



Dedicated to His Divine Grace A.C. Bhaktivedānta Swāmi Prabhupāda  
Founder-Ācārya of the International Society for Kṛṣṇa Consciousness

## THE MAJESTIC WALK

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FROM THE DESK OF  
THE FOUNDER ĀCĀRYA



## Bhāgavatam V/s Mundane Fiction Literature



### Bhāgavatam is NOT Mundane Fiction

There is a great difference between mundane stories, fiction, or history and the transcendental pastimes of the Lord. The histories of the whole universe contain references to the pastimes of the incarnations of the Lord. The Rāmāyaṇa, the Mahābhārata, and the Purāṇas are histories of bygone ages recorded in connection with the pastimes of the incarnations of the Lord and therefore remain fresh even after repeated readings.

### Bhāgavatam takes one Beyond Ignorance

Uttama-śloka indicates that literature which is not meant for nescience. Transcendental literature is above the mode of darkness, and its light becomes more luminous with progressive reading and realization of the transcendental subject matter.

### Bhāgavatam is Dynamic

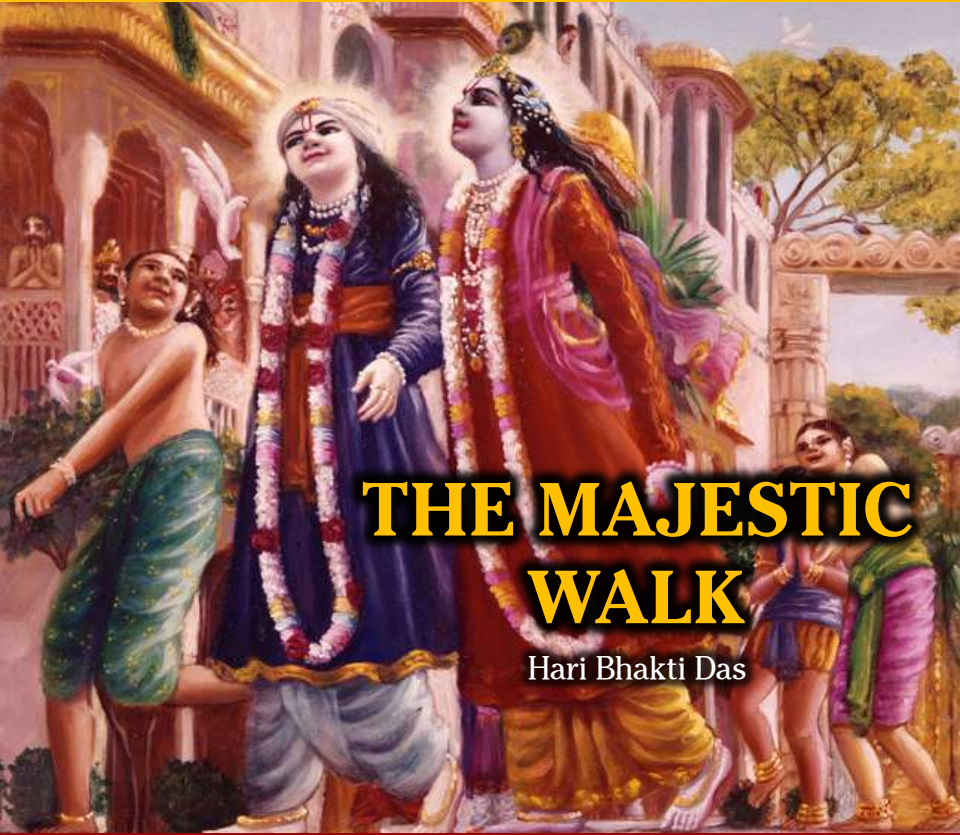
Anyone may read the Bhagavad-gītā or the Śrīmad-Bhāgavatam repeatedly throughout his whole life and yet find in them new light of information. Mundane news is static whereas transcendental news is dynamic, inasmuch as the spirit is dynamic and matter is static.

### No Satiation in Bhāgavatam

Those who have developed a taste for understanding the transcendental subject matter are never tired of hearing such narrations. One is quickly satiated by mundane activities, but no one is satiated by transcendental or devotional activities.

### Only Bhāgavatam can Award Real Pleasure

The so-called liberated persons are never satisfied by the repetition of the words ahaṁ brahmāsmi. Such artificial realization of Brahman becomes hackneyed, and so to relish real pleasure they turn to the narrations of the Śrīmad-Bhāgavatam.



# THE MAJESTIC WALK

Hari Bhakti Das

*Interesting Parallels between Lord Kṛṣṇa's Tour of Mathurā and Lord Caitanya's Tour of Navadvīpa*

Lord Caitanya appeared five hundred years ago in the holy land of Navadvīpa. His ever-merciful nature - to give love of Kṛṣṇa to all living entities - fueled by the intense prayers of His dear devotee Advaita Ācārya, and coupled with His own sweet desire - to relish the love that His devotees, especially Śrīmatī Rādhārāṇī feels for Him, compelled Him to leave His eternal abode and descend unto this world. He inaugurated the process of chanting the Holy Names of Kṛṣṇa and submerged the entire world in waves of ecstasy. The scriptures and learned sages describe that Lord Caitanya is non-different from the Supreme Personality of Godhead Sri Kṛṣṇa. He is the source and fountainhead of all other incarnations like Matsya, Kūrma, Varāha, Rāma, Nṛsiṃha and all others. Śrīmad-Bhāgavatam 11.5.32 mentions,

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ  
sāṅgopāṅgāstra-pārśadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.” This verse refers to Lord Caitanya according to the opinion of ācāryas.

There is a lot of similarity between the pastimes of Lord Caitanya and those of Sri Kṛṣṇa. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta describes,

*caitanya-lilā-amṛta-pūra, kṛṣṇa-lilā-sukarpūra,  
duhe mili' haya sumādhurya  
sādhu-guru-prasāde, tāhā yei āsvāde,  
sei jāne mādhuburya-prācurya*

“The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.” (CC Madhya 25.277)

Lord Caitanya’s wandering the streets of Navadvīpa, His meeting various devotees and having sweet reciprocation with them very much resembles Kṛṣṇa’s entrance into Mathurā and His exchanges with devotees.

Kāmsa sent Akrūra to get Kṛṣṇa and Balarāma from Vṛndāvana to Mathurā. Kṛṣṇa along with Balarāma and his cowherd friends entered the city in the evening. Mathurā was resplendent with golden arches, mansions with pleasure gardens, vaidurya stones, sapphires and emeralds on balconies. The women of Mathurā became joyous and hurriedly climbed the roofs to see Kṛṣṇa. Their eagerness overshadowed their shyness.

When Lord Caitanya wandered the streets of Navadvīpa, he looked more enchanting than Cupid himself. Whoever saw the Lord could not take off their eyes off Him. There was no one in Navadvīpa who was not under His control. Vṛndāvana Dāsa Ṭhākura, the author of Caitanya Bhagavata says,

*kibā haya koṭi maṇi se nakhe cāhite  
se hāsya dekhite kibā kariba amṛte*

“What is the beauty of millions of jewels compared with the beauty of Lord Caitanya’s toenails? What is the use of nectar when we see His smile?” (Śrī Caitanya-bhāgavata, Madhya-khaṇḍa 3.189)

## Glance Laden with Mercy

As Kṛṣṇa proceeded ahead with His friends, He first came across a washerman. Kṛṣṇa requested him for the finest set of garments and promised a great benefit in return for his charity. Being Kamsa's washerman, he was much arrogant and boastful about himself. He insulted Kṛṣṇa and as a result, Kṛṣṇa killed him by merely touching him with His fingertips. He was the same washerman who was the cause of separating Lord Rama from Mother Sita. Kṛṣṇa was just in punishing him. Moreover, Kṛṣṇa's touch delivered the washerman from his sinful reactions. The prime mover of Kṛṣṇa's punishment is His mercy. In killing also, He awards liberation to the demons. Śísupāla, Paundraka, Hiranyakaśipu and many others are evidence to this fact. Kṛṣṇa, Balarāma and all the cowherds adorned themselves with the clothes that pleased them the most. A weaver came forward and with affection dressed and ornamented both the Lords. They looked resplendent in Their new outfits. Kṛṣṇa blessed the weaver with supreme opulence, physical strength, influence, memory and sensory vigor in current life and sarupya mukti (a form like His) after this life.

One day, while wandering the streets of Navadvīpa, Lord Caitanya went to a weaver. The weaver offered the Lord his obeisances. Lord Caitanya asked him for a piece of cloth. The weaver brought one of his finest collections and offered to the Lord. Lord Caitanya remarked that he didn't have any money to pay for it. The weaver replied that the Lord can give him whatever He likes after ten or fifteen days. Lord Caitanya mercifully glanced at the weaver and filled his heart with happiness. It doesn't take much to please the Supreme Lord. A little endeavor conquers Kṛṣṇa's heart. The glance of Lord Caitanya was sufficient to bestow eternal life to the weaver.

Proceeding from the weaver's house, Lord Caitanya went to the house of a cowherd. The cowherds got enchanted seeing the beautiful form of Nimāi (another name of Lord Caitanya) and offered Him an asana. The Lord said to them, "Get me some milk and yogurt. Today I am going to accept charity from your house." What do we ideally possess to give in charity? Our body itself is a gift of Lord. He is also the real owner of the people and possessions under our care. When we offer even a little of "His" possessions to Him, He gets pleased. A child offering gift to parents from their own money conquers the heart of the parents. Also, Kṛṣṇa doesn't demand what we don't possess. Nimāi asked the cowherds for what was available with them. In the Bhagavad-gītā, Kṛṣṇa says He accepts the simple offering of a leaf, a flower, a fruit and water when offered with devotion. Devotion is the only real possession of a devotee. This loving devotional service is extremely pleasing to Kṛṣṇa's heart and awards ultimate perfection to the devotee.

The cowherds began joking with the Lord. One said, “Come uncle, let’s go and have some rice.” Another said, “Previously, you ate all the rice in my house.” Mother Sarasvatī was making them speak the truth without their knowledge. Previously, Kṛṣṇa had performed all these pastimes in their houses. The same pastimes were being enacted again by the grace of Lord Caitanya.

## The Fragrance of Love

Proceeding ahead, Lord Caitanya went to the house of a perfume maker. The Lord asked him to get one of his finest perfumes. When asked the price, the merchant said, “Dear Sir, does it befit me to take money from you? Tomorrow, after taking bath, if the perfume still remains, then you can give me whatever you like.” Saying thus, the perfume merchant happily brought his best perfume and applied to the Lord’s body. Lord bestowed His mercy on the merchant and next went to the florist. Lord said to him, “I don’t have any money, but I would like to have a garland.” The florist saw Nimāi’s characteristics to be of a spiritually perfected being. He dissuaded the Lord from giving any money, and garlanded the Lord. The Lord mercifully glanced upon the florist and showered on him the fragrant rose petals of His own love.

In Mathurā, after reciprocating with the weaver, Kṛṣṇa and Balarāma went to the house of Sudāmā, the florist. Sudāmā offered the two Lords his obeisances, worshipped Them with arghya, garlands and other items, and offered wonderful prayers to the Lord. He understood the intentions of Kṛṣṇa and Balarāma and offered them beautiful, fresh and fragrant garlands. Again he bowed down to Them. Being pleased, They asked him for any benediction he desired. Sudāmā chose unshakable devotion for Kṛṣṇa, friendship with His devotees and transcendental compassion for all living beings. SB 10.41.51 mentions,

*so 'pi vavre 'calām bhaktim tasminn evākhilātmani  
tad-bhakteṣu ca sauhārdam bhūteṣu ca dayām parām*



Nimāi next proceeded to a betel merchant. The betel merchant was enchanted seeing Nimāi's form and bowed down. Without asking, the betel merchant was inspired to offer Lord Caitanya betel nut. He also offered the Lord pan, camphor and other spices free of cost. Lord Caitanya blessed him with His causeless mercy. Generally, in this world, exchange of items takes place for personal profit. Furthermore, this exchange happens on a material basis. The Lord has nothing to give and take on the material platform. He sees the eagerness to serve, and gives love in exchange. Items are immaterial for Him. *To the degree a devotee is eager to serve, He fills the heart of that devotee with spiritual happiness.* When that eagerness reaches its zenith, like in the case of gopis, Kṛṣṇa not only gets totally conquered, but He considers Himself a debtor to such love.

Due to influence of yogamāyā potency (*superior energy that assists in Lord's pastimes*), although the people were unaware that Lord Caitanya is the Supreme Personality of Godhead, nonetheless they offered their hearts to Nimāi. Vṛndāvana Dāsa Ṭhākura says,

*pūrve yena madhupurī karilā bhramaṇa  
sei līlā kare ebe śacīra nandana*

“The son of Śacī (Lord Caitanya) enjoyed the same pastimes that Kṛṣṇa had previously enjoyed while wandering the streets of Mathurā.” (Śrī Caitanya-bhāgavata, Adi-Khanda 12.145)

Lord Kṛṣṇa is simple, and His expectations from His devotees are also simple. Kṛṣṇa was conquered by the banana peels offered by Vidurani. Lord Caitanya was conquered by the banana leaf and cups given to him after much debating with His dear devotee Kholāvecā Śrīdhara. It is not necessary for one to do something big in the eyes of this world to please Kṛṣṇa. He is hardly concerned about the magnitude of our offering. Kṛṣṇa smells the fragrance of our loving devotion, and He weighs the quality of our effort. Lord Caitanya especially came to deliver love of Kṛṣṇa in the most munificent manner. His mercy is unprecedented, and His grace is available to everyone whether one is fit or unfit. One just needs to receive His mercy in one's life. As Kṛṣṇa entered Mathurā and met His devotees, He asked them their desires and fulfilled them. Although Lord Caitanya refrained from giving any material wealth to the people He met, He blessed them with His “*śubha-dṛṣṭi*”, auspicious merciful glance. Without even asking, He gave them love of Godhead. In this age of Kali, Lord Caitanya and His brother Nityānanda are the two most merciful Lords, and Their shelter has the capacity to offer shade, coolness and delight which even a million moons put together cannot.

# Culture of Appreciation

Shrilakshmi S



Every one of us has been raised and taught to say "thank you" by our parents and teachers. Another way of thanking someone is by appreciating them, by which we point out the good qualities in them. Appreciation is a specific way of valuing others. "The root of all goodness lies in the soil of appreciation for goodness."

The transcendental literature of Śrīmad-Bhāgavatam begins with the appreciation of Śrīla Sūta Gosvāmī by the sages of Naimiṣāraṇya.

## Praising the Perfect!

Long ago, the second recitation of Śrīmad-Bhāgavatam took place at Naimiṣāraṇya. The sages headed by Śaunaka Ṛṣi gathered for a sacrifice, and offered a high seat to Śrīla Sūta Gosvāmī. But, before asking about the ultimate, they first started appreciating the speaker.

The sages praised Sūta Gosvāmī as *anagha*, meaning free from vices. As the title Goswami denotes, one is free from all immoral acts. Is that sufficient to be a Goswami? No. He should also be *adhītāni and ākhyātāni*, meaning he should be well-versed in the scriptures - hearing and explaining (*śravaṇa and kirtana*) the scriptures.

The sages teach us the pre-requisites for accepting *vyāsāsana*. From the appreciation of sages, one can understand that the speaker is authorized, the way is systematic, and they also show us how we should praise the perfect!



'Usually, we appreciate our parents, teachers, and elders for their experience. Similarly, here, the sages appreciated Sūta Gosvāmī as a "*veda-vidān śreṣṭhah*," or "the senior-most Vedic scholar," as he associated with and learned directly from Śrīla Śukadeva Gosvāmī, who recited Bhāgavatam for the first time to Mahārāja Parīkṣit.

The sages then praised Sūta Gosvāmī as *saumya*, meaning "pure and simplehearted." The popular quote states, "The pure heart is a spotless mirror in which images of infinite beauty and divinity are reflected." Then the sages honored him by designating him as *snigdha*, meaning one who is humble. In the Bhagavad-gītā, the Lord says to make humble inquiries about the Absolute Truth from the spiritual teachers (BG 4.34). Śrīla Viśvanātha Cakravartī Ṭhākura also confirms the same in Śrī Gurv-aṣṭaka, *yasya prasādād bhagavat-prasādo*: "Only by the mercy of teachers can one get the mercy of the Lord." The guru's mercy is guaranteed if the disciple is always humble. Then one progresses in the devotional path. This is the secret of success in spiritual life. Therefore, submissive disciples are especially favored by the guru.

The sages admired Śrīla Sūta Gosvāmī because he was a submissive disciple of Śrīla Vyāsadeva and others and a genuine devotee.

## **Vaiṣṇava's beauty lies in praising others**

As Hari Bhakti Sudhodaya (13.2) states, "O devotee of the Lord! The only way to perfect our tongue is to glorify your qualities." Śrīla Śukadeva Gosvāmī praised Mahārāja Parīkṣit for his worthy questions concerning the welfare of the common people. In every conversation in Śrīmad-Bhāgavatam, the inquirer begins by praising or glorifying the speaker.

It is good to practice the culture of appreciating everyone. Everything in this world is the Lord's creation. When we appreciate anyone or anything, it is an indirect appreciation of the Lord's energy. Appreciating the Lord is the best way to remember and thank Him. Appreciating our parents is the best way to express our gratitude to them. By expressing appreciation for children, friends, relatives, spouses, well-wishers and other near and dear ones, we show how much we are counting our blessings and are grateful for what we have now. A grateful life is a blissful life.

## VERSE OF THE MONTH



### Gaurāṅgācārya's Sacrifice and Mercy

**SB 11.5.34**

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīn  
dharmiṣṭha ārya-vasasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaṇa's curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.

# ANALOGY ARENA



One man thinks that the sun is on his head only, whereas five thousand miles away another man is thinking that the sun is only on his head. Similarly, the Supersoul, the Supreme Personality of Godhead, is one, but He appears to individually oversee each individual soul. SB 3.22.4

Association with a great saintly person also results in liberation, just as whether one goes toward fire knowingly or unknowingly, the fire will make one warm. SB 3.23.55



Just as the sun's rays are minute particles of the brilliant constitution of the sun, so a living entity is a minute particle of the Supreme Spirit. SB 3.25.17





## JEWEL SIXTEEN FEARLESSNESS Part - 2



### Why is a devotee fearless?

**DEVOTEES' Feelings that Results in their Becoming FEARLESS:**

- ❖ **Lord will Protect me:** A devotee of the Lord is always fearless because of the protection given by the Lord. SB 1.7.22 P
- ❖ **I am insignificant and Helpless:** One cannot save himself from the cruel hands of death in the material world without having surrendered himself at the lotus feet of the Lord. SB 1.8.9 P
- ❖ **What can fear do to me?** As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord. **Fear itself is afraid of the Lord;** therefore, what has he to do with fearfulness? SB 3.21.31 P

## BHĀGAVATA DARŚANA

Jewels of  
Vaiṣṇava Character

### Why is a non-devotee fearful?

**Bodily Conception of Life:** Fear arises when a living entity misidentifies himself as the material body because of *absorption in the external, illusory energy of the Lord.*

### Can Knowledge alone help?

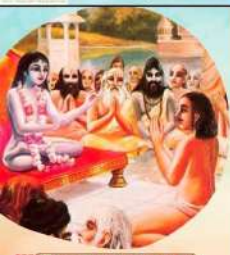
*Someone may argue - If one understands one's eternal position, that will remove the illusion and make one fearless.*

**No.** The dense fog of ignorance cannot evaporate by any man-made techniques. It needs the sun-like mercy of the Supreme Lord.

Sridhara Swami says, the illusory potency of the Supreme Lord is duratyayā; it is impossible to escape without the direct mercy of Kṛṣṇa (mām eva ye prapadyante māyām eṭām taranti te [Bg. 7.14]).

### How to be Fearless while in this world?

When Lord Nṛsiṃhadeva appeared, all the devotees became fearless. The devotee's hope of becoming fearless is to chant the holy name of Lord Nṛsiṃhadeva. Yato yato yāmi tato nṛsiṃhaḥ: wherever we go, we must always think of Lord Nṛsiṃhadeva. Thus there will be no fear for the devotee of the Lord. SB 7.9.5 P



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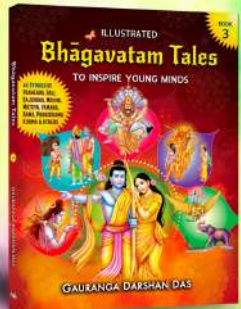
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## NOMENCLATURE

**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

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