink water from the river. A lion’s roar made the doe fearful and she jumped. Because of the doe being pregnant, her jump made the baby deer fall from her womb into the flowing waters of the river. Being separated from her flock and distressed by her miscarriage, the black doe fell down in a cave and died instantly.

Mahārāja Bharata, seeing the plight of the baby deer, lifted and brought it to his asrama. A devotee is naturally compassionate to all the living beings. Mahārāja Bharata was perfectly sensitive in rescuing the deer.

Gradually, Mahārāja Bharata became very affectionate to the deer. He would pat it, caress it and sometimes kiss it out of love. He forgot the rules and regulations for advancement in spiritual life, and gradually forgot to worship even the Supreme Lord.

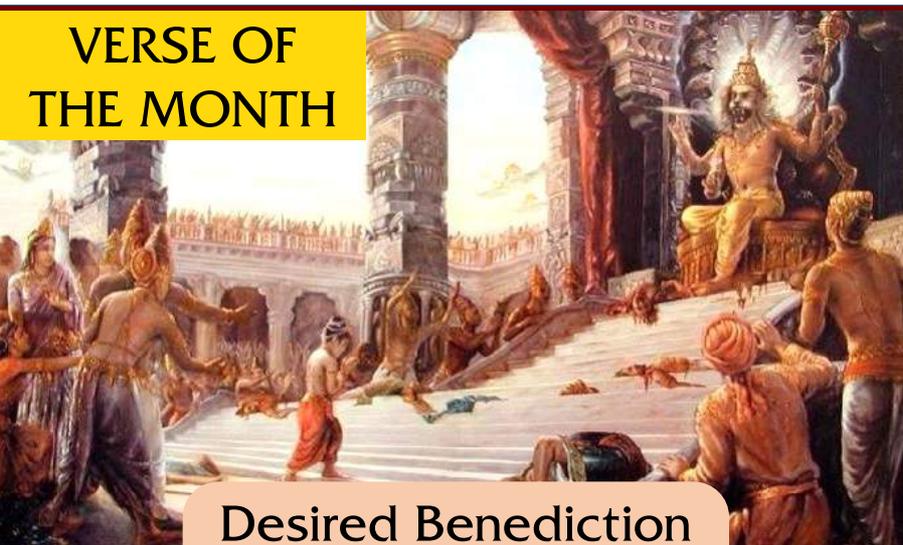
Wasn’t Mahārāja Bharata sensitive to the needs of the deer in caring for it? – No. Here is when Mahārāja Bharata’s sensitivity turned into sentimentalism. He forgot his connection with Kṛṣṇa. Therefore, he could not even see the deer as a child of God. He considered himself as the whole and sole maintainer of the deer. Due to his intense attachment, he died in separation thinking of the deer, thus getting the body of a deer in the next life. In his consequent life as Jaḍa Bharata, he was highly sensitive not to put sentiments at the wrong place. He perfected his life and gave instructions to a king named Rahūgaṇa.

Life’s journey is to go from insensitivity to sensitive behavior, to develop pleasing sentiments towards Kṛṣṇa and to not let the sentiments go so unnoticed that sentimentalism creeps in. Human life is a waste without developing love for Kṛṣṇa.

Undue sentiments for any object or person that hampers this goal of life is an unworthy investment. Mahārāja Bharata had to take two births for this reason. His affection for the deer turned into misplaced compassion. Sentimentalism or weak-heartedness can also take the form of attachment to temporary objects, duplicitous dealings, envy or desire for fame. A pure devotee exhibits the topmost sentiments in connection with Kṛṣṇa, in accordance with scriptures. He or she is not interested in cheap adoration from public by showcasing sentimentalism like the saḥajiyās (cheap imitators).

Draupadi exemplified devotion to Kṛṣṇa. She was always remembering Kṛṣṇa, and sincerely cried out for Him with pure devotional sentiments while being tortured by the Kauravas in the unchaste assembly. Her sensitivity in dealing with Aśvatthāmā was perfect. It was approved by Kṛṣṇa Himself. By being in constant touch with guru, sadhu (devotees) and *śāstras* (scriptures), one can develop a strong and soft heart (as opposed to a weak and hard heart), by which one can simultaneously be sensitive and possess rich sentiments for Kṛṣṇa without being sentimental.

## VERSE OF THE MONTH



### Desired Benediction

yadi dāsyasi me kāmān  
varāms tvaṁ varadarābha  
kāmānām ḥṛdy asaṁrohaṁ  
bhavatas tu vṛṇe varam

○ my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

SB 7.10.7 – Prahlāda Mahārāja to Nṛsiṁhadeva



## THEMATIC STUDY

KRISHNA &  
THE SUN

*The Why's, Where's and How's of Kṛṣṇa's  
Comparison with the Sun*

**1 Kṛṣṇa's Appearance and Disappearance**

1] Lord Kṛṣṇa's appearance and disappearance are exactly like that of the sun. He appears and disappears in innumerable universes, and as long as He is present in a particular universe there is all transcendental light in that universe, but the universe from which He passes away is put into darkness.

2] As the sun appears in the morning and gradually rises to the meridian and then again sets in one hemisphere while simultaneously rising in the other, so Lord Kṛṣṇa's disappearance in one universe and the beginning of His different pastimes in another take place simultaneously. As soon as one pastime is finished here, it is manifested in another universe.

3] As at sunset the snakes become powerful, thieves are encouraged, ghosts become active, the lotus becomes disfigured and the cakravākī laments, so with the disappearance of Lord Kṛṣṇa the atheists feel enlivened and the devotees become sorry. SB 3.2.7 P

**2 Śrīmad-Bhāgavatam as the SUN**

SB 1.3.43

*kṛṣṇe sva-dhāmopagate dharmajñānādibhiḥ saha  
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ*

The Bhāgavata Purāṇa is

1] As brilliant as the sun.

2] It has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc.

3] The source of light for persons who have lost their vision due to the dense darkness of ignorance in Kaliyuga

**3 Kṛṣṇa's Eyes**

SB 1.9.24 – Bhismadeva Praying to Krishna

*sa deva-devo bhagavān pratīkṣatām  
kalevaram yāvad idam hinomy aham  
prasanna-hāsāruṇa-locanollasan-  
mukhāmbujo dhyāna-pathaś catur-bhujah*

May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

**4 Illuminates the Whole Universe**

The soul, is present only in a particular body, whereas the Paramātmā is present everywhere. In this connection, the example of the sun is very nice. An individual person may be situated in one place, but the sun, even though a similar individual entity, is present on the head of every individual person. SB 3.15.45 P

**5 Kṛṣṇa's Transcendental Nature**

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 P

**6 Kṛṣṇa's Impartiality**

*Devotees take the Best Advantage*

The Lord is equal to everyone, but a devotee of the Lord is more glorified because he is always in touch with the all-great. The sunrays are equally distributed, but still there are some places which are always dark. This is due not to the sun but to those places' lack of receptive power for the sunrays. Similarly, those who are cent per cent devotees of the Lord get the full-fledged mercy of the Lord, which is always equally distributed everywhere. SB 1.8.6 P

**7 Three Features of Absolute Truth**

Brahman – *Sunrays*, Paramātmā – *Sundisk*,  
Bhagavān – *Sun God*



Absorption in Remembrance



Absorption in Calamity



Absorption in Dishonor



Absorption in Transcendence

# BHĀGAVATA DARŚANA

## Jewels of Vaiṣṇava Character

### JEWEL ONE - ABSORPTION

#### Gopis – Absorption in Service

SB 10.44.15

*yā dohane 'vahanane mathanopalepa-  
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādau  
gāyanti cainam anurakta-dhiyo 'śru-kaṅṭhyo  
dhanyā vraja-striya urukrama-citta-yānāḥ*

The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things.

#### Absorption → Liberation

If one engages himself in the service of the Lord through his life, wealth, words, intelligence and everything he possesses, he will always be liberated in any condition. **The devotees think of Kṛṣṇa, act for Kṛṣṇa, eat for Kṛṣṇa, sleep for Kṛṣṇa and work for Kṛṣṇa. Thus everything is engaged in the service of Kṛṣṇa. A total life in Kṛṣṇa consciousness saves one from material contamination.** SB 4.30.19 P

#### Kardama Muni – Absorption in Silence

Kardama Muni was fully absorbed in Kṛṣṇa consciousness because as soon as he became silent, he at once began to think of Lord Viṣṇu. That is the way of Kṛṣṇa consciousness. Pure devotees are so absorbed in thought of Kṛṣṇa that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Kṛṣṇa. The smile of such a Kṛṣṇa conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers. SB 3.22.21

#### Uddhava – Absorption in Ecstasy

When Uddhava was fully absorbed in the transcendental ecstasy of love of God, he actually forgot all about the external world. The pure devotee lives constantly in the abode of the Supreme Lord, even in the present body. The pure devotee is not exactly on the bodily plane, since he is absorbed in the transcendental thought of the Supreme. SB 3.2.6 P

#### Bhīṣma - Absorption in Dying

At the end of my life, my thoughts are offered to the Lord. Since my master has come to me, I must give him a gift. There is nothing suitable in this abode of possessiveness and ego. Therefore I make a gift of my thoughts alone. SVCT SB 1.9.32

#### Absorption → Freedom from Miseries

SB 3.25.23

*mad-āśrayāḥ kathā mṛṣṭāḥ  
śṛṅvanti kathayanti ca  
tapanti vividhās tāpā  
naitān mad-gata-cetasah*

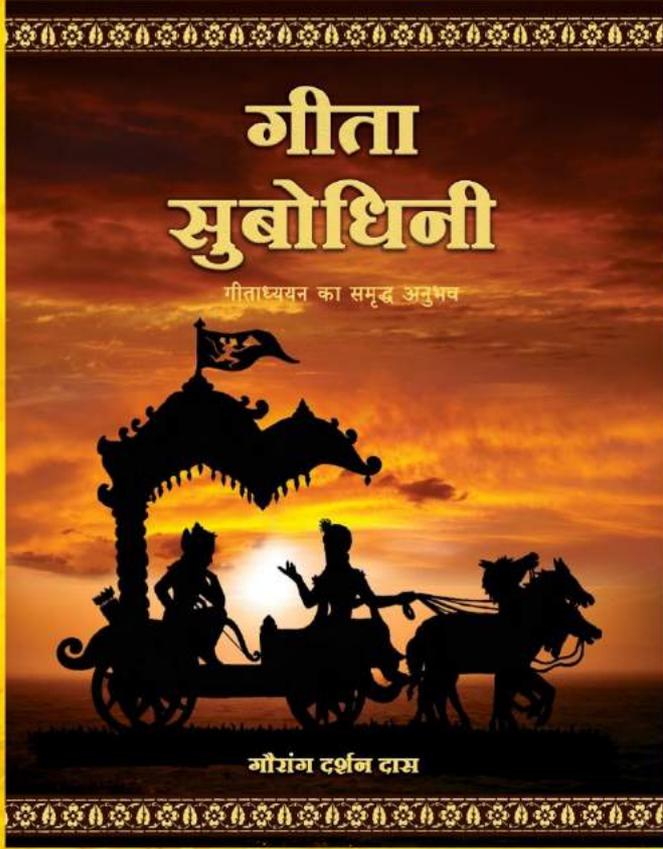
Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

#### Parīkṣit - Absorption in Crisis

Mahārāja Parīkṣit was not at all afraid of death, for he was fully encouraged by the message of the Lord. One who is fully absorbed in acyuta-kathā can never be afraid of anything in this world. SB 2.8.26

#### Manu – Absorption in Opulence

Emperor Svāyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart. SB 3.22.33 T



## इंतज़ार की घड़ियां समाप्त हुईं

कृष्णकृपामूर्ति श्री श्रीमद् ए. सी. भक्तिवेदान्त स्वामी प्रभुपाद द्वारा लिखित भगवद् गीता यथा रूप, श्रील विश्वनाथ चक्रवर्ती ठाकुर द्वारा लिखित सारार्थ वर्षिणी टीका, और श्रील बलदेव विद्या भूषण द्वारा लिखित गीता भूषण टीका पर आधारित

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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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