



BHĀGAVATA PRADĪPIKĀ

August 2021 | Issue 50

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



50th
CLASSIC
ISSUE



JANMĀṢṬAMĪ
SPECIAL

Inside: Glimpses into a heart filled with devotion | Will Krsna ever become my son? | Pride cometh before the Fall | Thematic Study: Krsna's Beauty | Bhāgavata darśana: Jewel of Attachment to Krsna | Analogy Arena

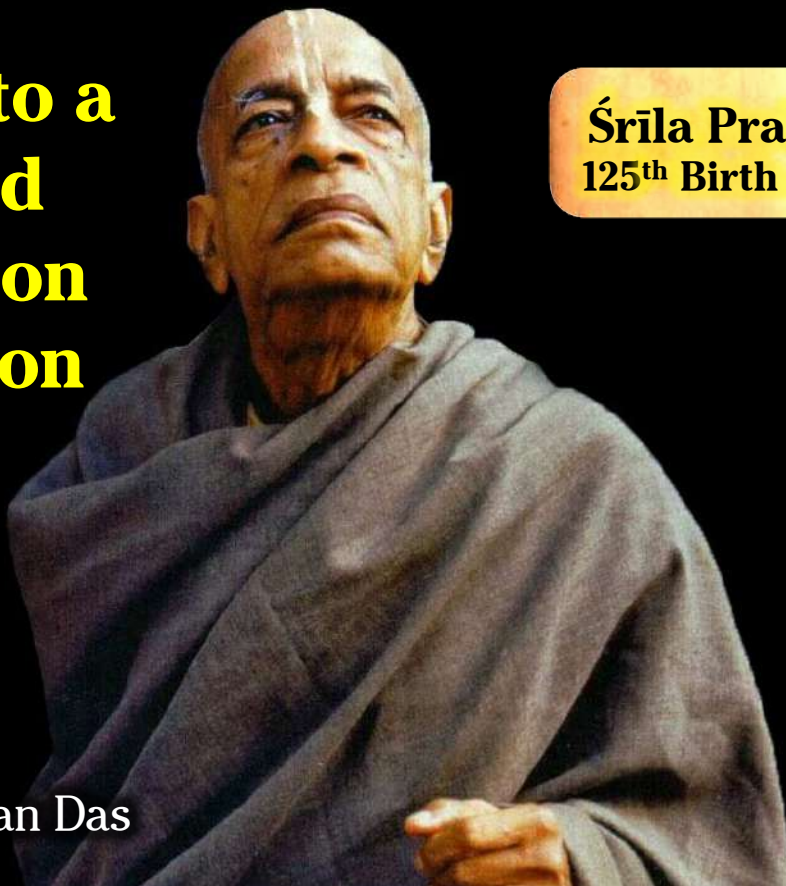


Glimpses into a Heart filled with Devotion & Compassion

Śrīla Prabhupāda's
125th Birth Anniversary

Meditations on Srila Prabhupāda's song
kṛṣṇa tava puṇya habe bhāi (Part - 1)

By Chaitanya Charan Das



Our heart is filled with whatever we love the most. As devotees love the Lord the most, we understand that their heart is filled with love for Kṛṣṇa. Yet it remains an esoteric mystery how that love fills and floods their heart, inspiring them to give themselves completely to the Lord, putting aside all other considerations. The more we understand the workings of their heart, the more we can get the inspiration and the direction to make our heart work similarly, even if gradually and incrementally.

We get glimpses into others' hearts by their words, especially by those of their words spoken from the heart. While all candid words can reveal the heart, poems and songs have a distinct, even unique, potency to express the heart. In this song, we get an intimate picture of the heart of Śrīla Prabhupāda, that great devotee who spread love for Kṛṣṇa all over the world far more than anyone else in modern history. What increases the impact of this poetic outpouring is the setting where it was composed: on the ship that had brought him after a month-long turbulent trip to the coast of America, the land that the world considered most prosperous, the land he saw as spiritually bankrupt, the land he had hoped would be the starter for his vision for the globalization of devotion. Let's peek into his thoughts while he was all alone, without money or institutional support, with an elderly body battered by two heart attacks.

Refrain:

*kṛṣṇa tava puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī sukhī habe
dhruva ati boli tomā tī*

O, brothers, (o brother) The Supreme Lord Kṛṣṇa will bestow virtue upon you -- but He will do this only when Srimati Radharani first becomes pleased with you. This I surely declare to you.

The refrain goes to the heart of the tradition that Śrīla Prabhupāda belonged to and longed to share throughout the world: the Gauḍīya Vaiṣṇava has sung a song about this lotus honey, comparing himself to the bee: "O my Lord Kṛṣṇa, I beg to offer my prayers unto tradition. He succinctly summarizes three core truths of the tradition:

1. The all-attractive ultimate reality, the supreme object of devotion is Kṛṣṇa.
2. As the infinite Lord can't be known by us finite souls, we need his mercy to reach him.
3. His mercy is accessed by pleasing his greatest devotee, Śrīmatī Rādhārāṇī, who is the devotional energy personified and is the most generous bestower of devotion.

Just as the planets revolve around the sun, the consciousness of a Gauḍīya Vaiṣṇava revolves around these core truths, as is symbolized by Prabhupāda's choosing this verse as the refrain that is sung repeatedly.



(1)

*śrī-siddhānta sarasvatī śacī-suta priya ati
kṛṣṇa-sebāya jāra tula nāi
sei se mohānta-guru jagater madhye uru
kṛṣṇa-bhakti deya thāi thāi*

Sri Srimad Bhaktisiddhanta Sarasvati Thakura, who is very dear to Lord Gauranga, the son of mother Saci, is unparalleled in his service to the Supreme Lord Sri Kṛṣṇa. He is that great saintly spiritual master, most magnanimous within this universe, who bestows devotion to Kṛṣṇa in various places throughout the world.

Though Prabhupāda was physically alone in his mission, he never felt lonely because he knew that a glorious lineage backed him. His very first verse reveals his awareness and appreciation for the one whose instruction impelled him on his improbable, if not impossible, mission: his spiritual master Bhaktisiddhānta Sarasvatī Thākura. He glorifies his guru for being intimately connected, through love and service, with the founder of their tradition,

Lord Chaitanya, who is the combined divine manifestation of the Divine Couple Radha-Kṛṣṇa. His vision of his guru is futuristic: though his guru's attempts to spread bhakti globally had met only moderate success till then, Prabhupāda glorifies him as the potent global spreader of devotion, thus expressing his confidence about the unfolding of a future that was still largely invisible.

(2)

*tāra icchā balavān pāścātyete thān thān
hoy jāte gaurāṅger nām
pṛthivīte nagarādi āsamudra nada nadi
sakalei bole kṛṣṇa rāma*

His desire is very powerful, and thus he is causing the Holy Name of Lord Gauranga to spread throughout all the countries of the Western World. In all the cities, towns, and villages on the earth, extending to all the oceans, rivers, and streams, everyone may chant the names of Kṛṣṇa and Rama.

2. The second verse highlights what differentiates devotees from non-devotees: the direction of their desire. Whereas non-devotees desire things for themselves, devotees long to love the Lord and to inspire everyone to love the Lord. The more advanced a devotee, the stronger are their devotionally directed desires. Here, Prabhupāda expresses his faith in the strength of his guru's divine desire, seeing it as the fuel that will power the global spreading of devotion. His mention of the chanting of the holy names worldwide points to the prophecy that Lord Caitanya had made, a prophecy that had been deemed nonliteral by many in his own tradition for nearly five centuries, a prophecy which he believed would be soon translated into reality.

(3)

*tāhale ānanda hoy tabe hoy digvijay
caitanyer kṛpā atīśay
māyā duṣṭa jata duḥkhī jagate sabāi sukhī
vaiṣṇaver icchā pūrṇa hoy*

Thus all directions will be conquered by a flood of transcendental ecstasy flowing with the excessive mercy of Sri Caitanya Mahaprabhu. When all the miserable living entities that have been corrupted by maya become happy, then the Vaisnava's desire is fulfilled.

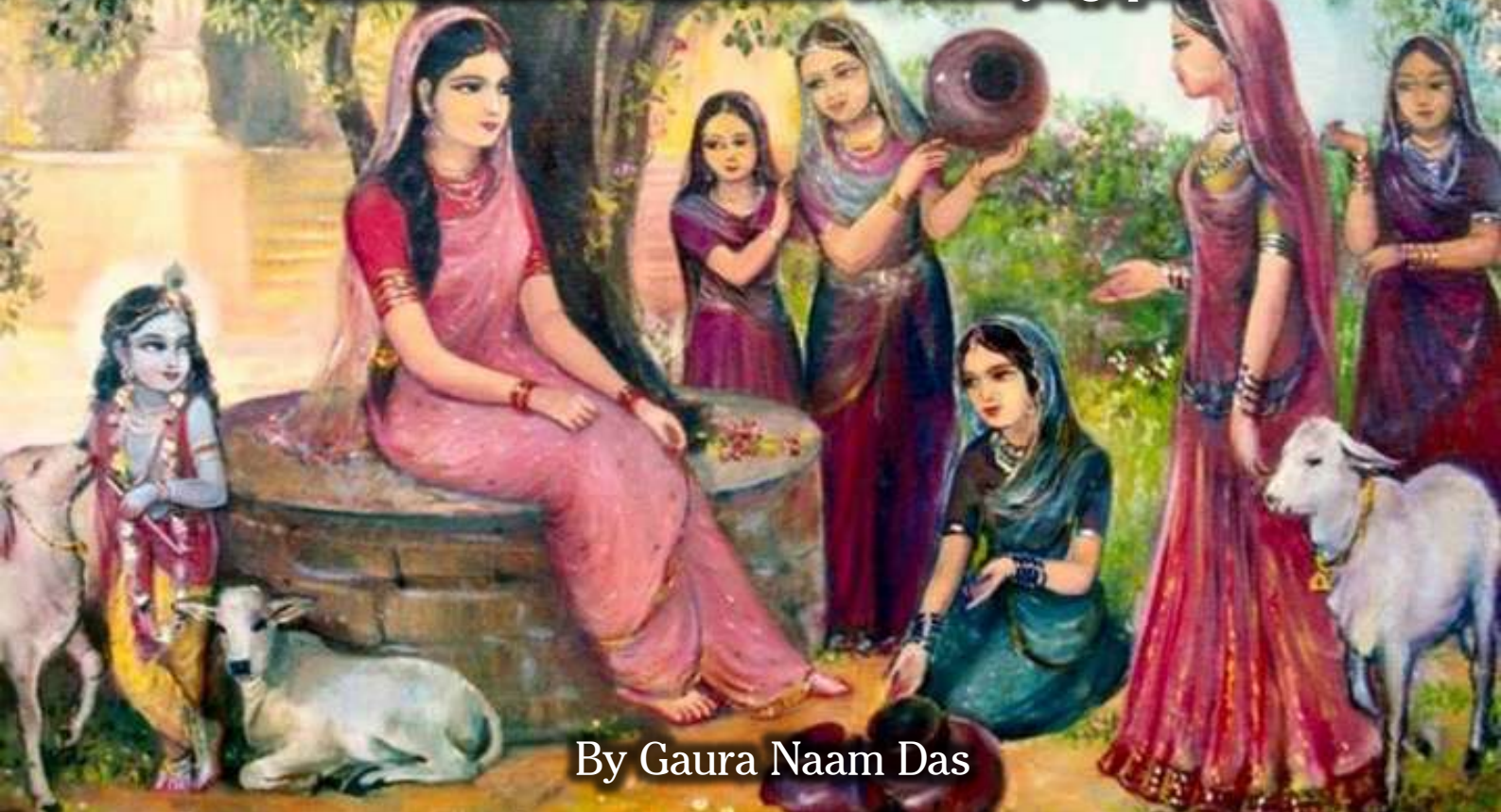
3. In the third verse, Śrīla Prabhupāda states the rationale for a devotee's deep aspiration for a world filled with devotion: the rationale is conviction and compassion. Conviction that people's distresses, whatever be their specific causes or forms, arose ultimately from disconnection with the source and Lord of everyone. And compassion that reconnecting devotionally with the one Lord of all traditions, the Lord whom he knew as Kṛṣṇa and Caitanya, would not only free them from misery, but also flood them with ecstasy. If the vision of global devotion seemed unrealistic, he points to the mercy of Lord Caitanya, mercy that his tradition often glorified as capable of making the impossible possible, infusing the dumb with eloquence and the crippled with mountain-scaling ability.

To be Continued in the Next Issue....



Will Kṛṣṇa Ever Become My Son?

Secret desire in the hearts of Vātsalya gopīs



By Gaura Naam Das

Celebration of Kṛṣṇa's appearance

SB 10.5.9

*gopyaś cākarnya muditā yaśodāyāḥ sutodbhavam
ātmānaṁ bhūṣayāṁ cakrur vastrākālpāñjanādibhiḥ*

The gopīs were very pleased to hear that mother Yaśodā had given birth to a son, and they decorated themselves very nicely with proper dresses, ornaments, black ointment in their eyes, and so on. They carried valuable presentations to give to their queen. They all hurried to see the new born child. Their husbands, the cowherd men also dressed themselves very opulently with ornaments, garments and turbans and carried various presentations and approached King Nanda's palace.

They were all filled with supreme bliss on seeing the newborn child. Offering blessings to the newborn child, they said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord.

In gladness, the cowherd men enjoyed a great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw and smeared butter on one another's bodies.

During Kṛṣṇa's childhood pastimes

The motherly gopīs' love for Kṛṣṇa continued to grow as He grew. Whenever Kṛṣṇa was in danger, these gopīs also suffered like Mother Yaśodā. They were all bound by maternal affection to Kṛṣṇa. When Kṛṣṇa came alive after Pūtana attacked Him, they all chanted mantras to protect the child, while Yaśoda was too shocked to do anything.

These gopīs witnessed the naughty activities of Kṛṣṇa and Balarāma when they were crawling. Kṛṣṇa and Balarāma used to come to their houses to steal butter, yogurt and other milk products. In fact it is the deep desire of their hearts that Kṛṣṇa would come and steal their butter. Sure enough Kṛṣṇa would fulfill their longing.

They had enough fun with Kṛṣṇa through these stealing pastimes but they thought that Yaśodā was missing all this fun. So to give happiness to Yaśodā they went to her and complained about all of Kṛṣṇa's naughty activities.

When they were complaining, sometimes they would look at Kṛṣṇa sitting there. He would show fear in His eyes so that His mother would not



chastise Him. When they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

The gopīs personally witnessed the pastime of Yaśodā trying to bind Kṛṣṇa. They were smiling and enjoying the fun when all the attempts of Yaśodā to bind Kṛṣṇa with ropes were failing.

Kṛṣṇa's Bhṛtya-vaśyatā towards the gopīs

Kṛṣṇa is not only controlled by the love of Yaśodā but also of these gopīs. This is specifically mentioned in SB 10.11.7,

*gopībhiḥ stobhito 'nṛtyad
bhagavān bālavat kvacit
udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat*

The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweet." By saying these words or by clapping their hands, all the gopīs would encourage Kṛṣṇa in different ways. At such times, although being the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa would completely come under the control of the gopīs.



In *Bhakti Rasāmrita Sindhu*, it's mentioned that one of the qualities of *uttama bhakti* is Śrī Kṛṣṇa ākarṣiṇī. Jīva Goswami says in his commentary that this quality manifests at the stage of prema. The Lord is controlled by persons who are at the level of prema. Gopīs ability to control Kṛṣṇa with their love is a proof of their being at the level of prema.

They all secretly developed a desire, 'Will Kṛṣṇa ever become my son?' This was the deepest desire of their hearts.

Brahma-vimohana līlā – fulfilment of their desires

Understanding their desire, Kṛṣṇa fulfilled it in the Brahma vimohana līlā. When Brahmā apparently wanted to test Kṛṣṇa, he thought of stealing the friends and calves of Kṛṣṇa. So Kṛṣṇa arranged illusory gopas and calves to be taken by Brahmā and original gopas and calves were kept under yoga māyā.

Kṛṣṇa expanded himself into exact forms of all the calves and gopas with the exact activities and characteristics. In this way, Kṛṣṇa led the boys who were all His own expansions who followed Him and played their flutes and bugles.

The mothers of the boys, upon hearing these sounds immediately rose from their household tasks, lifted their boys onto their laps, embraced them and fed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

The mothers took care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting protective mantras, decorating their bodies with tilaka and giving them food. In this way, all the mothers served Kṛṣṇa personally.

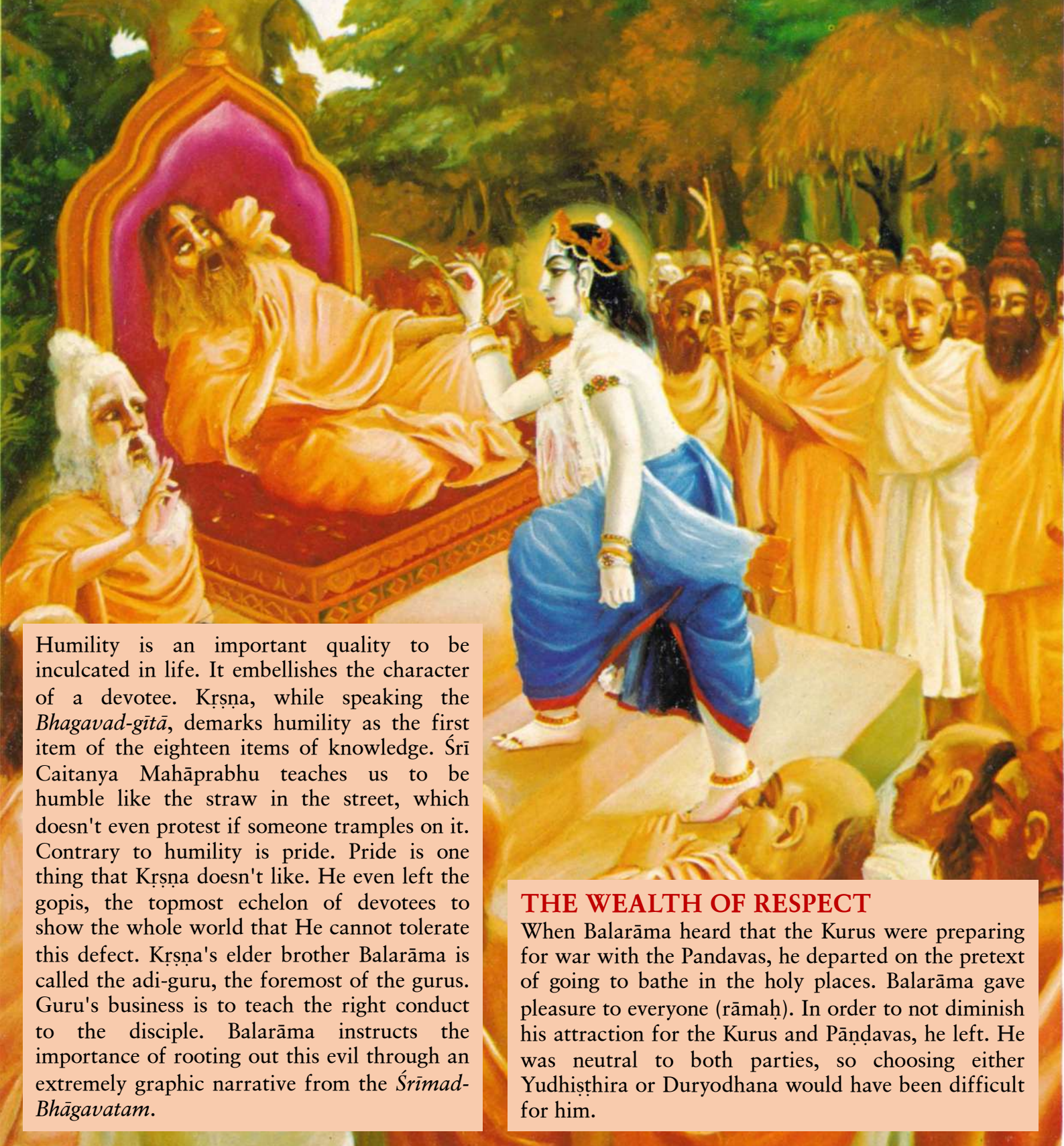
In this connection, Srila Sukadeva Goswami says,
*go-gopinām māṭṛtāsminn āsīt snehardhikām vinā
purovad āsv api hares tokatā māyayā vinā*

Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. *(Continued on Page 8)*



Pride Cometh Before the Fall

By Hari Bhakti Das



Humility is an important quality to be inculcated in life. It embellishes the character of a devotee. Kṛṣṇa, while speaking the *Bhagavad-gītā*, demarks humility as the first item of the eighteen items of knowledge. Śrī Caitanya Mahāprabhu teaches us to be humble like the straw in the street, which doesn't even protest if someone tramples on it. Contrary to humility is pride. Pride is one thing that Kṛṣṇa doesn't like. He even left the gopis, the topmost echelon of devotees to show the whole world that He cannot tolerate this defect. Kṛṣṇa's elder brother Balarāma is called the adi-guru, the foremost of the gurus. Guru's business is to teach the right conduct to the disciple. Balarāma instructs the importance of rooting out this evil through an extremely graphic narrative from the *Śrīmad-Bhāgavatam*.

THE WEALTH OF RESPECT

When Balarāma heard that the Kurus were preparing for war with the Pandavas, he departed on the pretext of going to bathe in the holy places. Balarāma gave pleasure to everyone (rāmaḥ). In order to not diminish his attraction for the Kurus and Pāṇḍavas, he left. He was neutral to both parties, so choosing either Yudhiṣṭhira or Duryodhana would have been difficult for him.

After bathing at Prabhāsa, he decided to visit different places on the banks of Sarasvatī. He came to the Naimiṣa forest, where great sages were performing an elaborate sacrifice. When Lord Balarāma arrived there, all the assembled sages, ascetics, learned scholars rose immediately from their seats, offered respects and welcomed Him.

This is the reception ought to be offered to the spiritual master. The word "immediately" is very significant here. When Nārada came to Vyāsa's cottage, Vyāsa immediately got up and offered respects to him. Immediate response is a result of prior cultivation. Indra was being offered respects by all the demigods. But he remained seated when his guru Bṛhaspati arrived in the assembly. Moments later, he recognized his folly. But it was too late. Indra lost everything!



THE SERIES OF VANITY

After being worshipped, Lord Balarāma accepted a seat of honor. He noticed that Romahaṣaṇa had remained seated. Romahaṣaṇa means he who gives joy to the listeners by speaking about the Lord. He was a great devotee. But being Vyāsa's disciple, this was not the conduct expected of him. Great lineage demands appropriate action. The internal mood of the guru paramparā and the spiritual master should pervade the disciple's existence. The great poet Narottama Dāsa Ṭhākura writes in his guru-vandanā, "guru-mukha-padma-vākya, cittete kariyā aikya, āra nā kariha mane āśā". The life of the disciple should circumambulate within the instructions of the guru.

Caitanya-Caritāmṛita describes,

*ācāryera mata yei, sei mata sāra
tānra ājñā laṅghi' cale, sei ta' asāra*

The order of *guru* is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

The following behavior of Romahaṣaṇa made Balarāma increasingly angry:

Firstly, he did not rise.

Secondly, he did not offer proper respects or fold his hands.

Thirdly, he remained seated on the Vyāsasana, and foolishly thought himself greater than the Lord.

Fourthly, he sat above the exalted brahmanas although coming from a lower family.

Balarāma had to look at him by raising his head upwards since he was sitting high above. Śrīla Prabhupāda writes, "When Lord Balarāma saw that Romahaṣaṇa Sūta did not understand the highest principle of religion in spite of his having studied all the Vedas, He certainly could not support his position. Romahaṣaṇa Sūta had been given the chance to become a perfect brāhmaṇa, but because of his ill behavior in his relationship with the Supreme Personality of Godhead, his low birth was immediately remembered." One wrong action by a leader is etched forever in the pages of history.

THE CURRENCY OF HUMILITY

Balarāma said, "Although he is a disciple of the great sage Vyāsa and thoroughly learned many scriptures from him, his study has not produced any good qualities. His study is just like an actor's playing his part, because he is not self-controlled or humble and vainly presents himself a scholarly person, although he has failed to conquer his own mind."

Alcohol makes one intoxicated only on drinking. But the intoxication of pride is such that one gets intoxicated without even doing anything! It is said - Even a beggar is proud of penny. Till then, Romahaṣaṇa hadn't even started speaking. Nonetheless, he considered himself to be a very great scholar.

It is said - *vidyā vinayena śhobhate* - Knowledge appears graceful by humility. Humility cannot be attained simply by learning how to converse in a humble manner, or by remaining silent in all circumstances, or by performing actions gently. It is a by-product of Lord's grace.

Śrīmad-Bhāgavatam 8.22.26 says,

*janma-karma-vayo-rūpa-
vidyaiśvarya-dhanādibhiḥ
yady asya na bhavet stambhas
tatrāyaṁ mad-anugrahaḥ*



If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.

THE HEAVY PRICE OF PRIDE

Romahaṛṣaṇa had lost all favor of the Supreme Lord by acting in an unpleasant manner.

Balarāma said, "My business is to kill such most sinful persons who take the false garb of religiosity but are hypocrites." Thus, Balarāma killed Romahaṛṣaṇa simply by touching him with a tip of kusa grass.

Someone might ask, what was the need to kill just because Romahaṛṣaṇa didn't get up?

The fact is, however, Romahaṛṣaṇa showed his envy and disrespect towards the Supreme Lord by accepting a superior position than the Lord in His presence.

Lord Kṛṣṇa made the *brāhmaṇa* Sudama to sit on his bed, washed his lotus feet and worshipped him. Kṛṣṇa accepted an inferior position. But here, another '*brāhmaṇa*', who was already seated high up, failed to recognize the supremacy of the Lord's position and showcased immense pride. His hypocrisy, pride and wanting to maintain his 'exalted' position resulted in his destruction. He had already degraded from his *brāhmaṇa* status.

Had he got up from his seat and offered respects to Balarāma, or even if he would have expressed his humility, Balarāma would have made him sit again and would have worshipped him. Balarāma had no personal enmity towards Romahaṛṣaṇa. When the sages told Balarāma that they had blessed Romahaṛṣaṇa with long life and freedom from all pain till the completion of sacrifice, Balarāma was ready to revive him back with all his powers. Finally, his son Sūta Gosvāmī was awarded all the benedictions that the brahmanas had given to Romahaṛṣaṇa. Balarāma, although beyond all dharma, asked the sages about the required atonement. The sages requested Balarāma to kill a demon named Balvala who would disturb their sacrifice, and then to travel for twelve months and take baths in various holy places of pilgrimage. Balarāma acceded to their request. After a year, he returned to Naimiṣa, and bestowed spiritual knowledge upon all the sages.



This incident clearly portrays the perils of pride. Śrīla Prabhupāda writes, "Unless one is meek and humble, to make progress in spiritual life is very difficult. (SB 7.9.8 P) Lord Balarāma's grace can enable one to secure this gift of humility and vanquish the burden of pride.



Continued from Page 5...

In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

For one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their son. There was no limit to the increment of their affection for their son, who was now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

Śrīla Viśvanātha Cakravartī Ṭhākura has said in this connection: Though Kṛṣṇa is supreme, and everyone from Brahma to even His personal expansions are dependent on Him, He is dependent on prema. Prema is not dependent on Him. He cannot control or restrict prema. This irregularity is difficult to prevent in Kṛṣṇa. Such uncontrollable prema was in the hearts of the mothers towards Kṛṣṇa in the form of their sons. Thus Kṛṣṇa in the form of their son forgot His power as God, as He took up the role of their son, and remained dependent on them, like a commander next to the king. Such dependence is not a fault in Kṛṣṇa, rather it is an ornament. As dependence of the jīva on māyā is the cause of his sorrow, so Kṛṣṇa's dependence on prema is the cause of ever-increasing bliss.

In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves fulfilled the desire of the cowherd men and women for one full year.



During the rainy season water always flows from the mountains, but during the autumn the water sometimes flows and sometimes does not. Similarly, great saintly teachers sometimes speak expansively on spiritual knowledge, and sometimes they are silent. SB 10.20.36



During the rainy season we cannot see the moon in the sky being covered by clouds. These clouds, however, are radiant with the glow of the moon's own rays. Similarly, in our conditioned, material existence we cannot directly perceive the soul because of being covered by the false ego – an identification of material body. SB 10.20.19



In the rainy season, the clouds, tossed by the wind, deliver water that is welcomed like nectar. When the Vedic followers, the brāhmaṇas, inspire rich men like kings and the wealthy mercantile community to give charity in the performance of great sacrifices, the distribution of such wealth is also nectarean. SB 10.20.24

ANALOGY ARENA – The Rainy Season in Vṛndāvana

After the dry summer season, the peacocks become jubilant with the arrival of the first thundering rain clouds, and thus they dance in great happiness. "Many of our students were dry and morose previous to their coming to Kṛṣṇa consciousness, but having come in contact with devotees they are now dancing like jubilant peacocks." SB 10.20.20



A cloud is compared to a qualified person because it pours rain and gives sustenance to many people; a man who is qualified similarly gives sustenance to many living creatures, such as family members or many workers in business. SB 10.20.17



Usually, a bow stays in the curved position because it is tied at its two ends by the bowstring; but in the rainbow there is no such string, and yet it rests in the sky so beautifully. Similarly, when the Supreme Personality of Godhead descends to this material world, He appears just like an ordinary human being, but He is not resting on any material condition. SB 10.20.18



THEMATIC STUDY



KRISHNA'S BEAUTY

The desire to see something beautiful is always there in the living entity. Material beauty binds, whereas spiritual beauty liberates.

Śrīla Prabhupāda writes, “The real beauty is Kṛṣṇa and Rādhā. One who is attracted by the beauty of Rādhā and Kṛṣṇa cannot be attracted by the false beauty of this material world.” SB 3.20.31 P

1 The BEST Meditation

*kīrtanya-tīrtha-yaśasaṁ
puṇya-śloka-yaśaskaram
dhyāyed devaṁ samagrāṅgam
yāvan na cyavate manaḥ*

The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed. SB 3.28.18



2 Gopis Absorption

*barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām
randhrān veṅor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*

Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories. SB 10.21.5

3 Mathuravasis Appreciation

*gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinaṁ durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That form is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare. SB 10.44.14



4 Dvarkavasis' Insatiation

*nityaṁ nirīkṣamāṇānām
yad api dvārakaukasām
na vitṛpyanti hi dṛśaḥ
śrīyo dhāmāṅgam acyutam*

The inhabitants of Dvārakā were regularly accustomed to looking upon the reservoir of all beauty, the infallible Lord, yet they were never satiated. SB 1.11.25

5 Brahmana-patnis Vision

*śyāmaṁ hiraṇya-paridhiṁ vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anuvratāmse
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam*

His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.. SB 10.23.22



Attachment to Krishna is the primary characteristic of a devotee. Just as a henpecked husband cannot live without his wife, a drunkard cannot live without wine, a devotee feels his life void without the presence of Krishna. Devotees attachment is characterized by their inability to tolerate separation from Krishna.

Rukmīṇī's Determination

*yasyāṅghri-pankaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo-'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛṣān śata-janmabhiḥ syāt*

O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy. SB 10.52.43



The Overwhelmed and Overjoyed Arkura while on way to Vrndavana

*mamādyāmaṅgalaṁ naṣṭam
phalavāms caiva me bhavaḥ
yan namasye bhagavato
yogi-dhyeyāṅghri-pankajam*

Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer my obeisances to the Supreme Lord's lotus feet, which

Devotees give up everything!!!

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakarḍ-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi grha-kuṭumbaṁ dīnam utsrjya dīnā
bahava iha vihaṅgā bhikṣu-caryām caranti*

To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living. SB 10.47.18

Dvārakāvāsīs

*katham vayam nātha ciroṣite tvayi
prasanna-dṛṣṭyākhila-tāpa-śoṣaṇam
jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanam manoharam*

O master, if You live abroad all the time, then we cannot look at Your attractive face, whose satisfied smiles vanquish all our sufferings. How can we exist without Your presence?



BHĀGAVATA DARŚANA

Jewels of Vaiṣṇava Character

JEWEL THREE ATTACHMENT TO KRISHNA

Even Hearing Once is Enough to develop Attachment!!!

An intelligent person who has understood the Supreme Lord in association with pure devotees and has become freed from bad, materialistic association can never avoid hearing the glories of the Lord, even though he has heard them only once. How, then, could the Pāṇḍavas tolerate His separation, for they had been intimately associated with His person by seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him? SB 1.10.11-12

Gopis Feelings of Love

*aṭati yad bhavān ahni kānanam
truṭi yugāyate tvām apaśyatām
kuṭila-kuntalam śrī-mukham ca te
jaḍa udīkṣatām pakṣma-kṛd dṛṣām*

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator. SB 10.31.15





Online Course on Brahma Samhita

Highlights

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



By **Gauranga Darshan Das**
(Monk, Author, Dean, BVRC)

Course Fee: 600 INR
For all age groups

For Registration & Details :

+91 8928073812

bvrc@ecovillage.org.in

online.brcmumbai.com

Dates : 2nd to 5th August, 2021
(Monday to Thursday)

Time : 7:30 to 8:45pm IST



MUKUNDA MALA STOTRA (Online Course)

Highlights

- Familiarity with the recitation of verses
- Meditation on the meaning of verses
- Understanding the deeper import and application perspective of the verses.



By **Gauranga Darshan Das**
(Monk, Author, Dean, BVRC)

Course Fee: 500 INR
For all age groups

For Registration & Details :

+91 8928073812

bvrc@ecovillage.org.in

online.brcmumbai.com

Dates: 16th to 19th August
Monday to Thursday

Time 07:30 to 08:45pm IST

Course Fee: 500 INR
For all age groups

For Registration & Details :

+91 8928073812

bvrc@ecovillage.org.in

online.brcmumbai.com



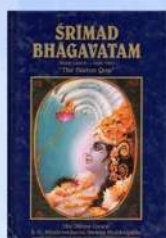
BHAKTIVEDANTA VIDYAPITHA RESEARCH CENTER

(Affiliated to the University of Mumbai)

BHAGAVATA PURANA

A 40 Hours **ONLINE COURSE** on Srimad Bhagavatam
CANTO 3 in 7 Weekends (Fri-Sat-Sun)

- Module 1: Vidura meets Uddhava (Chapters 1-4)
- Module 2 : Brahma's Birth & Prayers (Chapters 5-9)
- Module 3 : Lord Brahma's Creation (Chapters 10-14)
- Module 4 : Vaikuntha and Varaha (Chapters 15-20)
- Module 5 : Ideal Grihastha Life of Kardama & Devahuti (Chapters 21-24)
- Module 6 : Lord Kapila's Teachings on Sankhya & Yoga (Chapters 25-28)
- Module 7 : Types of Bhakti & Cycle of Birth & Death (Chapters 29-33)



TEACHERS



Friday 7-8:30 pm IST
FLOW OF CHAPTERS
Gauranga Das
Director, BVRC, GEV



Saturday 11:30am-1pm IST
KEY VERSES
Gauranga Darshan Das
Author, Mentor, Dean, BVRC



Sunday 11:30am-1pm IST
CONTEMPORARY PERSPECTIVES
Chaitanya Charan Das
Mentor & Spiritual Author



Recommended Study Guide:
BHAGAVATA SUBODHINI Canto 3

3rd Sept to 17th Oct, 2021

Course Fees: 4500 INR

For Registration online.brcmumbai.com [+91 8928073812](tel:+918928073812) bvrc@ecovillage.org.in

BHAGAVATA VIVEKA

PRACTICAL WISDOM FROM BHAGAVATAM STORIES

Module 1:
**ANSWERS
TO LIFE'S
QUESTIONS**

How to Respond
effectively?

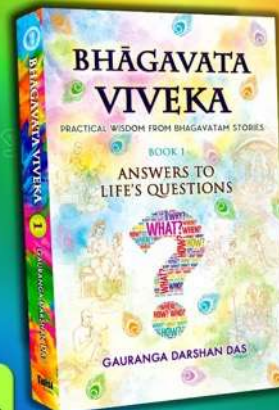
When to apologize &
When not to?

How to deal with
Seniors & Juniors?

Why does one suffer?

Is God Partial?

20 Sep to 26 Oct 2021
Every Monday & Tuesday
5.00-6.00 PM IST



A Special
Online Course
for Teenagers

Do I need a guru?

What Hurts God?

Can God be not God?

& many more...



by **Gauranga Darshan Das**
Author, Teacher | Dean, BVRC

To Register: online.brcmumbai.com | [+91 89280 73812](tel:+918928073812) | bvrc@ecovillage.org.in | Course fee: 1000 INR

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. 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. Bhaktivedanta Swami Prabhupāda are copyright of The **Bhaktivedanta Book Trust**. Other images are copyright of their respective artists / photographers/ websites.

BHAGAVATA VIVEKA

PRACTICAL WISDOM FROM BHAGAVATAM STORIES

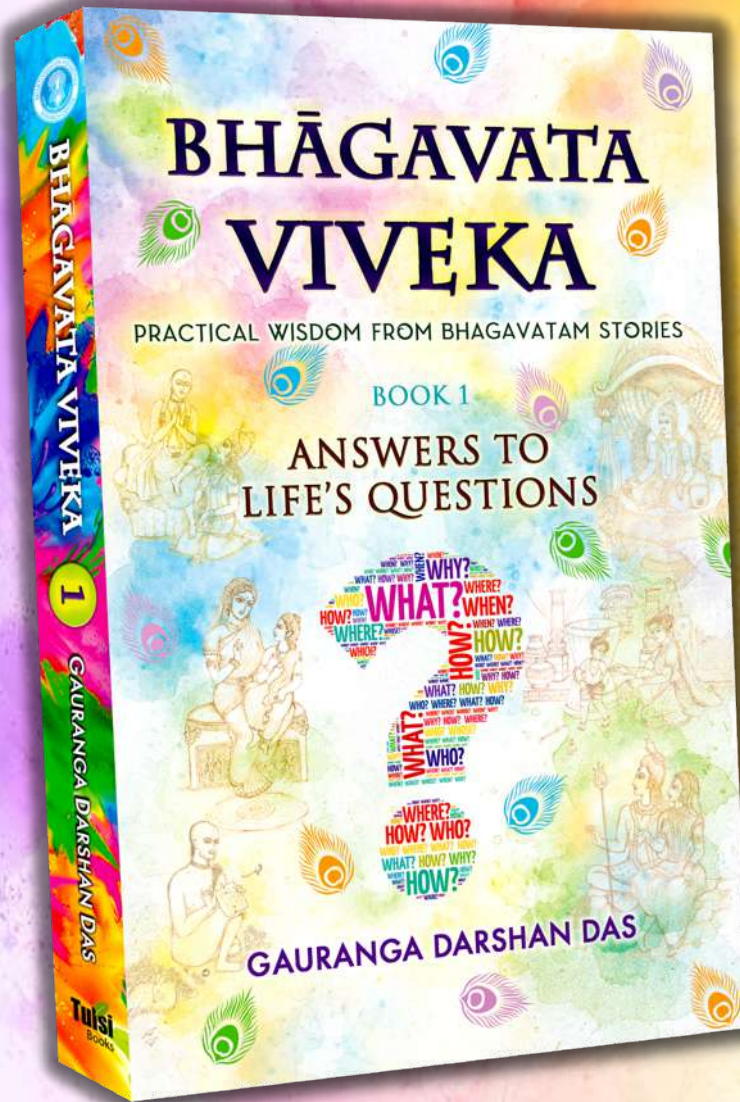
NEW BOOK

by GAURANGA DARSHAN DAS

Book 1
**ANSWERS
TO LIFE'S
QUESTIONS**

Time tested
WISDOM
on how to –

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



**LAUNCHING
IN AUGUST
2021**



We spend time for effective resource management & money management, but how often do we spend time for **LIFE MANAGEMENT?**



The timeless wisdom of Srimad Bhagavatam introduces us to **emotions, situations, decisions & doubts** that were felt by ancient people, but are the **common inheritance** of modern humans. In the **BHAGAVATA VIVEKA**, author Gauranga Darshan Das presents ageless stories in his unique **thought-inspiring** style to **translate Wisdom into Relatable & Adoptable Practices**, both for seasoned spiritualists & newcomers to spirituality.