



BHĀGAVATA PRADĪPIKĀ

December 2021 | Issue 54

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

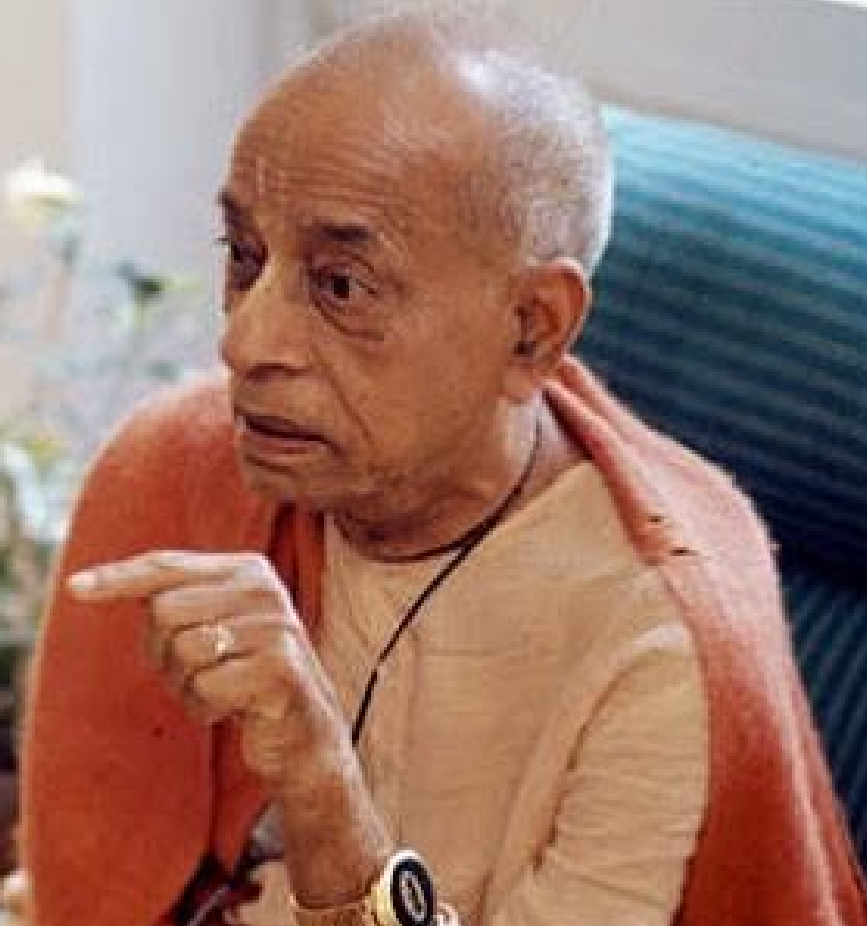
**Wrong Action –
Intentional or
Unintentional?**

Inside: Becoming an Expert Preacher | Position of Mother Yasoda | Thematic Study: Spiritual Master and Disciple | Bhāgavata darśana: Jewel of Gratitude | Analogy Arena |



FROM THE DESK OF
THE FOUNDER ĀCĀRYA

Becoming An Expert Preacher



Pure Representation of Previous Acaryas:

Unless one hears from the proper authority one cannot become a preacher. SB 3.8.7

One must have full confidence in the previous ācārya. SB 1.4.1

Relevant and Attractive Presentation:

one must realize the subject matter so nicely that he can present the matter for the particular circumstances in a suitable manner. SB 1.4.1

Expert in adjusting according to time, place and circumstances:

An expert physician treats his patient with a therapeutic diet. For example, milk preparations sometimes cause disorder of the bowels, but the very same milk converted into yogurt and mixed with some other remedial ingredients cures such disorders. SB 1.5.33

Being Bold, Confident and Tolerant:

Preaching can be a difficult, thankless task, but a preacher must follow the orders of the Supreme Lord and be unafraid of materialistic persons. SB 6.5.39

Going on despite inconveniences:

Indeed, a preacher must face many impediments. Not only is he sometimes cursed, but sometimes he must also suffer personal injury. For example, when Nityānanda Prabhu went to preach Kṛṣṇa consciousness to the two roguish brothers Jagāi and Mādhāi, they injured Him and made His head bleed, but nevertheless He tolerantly delivered the two rogues, who became perfect Vaiṣṇavas. This is the duty of a preacher. Lord Jesus Christ even tolerated crucifixion. SB 6.5.44

Careful with Money:

There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim. SB 7.13.32

Preaching makes one Extremely Dear to Kṛṣṇa:

The Lord definitely says that no one is more dear to Him than one who is always engaged in the preaching work of the Lord's name and fame all over the world. SB 1.5.36 P



BHAGAVATAM APPLIED

How to decide whether a wrong action is intentional or unintentional?

By Chaitanya Charan Das

*abhūta-pūrvah sahasā
kṣut-tṛḍbhyām arditātmanah
brāhmaṇaṁ praty abhūd brahman
matsaro manyur eva ca*

“O brāhmaṇas, the circumstances having distressed him with extreme hunger and thirst, the King directed toward the sage his anger and envy, which he had never before directed toward a brāhmaṇa.” (SB 1.18.29)

This verse describes the circumstances in which King Parikṣit committed an offense against the sage Śamika. Let's analyze this verse to understand how it addresses an important issue: Was his offense intentional or unintentional?



In general, whenever someone does something wrong that hurts us, we often need to decide whether to simply forgive them or to pursue some corrective action against them. To decide judiciously, we would like to know, “Was their action intentional? Or was it accidental, circumstantial, unintentional?” For gaining an answer to this question, we can use four criteria:

Premeditation: Was the action pre-planned or impulsive?

Attitude: Do they regret what they did? Or are they justifying, downplaying or denying it?

Repetition: Was it a one-time action or a part of a regular pattern?

Extent: How bad was their action?

These criteria can be summarized using the acronym **PARE**, which connotes paring down a thing to reach its essence, or in this case, paring down to the essence of a person’s motivation. Let’s apply these criteria to king Parikṣit’s offense:

Was his offense premeditated? This verse answers through the word ‘*sahasā*’ (suddenly); the anger that led to the offense came upon him all of a sudden. Why did he feel so angry? Because he was circumstantially tormented by hunger and thirst (*kṣut-trḍbhyām arditātmanaḥ*). Does the word ‘*matsara*’ (envy) in this verse point to premeditation? No, the envy too was merely circumstantial: “I am so uncomfortable, being tormented by hunger & thirst; yet you are so attached to your own comfort that you won’t even open your eyes to respond to a simple request of a guest who has come at your doorstep.”

Was his attitude regretful or self-justifying?

The answer is evident from the subsequent narrative. Out of anger, he had put a lifeless snake around the meditating sage (1.18.30), but immediately he started having second thoughts about his judgment of the sage’s inaction (1.18.31): “Had the sage been neglectful because he had been pretending to meditate or had he actually been in deep meditation?” Sometime later, once his thirst and hunger had been relieved, and he had reached back to his place, he became grave, introspective and remorseful. That is described in the first three verses of the next chapter (1.19.1-3). He not only regretted his action but also expressed readiness

for enduring the reaction. Taking full responsibility for his action, he even stated that the reaction come upon him alone (not his family members) — and that it come with sufficient severity so that he would never commit such an offense again.

Was his offense one iteration of a regular pattern?

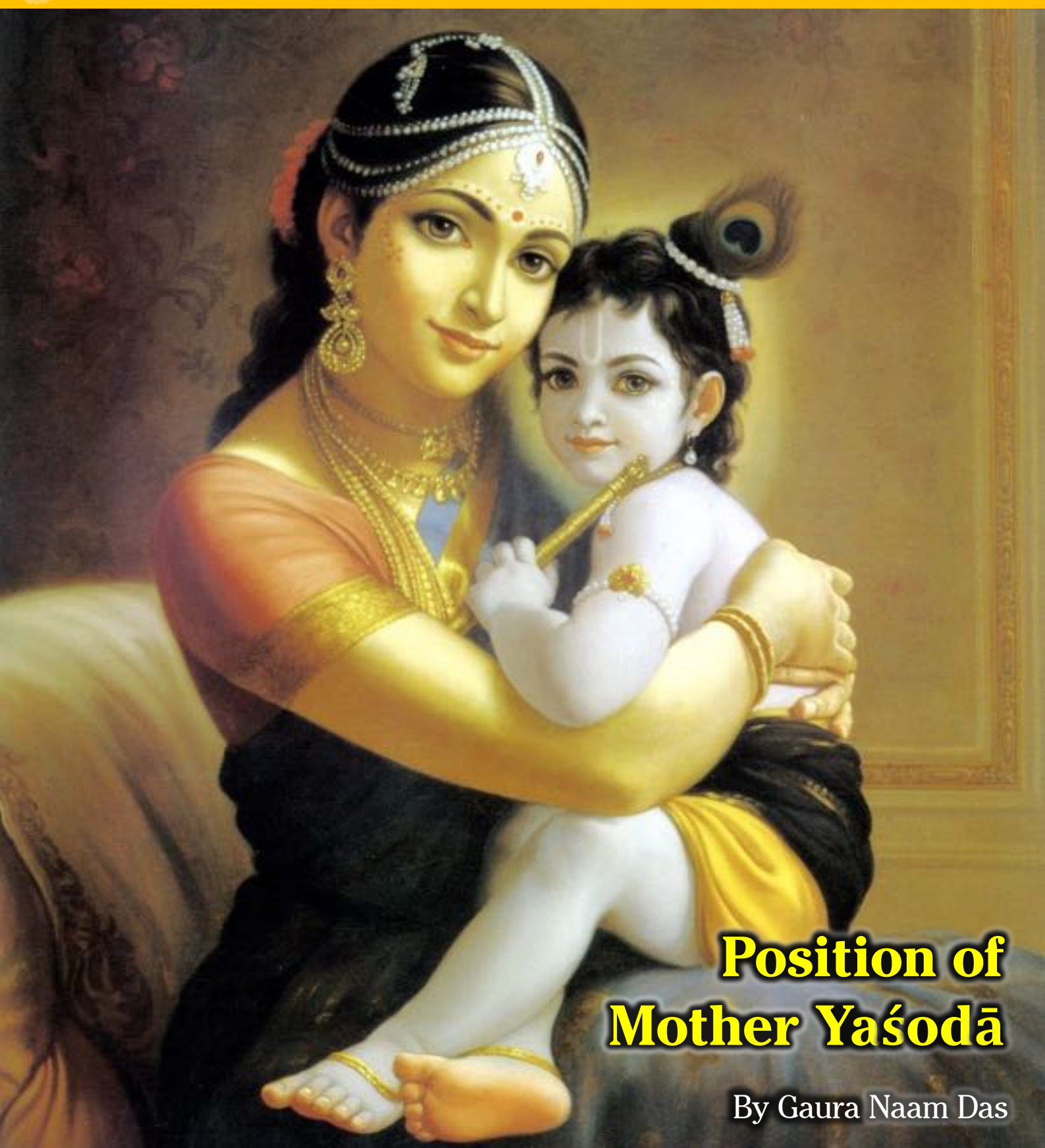
Not at all, as is unambiguously asserted in this verse through the word *abhūta-pūrvah* (unprecedented). He had never offended any brahmana before; far from it, his entire life had been dedicated to protecting brahmanas and protecting brahminical culture. The previous chapters describe how he had proactively sought out and neutralized threats to brahminical culture, which had been activated by the evil personality of Kali.

What was the extent of his offense?

He had just put a dead snake around the sage’s neck; he could have put a live snake instead. Being an emperor, he could even have abused his royal power to destroy the sage or the sage’s entire hermitage. Yet his retaliation to the sage’s neglect was far less than what it could have been. Because he had felt disrespected by the sage’s neglect, he had got back at the sage in a symbolic and somewhat sarcastic way: “You didn’t offer me anything, but I will offer you something: here is a garland — a snake garland.”

From this analysis, we can safely infer that king Parikṣit’s offense was unintentional. Of course, from a transcendental perspective, this whole pastime was arranged by the Lord so that eventually the Bhāgavatam could be spoken. From that perspective, Parikṣit is not to be considered at all wrong.

In addition to that transcendental perspective, if we analyze the pastime from an ethical perspective for drawing lessons for our daily living, we can learn that king Parikṣit’s offense was just circumstantial. And we can learn how the narrative of this incident provides us sound criteria for determining whether someone’s wrong action is intentional or unintentional.



Position of Mother Yaśodā

By Gaura Naam Das

A doubt arose in the mind of Parīkṣit after hearing all the wonderful childhood pastimes of Lord Kṛṣṇa with Mother Yaśodā. He asked about it to Śukadeva Gosvāmī, “What past auspicious activities did Mother Yaśodā and Nanda Mahārāja perform to achieve such love towards the Supreme Personality of Godhead?”

In order to answer this, Śukadeva Gosvāmī told about the story of Droṇa and Dharā. Droṇa, who is of one of the Vasus, along with his wife, Dharā, requested Lord Brahmā a boon to obtain the Personality of Godhead to be their son. Brahmā sanctioned that boon and they were born as Nanda Mahārāja and Yaśodā.



But the true position of mother Yaśodā is not revealed by this answer. In order to reveal the true position of Mother Yaśodā, Śukadeva Gosvāmī narrated the Dāmodara pastime.

During the description of Dāmodara līlā, Śukadeva Gosvāmī narrated the glories of Mother Yaśodā by saying

*nemam viriñco na bhavo
na śrīr apy aṅga-samśrayā
prasādam lebhire gopī
yat tat prāpa vimuktidāt*

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā. (SB 10.9.20)

Commenting on this śloka, Śrīla Viśvanātha Cakravartī Ṭhākura says, “The inconceivable mercy that Yasoda obtained was not received by Brahma (virinci). Therefore it is wrong to think that this Yaśodā is the sādhana siddha, who was given a boon in a previous life time as Dharā by Brahmā. The premā of Mother Yaśodā cannot be attained as a result of Brahmā’s boon, for Brahmā himself prays to become a blade of grass in Vraja. O Parīkiṣit! though you know about the Nanda and Yaśodā who are famous in the scriptures as nitya siddhas, in answer to your casual question about Nanda and Yaśodā’s austerities in previous lives, I told the story of Droṇa and Dharā, who are their small, very small parts.”

Jīva Gosvāmī said that the premā exhibited by Mother Yaśodā was so intense that it could not be attained by a benediction from Brahmā.

Śukadeva Gosvāmī also said,

*nāyam sukḥāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha*

“The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.” (SB 10.9.21)

Jīva Gosvāmī says the phrase gopikā-suta, “the son of mother Yaśodā,” clearly indicates that an eternal relationship already exists between Kṛṣṇa and mother Yaśodā. Thus previously when I mentioned Droṇa and Dharā doing sādhana as expansions of Nanda and Yaśodā, it was only a pastime in order to awaken your eagerness.”

Mother Yaśodā and Nanda Mahārāja are nitya siddha devotees. Śukadeva Gosvāmī implies that Kṛṣṇa’s parents descended in their original forms directly from spiritual world.

Jīva Gosvāmī in *bhakti-sandarbha* gives the understanding of how to ascertain the position of Dharā and Droṇa with respect to Yaśodā and Nanda. Dharā and Droṇa are partial expansions of Nanda and Yaśodā in the heavenly planets. Kṛṣṇa’s eternal parents, Nanda Mahārāja and mother Yaśodā, appeared in earthly Gokula. When Dharā and Droṇa received the boon from Lord Brahmā, Droṇa entered the body of Nanda Mahārāja and Dharā entered the body of Yaśodā-devi. In this way, when Kṛṣṇa was finally born, Droṇa and Dharā were able to share the bliss of being His parents.

Therefore the conclusion is that Mother Yaśodā did not perform any austerities to attain that position but she is eternally the mother of Kṛṣṇa.





Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor. SB 7.15.15



The devotee who renders unalloyed service to the Lord gets the right to be promoted to Vaikuṅṭhaloka, just as a son inherits the property of his father. SB 8.4.13



Just as there is no chance that darkness can exist in the sunshine, in a pure Kṛṣṇa conscious person there can be no existence of māyā. SB 9.21.17

ANALOGY ARENA

A disciple must first decide that he should worship the Supreme Lord, and then the spiritual master will give the disciple correct directions. One cannot dictate to the spiritual master, just as a patient cannot demand that his physician prescribe a certain type of medicine. SB 8.16.22 P



As long as we are in this material world we have so many desires to fulfill, but when we come in touch with the Supreme Personality of Godhead, we immediately become perfect and fully satisfied, just as a child is fully satisfied when he comes to the lap of his mother. SB 8.5.48



Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before. SB 10.1.40



THEMATIC STUDY



SPIRITUAL MASTER AND DISCIPLE

1 A JOINT Venture

SB 10.2.31

svayam samuttīrya sudustaram dyauman bhavārṇavam bhīmam adabhra-sauhrdāḥ bhavat-padāmbhoruha-nāvam atra te nidhāya yātāḥ sad-anugraho bhavān

O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru]. When ācāryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them.

2 Honoring guru is not merely by FLOWERS

To honor the spiritual master means to carry out his instructions word for word. SB 3.24.12

Srila Prabhupada writes in one bhajan glorifying the spiritual master,

phula-phala-mahotsava pūjā nāhi haya vāñira sevaka yei sei ta pūjaya

Worship with flowers and fruits is not the real worship of guru. Serving the divine words of guru is real worship.

3 Becoming a YES Man

The son or disciple should accept the words of his spiritual master and father without hesitation. Whatever the father and the spiritual master order should be taken without argument: "Yes." There should be no instance in which the disciple or the son says, "This is not correct. I cannot carry it out." When he says that, he is fallen.

As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect.

SB 3.24.13 P



4 The Able CAPTAIN

SB 11.20.17

nṛ-deham ādyaṁ su-labham su-durlabham plavaṁ su-kalpaṁ guru-karṇadhāram mayānukūlena nabhasvateritaṁ pumān bhavābधिṁ na taret sa ātma-hā

The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.

5 Guru OPENS the EYES

The disciple or conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification. The spiritual master takes the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. SB 3.25.8

6 Respect and Take Shelter!

SB 2.3.17

ācāryaṁ mām vijānīyān nāvamanyeta karhicit na martya-buddhyāsūyeta sarva-deva-mayo guruḥ

One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

SB 11.3.21

tasmād guruṁ prapadyeta jijñāsuh śreya uttamam

Any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation.



Gratitude is the womb of all other good qualities. A grateful person remembers every single thing done for him or her.

Krishna is Supremely Grateful and therefore WORTHY of Taking Shelter

SB 10.48.26

*kaḥ paṇḍitas tvad aparāṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya*

What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.

We can NEVER REPAY what we have been GIVEN!

SB 4.22.47

*yair īdrśī bhagavato gatir ātma-vāda
ekāntato nigamibhiḥ pratipādītā naḥ
tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityaṁ
ko nāma tat pratikaroti vinoda-pātram*

How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

Gratitude is an inherent quality in a Vaisnava

Whoever acquires the brahminical qualifications—whose only wealth is good behavior, who is grateful and who takes shelter of experienced persons—gets all the opulence of the world.

Gratitude for the mercy of the Supreme Personality of Godhead is one of the qualities of brāhmaṇas and Vaiṣṇavas.

SB 4.21.44

BHĀGAVATA DARŚANA

Jewels of Vaiṣṇava Character

JEWEL SIX GRATITUDE Part-2

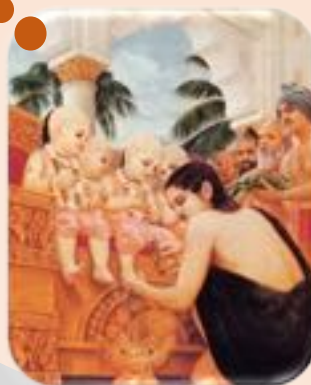


Gratitude for the Multi-featured appearance of Kṛṣṇa in one's life

SB 11.29.6

*naivopayanty apacitiṁ kavayas taveśa
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caitya-vapuṣā sva-gatiṁ vyanakti*

O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the ācārya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.



Gratitude for receiving human form of Life

One should feel grateful to the Supreme Personality of Godhead for having obtained such a nice human form of body, and one should properly utilize it. SB 3.31.19

Grateful Soul will Worship the Lord

SB 4.31.22

*śriyam anucaratiṁ tad-arthinaś ca
dvipada-patīn vibudhānś ca yat
sva-pūrṇaḥ
na bhajati nija-bhṛtya-varga-
tantraḥ
katham amum udviṣṛjet pumān
kṛta-jñāḥ*

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?



A 24 Session Online Certificate Course

CHAITANYA CHARITAMRITA APPLIED

Transcendental wisdom for transformational living

- Appreciate the pastimes better by analyzing their cultural, historical and philosophical context
- Learn one empowering value from each pastime by analyzing from multiple perspectives
- Internalize your learning through interactive exercises and journaling

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

25th Nov, 2021 to 12th May, 2022 | Thursday

7 to 9 pm IST

2400 INR



For Details & Registration:

+91 89280 73812 | bvr@ecovillage.org.in | online.brcmumbai.com

Bhaktivedanta Vidyapith Research Center
(Affiliated to Mumbai University)**BHAGAVAD GITA**

ONLINE CERTIFICATE COURSE

Module 1 Karma Yoga -
8th Jan to 6th MarchModule 2 Bhakti Yoga -
12th March to 29th MayModule 3 Jnana Yoga -
4th June to 31 July

MODE OF ASSESSMENT:

Open book test &
closed book testDates: 8th Jan to
31st JulyEvery Saturday & Sunday
Time: 4 to 5.30pm IST**TEACHER****Gauranga Darshan Das**
Author, Mentor, Spiritual Teacher+91 89280 73812
bvr@ecovillage.org.in
online.brcmumbai.com**HOME DEITY WORSHIP COURSE**

- Introduction & Mood of Deity worship
- Arati offering procedure
- Waking up & resting procedure
- Dressing method
- Preparing naivedhya
- Standards of Deity Worship



Residential Program at Govardhan Eco Village

Dates: 24 to 26
December 2021**Teachers****Sivananda Shyam Das****Madhu Madhav Das****Dr. Rajashree Deshmukh****Yugala Priti Devi Dasi**

For details & Registration | +91 97694 36934 | bvr@ecovillage.org.in

THE ART OF STUDYING & TEACHING SCRIPTURES

What you will learn?

- Importance of Scripture study
- Mood of learning scriptures
- Methods & Practical Tips for Study
- Art of Learning Slokas
- Mood of Speaking Sastra
- Art of Speaking Sastra

Six
Session
Online
Course

Course fees: 750 INR

For Registration & Details :

+91 89280 73812
bvr@ecovillage.org.in
online.brcmumbai.com**By Gauranga Darshan Das**
Author & Dean, BVRCDates : 18 Dec 2021 to 2nd Jan 2022
Every Saturday & Sunday
Time : 11.30am to 1pm IST**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.inThe 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.

GITA JAYANTI SPECIAL SERIES

OPEN FOR ALL AGE GROUPS

LEARN 30 GITA SLOKAS

From 1-30 December 2021 | Daily 15 minutes | 7.30-7.45 AM

1 SLOKA PER DAY

5 MINUTES LEARN TO RECITE A KEY GITA SLOKA

5 MINUTES KNOW ITS MEANING

5 MINUTES UNDERSTAND ITS APPLICATION

Meditate on a Key GITA Sloka Everyday
Conclude Your 2021 with GITA WISDOM

by Gauranga Darshan Das
Author | Dean, BVRC

FREE Registration - Contact +91 89280 73812 | bvrc@ecovillage.org.in

Bhaktivedanta Vidyapith Research Center
(Affiliated to Mumbai University)

ONLINE BHAKTI SHASTRI COURSE

- Bhagavad gita
- Nectar of Instruction
- Sri Isopanishad
- Nectar of Devotion

Every Sat & Sun

Dates: 8th Jan to 18th Dec 2022
Time : 4 to 5.30pm IST

STUDY GUIDE

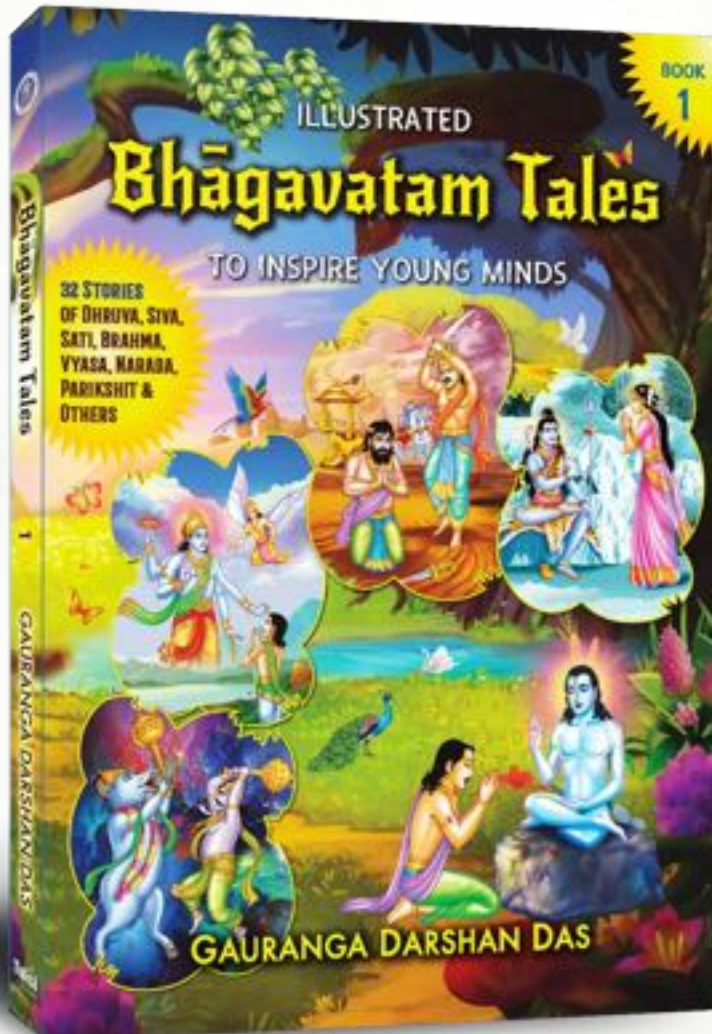
TEACHER

Gauranga Darshan Das
Author, Mentor, Spiritual Teacher

For details & Registration - Call/Whatsapp +91 8928073812. Email : bvrc@ecovillage.org.in

SRIMAD BHAGAVATAM MADE EASY FOR CHILDREN

A New Book by GAURANGA DARSHAN DAS



- 32 ENLIVENING STORIES
- LUCID LANGUAGE
- BRIGHT ILLUSTRATIONS
- VITAL VALUES
- PRACTICAL LESSONS
- ENLIVENING ACTIVITIES

FOR ALL YOUNG & YOUNG-AT-HEART READERS

Available on Amazon & TulsiBooks.com