



October 2021 | Issue 52

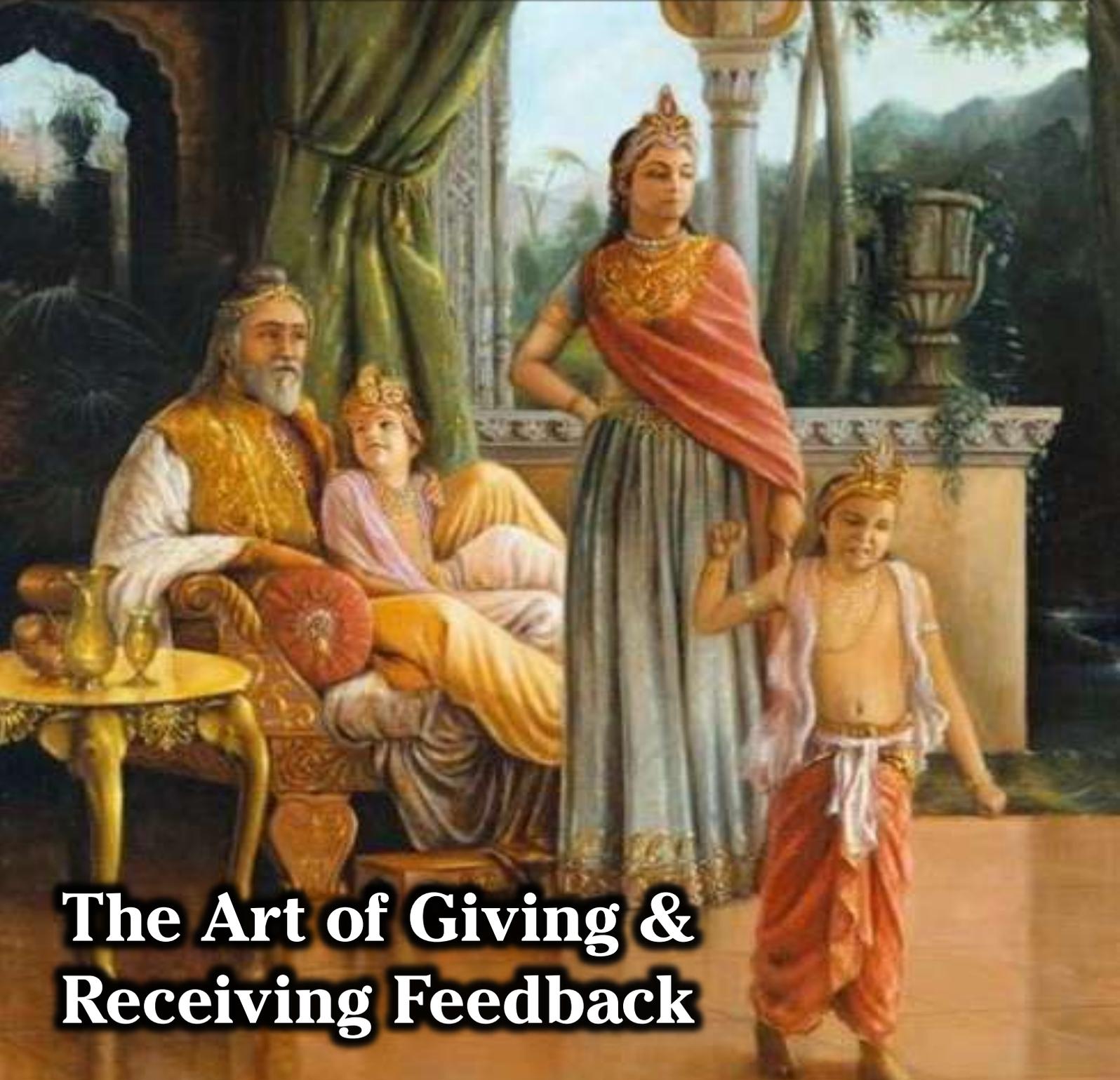


# BHĀGAVATA PRADĪPIKĀ

*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



## The Art of Giving & Receiving Feedback

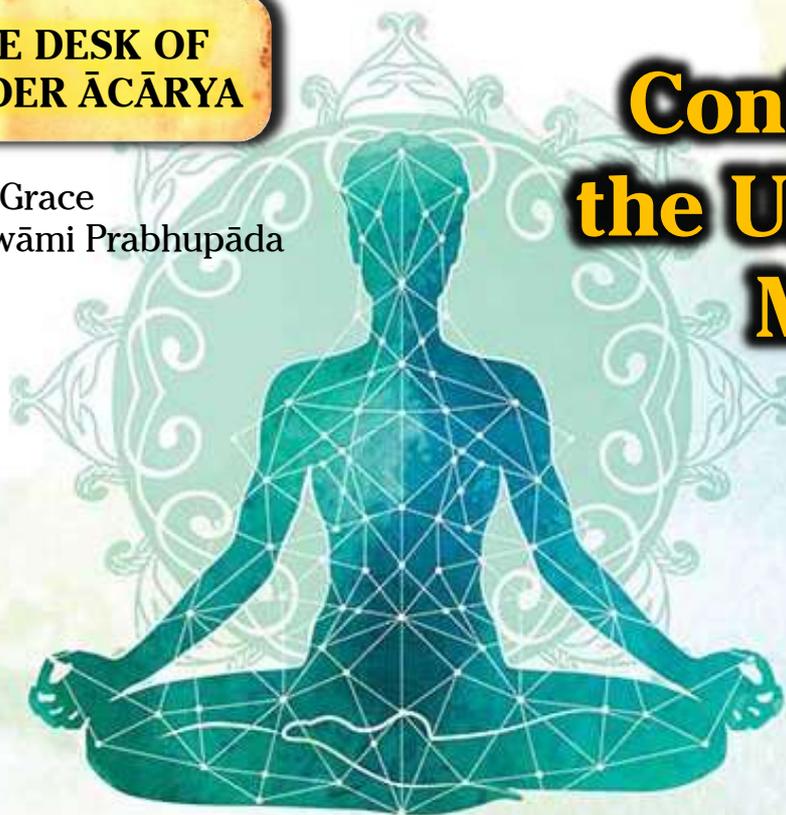
**Inside:** Controlling the Unbridled Mind | Anointing the Blurry Vision | Thematic Study: Kṛṣṇa's Protection | Bhāgavata darśana: Jewel of Determination | Analogy Arena | Verse of the Month



FROM THE DESK OF  
THE FOUNDER ĀCĀRYA

His Divine Grace

A. C. Bhaktivedānta Swāmi Prabhupāda



# Controlling the Unbridled Mind

## POWER OF MIND

One can very easily understand that the mind is constantly flickering, changing in the quality of its thinking, feeling and willing. The mind is cañcala, flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. SB 10.1.42

## CONTROLLING THE MIND METHOD - 1

By **the yoga system** of pūraka, kumbhaka and recaka the mind can be controlled. In Bhagavad-gītā it is said that one must practice the breathing exercise (abhyāsa-yoga-yuktena [Bg. 8.8]). By virtue of these processes of control, the mind cannot wander to external thoughts (cetasā nānya-gāminā). Thus one can fix his mind constantly on the Supreme Personality of Godhead and can attain Him. SB 3.28.9 P

## METHOD - 2

Practicing the yoga system of exercise and breath control is very difficult for a person in this age, and therefore Lord Caitanya recommended, kīrtaniyaḥ sadā hariḥ: [Cc. Ādi 17.31] one should always chant the holy name of the Supreme Lord, Kṛṣṇa. The name Kṛṣṇa and the Supreme Person Kṛṣṇa are nondifferent. Therefore, if one concentrates his mind on **hearing and chanting Hare Kṛṣṇa**, the same result is achieved. SB 3.28.9

## METHOD - 3

The mind is always telling us to do this or that; therefore we should be very expert in **disobeying the mind's orders**. Gradually the mind should be trained to obey the orders of the soul. It is not that one should obey the orders of the mind.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that to control the mind one should beat it with shoes many times just after awakening and again before going to sleep. In this way one can control the mind. SB 5.11.17

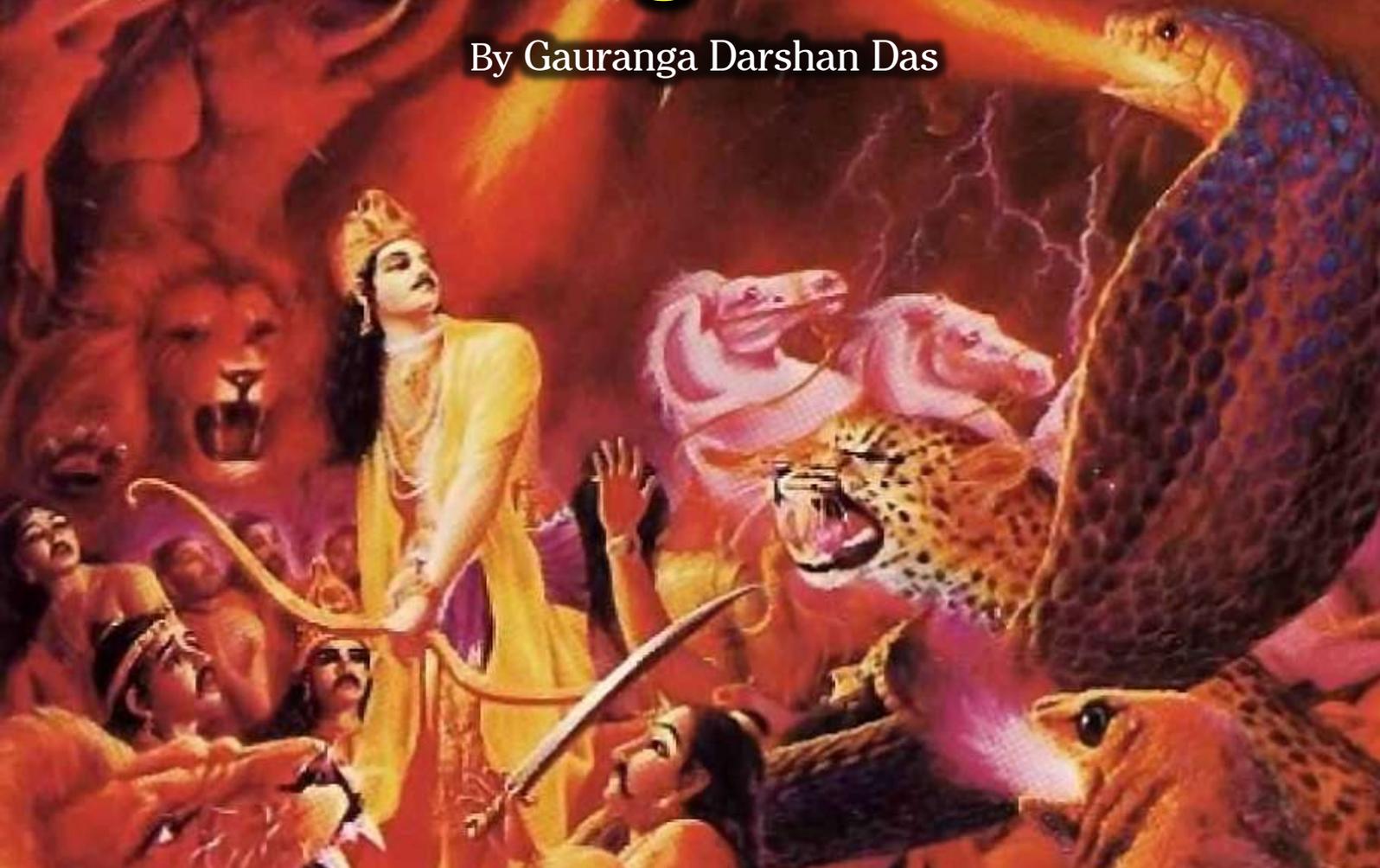
## METHOD - 4

Another bona fide process is to **abide strictly by the orders of the spiritual master and engage in the Lord's service**. Then the mind will be automatically controlled. SB 5.11.17 P



# The Art of Giving & Receiving Feedback

By Gauranga Darshan Das



*An analysis of four combinations of feedback-givers and feedback-takers.*

Mistakes are common, but are corrections common too? May not be! Every mistake need not be corrected by someone, as that could restrict a person in improving by oneself. Every small pain or sickness may not need a medication, as the body has self-healing capacity. Sometimes little rest will rejuvenate the body.

Some serious diseases, however, certainly need medication or even a surgery. Similarly, some serious mistakes need strict correction or even a punishment or atonement. Giving a feedback or correction for someone's mistakes is an art. It requires responsibility, maturity and a well-wishing nature. Similarly, receiving feedback and working on it is also an art, which requires honesty, humility and sincerity.

This article presents four combinations of feedback-givers and feedback-takers based on some episodes of *Śrīmad Bhāgavatam*.

1. Good-Good Combination
2. Good-Bad Combination
3. Bad-Good Combination
4. Bad-Bad Combination

## 1. Good-Good Combination

In this case the feedback-giver and the feedback-taker both are genuine. Even a noble person could sometimes do an activity that may not be the best. But he or she doesn't deliberately do so with a negative intention. When such persons receive a feedback or correction from a well-wisher, they



accept it gratefully, without justifying their mistakes. The good feedback-giver also doesn't intend to just find fault and discourage or demotivate the person, but honestly desires to help him or her with a pure heart.

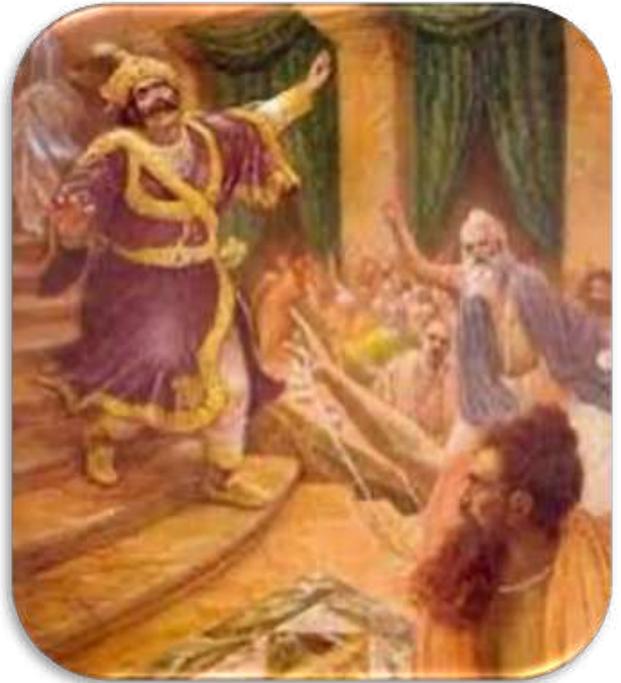
The fourth canto of the *Bhāgavatam* describes the story of King Dhruva. Dhruva's younger brother Uttama was once killed by a powerful Yakṣa in the Himālaya Mountains. Overwhelmed with lamentation and anger, Dhruva went out to attack Alakāpurī, the city of the Yakṣas. A fierce battle took place between Dhruva and Yakṣas. Dhruva started indiscriminately killing the Yakṣas, almost to the point of destroying their race entirely. Seeing Dhruva killing so many innocent Yakṣas, his grandfather Svāyambhuva Manu approached him and said, "My dear Dhruva, Enough! Excessive anger is the sinful path of ignorance. It doesn't befit our dynasty. It has been proven that you are affectionate to your brother. But for the fault of one Yakṣa, you are killing too many. Your actions have been very disrespectful to Kuvera, the king of Yakṣas. You should immediately pacify Kuvera." Receiving this feedback and well-intended advice from Manu, Dhruva stopped fighting. Kuvera became happy with Dhruva and gave him a benediction too. Dhruva Mahārāja then returned to his capital city. In this case, both the feedback-giver and the taker are in good spirits and thus their interaction resulted in positive outcome.

*One has to be honest enough to admit a mistake, humble enough to receive feedback and sincere enough to work on the correction. Thus, one can improve oneself.*

## 2. Good-Bad Combination

In the Good-Bad combination, the feedback-giver is honest but the feedback-taker is haughty. In this connection, there is story from the fourth canto of the *Bhāgavatam*. There was a king named Vena who was enthroned as a king by great sages and *brāhmaṇas*. Vena, however, became proud and out of his innate cruelty, he tormented innocent people. He insulted great people and stopped *brāhmaṇas* from performing sacrifices and worship of Lord Viṣṇu.

Considering the difficulties of the citizens due to Vena's atrocities, the sages went and advised him, "A king should protect citizens by maintaining *varṇāśrama* and worshipping the Supreme Lord. So please do not stop the sacrifices and disrespect the



*devatās.*" Vena arrogantly retorted, "The king is God. He is the reservoir of all *devatās*. Your affection for *devatās* is exactly like the affection of an unchaste woman for a paramour. Give up such foolishness, and worship me with all your offerings and sacrifices." The sages were furious at his impudence and blasphemy of Lord Viṣṇu. They killed Vena simply by chanting *mantras*. Although the sages gave feedback on Vena's activities with all good intentions, arrogant Vena didn't receive them. That caused his own ruination.

*A proud person misses the opportunity to elevate one's consciousness, if he or she fails to accept the good advice of well-wishers. One has to humbly receive the suggestions of wise people for one's own benefit.*

## 3. Bad-Good Combination

Here although the feedback-giver is not in good spirits, the feedback-taker is essence-seeking. Sometimes the "words" of a proud person may be truthful, but the "intentions" are malicious. Although the heart of a person who gives a suggestion is filled with meanness, a noble person tries to recognize the good part of it.

When Dhruva was five years old, he attempted to sit on the lap of his father Uttānpāda. His stepmother Suruci then harshly spoke to him, "Although you are the



king's son, you are not born of my womb. So, you are not qualified to sit on his lap. You should go to the forest and worship Lord Viṣṇu and then take birth as my son in your next life, only then you may qualify." Her insensitive words pierced Dhruva's tender heart. Being disappointed Dhruva ran to his mother Sunīti, who then told him, "What your stepmother said is true. If you desire to sit on your father's throne or lap, or for the fulfillment of any desire that you have, you have to worship Lord Vāsudeva. He showers the affection of millions of mothers on His devotees."

Suruci's intention in advising worship of Lord Viṣṇu to Dhruva was to impress her husband. Suruci wasn't a great devotee of Viṣṇu, but she wanted to show off in front of Uttānapāda that she was a devotee and therefore recommending Dhruva to worship Viṣṇu. Further she was so proud and envious of Sunīti. But Sunīti, being a mature devotee, took the good part of Suruci's words. She also told Dhruva to worship Viṣṇu, but with a devoted heart. She never hated Suruci, although Suruci hated her. Accepting Sunīti's good advice, Dhruva worshiped Lord Viṣṇu and eventually became a pure devotee and fulfilled all his desires.

*If we are humble and devoted, we can see good in the words of even envious people, without envying them.*

*Thus, although the person who gives us a suggestion may not have good intentions, we can still see the suggestion in positive light, if it's of some worth.*

#### 4. Bad-Bad Combination

In this case, both feedback-giver and the taker are weak-hearted or selfish. They cannot benefit each other or anyone else. Feedback-givers of this type may speak so-called *dharma* or moral values just to suit their own purposes.

Once the *devatās* and the demons together churned the milk ocean. This event, popularly known as *Samudra-manthana*, is recorded in the eighth canto of *Śrīmad*

*Bhāgavatam*. When the nectar or *amṛta* appeared from the churning, the demons immediately snatched the nectar pot. But instead of distributing it equally among themselves they started quarrelling for the first share of it, each saying, "Me first (*aham pūrvam*), not you!" Every demon desired to drink the nectar first.

Among the demons some were strong and some were weak. Being unable to fight, the weaker demons gave feedback to the stronger demons. They said, "The *devatās* also worked hard in churning the milk ocean to produce the nectar. According to *dharma*, they should also get the share." The stronger demons paid no need to this feedback. Of course, the weaker demons never intended to share the nectar with the *devatās*, but they started speaking *dharma*, just because they didn't have the ability to fight with the other demons to drink the nectar first.

*The first concern of a demoniac person is personal sense gratification. Thus, materialistic people regularly compete, fight, disagree and war among themselves. Unless they are trained to satisfy the senses of God, there cannot be peace in the society.*



#### The Best Combination

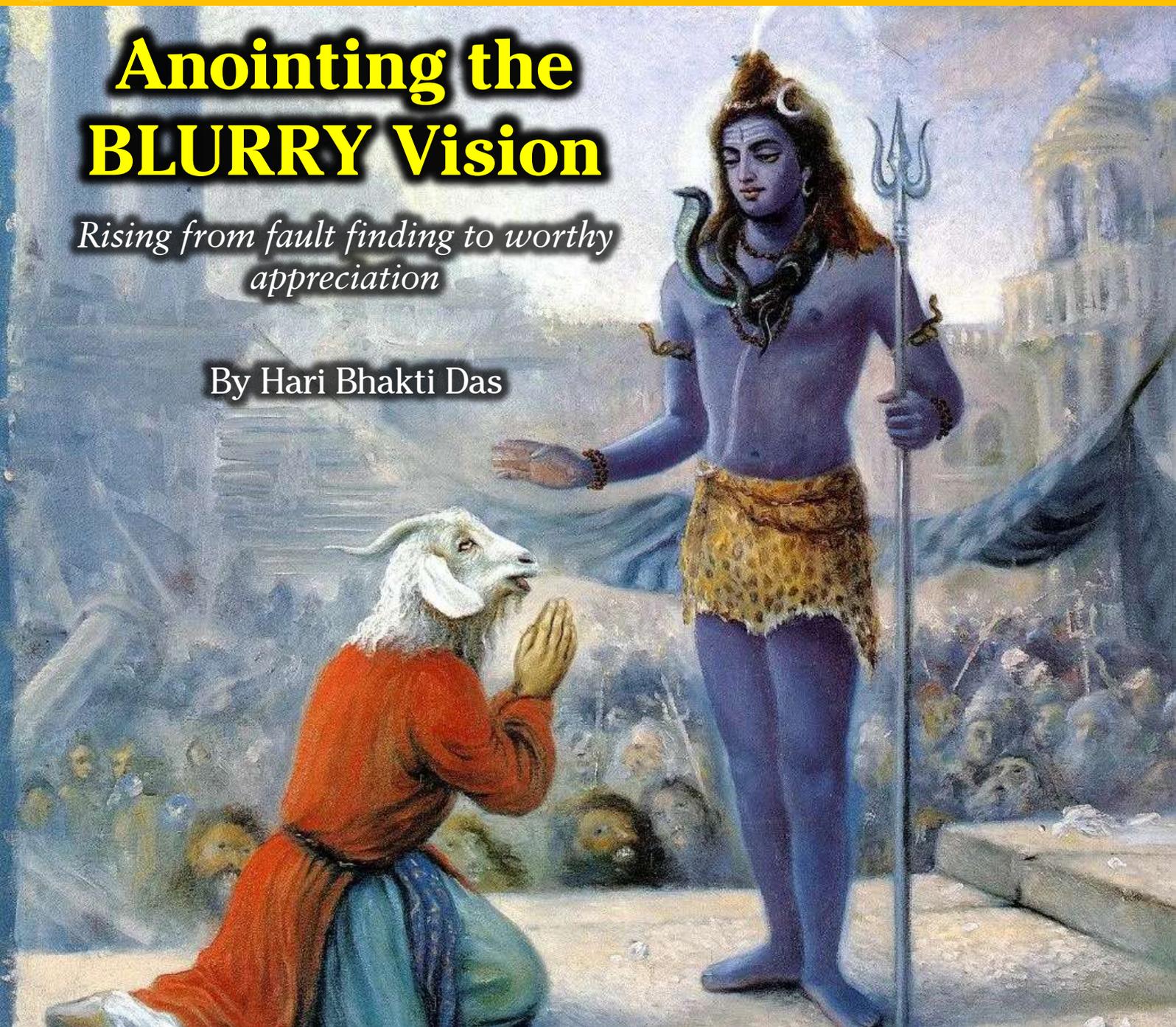
The first combination is the best combination in the above four cases. Mistakes are common in this world, but one who commits mistakes must accept them and receive feedbacks for improvement. Due to a strong sense of selfishness and self-righteousness, arrogant people cannot take any feedback for their misdeeds. They tend to think whatever they think, do or speak is all right. Just  
(Continued on Page 8)



# Anointing the BLURRY Vision

*Rising from fault finding to worthy  
appreciation*

By Hari Bhakti Das



Kali-yuga is characterized as an ocean of faults. Just as it is extremely easy to find water in an ocean, faults are evident in this age. It is said - Energy flows where intent goes. A caterpillar, on account of repeatedly thinking of a butterfly, gets the body of a butterfly. Similarly, contemplating, discussing or hearing about another's fault leads to the development of that fault in our own selves. Furthermore, it has the pitfall of turning into an offense if done with devotees. The perils of offenses are highlighted throughout the narrations of *Śrīmad-Bhāgavatam*. Śrīla Prabhupāda writes, "An offense unto the feet of a pure devotee murders one's position in devotional service (SB 3.15.39 P)."

## How Good turns into Evil?

In the fourth canto of *Śrīmad-Bhāgavatam*, there is a mention of Dakṣa, the leader of Prajapatis, offending Lord Śiva. Dakṣa arrived in the sacrificial assembly where all great sages, demigods and fire gods had assembled. Seeing Lord Śiva not getting up, he spoke ill of Śiva, cursed him and left. At a later time, Dakṣa performed a great sacrifice named *brhaspati-sava*. Many *brahmarṣis*, great sages and demigods attended this sacrifice. Sati, the wife of Śiva and daughter of Dakṣa, also desired to go. But Lord Śiva explained to her that without being invited, one must not go to a place where one will be judged and offended.



He stated,

*vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ  
satām guṇaiḥ śadbhir asattametaraiḥ  
smṛtau hatāyām bhyta-māna-durdṛśaḥ  
stabdhā na paśyanti hi dhāma bhūyasām*

Although the six qualities education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one proud of possessing them loses his good sense being blinded, and cannot appreciate glories of others. SB 4.3.17

Milk becomes poisonous when touched by an envious serpent. Similarly, pride makes one lose all good qualities. A humble person can seldom find faults with others.

Pride of one's accomplishments, background etc., envy towards others, wanting others to match our expectations are some of the causes of fault finding.

### The Levels of Fault Finding

Śiva further warned that the result of Sati's going will be death. Sati, being adamant, went to her father's place. She was completely neglected by Dakṣa. She said to Dakṣa,

*doṣān pareśām hi guṇeṣu sādhave  
grhṇanti kecin na bhavādrśo dvija  
guṇāmś ca phalgūn bahuli-kariṣṇavo  
mahattamās teṣv avidad bhavān agham*

Twice-born Dakṣa, a man like you can simply find fault in others. Lord Śiva magnifies a small good quality of another person and finds no faults. But you have insulted him. SB 4.4.12

Śrīla Viśvanātha Cakravartī Ṭhākura, in his commentary to this verse, describes four levels of fault finding in an increasing order, and the terminologies used for such persons.

- 1] Thinking that the potentially good qualities will turn into faults (*asādhu*).
- 2] Seeing the good and bad in a person, but focusing on the bad (*asādhutara*).
- 3] Magnifying small faults, completely neglecting the good (*asādhutama*).
- 4] Finding faults where there are none (*ati-asādhutama*).

Dakṣa belonged to the fourth category. He invented faults in Lord Śiva out of his own frenzied imaginations.

### The Dangers of Fault Finding

What was the result of Dakṣa's offense? His daughter Sati gave up her body which was connected to him, he received ill fame due to his hard-heartedness, and his head was chopped off by Vīrabhadra, one of the assistants of Lord Śiva, but later he was reinstated by a goat's head. After he gave up that body, he took birth as the son of Pracetas, who were rulers of the world during Svāyambhuva manvantara. He performed great austerities for about five manvantara periods (*One manvantara is seventy-one divya yugas. One divya yuga is a cycle of four yugas - satya, treta, dvāpara and kali which lasts for 43,20,000 years*). He recited the Hamsa Guhya prayers unto the Supreme Personality of Godhead. The Lord appeared to Him, and gave him the benediction of increasing the progeny and expanding material life.

It may be asked, even after seeing the Lord, why was his desire not removed? And why didn't the Lord bestow love for Himself to Dakṣa? This is because the influence of Dakṣa's offense to Lord Śiva had not been completely removed. And as a result of this offense only, Dakṣa criticized Nārada Muni in the subsequent future. Also, Dakṣa didn't desire love for the Lord. So, he didn't get the same.

Contemplating on even one fault makes one find faults repeatedly. This is a chain reaction, which if not stopped can create havoc in one's life.

Dakṣa found fault with Śiva, offended him and as a result, even after bowing down to Śiva when had received the goat's head, even after performing austerities for five manvantaras, even after having the direct audience of the Lord, the traces of his offense didn't leave him. He was thwarted from attaining the real goal of life.

A great Vaiṣṇava Ācārya Narottama dāsa Ṭhākura writes,

*hari-sthāne aparādhe tāre harinām  
tomā-sthāne aparādhe nāhi paritrāṇ*

If one commits an offense at the feet of Lord Hari, he can be forgiven if he chants the holy name. But if one offends a devotee, there is no salvation for him.



## The Solution

How can one be away from something so ghastly yet so difficult to avoid?

Pariksit Maharaj is glorified in *Śrīmad-Bhāgavatam* by the words - *sāraṅga iva sāra-bhuk* - Essence seeker like the honeybee. Because he was non-envious, he didn't find faults with Kali - even though Kali is essentially made of faults!

What does it mean to seek the essence? It signifies to see only the good, neglecting the bad. Although smoke from fire may cause disturbance to the eyes, one doesn't refrain from using fire for eradicating darkness and cold. Similarly, even though one may see the bad, one has the choice not to focus on it. Four levels of appreciation, or positive outlook are described in a similar way as the faults.

- 1] Thinking that the potential faults will turn into good (*mahat*).
- 2] Seeing the good and bad, but focusing on the good (*mahattara*).
- 3] Magnifying a small good quality, neglecting the bad (*mahattama*).
- 4] Seeing good qualities where there are none (*ati-mahattama*).

It may be difficult to attain the fourth stage. But the second and third stages are quite possible. Mahārāja Parīkṣit took the only one good quality that Kali had - *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* (SB 12.3.51). His absorption in hearing and chanting neutralized the effects of Kali. A positive cultivation of Kṛṣṇa Consciousness is necessary to consistently focus on the good qualities of others. It requires a non-envious attitude to fan the minute spark of good in a person. At the same time, one must repeatedly hear about the hazards of fault finding and try earnestly to not get entrapped by its causes. By this twin effort, one can very quickly attain the state of righteousness and serenity.



(Continued from Page 5)

as an already filled pot cannot take any more contents into it, when one's mind is filled with pride and greed, one cannot accept any well-intended advice. But if one is open to receive corrections from *guru*, or other Vaiṣṇavas, one can do great service to oneself, others and the Lord.

And those who correct others' mistakes must do so with a well-intended heart and responsibility, and not to show one's own superiority or dominion over others. A feedback-giver must communicate the feedback in a dignified way, and at an appropriate time. If necessary, one may be strong in giving feedback like Kṛṣṇa chastised Arjuna in the *Bhagavad-gīta*, but ultimately that should inspire the other person, not demotivate, discourage or intimidate him or her.

When the feedback-giver and feedback-taker both are in right spirit and consciousness, individually and collectively there is an improvement in the quality of service to the Supreme Lord, the community of His devotees and humanity in general.

## VERSE OF THE MONTH

## The Ornaments of a Devotee

**SB 3.25.21**

*titikṣavaḥ kārūṇikāḥ  
suhṛdaḥ sarva-dehinām  
ajāta-śatravaḥ sāntāḥ  
sādhavaḥ sādhu-bhūṣaṇāḥ*

**The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.**

(Lord Kapila to Devahuti)



As soon as one has a material body he has four deficiencies, but since Kṛṣṇa does not possess a material body, He has no deficiencies. SB 7.1.25 P



Just as a materialistic person is always absorbed in thoughts of material gain, a mahā-bhāgavata is always absorbed in thoughts of Kṛṣṇa. SB 7.4.37 P

The devotee, in full ecstasy, sometimes imitates the pastimes of the Lord, just as the cowherd boys used to imitate the behavior of the jungle animals. However, he does not actually become the Lord. SB 7.4.40 P

Nārada Muni says that according to his opinion the enemies of Kṛṣṇa are better situated because they are fully absorbed in thoughts of Kṛṣṇa in terms of killing Him, just as a very lusty man always thinks of women and their association. SB 7.1.27 P

## ANALOGY ARENA

Although a medicinal herb, being born in the forest, does not belong to the same category as a man, if beneficial it is kept very carefully. Similarly, if someone outside one's family is favorable, he should be given protection like a son. SB 7.5.37 P

Just as a small child on the lap of his father or mother is fully protected, a devotee, in all conditions, is protected by the Supreme Lord. SB 7.5.41 P

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, they will become free from their sins. SB 7.1.28-29



# THEMATIC STUDY



## KRISHNA'S PROTECTION

The Most Worthy shelter can be given by one who can protect in all circumstances. Krishna is not only Supremely Powerful, but also Supremely Merciful.

### 1 Protection from Wrath

Arjuna Telling to Yudhiṣṭhira:

During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied. SB 1.15.11

### 2 Protection from Disgrace

Saved Draupadi:

At the time of Draupadi's precarious position, when she was attacked by the Kurus who wanted to see her naked in the open assembly of the royal order, the Lord saved her from being stripped by supplying an unlimited length of sari to cover her. Draupadi knew nothing of mystic powers, but a devotee is also known as yogeśvaras, by the unlimited power of the Lord, as a child is powerful by the strength of the parents. SB 2.8.20 P



### 3 Protection of Life

Seeing Gajendra in an extremely aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the king of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, the Lord severed the crocodile's mouth from its body with His disc. In this way He saved Gajendra, the king of the elephants. SB 8.3.33

### 4 Protector of EVERYTHING

SB 2.4.20

*śriyah patir yajña-patiḥ prajā-patir  
dhiyām patir loka-patir dharā-patiḥ  
patir gatiś cāndhaka-vṛṣṇi-sātvatām  
prasīdatām me bhagavān satām patiḥ*

He is the protector of prosperity, sacrifice, the citizens, the intelligent, the planets, and the earth. He is the protector and goal to be attained for the Andhakas, Vṛṣṇis and Yadus. May the Lord, master of the devotees, be pleased with me!

### 5 Protection of Desires

SB 10.13.50

*candrikā-viśada-smeraiḥ  
sāruṇāpāṅga-vikṣitaiḥ  
svakārtthānām iva rajah-  
sattvābhyām sraṣṭr-pālakāḥ*

Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

SP: In Vṛndāvana there is a place where there was no temple, but a devotee desired, "Let there be a temple and sevā, devotional service." —>

### 6 Protection of Consciousness

Mahārāja Bharata → Remembered his relationship with the Lord even in deer's body.

Citraketu fell down and became a demon, Vṛtrāsura → But was protected by the Lord, and attained Supreme destination.

If a devotee is strongly situated in devotional service, the Supreme Personality of Godhead has promised to protect him. But even if a devotee circumstantially falls down, he is protected by Mādhava. SB 10.2.33 P

Therefore, what was once an empty corner has now become a place of pilgrimage. Such are the desires of a devotee.



To attain anything of this world requires determination. And what to speak when the object of attainment is the Supreme Personality of Godhead, Krishna? Devotees are exceedingly determined because they aspire for the zenith of perfection which the materialists are totally unaware of.

### Determination to NOT take Another Birth

SB 3.31.21

*tasmād ahaṁ vigata-viklava uddhariṣya  
ātmānam āśu tamaśaḥ suhṛdātmanaiva  
bhūyo yathā vyaśanam etad aneka-randhraṁ  
mā me bhaviṣyad upasādita-viṣṇu-pādaḥ*

Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death. (Prayer of the child in the womb)



# BHĀGAVATA DARŚANA

Jewels of Vaiṣṇava Character

## JEWEL FIVE DETERMINATION

### Kṛṣṇa Notices & Awards Sincere Determination

The Supreme Personality of Godhead is present in everyone's heart, and as soon as He understands that a living entity is serious about entering devotional service, He sends His representative. In this way Nārada was sent to Dhruva Mahārāja. This is explained in the Caitanya-caritāmṛta. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: by the grace of the spiritual master and Kṛṣṇa, one can enter into devotional service. Because of Dhruva Mahārāja's determination, Kṛṣṇa, the Supersoul, immediately sent His representative, Nārada, to initiate him. SB 4.8.25 P

### Determination In spite of Odds

To achieve success in life, one should follow the example of Lord Brahmā, the first living creature in the beginning of creation. After being initiated by the Supreme Lord to execute tapasya, he was fixed in his determination to do it, and although he could not find anyone besides himself, he could rightly understand that the sound was transmitted by the Lord Himself. SB 2.9.7



### NOTHING is Difficult for Determined Souls

SB 3.23.42

*kiṁ durāpādanam teṣāṁ  
puṁsām uddāma-cetasām  
yair āśritas tīrtha-padaś  
caraṇo vyaśanātyayaḥ*

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.

### Determination to Cross this World

When flying an airplane, one cannot take care of other planes. Everyone has to take care of his own plane, and if there is any danger, no other plane can help another in that condition. Similarly, at the end of life, when one has to go back home, back to Godhead, everyone has to take care of himself without help rendered by another. The help is, however, offered on the ground before flying in space. Similarly, the spiritual master, the father, the mother, the relatives, the husband and others can all render help during one's lifetime. SB 1.15.50

### Gaining Determination by Faith in the Predecessors

SB 11.23.57

*etāṁ sa āsthāya parātma-niṣṭhām  
adhyāsītāṁ pūrvatamair maharṣibhiḥ  
ahaṁ tariṣyāmi duranta-pāraṁ  
tamo mukundānghri-niṣevayaiva*

I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.

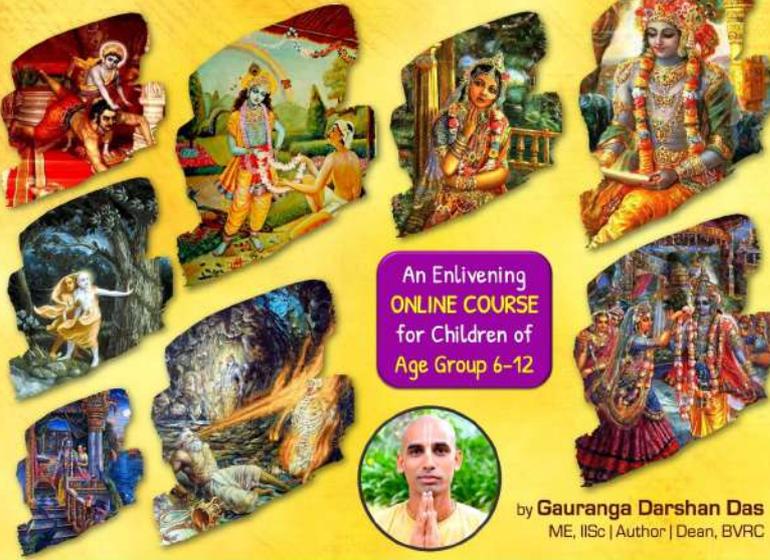


# PRINCE KRISHNA

## Krishna's Pastimes in Mathura & Dwaraka



# KARTIK SPECIAL WEEKEND KATHA



An Enlivening  
**ONLINE COURSE**  
for Children of  
Age Group 6-12



by **Gauranga Darshan Das**  
ME, IISc | Author | Dean, BVRC



23  
OCT

### DAMODAR LILA

From Bhagavatam Commentaries, Gopal  
Champu, Anand Vrindavan Champu etc

24  
OCT

### Satyavrata Muni's DAMODARASTAKAM

Based on Sanatan Goswami's Tika



Time: 4.30 - 6.00 PM IST

by **Gauranga Darshan Das**



30  
OCT

### GOVARDHANA LILA

From Bhagavatam Commentaries, Gopal  
Champu, Anand Vrindavan Champu etc

31  
OCT

### Srila Raghunatha Das Goswami's GOVARDHANA DASAKAM

Based on Baladeva Vidyabhushana's Tika

WATCH LIVE ON

c/BhaktivedantaVidyapitha

13 Oct-29 Oct 2021 | Wednesday, Thursday & Friday | 5.00-6.00 PM IST

To Register: [online.brcmumbai.com](http://online.brcmumbai.com) | +91 89280 73812 | [bvrc@ecovillage.org.in](mailto:bvrc@ecovillage.org.in) | Course fee: 700 INR

## ANANDA VRINDAVANA CHAMPU

### CHURNING THE NECTAR OF KRISHNA'S PASTIMES IN VRINDAVANA

An Online devotional Course for deep absorption in Krishna-lila and to discover delightful answers to devotional questions

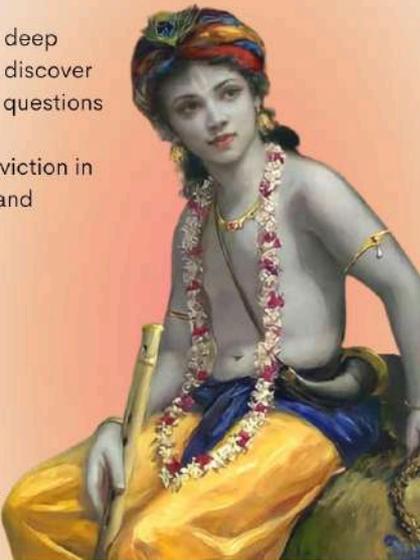
This Kartik let's increase our conviction in Krishna's greatness, sweetness and mercifulness.



By **Chaitanya Charan**  
(Mentor & Spiritual Author)

Dates : 24th Oct to 21st Nov, 2021  
(Every Sunday) Time : 11am to 1pm IST

Course Fee: 750 INR



## CHAITANYA CARITAMRITA APPLIED

Applied Wisdom from CHAITANYA CARITAMRITA Stories

Studying Śrī Caitanya-caritāmṛta can bestow purification of heart, knowledge of devotional service and transcendental bliss. In this **Online Course** we will learn the application perspectives from **Chaitanya Caritamṛta stories, philosophy and wisdom**



By **Chaitanya Charan**  
(Mentor & Spiritual Author)



Course Fee: 2400 INR

25th Nov 2021 to 21st April, 2022  
Every Thursday | Time: 7 to 9pm

For Registration: [online.brcmumbai.com](http://online.brcmumbai.com) | +91 8928073812 | [bvrc.gev@gmail.com](mailto:bvrc.gev@gmail.com)

For Registration: [www.online.brcmumbai.com](http://www.online.brcmumbai.com) | +91 8928073812 | [bvrc.gev@gmail.com](mailto:bvrc.gev@gmail.com)

## NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

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](http://www.vidyapitha.in). For any comments or feedbacks mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in)

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



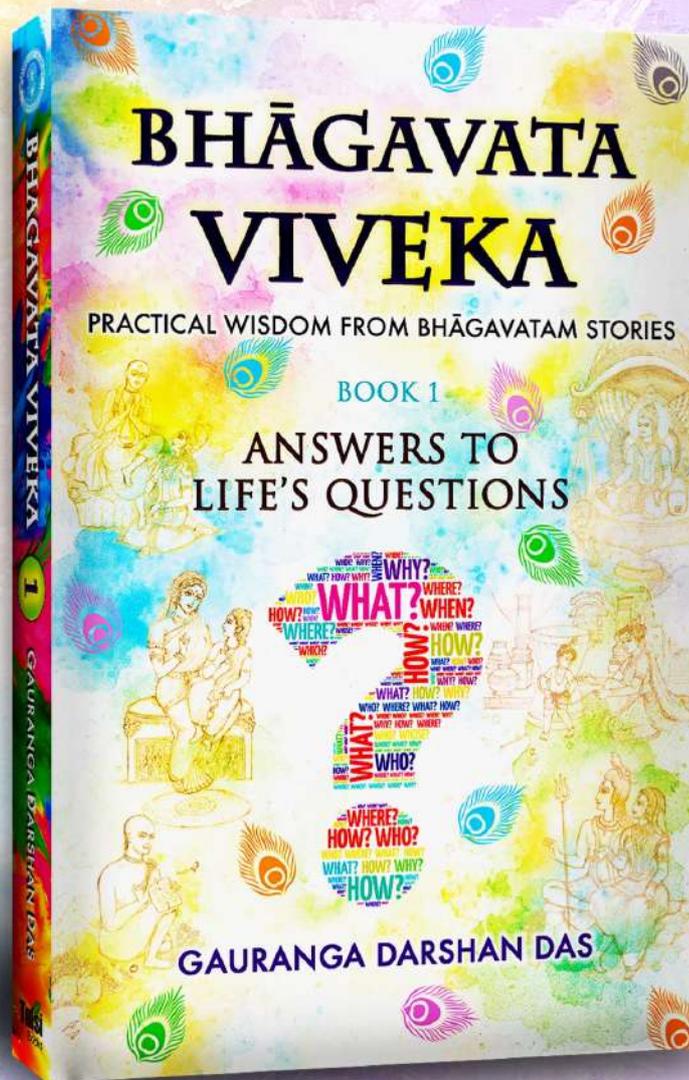
# EBOOK LAUNCHED

## PRACTICAL WISDOM FROM BHAGAVATAM STORIES

Time tested  
**WISDOM**

on how to –

- Dodge conflicting mindsets?
- Enliven relationships?
- Win over worries?
- Deal with unrealistic expectations?
- Find meaning and purpose for life?



Get Your  
Kindle Edition  
from **AMAZON**

In the Bhagavata Viveka, Gauranga Darshan Das presents ageless stories in his unique **thought-inspiring** style to translate **Ancient Wisdom** into **Relatable & Adoptable Practices**, both for serious spiritualists & newcomers to spirituality.

[www.gaurangadarshan.com](http://www.gaurangadarshan.com) | [www.tulsibooks.com](http://www.tulsibooks.com) | [tulsibookssales@gmail.com](mailto:tulsibookssales@gmail.com) | Amazon

Author **Gauranga Darshan Das** comes up with yet another thought-inspiring book that translates the **Ancient Wisdom into Relatable & Adoptable Practices** through enlivening Bhagavatam stories, both for serious spiritualists and newcomers to spirituality.

**GET YOUR COPY FROM**

<https://gaurangadarshandas.com/story-books-self-help/>

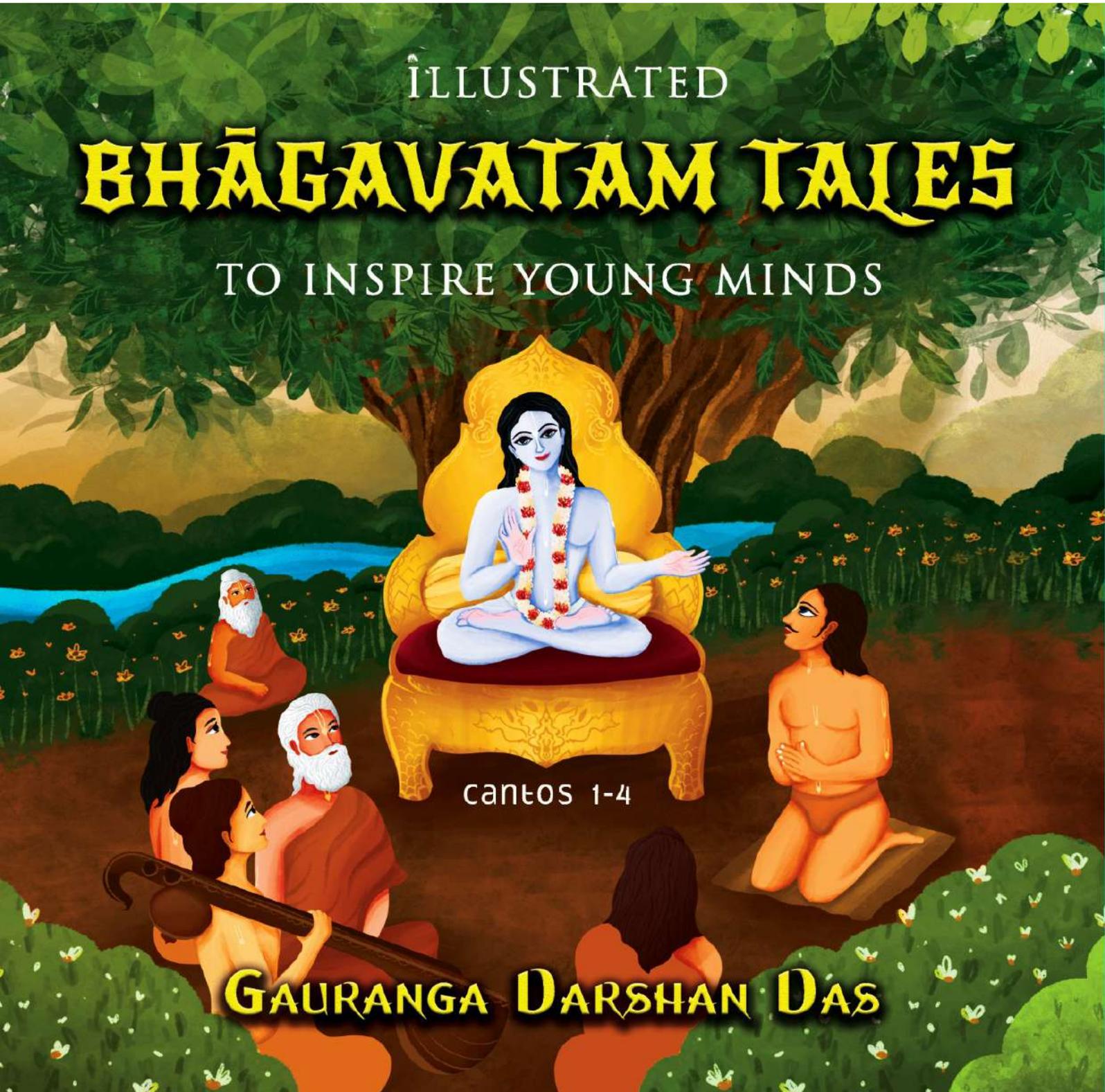


# COMING SOON

ILLUSTRATED

# BHĀGAVATAM TALES

TO INSPIRE YOUNG MINDS



## A New Book for Children

by Gauranga Darshan Das