



BHĀGAVATA PRADĪPIKĀ

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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 FIRST LOVE LETTER

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FROM THE DESK OF
THE FOUNDER ĀCĀRYA



Bhagavān generally refers to the Supreme Lord possessing Six Opulences:

Bhagavān means the Almighty God who is the controller of all opulences, power, fame, beauty, knowledge and renunciation. He is the protector of His pure devotees. SB 1.1.12

Why are Great Devotees such as Sukadeva, Nārada, Brahmā etc. also sometimes referred to as Bhagavān?

Ans. Criteria for being called Bhagavān - One **must possess either all opulences or the Supreme Personality of Godhead**, Bhagavān, who possesses all opulences. SB 4.31.8

In the following instances, devotees are referred to as Bhagavan for the following reasons:

1. They have **surpassed all ordinary human beings in learning and experience.** (SB 3.5.17 - Ref: Maitreya)
2. They can **bless any person just as the Supreme Personality of Godhead can.** (SB 4.8.40 – Ref: Nārada Muni)
3. If one has got a **great power** in his hands. (SB 4.19.10 – Ref: Indra)
4. When a person **possesses Bhagavān within his heart**, he is also sometimes called bhagavān. SB 4.31.8
5. They **carry out the purpose of the Supreme Personality of Godhead.** (SB 5.1.7 – Ref: Priyavrata)
6. They are the most confidential devotees of the Lord, and are very much dear to the Lord because they travel everywhere and preach the glories of the Lord in different capacities. SB 1.3.38 P

The First Love Letter & The First Queen



Gauranga Darshan Das

Princess Rukmiṇī was the young daughter of Bhiṣmaka, King of Vidarbha. She had heard of Kṛṣṇa's beauty and other attractive qualities from sages like Nārada Muni, and thus desired Him as her husband. Lord Kṛṣṇa also wanted to marry her. Rukmiṇī's brother Rukmī was envious of Kṛṣṇa and wanted her to marry Śīsupāla instead. Rukmiṇī-devī then wrote a letter expressing her love for Kṛṣṇa and sent it to Him through a trustworthy *brāhmaṇa*.

Simply hearing about Kṛṣṇa, if done sincerely, creates uncontrollable attraction towards Him, filling the heart with spiritual satisfaction and a hankering for more.

The *brāhmaṇa* travelled to Dvārakā and Kṛṣṇa welcomed and honored him. The *brāhmaṇa* then showed Śrīmatī Rukmiṇī-devī's letter to Kṛṣṇa, that read,

*śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ
tvayy acyutāviśati cittam apatrapaṁ me*

“O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.” SB 10.52.37

She further expressed Her intense feelings. “O Lord, I am fully attracted to You ever since I have heard about You. Please come and take me away. On the day before my planned marriage with Śiśupāla, I will visit the temple of Ambikā, from where You could come and kidnap me. I shall give up my life if You don’t grant this favor. Then perhaps in my next life I will be able to obtain You.”

Kṛṣṇa set out for Vidarbha at once on His chariot driven by Dāruka. Lord Baladeva also gathered His entire army and quickly went to Kuṇḍinapura, the capital of Vidarbha.

Rukmiṇī was anxious. Not seeing the *brāhmaṇa* or Kṛṣṇa till the night before the wedding, she cursed her bad fortune. Just then she felt her left side twitch (a good omen) and the *brāhmaṇa* came and informed her of Kṛṣṇa’s firm promise to kidnap her. Kṛṣṇa and Balarāma had arrived at Kuṇḍinapura and Bhīsmaka received Them with reverence and worshiped Them with various gifts. The people of Vidarbha felt that Kṛṣṇa alone would be a suitable husband for Rukmiṇī and prayed for Their union.

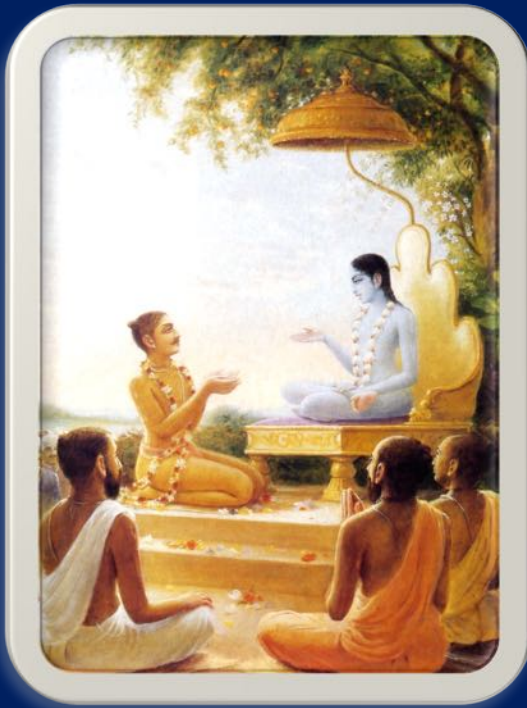
Meanwhile, Rukmiṇī went to the temple of Ambikā and prayed to be allowed to have Śrī Kṛṣṇa as her husband. Then she left the temple and walked with deliberate steps until she noticed Kṛṣṇa. Then, as everyone looked on, Kṛṣṇa came on His chariot and took the princess with Him. The inimical kings including Jarāsandha pursued Kṛṣṇa. Seeing the violent attack, Rukmiṇī became fearful, but Kṛṣṇa encouraged her. Balarāma and the Yādavas began to annihilate the opposing army. The enemy kings, headed by Jarāsandha, withdrew their further attempts.

Who can desist the Lord’s will when He wants something and who can achieve anything which He doesn’t sanction?

Jarāsandha consoled Śiśupāla who then returned to his kingdom. But Rukmī took a vow that he would not return to Kuṇḍina until Kṛṣṇa had been destroyed and Rukmiṇī rescued. Rukmī then set out with his army and struck Kṛṣṇa with arrows and demanded that He release Rukmiṇī. Kṛṣṇa broke Rukmī’s weapons to pieces. Then He raised His sword to kill Rukmī, but Rukmiṇī pleaded Him for her brother’s life. Kṛṣṇa then disfigured Rukmī by shaving off bits of his hair here and there. Balarāma appeared at the site and gently reproached Kṛṣṇa for disfiguring the now family member Rukmī. Balarāma then pacified Rukmiṇī. Rukmī constructed a city on that very spot and stayed there, maintaining his angry mood. Lord Kṛṣṇa took Rukmiṇī to Dvārakā and married her.

An Excerpt from the book “Bhāgavata Pravāha” by Gauranga Darshan Das.

VERSE OF THE MONTH



Unsatiated Hearing

SB 10.1.13

*naiṣātiduḥsahā kṣun mām
tyaktodam api bādhate
pibantaṁ tvan-mukhāmbhoja-
cyutaṁ hari-kathāṁṛtam*

Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

(Mahārāja Parīkṣit to Śukadeva Gosvāmī)



ANALOGY ARENA

One cannot forcibly sit on the chair of a high-court judge without being qualified for the post. Similarly, one cannot enter into the higher planetary systems without being qualified by good works in this life. SB 2.8.14 P



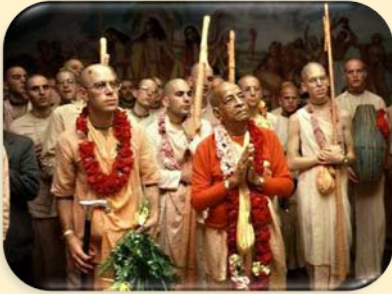
Just as a father gives some playthings to the crying child to satisfy him, the whole material creation is made possible by the will of the Lord to allow the bewildered living entities to lord it over things as they desire. SB 2.5.32 P

We are all one with Him, just as the gold ornaments are one in quality with the stock gold, but the individual gold ornament is never equal in quantity with the stock gold SB 2.6.13-16 P



THEMATIC STUDY

ASSOCIATION OF DEVOTEES



Association is the Key to Rise from Faith to Perfection

*satām prasāṅgān mama vīrya-
sāmvido*

*bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin. SB 3.25.25

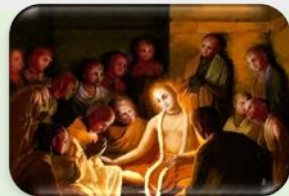
The Glories of Even a MOMENT of Association!

Priceless treasure: Even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man. ŚB 11.2.30

Cannot be compared to Liberation: The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter. ŚB 1.18.13

Detachment with material conception of life: Because of a moment's association with devotees [the Viṣṇudūtas], Ajāmila detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar. ŚB 6.2.39

No attraction for karma and jñana: If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. ŚB 4.24.57



Śrīla Bhaktivinoda Ṭhākura describes surrender unto the Supreme Lord in this way:

*mārabi rākhabi — yo icchā tohārā
nitya-dāsa-prati tuyā adhikārā*

“My Lord, I am now surrendered unto You. I am Your eternal servant, and if You like You can kill me, or, if You like, You can protect me. In any case, I am fully surrendered unto You.” ŚB 5.9.14

Surrender is our basic nature

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone — either to society or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. **As such, in the material world no one is worthy to accept anyone’s surrender, nor does anyone fully surrender to anyone else unless obliged to do so.** But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord. ŚB 4.8.46



BHĀGAVATA DARŚANA

Jewels of Vaiṣṇava Character

JEWEL TWELVE SURRENDER



Surrendered soul is Favored by the Supreme Lord

Everyone naturally surrenders to the Supreme Personality of Godhead, either directly or indirectly. The conditioned soul surrenders to the laws of nature in material existence, but when one fully surrenders to the Lord, material nature does not act upon him. Such a fully surrendered soul is favored by the Supreme Personality of Godhead directly. ŚB 8.24.38



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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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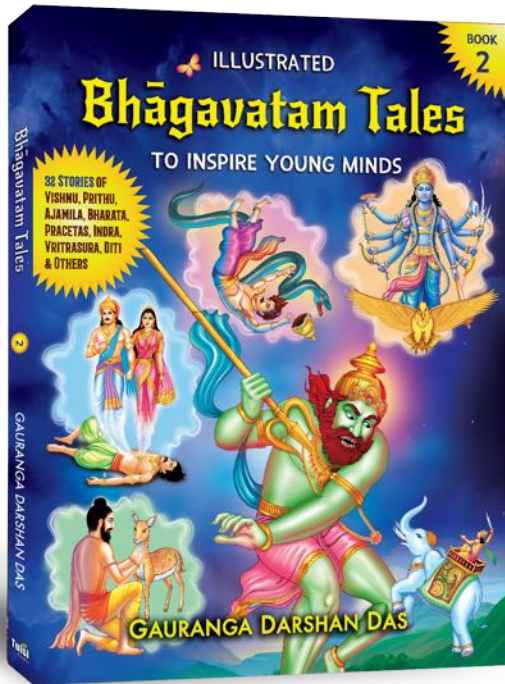
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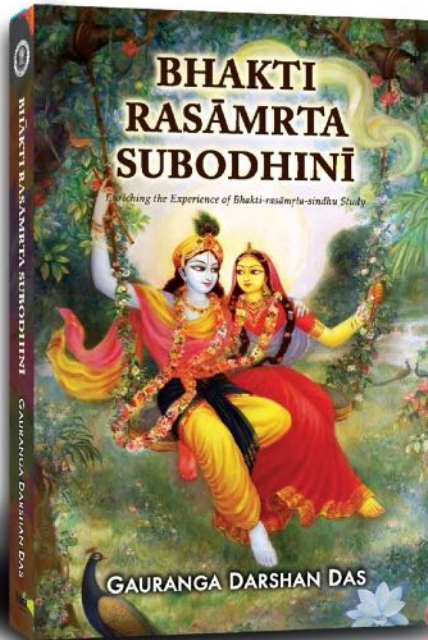
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Simplified
presentation
of technical
sections

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A Systematic Study Guide to Bhakti Rasamrita Sindhu
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