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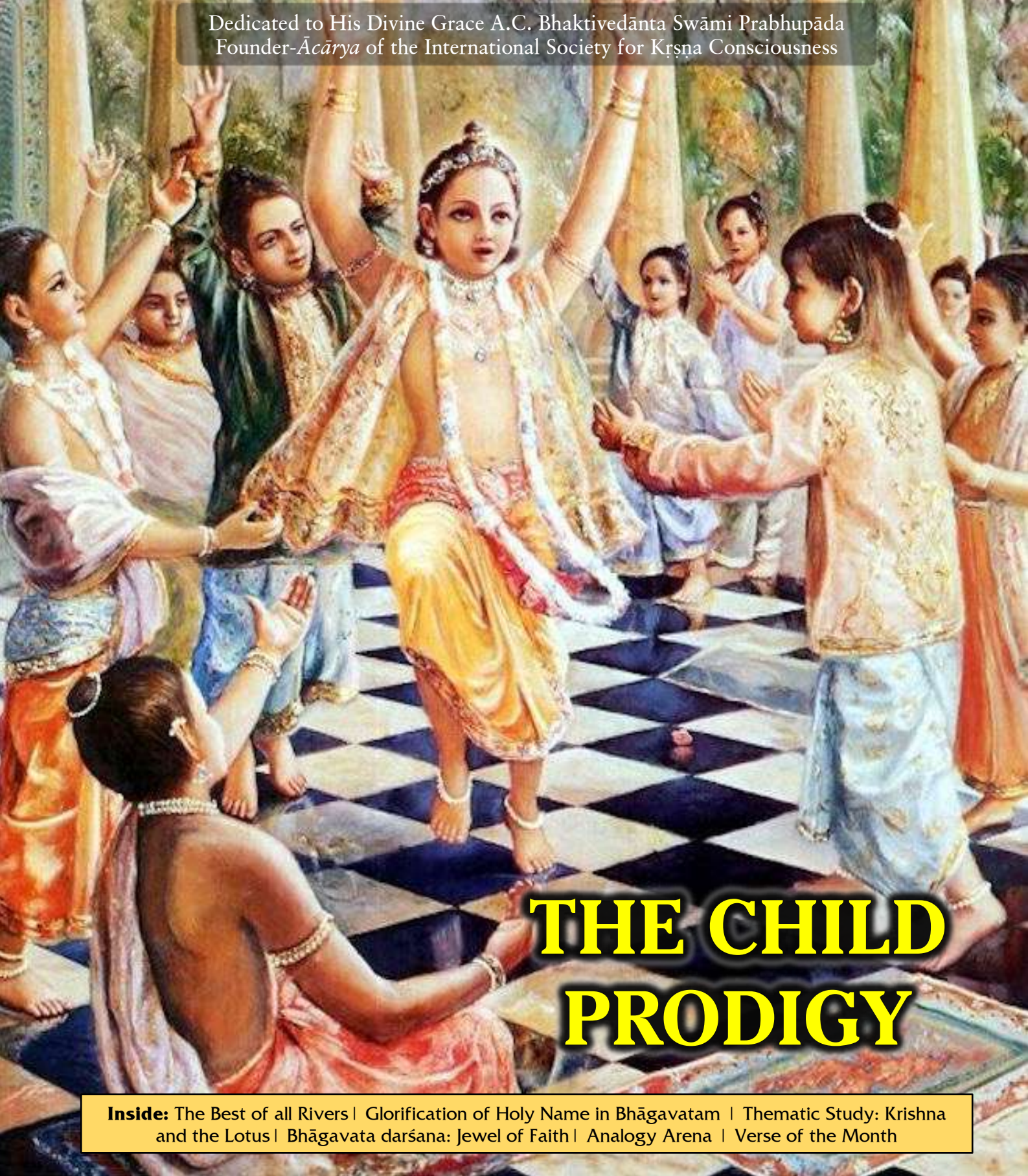


BHĀGAVATA PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam

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



THE CHILD PRODIGY

Inside: The Best of all Rivers | Glorification of Holy Name in Bhāgavatam | Thematic Study: Krishna and the Lotus | Bhāgavata darśana: Jewel of Faith | Analogy Arena | Verse of the Month




FROM THE DESK OF
THE FOUNDER ĀCĀRYA



Jahnu Saptami, 8th May

The Best of all Rivers

Glories Of Ganga

Merciful: The water of the Ganges is called *patita-pāvanī*, the deliverer of all sinful living beings.

Greatest: Gaṅgā is the greatest of all rivers, Lord Acyuta is the supreme among deities and Lord Śambhu [Śiva] is the greatest of Vaiṣṇavas, and Śrīmad-Bhāgavatam is the greatest of all Purāṇas. (SB 12.13.16)

Purification by Bathing: It is a proven fact that a person who regularly bathes in the Ganges is purified both externally and internally. Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rājasūya and Aśvamedha yajṣas.

Glorified by Sages: Many sages, including Śaṅkarācārya, have composed prayers in praise of the Ganges.

Śrīpāda Śaṅkarācārya recommends that a little knowledge of the Bhagavad-gītā and the drinking of a little quantity of Ganges water can save one from the punishment of Yamarāja. (Sb 3.5.41 P)

Taking Shelter of Ganges is Similar to taking Shelter of Lord's Lotus Feet

*mārganti yat te mukha-padma-nīdaiś
chandaḥ-suparnair ṛṣayo vivikte
yasyāgha-marṣoda-sarid-varāyāḥ
padam padam tirtha-padaḥ prapannāḥ*

The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions. (SB 3.5.41)

The Best of Prayers

*tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahaatād addhā
gaṅgevaugham udanvati*

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else. SB 1.8.42 – Queen Kunti

Names of Ganges

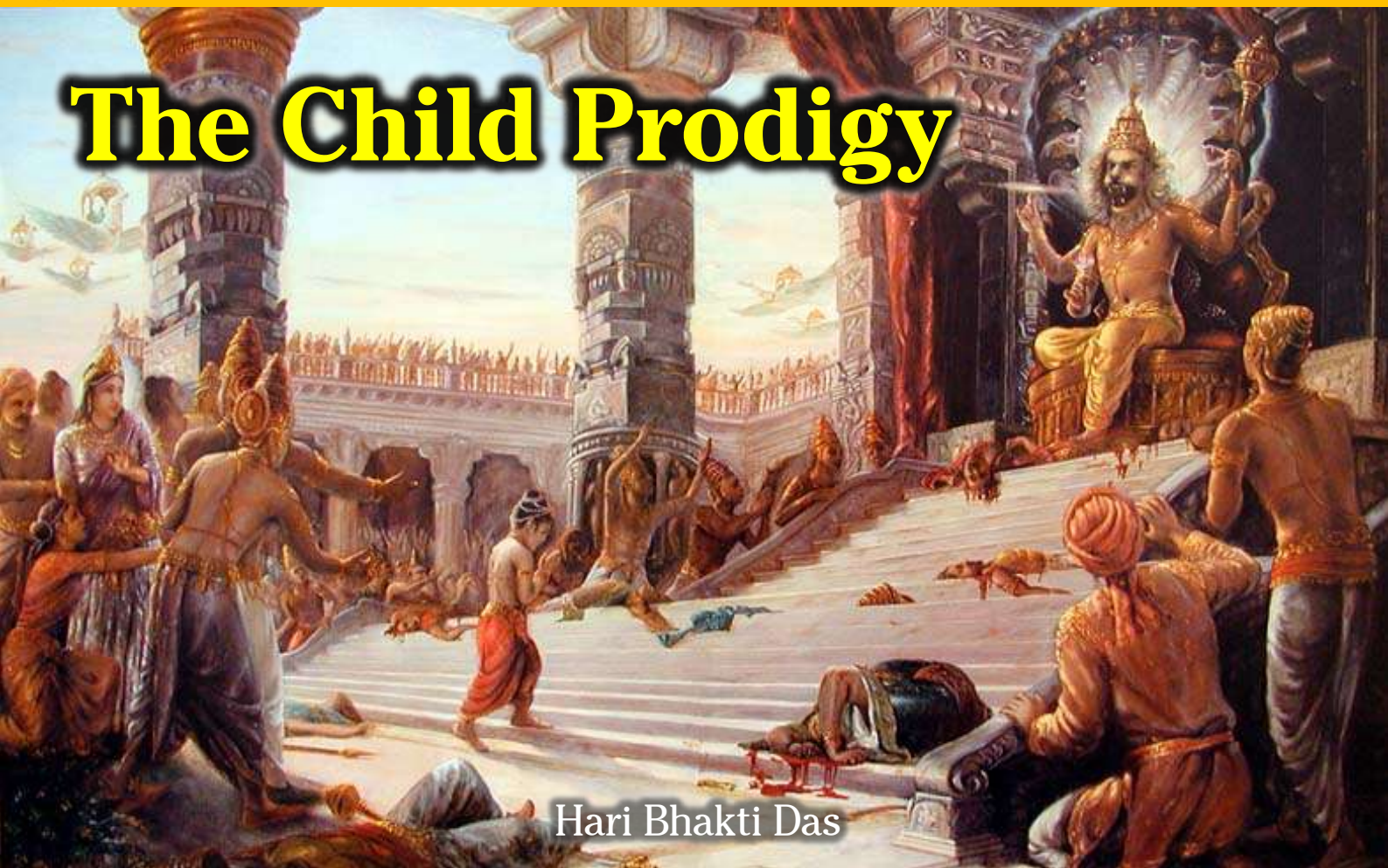
Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī.

Later she received other names like Jāhnavī and Bhāgīrathī.

After one thousand millenniums, the water of the Ganges descended on Dhruvaloka, the topmost planet in this universe.

Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada. (SB 5.17.1)

The Child Prodigy



Hari Bhakti Das

"My dear boy, please tell me what you consider the best of all subjects that you have learnt," the proud father had tears gliding down his bearded cheeks as he addressed his innocent five-year old child.

What was the father expecting from the son? The mere babble of his son would have further melted the otherwise stone-hearted father.

But the child's response shocked his indulgence-loving father. "My dear father, one in material anxieties must detest all that is transient, and take shelter of Lord Hari in Vṛndāvana."

This child was no ordinary child. He was a "child prodigy" akin to modern terminology.

"A child prodigy is defined in psychology research literature as a person under the age of ten who produces meaningful output in some domain to the level of an adult expert."

The speech, the faith, the realizations of this five-year old were in fact greater than even those of adults. Lord Nṛsiṃhadeva had appeared as terror and anger personified to kill this child's demoniac father. And all the stalwart personalities could not pacify Him. But this child did! This child prodigy accomplished what even Lakṣmi feared to do.

This was Prahlāda, the great devotee-son of a demoniac-father Hiranyaśipu.

The Absolute Absorption

From his very childhood, Prahlāda was disinterested in anything material. Material desires didn't exist in his psyche. He was completely absorbed in thoughts of Lord Kṛṣṇa. He was embraced by Lord Govinda while doing all his activities. He sometimes cried, sometimes laughed or sang loudly in his ecstasy.

And where was the absorption of his adult father?

Hiranyaśipu terrorized the entire universe, brought all demigods under his control. All objects of sense enjoyment were in his control. "Hiranyaśipu" comprises two words, *Hiranya* meaning gold and *śipu* meaning soft bed. Hiranyaśipu's total absorption was in wealth and women. He had ingenious facilities to give vent to his faculties. Nonetheless, discontent was his constant companion.



Srimad Bhagavatam 7.4.19 mentions,
*sa ittham nirjita-kakub
 eka-rād viṣayān priyān
 yathopajoṣaṁ bhurjāno
 nātrpyad ajitendriyaḥ*

“In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as possible, Hiraṇyakaśipu was dissatisfied because instead of controlling his senses he remained their servant.”

Prahlāda, although a child, was infinitely mature compared to his childish father who only delighted in playthings created by the illusory energy. The result of Prahlāda's absorption was ecstasy, whereas his father's absorption was anxiety.

The Stupendous Outreach

Hiraṇyakaśipu's part of outreach program was to terrorize all, to defile women, dismantle places of worship of Vishnu, and make arrangements for his glories to be sung everywhere. And he wished his child to follow in his footsteps.

Prahlāda's outreach was very simple. He was asked by his father the best knowledge he had learnt from his teachers. He understood the superficiality and the duplicity of the knowledge (or ignorance) taught by his material teachers, Śaṇḍa and Amarka, the sons of Śukrācārya. He therefore remembered his spiritual teacher Nārada, and told the best knowledge learnt from them, namely, the nine-fold devotional service, beginning with hearing and chanting.

Prahlāda was asked by his classmates what all he learnt. And he described to them the temporality of material endeavors, and the glory of devotional service. The five-year old also explained the trappings of wealth and of that household life which is disconnected from Kṛṣṇa.

Prahlāda taught the world through his realized words and actions. Even Lord Caitanya, the Supreme Lord, would take pleasure in hearing the glories of Prahlāda over and over again. Prahlāda knew it all. And his outreach was to help others get free from this material mire. But his father's outreach program was doomed to failure. It was as transient as building a sand castle on a beach.

The Towering Dependence

Prahlāda's resistance to his father's protocol of disregarding Vishnu worship made Prahlāda the topmost enemy of his father. The hard-hearted father ordered to kill his tender child in various ways.

Prahlāda never cared to protect himself. He did his part of remembering Śrī Hari and the Lord did His part by protecting him.

Prahlāda was assaulted by sharp weapons. But no weapon could touch Prahlāda, what to speak of harming him. His dear Lord was showering him with nectar by touching every part of his body with His Lotus palms. Prahlāda's body became as strong as thunderbolt. Even the threefold miseries of *adhyātmika* (the body and mind), *adhibhautika* (from other living entities) and *adhidaivika* (natural catastrophes) fear to come near a devotee, what could these mere weapons do?

The same way, the attack of serpents went in vain. Prahlāda was thrown in engulfing flames of fire, but he was feeling the coolness by remembering Lord Narayana who is lying above the waters in the coil of Anantaśeṣa.

The child's grown-up father never cared for any authority. The only time he showed any dependence was for attaining his desired boon from Brahma. One flick of his eyebrows was enough for the alteration of climate congenial to his whims. But





because his independence was in defiance to the Supreme Lord's governance, it could hardly last.

On the contrary, the absolute dependence of the child on Kṛṣṇa resulted in his protection from unimaginable situations. Prahlāda's dependence made him independent to the extent of defying the laws of nature. His own Lord, the lawmaker, was amending all laws to care for His dear devotee.

The Mountainous Faith

Hiraṇyakaśipu's persecution was inept to dampen Prahlāda's enthusiasm. The proud father's baffled attempts escalated his wrath, and he rushed to kill the boy. The child remained unfazed. The boastful father hammered his little son with sharp words. After receiving the child's affirmation that his dear Lord was everywhere, and was in the pillar too, his father struck the pillar with his fist. Just to prove the words of his dear devotee true, the Lord made his appearance from a pillar!

SB 7.8.17 states,

*satyaṁ vidhātum nija-bhṛtya-bhāṣitam
vyāptim ca bhūteṣu akhileṣu cātmanah
adrśyatātyadbhuta-rūpam udvahan
stambhe sabhāyām na mṛgaṁ na mānuṣam*

Prahlāda, although a child, had mountainous faith. Prahlāda had firm faith in the words of his guru, Nārada Muni. He had firm faith on the Lord's omnipresence. He successfully passed the exam of faith with flying colors with the most challenging question paper given to him. Actually, he wasn't the sole student of the exam. The onus was on the Lord to give a thunderous response to Prahlāda's faith.

His father, although an adult, remained skeptical till the fag end, and was ultimately destroyed along with his companions for his godless display of robbed opulences.

The Oceanic Compassion

Can we expect any words of compassion from a five-year old? Usually, children are attached to their toys and play. Canakya Pandit says - *balyavasthah kridasaktah*. But what tis this boy asking? In the prayers of Prahlāda in the 5th Canto, he prays for auspiciousness of the entire world, and for the engagement of everyone in Lord's service. When Nṛsiṁhadeva appeared, Prahlāda asked for the deliverance of all. He didn't wish to be liberated alone. He even desired his father's deliverance, who had tormented him the most.

His father lived and died a selfish life. What was his gain? Ten thousand years of austerity to gain a kingdom for a mere five year period?

And what was Prahlāda's gain? A life of total absorption and dependence on Kṛṣṇa, personal protection by the Lord, and an extremely satisfying life of concern and care for others.

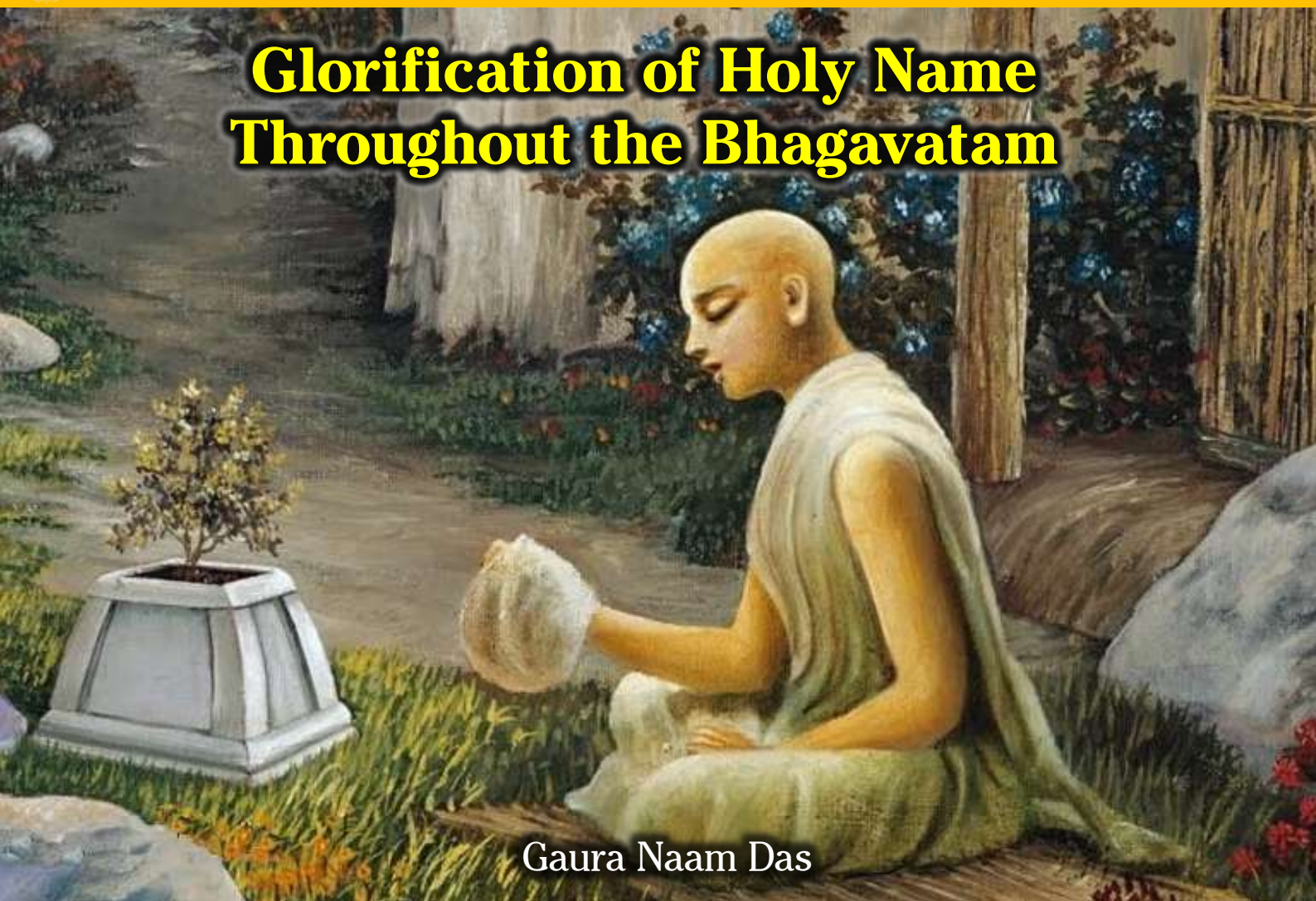
Prahlāda's character has etched deeply in the lives of millions of devotees. His faith has given, is giving, and will give hope to the future devotees. In fact, Prahlāda has made Nṛsiṁhadeva more famous! Was it not for him, why would devotees throng in huge numbers to offer their worship, their respects, their prayers to Nṛsiṁhadeva?

Prahlāda has been the greatest child prodigy the world has ever seen. And even adults cannot ever come to his standard! His story remains a beacon-light for all devotees who are yearning to grow up in their lives.





Glorification of Holy Name Throughout the Bhagavatam



Gaura Naam Das

If anything is repeatedly glorified in Śrīmad-Bhāgavatam that should be taken as the essence of Śrīmad-Bhāgavatam. The process of bhakti is glorified throughout Śrīmad-Bhāgavatam. Chanting of the holy name of the Lord is one of the prime angas of bhakti. It is also glorified throughout Śrīmad-Bhāgavatam. It is glorified in the very first chapter of Śrīmad-Bhāgavatam. It is glorified in the middle of Śrīmad-Bhāgavatam in the form of Ajamila's story. The very last verse of Śrīmad-Bhāgavatam ends with the glorification of the process of nāma-sankīrtana.

There is glorification of the holy name in each canto. Although many more verses are there in each canto, one famous verse is taken to show as an example.

1. Frees one from complications: In the very first chapter of Śrīmad-Bhāgavatam, while asking several questions to Sūta Gosvāmī, Śaunakādi ṛṣis glorify the holy name of the Lord as the one that relieves one from saṁsāra.

SB 1.1.14

*āpannah samsritim ghorām yan-nāma vivaśo grīnan
tatah sadyo vimucyeta yad bibheti svayam bhayam*

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krishna, which is feared by fear personified.

2. Ascertained by authorities as the Best:

While answering the questions asked by Parīkṣit, Śukadeva Gosvāmī says that holy name is the best process ascertained by authorities.

SB 2.1.11

*etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nriṣa nirnītam
harer nāmānukīrtanam*

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.



In his commentary to this verse, Śrīla Viśvanātha Cakravartī Ṭhākura mentions that among the aṅgas of bhakti, hearing, chanting and remembering are the three chief ones. Among those three, chanting is the chief. In chanting, however, there is chanting of the Lord's name, his qualities and his pastimes. Among those anukīrtana is best. That means chanting the name according to (anu) one's bhakti. Or it means continuous chanting.

3. Glorious: Mother Devahūti, after hearing the instructions from her son, Lord Kapila, says that anyone who chants the holy name is glorious.

SB 3.33.7

*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuh sasnur āryā
brahmānūcur nāma grinanti ye te*

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

4. Offers protection: When Dhruva Maharaja is fighting with Yaksas, he was attacked by their mystic weapons. At that time great sages came and glorified the holy name of the Lord as the one that gives protection.

SB 4.10.30

*auttānapāda bhagavāms tava śārṅgadhanvā
devah kshinotv avanatārṭi-haro vipakshān
yan-nāmadheyam abhidhāya niśamya cāddhā
loko 'śjasā tarati dustaram aṅga mrityum*

All the sages said: Dear Dhruva, O son of King Uttānapāda, may the Supreme Personality of Godhead known as Śārṅgadhanvā, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.



5. Relieves from the bondage: Śukadeva Gosvāmī, while glorifying the activities of Priyavrata, in order to emphasise that the great achievements of Priyavrata are not surprising, says that because Priyavrata took shelter of the Lord he could accomplish these achievements. This is not doubtful because even a lowly person if he takes shelter of holy name will be immediately relieved from the bondage.

SB 5.1.35

*naivam-vidhah purusha-kāra urukramasya
pumsām tad-aṅghri-rajāsā jita-shad-gunānām
citram vidūra-vigatah sakrid ādadīta
yan-nāmadheyam adhunā sa jahāti bandham*

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips — namely hunger, thirst, lamentation, illusion, old age and death — and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes — in other words, an untouchable — is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

6. What to speak of? : Ajāmila episode is full of glorification of the holy name of the Lord. To sum up the episode Śukadeva Gosvāmī quotes a verse saying that if Ajāmila could achieve the Lord what to speak of others who sincerely chants.

SB 6.2.49

*mriyamāno harer nāma grinan putropacāritam
ajāmilo 'py agād dhāma kim uta śraddhayā grinan*



While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

7. Best learning: When Hiraṇyakaśipu asked about what was the best thing Prahlāda have learnt, Prahlāda answered that the nine processes of bhakti, which includes hearing and chanting of the name, were the best learning he had learnt in his life.

SB 7.5.23-24

*śravanam kīrtanam viśnōh
smaranam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam
iti pumsārpitā viśnau
bhaktiś cen nava-lakṣhanā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam*

Prahlāda Mahārāja said: The nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

8. Everything becomes faultless: After Bali Mahārāja entered Sutala loka, Lord Vāmanadeva asked Śukrācārya to explain the discrepancy in Bali while performing sacrifice. Śukrācārya said that wherever Your holy name is chanted, everything becomes faultless.

SB 8.23.16

*mantratas tantrataś chidram
deśa-kālārha-vastutah
sarvam karoti niśchidram
anusañkīrtanam tava*

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.



9. Just hearing holy name purifies: Durvāsa Muni praises Ambariṣa Mahārāja after seeing his great devotion. Durvāsa Muni says that he exhibited his great qualities because of his devotion.

SB 9.5.16

*yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kiṃ vā dāsānām avaśiṣyate*

What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

10. Holy Name is understood only by devotional service: When the Supreme Lord entered the womb of mother Devaki, the devatas had prayed to the Lord. In that they said that the auspicious name and form of the Lord are not understood by speculation but can be understood only by devotional service.

SB 10.2.36

*na nāma-rūpe guna-janma-karmabhir
nirūpitavye tava tasya sākṣinah
mano-vacobhyām anumeya-vartmano
deva kriyāyām pratiyanty athāpi hi*

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.



11. Essence of Śrīmad-Bhāgavatam: Sri Kavi, one of the nine Yogendras, says that by chanting the holy name one can come to the stage of prema and exhibit different symptoms of ecstasy. When Caitanya Mahāprabhu chants the mantra given by his guru, Īśvara Purī, He exhibits several ecstatic symptoms. Caitanya Mahāprabhu reports these symptoms he is experiencing to his guru. His Guru confirms that these are symptoms of love developed by chanting the holy names and he quotes a verse from eleventh Canto. This verse is also glorified in Chaitanya Charitamrita as the essence of Śrīmad-Bhāgavatam (bhāgavatera sāra ei).

SB 11.2.40

*evam-vratah sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nrityati loka-bāhyah*

By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

12. Destroys all sins: The last verse of Śrīmad-Bhāgavatam points to the yuga dharma of Kaliyuga which is nāma sankīrtana. This is also ascertained in the early chapters of the Twelfth canto where in it is said that in Kaliyuga, one will achieve all perfection by Hari kīrtana.

SB 12.13.23

*nāma-saṅkīrtanam yasya
sarva-pāpa pranāśanam
pranāmo dukkha-śamanas
tam namāmi harim param*

I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.

By seeing all these we can understand that how Śrīmad-Bhāgavatam stresses the importance of chanting the holy name.

VERSE OF THE MONTH



A Modest Prayer

SB 7.10.7

*yadi dāsyasi me kāmān
varāṁs tvam varadaṛṣabha
kāmānāṁ hr̥dy asaṁrohaṁ
bhavatas tu vṛṇe varam*

O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires. (Prahlaḍa Mahārāja to Nrsimhadeva)



One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. SB 2.1.39



Although Lord is in His abode, His energy is distributed everywhere, just as the sun is localized as well as expanded everywhere, since the rays of the sun, being nondifferent from the sun, are accepted as expansions of the sun disc. SB 2.1.24 P



One must be very careful to guard himself against offenses at the feet of pure devotees, just as one protects a creeper by all-around fencing. SB 2.2.30 P

ANALOGY ARENA

Aural realization of the transcendental messages implies total realization, just as fructification of one part of a tree implies fructification of all other parts. SB 2.3.17 P



An intelligent devotee of the Lord, by studying the Bhagavad-gītā, can know that behind the creation is the hand of the Supreme Lord, just as in the generating electrical powerhouse there is the resident engineer. SB 2.4.6 P



Brahmā cannot create the seeds, but he can manifest the seed into a tree, just as a gardener helps plants and orchards to grow by the watering process. SB 2.5.11 P





LORD KRISHNA & THE LOTUS

Krishna's Body Resembling a Lotus

- *nilotpala-dala-syāmaṁ* - A swarthy body like the petals of a blue lotus. (SB 3.28.13)
- *kamala-pādāya* - Whose feet are as beautiful and fragrant as the lotus flower (SB 4.30.25)
- *pañkaja-nābhāya* - Specific depression resembling a lotus flower in the center of His abdomen (SB 1.8.32)
- *kara-saroruha* - Lotus-like palm (SB 3.28.27)
- *mukha-pañkajam* - Lotus face (SB 10.53.36)
- *Vadanāmbhojam* - Lotus-like countenance (SB 3.28.13)
- *aravinda-akṣa* - Lotus-eyed (SB 10.2.32)

Five Benefits of Remembering Lord's Lotus Feet

*avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātmā-bhaktiṁ
jñānaṁ ca vijñāna-virāga-yuktam*

Remembrance of Lord Kṛṣṇa's lotus feet

- 1] Destroys everything inauspicious
- 2] Awards the greatest good fortune.
- 3] It purifies the heart
- 4] Bestows devotion for the Supreme Soul,
- 5] Bestows knowledge enriched with realization and renunciation. (SB 12.12.55)

THEMATIC STUDY

Obeisances unto the Lotus Lord

*namaḥ pañkaja-nābhāya
namaḥ pañkaja-māline
namaḥ pañkaja-netrāya
namas te pañkajāṅghraye*

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses. (SB 1.8.32)



Glories of Lord's Lotus Feet

- **Protection from Miseries:** Lord's lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. (SB 3.5.39)
- **Awarder of Bliss:** Lord's lotus feet are the source of all awards achieved by devotional service free from material contamination. (SB 3.8.26)
- **The only Shelter:** For persons fearful of death and rebirth, I see no shelter other than Your liberating lotus feet, for You are the Supreme Lord. (SB 10.49.12)
- **Cause of all Perfection:** Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth. (SB 10.81.19)
- **Protection from all kind of fear :-** His lotus feet serve as protection from all kinds of fear. (SB 2.6.7)
- **Destroys Ignorance:** Great souls like Lord Śiva hanker to bathe in the dust of Lord's lotus feet and thereby destroy their ignorance. (SB 10.52.43)



Śrīla Prabhupāda defines “Faith” as trust in something sublime. One of the most important criterion of advancement in devotional service is faith. As faith increases, the devotional service blossoms.

Definition of Faith

The definition of *śraddhā*, or faith, is given as follows in *Caitanya-caritāmṛta* (Madhya 22.62):

*‘śraddhā’-śabde — viśvāsa
kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-
karma kṛta haya*

“By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called *śraddhā*

SB 11.3.26

Without Faith Is Useless

Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Pṛthā, is impermanent. It is called *asat* and is useless both in this life and in the next **SB 10.87.25**

The TOPMOST Yogi

“Of all yogīs, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all.”



BHĀGAVATA DARŚANA

Jewels of Vaiṣṇava Character

JEWEL ELEVEN FAITH

Results of Faith

1. Acquisition of Qualities

*yasyāsti bhaktir bhagavaty
akiṣcanā
sarvair guṇais tatra samāsate
surāḥ*

“One who has unflinching devotional faith in Kṛṣṇa consistently manifests all the good qualities of Kṛṣṇa and the demigods.” SB 7.5.32

2. Going Back Home, Back to Godhead

3. Helps give up material Association

Chanting the glories of the Lord with firm faith and conviction is a tremendously powerful spiritual process that enables one to give up all material association. SB 11.20.27-28

4. Revelation of Everything

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanāḥ*

“Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.”

Faith in Lord’s Plan

Parīkṣit Mahārāja had firm faith that just by hearing, he could cross over the greatest challenge in life known as death. His only desire was to hear the glories of the Lord from the sages.

Faith in the Midst of being Tormented

1] Jaḍa Bharata was taken by the dacoits for a sacrifice. He had firm faith that if Kṛṣṇa desires to protect him, no one can harm him, and he didn’t even raise his hand to protect himself.

2] Prahlada was tormented in various ways. His faith made Lord Nṛsimhadeva to descend into this world and appear from a pillar.

Faith in the Previous Acaryas

*etām sa āsthāya parātma-niṣṭhām
adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram
tamo mukundāṅghri-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. SB 11.23.57



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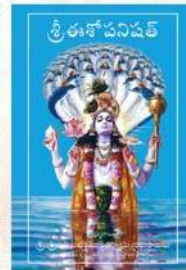
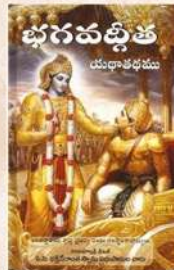
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NOMENCLATURE

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 (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.

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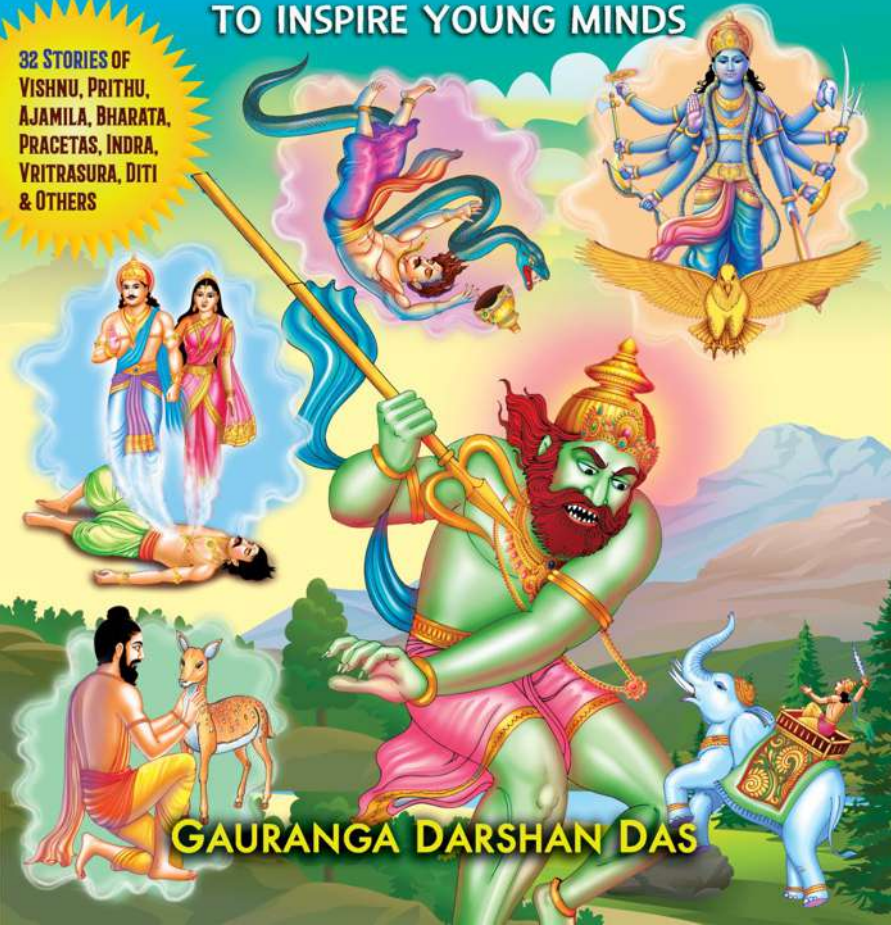
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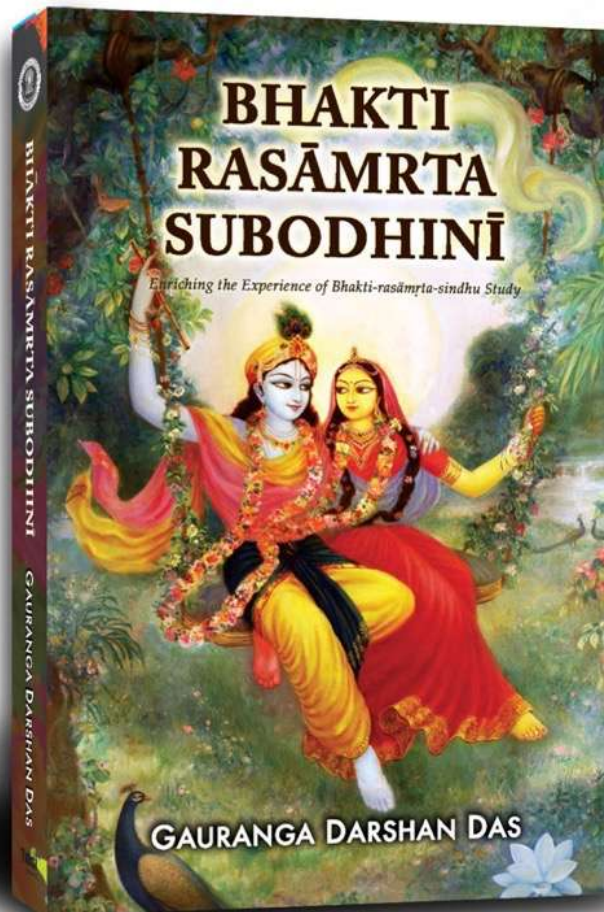
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