



BHĀGAVATA PRADĪPIKĀ

July 2021 | Issue 49

Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedanta Vidyapeetha 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

WHEN ARROGANCE CONFRONTS TOLERANCE

Also: *Hearing from the Right Source* | Winning the DUELS of Life | Verse of the Month | Thematic Study: Kṛṣṇa's Potency | Bhāgavata darśana: Jewel of Eagerness for Association | Analogy Arena

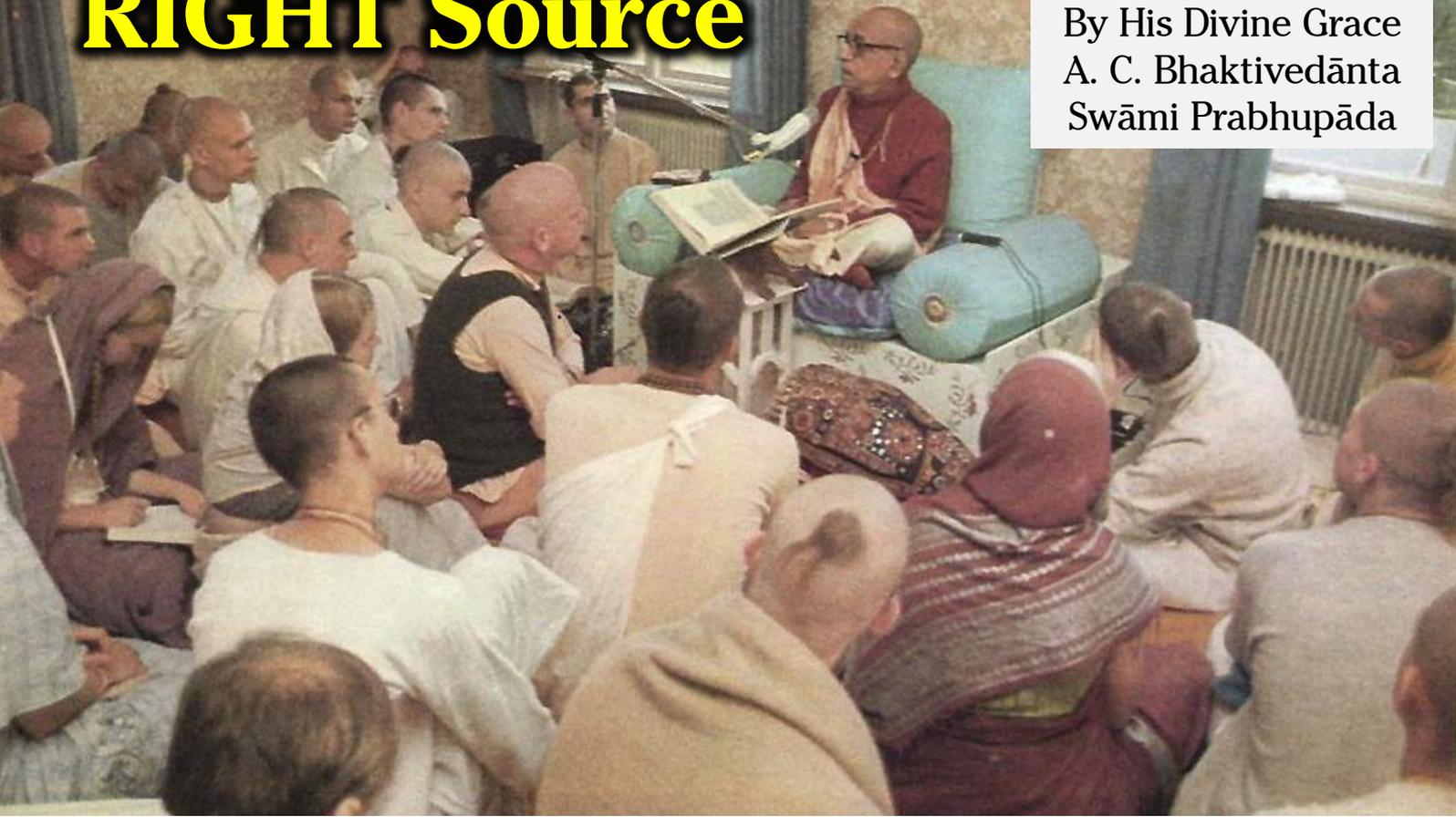


Hearing from the RIGHT Source

FROM THE DESK OF
THE FOUNDER ĀCĀRYA



By His Divine Grace
A. C. Bhaktivedānta
Swāmi Prabhupāda

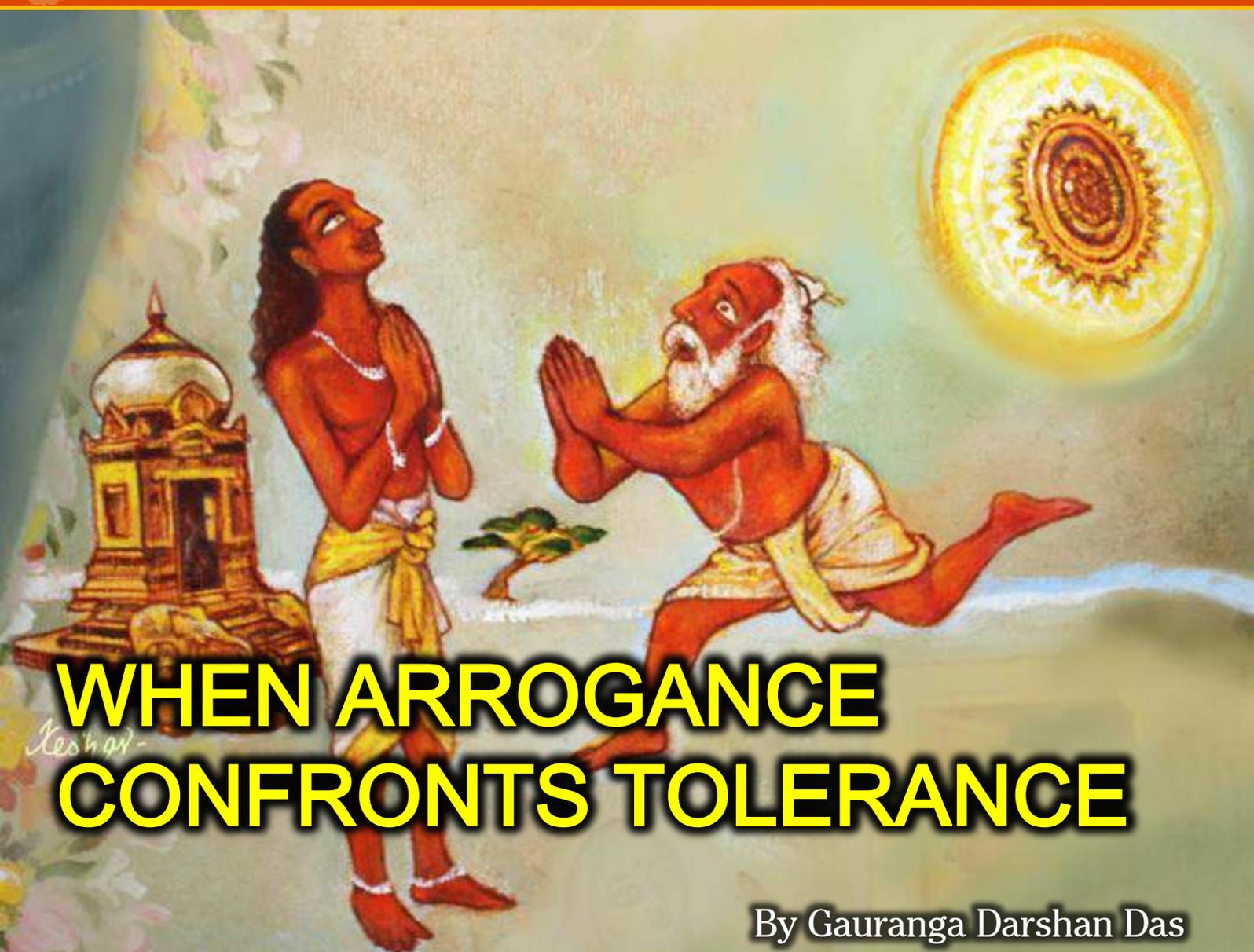


HEARING FROM NO-DEVOTEES IS POISON, ONE MUST BE IN THE LINE OF ŚUKADEVA

Śrīla Vyāsadeva is the great authority, and the subject matter of Śrīmad-Bhāgavatam being so important, he delivered the message first to his great son Śrīla Śukadeva Gosvāmī. It is compared to the cream of the milk. Vedic literature is like the milk ocean of knowledge. Cream or butter is the most palatable essence of milk, and so also is Śrīmad-Bhāgavatam, for it contains all palatable, instructive and authentic versions of different activities of the Lord and His devotees. There is no gain, however, in accepting the message of Bhāgavatam from the unbelievers, atheists and professional reciters who make a trade of Bhāgavatam for the laymen. It was delivered to Śrīla Śukadeva Gosvāmī, and he had nothing to do with the Bhāgavata business. He did not have to maintain family expenses by such trade. Śrīmad-Bhāgavatam should therefore be received from the representative of Śukadeva, who must be in the renounced order of life without family encumbrance. Milk is undoubtedly very good and nourishing, but when it is touched by the mouth of a snake it is no longer nourishing; rather, it becomes a source of death. SB 1.3.41 P

TWO PEOPLE ARE ESPECIALLY CONDEMNED

Śūta Gosvāmī is twice addressed by Śaunaka Gosvāmī out of great joy because he and the members of the assembly were eager to hear the text of Bhāgavatam uttered by Śukadeva Gosvāmī. They were not interested in hearing it from a bogus person who would interpret in his own way to suit his own purpose. Generally the so-called Bhāgavatam reciters are either **professional readers** or **so-called learned impersonalists** who cannot enter into the transcendental personal activities of the Supreme Person. Such impersonalists twist some meanings out of Bhāgavatam to suit and support impersonalist views, and the professional readers at once go to the Tenth Canto to misexplain the most confidential part of the Lord's pastimes. Neither of these reciters are bona fide persons to recite Bhāgavatam. Only one who is prepared to present Bhāgavatam in the light of Śukadeva Gosvāmī and only those who are prepared to hear Śukadeva Gosvāmī and his representative are bona fide participants in the transcendental discussion of Śrīmad-Bhāgavatam. SB 1.4.2 P



WHEN ARROGANCE CONFRONTS TOLERANCE

By Gauranga Darshan Das

The relationship between the Lord and His pure devotee showcases the highest degree of love, affection, and reciprocation.

“Please accept meals at my home, O great sage,” King Ambarīṣa respectfully requested Durvāsā Muni. Durvāsā gladly agreed and said, “I will first go to River Yamunā, take a bath, meditate and perform rituals. I shall then return and eat at your home.” Durvāsā then went to the River Yamunā, and Ambarīṣa humbly waited for his return. Ambarīṣa observed fasting on Ekādaśī for one year and worshiped Lord Krishna in Mathura. On a Dvadaśī day, when Ambarīṣa was about to break his fast, Durvāsā Muni appeared unannounced. Ambarīṣa welcomed the sage and requested him to eat.

A Sensible Decision in a Dilemma

As Ambarīṣa waited for Durvāsā’s return, the appropriate time to break the fast was passing. Ambarīṣa considered, “Eating before honoring a guest is disrespectful! At the same time, not breaking fast at the appropriate time is a flaw in the

vow!” In this dilemma, he consulted with the brāhmaṇas, “If it is auspicious and not a mistake, shall I drink some water? This is accepted both as eating and not eating.” Thus, Ambarīṣa broke his fast by drinking water and waited for Durvāsā to come while meditating on the Lord.

False Ego leads to Destructive Tendency

Durvāsā returned from Yamunā after his noon rituals. Ambarīṣa received him well. However, Durvāsā understood by his mystic power that Ambarīṣa drank water. Durvāsā arrogantly criticized Ambarīṣa, saying, “Alas, see the offense of this cruel non-devotee. He is intoxicated with wealth and thinks himself great. He has invited me to eat as a guest, but he has eaten first. I shall show him the result of this misbehavior.” In uncontrollable anger, Durvāsā uprooted a bunch of his hair from his head and created a fiery demon to kill Ambarīṣa.

Austerity and learning are auspicious, but if they are not accompanied by devotion to God, they are most dangerous – both to others and to oneself.

Faith in the Lord's Will

With a fierce trident in his hand, the blazing demon came before Ambarīṣa. But Ambarīṣa was not at all disturbed and didn't even move slightly from his position. Ambarīṣa thought, "I should not counteract the power of a *brāhmaṇa*. I should tolerate it."

Pure devotees are never afraid of any material danger, as they have complete faith in the Lord's decision and protection.

Out of affection, Lord Viṣṇu had earlier ordered Sudarśana cakra to protect His dear devotee Ambarīṣa from all dangers. Sudarśana cakra appeared there at once and burned the fiery demon. Seeing his power counteracted so effortlessly, Durvāsā was astonished.



Envy is Self-destructive Tolerance is Self-defense

After that, Sudarśana cakra started chasing Durvāsā Muni. Durvāsā became frightened. Because he was a mystic *yogi*, he could travel anywhere he liked by his mystic powers. He fled everywhere, but wherever he went, Sudarśana

relentlessly followed him.

One's prowess employed against a devotee certainly harms the person who engages it.

Ambarīṣa neither requested the cakra to protect him nor did he ask the cakra to punish Durvāsā. He was thinking of the Lord in his heart.

A devotee's nature is not to harm even those who intend to hurt him. However, the Lord, affectionate to His devotees, does not tolerate any offense against them.

No Shelter for an Offender

Durvāsā ran to the planet of Lord Brahmā and begged him for protection. Brahmā said, "Dear Durvāsā, I and all the devatas are always dependent on Lord Viṣṇu. We are His order carriers. I am not independent to protect you, especially when you have offended a devotee of Viṣṇu." Refused by Brahmā, Durvāsā then proceeded to Kailāsa, the abode of Lord Śiva. Lord Śiva told Durvāsā, "I cannot save you. You should go to Lord Viṣṇu to get relief, for this Sudarśana cakra is intolerable even to us."

All the devatas, including Brahmā and Śiva, are under the control of Lord Viṣṇu. Therefore, when Viṣṇu punishes an offender, no one can protect such a person.

The Lord is Under His Devotees' Control

Being disappointed, Durvāsā went to Vaikuṅṭha and fell at the lotus feet of Lord Viṣṇu. Scorched by the heat of the Sudarśana cakra, he spoke, "O Lord, You are the well-wisher of the universe. Not knowing Your unlimited prowess, I offended Your dear devotee. Please protect me from the reaction."

Lord Viṣṇu then replied, "I am under the control of My devotees and not at all independent. Pure devotees are always within My heart, and I am always in their hearts. My heart is completely controlled by My devotees who surrender everything to Me. What to speak of My devotee, even the devotees of My devotee are very dear to Me. I cannot enjoy any happiness without them."

Although the Lord is fully independent, He becomes dependent on His devotees by His own sweet will.

Lord Viṣṇu told Durvāsā, "My devotees give up all attachments including homes, relatives,



riches and even their lives to serve Me. What have you given up, O *brāhmaṇa*? When you created the demon to kill Ambarīṣa, he did not move a step depending solely on Me. He did not consider his body important. However, being selfish, you ran all over the universe and prayed to Brahmā and Śiva to protect your body. Although you are a sage, you were attached to your body, and although Ambarīṣa was a king and householder, he was detached!”

The Lord’s feelings are like those of a father, who feels pain when his child is in pain. Therefore, offenses to a devotee are severe.

Harming a Devotee Is Hurting God’s Heart

Durvāsā was astonished hearing the Lord’s statements. Lord Viṣṇu continued to praise His devotees, “Always satisfied in My loving service, My devotees are not even interested in liberation; what to speak of temporary material happiness? A devotee is always in My heart. And I am always in My devotee’s heart. My devotees don’t know anything else but Me. I don’t know anyone else but them.”

Lord Viṣṇu told Durvāsā, “The devotees are in My heart. By trying to afflict My devotee Ambarīṣan, you have afflicted My heart.”

Durvāsā replied, “If I have offended You, then I fall at Your feet for forgiveness.”

Viṣṇu: “Not Me. Go and please, Ambarīṣa. I am in My devotee’s heart. When his heart is pleased, I am pleased.”

Durvāsā: “But don’t You see his fault? He invited me, but he ate before feeding me!”

Viṣṇu: “They do not know anything except Me. Ambarīṣa does what I desire him to do.”

Durvāsā: “Between a *brāhmaṇa* and an *Ekādaśī* vow, which is more important?”

Viṣṇu: “Ambarīṣa has equally respected the vow of *Ekādaśī* and yourself, a *brāhmaṇa* because the scriptures say that drinking water is both eating and not eating. You are so ignorant. Go to Ambarīṣa. He will teach you. By offending Ambarīṣa, you have acted with self-envy. Go immediately to him for your own protection.”

Just as service to a devotee gradually accumulates and becomes an asset for spiritual progress, offenses to a Vaiṣṇava gradually become the ultimate cause of one’s fall down.

Forgiveness Melts Even Hard Hearts

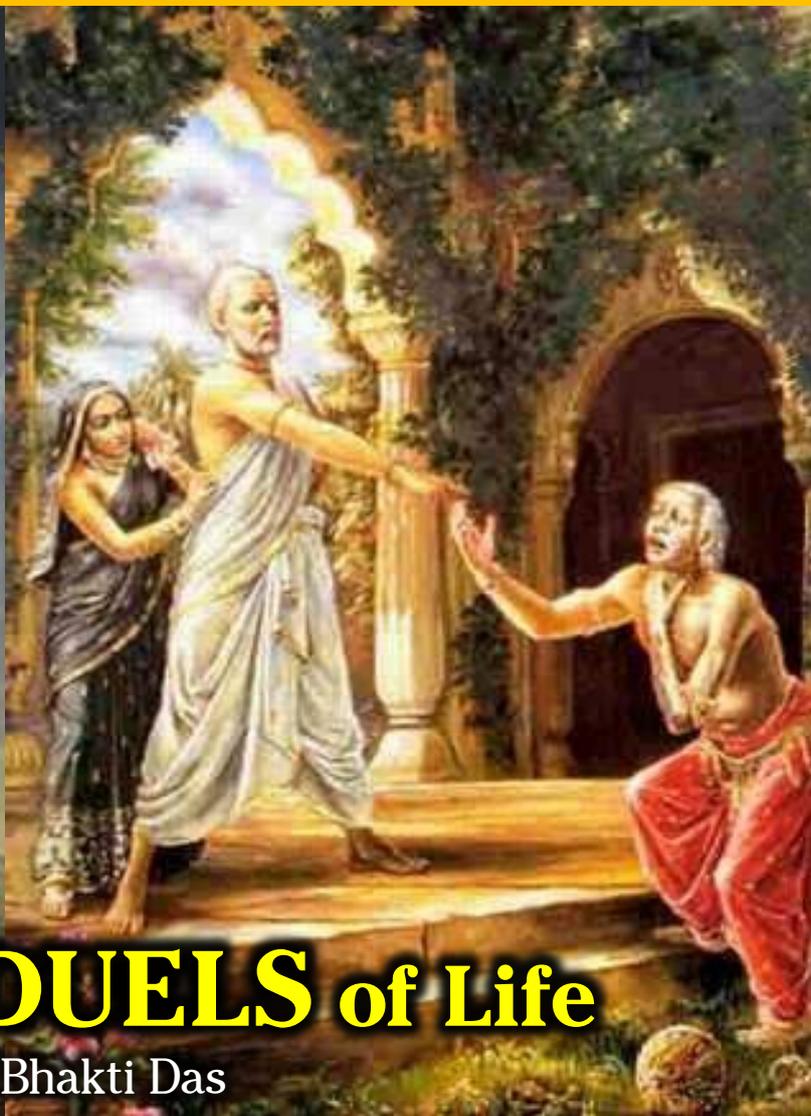
Durvāsā Muni then approached Ambarīṣa and fell at his feet. Ambarīṣa felt embarrassed at this. He offered prayers to Sudarśana cakra to protect Durvāsā in exchange for all the pious and spiritual credits their dynasty had acquired. Honoring Ambarīṣa’s request, Sudarśana cakra stopped burning Durvāsā. Even then, humble Ambarīṣa didn’t take any credit for Durvāsā’s protection.

Devotees are willing to sacrifice everything they have to serve or save others, but they don’t take credit for their actions. They transfer all glory to God and His mercy.

Being satisfied, Durvāsā offered Ambarīṣa the highest blessings and praised him, saying: “Today, I have witnessed the greatness of Viṣṇu-bhaktas. O King, although I have committed an offense, you have prayed for my good fortune. What is impossible for the servants of Viṣṇu? Overlooking my offenses, you mercifully saved my life. I am obliged to you.”

Ambarīṣa fasted for one whole year, simply by drinking water, from the time Durvāsā Muni left from his palace till he returned. Now, Ambarīṣa fell at the sage’s feet, pleased him, and fed him sumptuously. Being satisfied, Durvāsā affectionately requested Ambarīṣa also to eat. Being satisfied with Ambarīṣa’s hospitality and kindness, Durvāsā praised him profusely and departed to Brahmāloka, glorifying him.

Although Durvāsā arrogantly tried to kill Ambarīṣa, Ambarīṣa tolerated it, depending on the Lord’s will. The affectionate Lord protected Ambarīṣa and taught a lesson to Durvāsā. Thus, he established the superiority of bhakti of a pure devotee compared to the power of a mystic yogi.



Winning the DUELS of Life

By Hari Bhakti Das

Strife, skirmishes and wars are constantly featured amongst demigods and demons. In prior ages, they both would reside in different planets. But in Kali Yuga, the devotee and the demon reside in the same heart. One faces internal battles quite often. The right can be distinguished from the wrong easily by an intelligent person. But, what if one has to choose between two apparent rights? *Śrīmad-Bhāgavatam* urges the reader to go beyond the right. It teaches one to live with dignity, deliberation, discrimination and devotion. Here is a peep into some of the enthralling narratives from the *Śrīmad-Bhāgavatam*.

Ambition or Instruction?

Once, the great king Pṛthu initiated the performance of one hundred horse sacrifices. When Indra, who holds the universal record of hundred sacrifices, observed this, out of insecurity and envy he stole the horse intended for the sacrifice. Whenever Pṛthu's son would come to take back the horse, Indra would assume the dress of a false sannyāsī and flee. This happened not once, twice, but a multiple number of times. Finally, Pṛthu being very angry, personally took his bow and arrows to kill

Indra. As only the sacrificial animals are killed in a sacrifice, the priests requested him not to do so. With Pṛthu's assent, the priests began to chant mantras to cast Indra into the sacrificial fire. Brahmā appeared and forbade them to do so. He explained to Pṛthu, "Indra has already adopted some means that will destroy the clear path of religious life. More opposition will lead to his further degradation, and invention of many irreligious systems. Let there be only ninety-nine sacrifices for Pṛthu." Pṛthu listened to Brahmā's advice and abandoned his eagerness for yajñas. Although he did not complete his sacrifice, Lord Viṣṇu, being very pleased, appeared in the sacrificial arena. He praised Pṛthu for his excellent behaviour.

Both Pṛthu and Indra were ambitious. Pṛthu, for completing his yajña, and Indra, for stopping Pṛthu's yajña. Both wanted to go out of their limits for fulfilling their ambition. Indra actually assumed false dresses, and Pṛthu was about to cast Indra in sacrificial fire.

What was the difference between the two?

Indra was blinded beyond repair, but Pṛthu had the vision of respecting superior instruction. Because Pṛthu valued Brahmā's instruction more than his personal ambition, he emerged victorious in reality. Moreover, Pṛthu's ambition for performing yajñas was to benefit all people as opposed to Indra's self-aggrandizement.

Instruction or Deliberation?

Lord Viṣṇu's appearance in the sacrificial arena was a consequence of Pṛthu Mahārāja's following Brahmā's instruction. In yet another episode, Kṛṣṇa appeared as a result of rejection of superior instruction!

Mahārāja Yayāti married the daughter of Śukrācārya, Devayānī. When the promise set by Śukrācārya for Yayāti was broken, the angry Devayānī went to her father's house. Śukrācārya cursed Yayāti to become old. On Yayāti's request of not having fulfilled his lusty desires with Śukra's daughter, Śukra gave him the facility to exchange his old age for someone's youth. Yayāti shamelessly went to his sons. The eldest son Yadu rejected his father's proposal. The other two sons also did not approve. The youngest son Pūru accepted and exchanged Yayāti's old age with his youth. Pūru is definitely glorified for fulfilling the instructions of his father. At the same time, Yadu is also glorified for not fulfilling the instructions. Why?

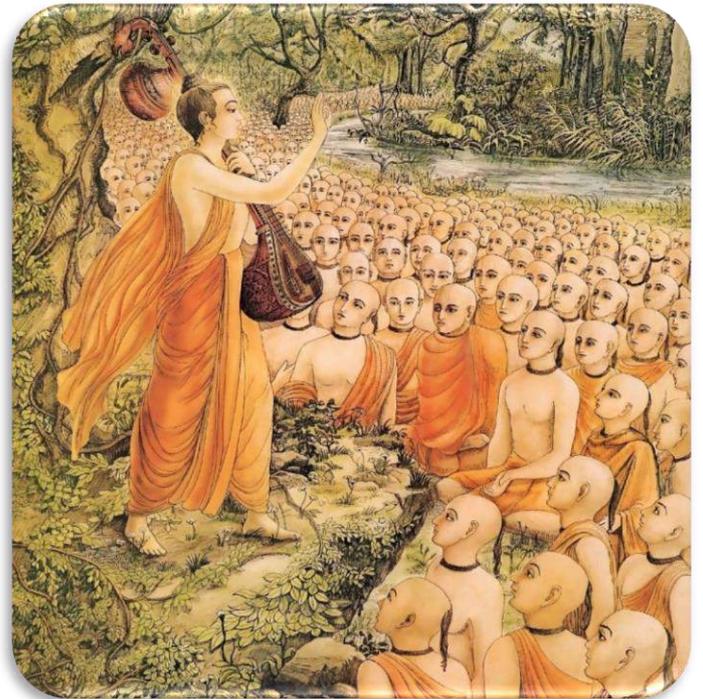
Yadu wished to exclusively worship the Supreme Lord. He had to attain this phase through regulated sense enjoyment as ordained in the scriptures. Premature renunciation or old age could have put him into difficulty. Just as Kumāras refused the order of Brahmā, Yadu refused material dharma, following the order of his father, for a higher purpose. Yadu is glorified in the following words, "*yadoś ca dharma-śīlasya nitarāṁ muni-sattama* (SB 10.1.2)," as being very pious and strictly adherent to the religious principles.

Also, Lord Kṛṣṇa was to come as a descendant of Yadu. In his eagerness of seeing the Lord's appearance, he refused his father's order. His purpose was to serve the Lord, not to enjoy. Yadu chose to follow the highest dharma of pleasing Kṛṣṇa. His deliberation to reject the instruction was perfect.

Deliberation or Renunciation?

Prajāpati Dakṣa, who was empowered by the Lord to create progeny, begot ten thousand children known as Haryaśvas in the womb of his wife

Pāñcajanī. Being ordered by their father to beget progeny, they went to Nārāyaṇa-saras where the river Sindhu meets the sea. They got inclined towards the activities of *paramahamsas* being purified by bathing in the waters. Nonetheless, they performed severe austerities to fulfil their father's order. Nārada approached these boys and awakened their spirit of renunciation. They followed the path of renunciation. Dakṣa became angry, but was pacified by Brahmā. He begot thousand more sons named Savalāśvas. They too went to Nārāyaṇa-saras and met Nārada Muni. Nārada Muni told these boys to just follow the path of their virtuous elder brothers. And they did. Dakṣa got terribly angry. When he met Nārada, he spoke, "O Nārada, you are an *asādhu* in the guise of a *sādhu*. Simply awakening the sense of renunciation cannot help one get detached. One needs to awaken full knowledge. Unless one has experienced material happiness which brings forth suffering, one cannot give it up. Personal experience matters. You made my two sets of sons renounce this world. I curse you not to have a permanent residence anywhere."



Dakṣa was apparently right if we consider the previous example of Yadu's not wanting to renounce his youth prematurely. But on a higher pedestal, he was not! Śrīla Prabhupāda writes, "Material nature is so strong that although a man suffers at every step, he will not cease his attempts to enjoy." (SB 6.5.41 P) Because the sons of Dakṣa met a person of the calibre of Nārada Muni and received his blessings, they were able to renounce. Furthermore, Nārada had indeed

awakened their *jñāna*, or knowledge. Therefore, it was possible for them to renounce.

Furthermore, the ultimate conclusion of the *śāstras* is that if one fully surrenders to Mukunda, even if one performs no *yajña*, or doesn't repay one's debts, one is freed from all debts. Nārada Muni did the ultimate service of taking Dakṣa's sons closer to the lotus feet of the Lord. The sons of Dakṣa were completely faultless in their renunciation.

Renunciation or Action?

Another disciple of Nārada named Priyavrata, the son of Svāyambhuva Manu, had renounced the world by the inspiration of Nārada. In the absence of a ruler, his father Manu requested him to take charge of the kingdom. Priyavrata considered this as unfavourable as it would divert his meditation. As Priyavrata was not accepting, his grandfather Brahmā arrived in his swan carrier. Nārada, Manu and Priyavrata all respected and worshipped Brahmā. Brahmā glanced affectionately at Priyavrata and spoke to him, "Don't be jealous of the Supreme Lord. All of us, including myself, Shiva, Nārada have to follow the order of the Supreme Lord. Even household life cannot harm a person who has conquered his six senses, whereas an uncontrolled person must fear bondage even in the forest. Accept material enjoyment as the order of the Supreme Lord. You will thus be liberated from material association." Priyavrata accepted the order of Brahmā and carried it out with great respect.

Nārada was not disgusted because he could not make Priyavrata renounce the world. All of them had a common purpose - pleasing Lord Brahmā, who was the servitor of the Supreme Lord. Priyavrata is glorified for renouncing his renunciation for pleasing his worshipable superior and the Supreme Lord.

In conclusion, instruction is superior to one's personal ambition. Lower instructions can be deliberated and chosen to be not acted upon, but only by the person who knows religious principles. Renunciation for exclusive *bhakti* is superior to being attached to lower *dharmas*. More important than mere renunciation is following spiritual dictation.

The common thread of all the above-mentioned examples is the pleasure of spiritual authorities and/or the Supreme Personality of Godhead. This is the key factor that differentiates the right from the apparent right. Pṛthu and Priyavrata both followed Brahmā, Haryaśvas and Savalāśvas followed Nārada Muni, and Yadu deliberated on the pleasure of the Supreme Lord. The rejection of Yayāti's and Dakṣa's orders were lower principles which yielded no loss if not followed.

In a *sādhaka's* life, the scriptures, the spiritual master and the devotees play a very important role. If life is moulded seeking their pleasure, then it becomes a perfect offering to Kṛṣṇa whether one fulfils one's ambition, or renounces action, or one acts, or one doesn't care to follow lesser principles of *dharma*.

VERSE OF THE MONTH



Power of the Holy Name

SB 5.1.35

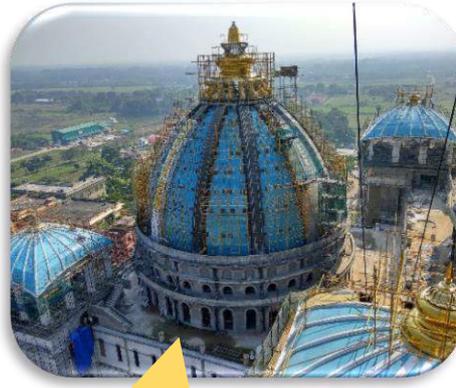
*naivam-vidhaḥ puruṣa-kāra urukramasya
pumsām tad-aṅghri-rajāsā jita-ṣaḍ-guṇānām
citram vidūra-vigataḥ sakṛd ādadīta
yan-nāmadheyam adhunā sa jahāti bandham*

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material waves—namely hunger, thirst, lamentation, illusion, old age and death—and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even an untouchable—is immediately relieved of bondage to material existence by utterance of the Holy Name even once.

(Śukadeva Gosvāmī to Mahārāja Parīkṣit about Priyavrata's Glories)



Just as the driver of a bullock cart ties ropes through the nostrils of his bulls to control them, the Supreme Personality of Godhead binds all men through the ropes of His words in the Vedas.
SB 6.3.13



The bricks, stone and wood used in the construction of the temple are spiritual, just as the Deity, although made of stone, is not stone but the Supreme Personality of Godhead Himself.
SB 6.16.29



We have our eyes, but without the light of the sun our eyes are of no value. Similarly, without the light of the Supreme Lord, or without the divine grace of the spiritual master, one cannot see things as they are. SB 3.25.9

ANALOGY ARENA

Animals and children are sometimes punished not out of vengeance but out of love. Similarly, a master sometimes punishes his servant, not out of vengeance but out of love, to correct him and bring him to the right point.
SB 4.26.21



Within a garden, a flowering tree attains a good reputation because of its fragrant flowers. Similarly, if there is a famous man in a family, he is compared to a fragrant flower in a forest. SB 5.15.16



As a woman cannot produce children unless impregnated by a man, material nature cannot produce or manifest anything unless it is impregnated by the Supreme Personality of Godhead in the form of the time factor.
SB 3.26.17



THEMATIC STUDY



KRISHNA'S POTENCY

PART-2

1 Pillar-less Bridge

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. The modern scientists have done research in the area of weightlessness, but it is not possible to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, He made the stones even within this earth to be weightless and prepared a stone bridge on the sea without any supporting pillar. That is the display of the power of God. SB 1.3.22 P

2 Being Unaffected

By the Modes of Nature

*evam sammohayan viṣṇum
vimoham viśva-mohanam
svayaiva māyayājo 'pi
svayam eva vimohitaḥ*

Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, but he himself was put into bewilderment by his own mystic power. SB 10.13.44



3 Creation, Maintenance and Annihilation

By the inconceivable energy of the Lord, every creative element has its own potencies, known as the potency of the element, potency of knowledge and potency of different actions and reactions. By a combination of such potencies of the Lord there is the creation of the cosmic manifestation, its maintenance and its annihilation in due course of time by different agents, namely Brahmā, Viṣṇu and Maheśvara. Brahmā creates, Viṣṇu maintains, and Lord Śiva destroys. The exact example is the spider and spider's web. The web is created by the spider, and it is maintained by the spider, and as soon as the spider likes, the whole thing is wound up within the spider. SB 2.9.28 P

4 All-Pervading

Vasudeva says to Kṛṣṇa, “My dear Lord, it is not very wonderful that You appeared within the womb of Devakī, for the creation was also made in that way. You were lying in the Causal Ocean as Mahā-Viṣṇu, and by Your breathing, innumerable universes came into existence. Then You entered into each of the universes as Garbhodakaśāyī Viṣṇu. Then again You expanded Yourself as Kṣīrodakaśāyī Viṣṇu and entered into the heart of all living entities and entered even within the atoms. You appear to have entered Devakī's womb, but You are simultaneously all-pervading.” SB 10.3.15-17 P



5 Kṛṣṇa's Smile

Relieves all Suffering

A yogī should meditate on the most benevolent smile of Lord Śrī Hari, a smile which, for all those who bow to Him, dries away the ocean of tears caused by intense grief. SB 3.28.32

Protects the Devotees

The Viṣṇu forms blessed the devotees with Their clear glances and smiles, which resembled the increasingly full light of the moon (śreyah-kairava-candrikā-vitarāṇam). As maintainers, They glanced upon Their devotees, embracing them and protecting them by smiling. Their smiles resembled the mode of goodness. SB 10.13.50



Nanda Mahārāja values and is grateful for the association of Garga Muni

*mahad-vicalanaṁ nṛṇāṁ
grhiṇāṁ dīna-cetasām
niḥśreyasāya bhagavan
kalpate nānyathā kvacit*

O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gr̥hasthas [householders]. Otherwise they have no interest in going from one place to another.

Mahārāja Parīkṣit

*punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yām yām upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ*

Again, offering obeisances unto all you brāhmaṇas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees and friendly relations with all living beings. SB 1.19.16

Pure devotees appreciate association because they are fully aware of its rarity and potency.

*Mucukunda Mahārāja is praying to Kṛṣṇa,
bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects. SB 10.51.53

Perfection in Association

*aḅṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke*

"O devotee of the Lord, the purpose of the visual sense is fulfilled simply by seeing you, and to touch your body is the fulfillment of bodily touch. The tongue is meant for glorifying your qualities because in this world a pure devotee of the Lord is very difficult to find." (SB 2.9.39 P)

BHĀGAVATA DARŚANA

Jewels of Vaiṣṇava Character

JEWEL TWO EAGERNESS FOR ASSOCIATION

Part-2



Nārada Muni is impressing upon Nalakuvera and Maṇigrivā the need to associate with devotees

*sādhūnām sama-cittānām
mukunda-caraṇaiṣiṇām
upekṣyaiḥ kiṁ dhana-stambhair
asadbhir asad-āśrayaiḥ*

Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich? SB 10.10.18

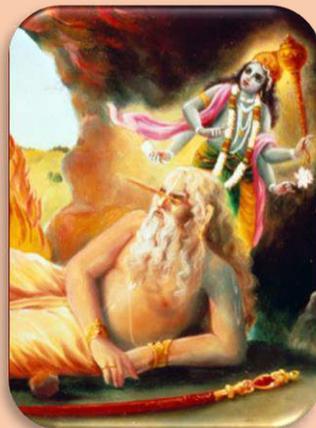


Only an Animal will give up Association of devotees

Mahārāja Pṛthu is praying to the Lord,

*yaśaḥ śivaṁ suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
kathaṁ guṇa-jño viramed vinā paśuṁ
śrīr yat pravavre guṇa-saṅgrahacchayā*

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. Even Lakṣmi desires to hear Your transcendental glories. SB 4.20.26





24 GURUS

(AN ONLINE COURSE ON
OCASSION OF GURU PURNIMA)

Highlights

There are many teachers around us, if only we are observant, thoughtful and eager to learn. Join this course for a comprehensive understanding of the 24 Gurus episode from the 11th Canto of Srimad Bhagavatam



By Gauranga Darshan Das
(Author & Dean, BVRC)

FOR ALL AGE GROUPS

Dates: 15th, 19th and 22nd July
Time: 7:30 to 8:45pm IST | Course Fee: 400 INR

For Registration & Details :  +91 8928073812  bvrc@ecovillage.org.in

DO YOU WISH TO LEARN BHĀGAVĀTAM VERSES?

Click the following link for a series of **NECTAR VERSES** that daily illuminate your soul with the sweetness and wisdom of Srimad Bhagavatam verses.

<https://www.youtube.com/playlist?list...>

ISKCON DESIRE TREE

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.

PUBLISHED BY

Bhaktivedānta Vidyāpīṭha Research Center, ISKCON Govardhan Eco Village (GEV), Galtare, Hamrapur (P.O), Wada (Taluka), Palghar (District), Maharashtra, India, 421303.

To subscribe, please visit our website www.vidyapitha.in.

For any comments or feedbacks mail us at

pradipika@vidyapitha.in

The Śrīmad-Bhāgavatam images, verses and quotes from the books of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda are copyright of The **Bhaktivedānta Book Trust**. Other images are copyright of their respective artists / photographers/ websites.

Bhakti Vaibhava
Online Course

REGISTER @ <http://online.brcmumbai.com/>

BRAHMA SAMHITA

(ONLINE COURSE)



This divine prayer to Lord Govinda describing a plethora of philosophical truths, bhakti, and glories of Godhead.

Highlights

- Familiarity with the recitation of Brahma Samhita Verses
- Meditation on the meaning of the Brahma Samhita verses
- Comprehensive understanding of Brahma Samhita verses.



By Gauranga Darshan Das
(Author & Dean, BVRC)

FOR ALL AGE GROUPS

Dates: 26th to 5th Aug (Every Monday & Thursday) |
Course Fees: 600 INR | Time: 7:30 to 8:45pm IST



For Registration & Details : +91 8928073812 bvrc@ecovillage.org.in

MUKUNDA MALA

STOTRA (ONLINE COURSE)



Simple expression of King Kulashekara's devotion to Lord Krishna and his eagerness to share his fortune

Highlights

- Familiarity with the recitation of verses
- Meditation on the meanings of verses
- Understanding the deeper import and application perspectives of the verses



By Gauranga Darshan Das
(Author & Dean, BVRC)

FOR ALL AGE GROUPS

Dates: 9th to 19th August (Every Monday & Thursday)
Time: 7:30 to 8:45pm IST | Course Fee: 500 INR



For Registration & Details : +91 8928073812 bvrc@ecovillage.org.in

FOR REGISTRATIONS

bvrc.gev@gmail.com or +91

+91 89280 73812