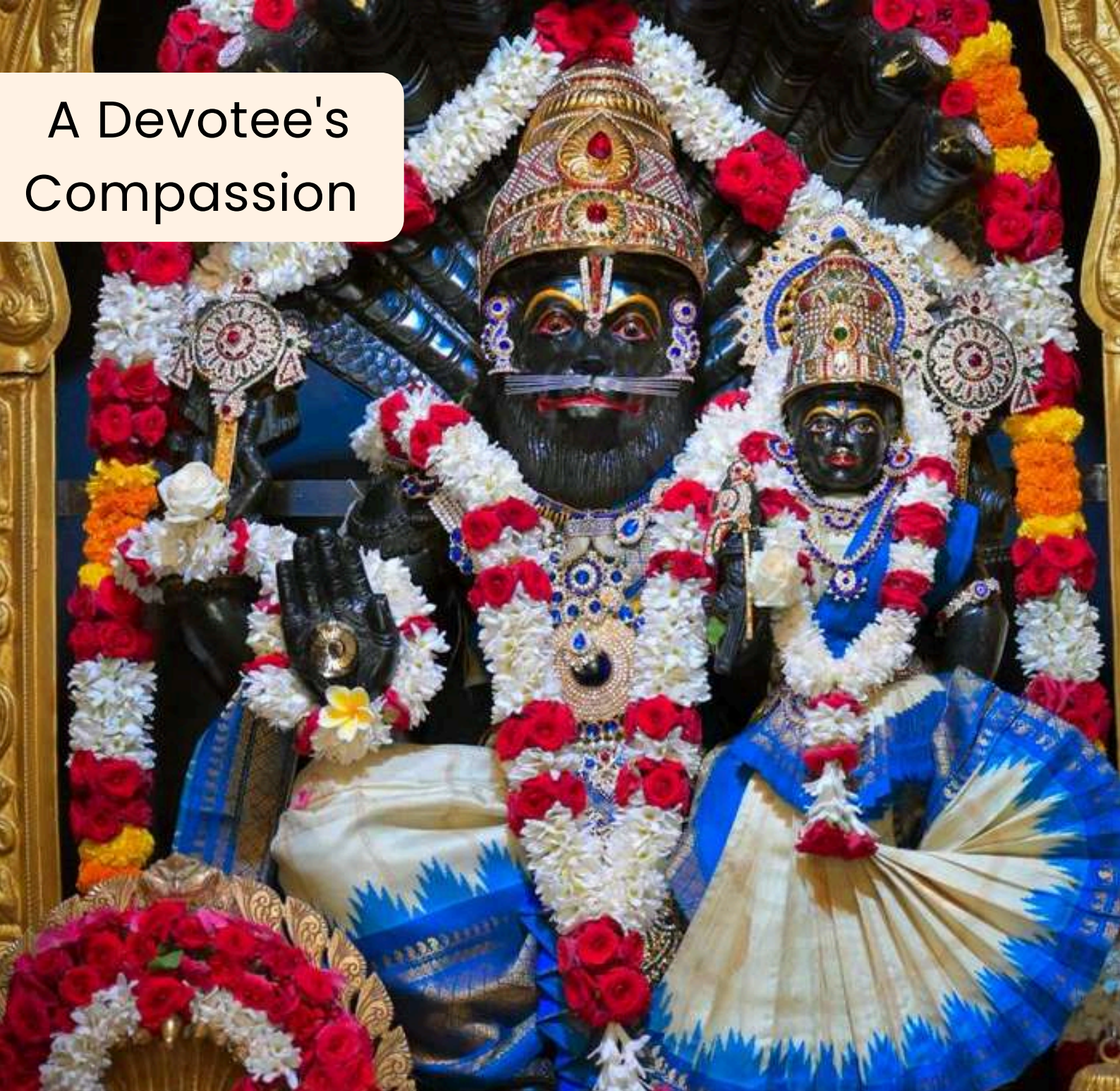




*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhāgavatam*

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

## A Devotee's Compassion



The Protective Hand  
of Nṛsiṃhadeva

Kid's Corner

Analogy Arena

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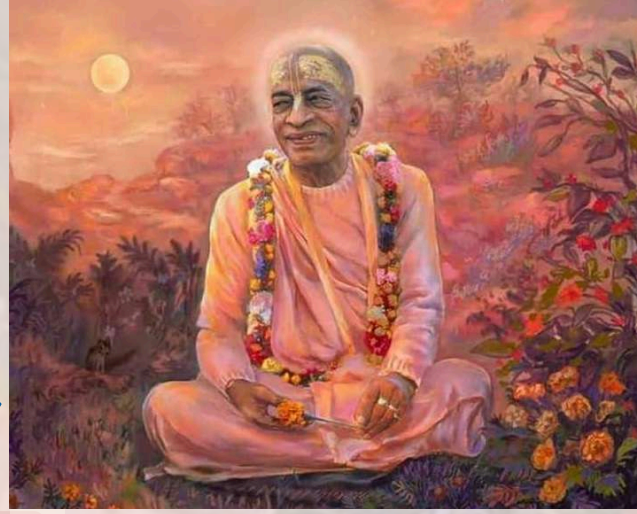
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# FROM THE DESK OF THE FOUNDER ĀCĀRYA



## The Protective Hand of Nṛsiṃhadeva By A.C. Bhaktivedanta Swami Prabhupāda

Nṛsiṃhadeva has appeared to convince the atheist that there is no truth in the propaganda that nobody has seen God. Everyone has seen God. The devotee sees Him within his heart, in the temple, and everywhere. Prahlāda Mahārāja was constantly seeing Nṛsiṃhadeva. He was a mahābhāgavata, a pure devotee.

As stated in the scriptures, *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti* [Bs. 5.38]—those whose eyes are anointed with the ointment of love of God can see Him always. When the ointment of love of Godhead is applied to our eyes, we will be able to see God clearly. God is not invisible. Just as a person suffering from cataracts cannot see properly, yet objects still exist, similarly, God exists even if we are unable to perceive Him due to our material condition. God is present everywhere, but because our senses, especially our eyes, are blunt and imperfect, we deny His existence.

In our material condition, our senses are not only limited but also proud. Especially the eyes—we proudly declare, "Can you show me God?" without considering whether our eyes are qualified to see Him.

Even to see a big man like President Nixon requires qualification, so how can one expect to see God without purification?

As Kṛṣṇa says in the *Bhagavad-gītā* (*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ* [Bg. 7.25]), "I am not exposed to everyone; a curtain of *yogamāyā* covers Me."

Similarly, in the temple, if one wishes to enter, they must first remove their shoes—there are conditions. Likewise, to see God, one must develop love for Him. God is always there, visible to the devotee twenty-four hours a day, not just when they visit the temple.

The example is given by Rūpa Gosvāmī: a woman deeply in love is busy with household duties but constantly thinks of her beloved. Similarly, when we develop true love of Godhead, we will see God everywhere and at all times.

This was the position of Prahlāda Mahārāja: constantly seeing Nṛsiṃhadeva, while his father, Hiraṇyakaśipu, could not see God due to his atheism. Despite tortures from his own father, Prahlāda never forgot Kṛṣṇa.

That is theism: Prahlāda, even after his father's death, prayed for his father's forgiveness. Such kindness and mercy are the qualities of a Vaiṣṇava. As we chant, *vāñchā kalpatarubhyaś ca kṛpā-sinḍhubhya eva ca*—a Vaiṣṇava is an ocean of mercy, inexhaustible like the ocean.

Prahlāda Mahārāja symbolizes the ideal devotee. However, we should not foolishly imitate him, thinking we can survive being thrown into boiling oil or other tortures. Rather, we must follow him. Imitation (*anukaraṇa*) leads to downfall; following (*anusaraṇa*) leads to success. We must accept the instructions of Kṛṣṇa and His representatives and act accordingly. Just as Prahlāda never forgot Kṛṣṇa despite severe persecution, so too we must remain fixed in Kṛṣṇa consciousness under all circumstances. Even Lord Jesus Christ was tortured and crucified but never denied God. Similarly, our determination must be: whether Christian, Hindu, or otherwise, we must remain God-conscious always.

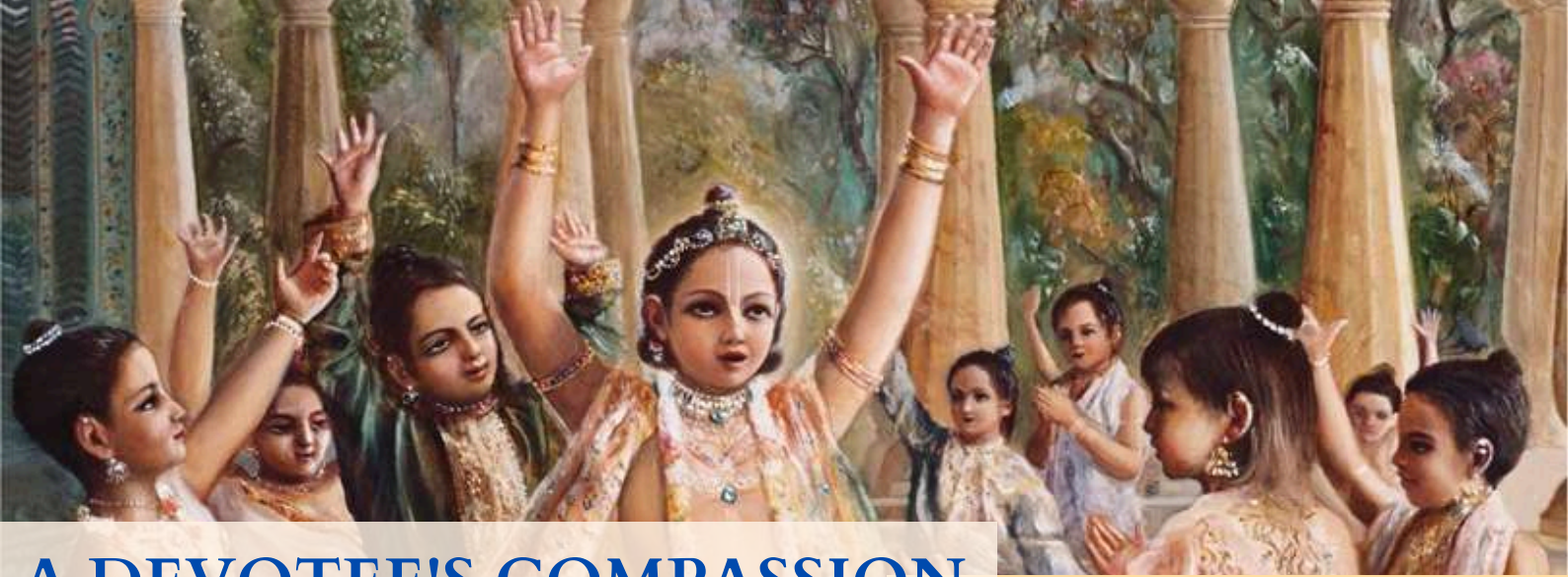
Prahlāda Mahārāja was protected by Nṛsiṃhadeva. It is a fact that the atheist, like Hiraṇyakaśipu, who denies God's existence, will eventually see God—but in the form of death. That is the difference: the theist sees God in love, within his heart always, whereas the atheist sees God at death when everything is taken away. As Kṛṣṇa says in *Bhagavad-gītā*, *mṛtyuḥ sarva-haraś cāham* [Bg. 10.34]: "I am death, the all-devourer." Death takes away our education, wealth, fame, family—everything. Thus, the atheist ultimately sees God when it is too late. This is similar to a rebellious citizen who acknowledges the government only after being arrested and punished.



In contrast, the obedient citizen lives peacefully, enjoying the government's facilities. The world today is filled with atheists proudly claiming freedom from God, but that is ignorance—*mūḍhatva*, foolishness—as described in *Bhagavad-gītā*: *na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ* [Bg. 7.15]. The lowest among men are atheists; the highest are those conscious of God, Kṛṣṇa.

Thus, on this auspicious day of the advent of Lord Nṛsiṃhadeva, we must resolve to become the highest kind of human beings—Kṛṣṇa conscious—and set an example for others. The world is suffering for want of God-conscious souls. Let us be those souls. Let us chant Hare Kṛṣṇa.

*At Bhaktivedanta Prasad*



# A DEVOTEE'S COMPASSION

- from the life of Prahlāda Maharaj

By Hari Bhakti Das

Prahlāda's every Vaiṣṇava quality is manifested to an ultimate level. His humility is endearing, his sense control is pleasing, his faith can shame the tallest mountains, and his compassion can make the ocean seem small.

Let us have a look at his oceanic compassion.

Before understanding Prahlāda's compassion, we need to understand the source of his compassion. What is the source of Prahlāda's compassionate heart?

The Supreme Lord Kṛṣṇa is known for His merciful nature. The Lord provides all arrangements so that the living entities can come back to Him. He stays in the heart as the Paramātmā, no matter whichever species the living entity goes to. He provides the scriptures, the spiritual master, the devotees, the holy dhāmas and countless other things for all living entities. We cannot compare the extent of the Lord's compassion. Narottama Dāsa Ṭhākura says — *toma vinā ke dayālu jagata-saṁsāre* — "No one is more merciful than You (Lord Caitanya) in all the three worlds."

When a devotee becomes pure in heart by his or her love for Kṛṣṇa, genuine compassion also awakens in their heart. Śrīla Bhaktivinoda Ṭhākura writes in *Jaiva Dharma*, *Essentially, bhakti is the bhāva of tender affection for Kṛṣṇa; while tender affection for other living entities—who are all eternal servitors of the Lord—is dayā.*

If Kṛṣṇa is the source of a devotee's compassion, a devotee's compassion must be subordinate to Kṛṣṇa's compassion. Is it so?

Śrīla Prabhupāda writes,

*"Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself."* (Caitanya-caritāmṛta, Madhya 10.67)

*"Men who are ignorant cannot appreciate activities in Kṛṣṇa consciousness, and therefore Lord Kṛṣṇa advises us not to disturb them and simply waste valuable time. But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord. Consequently they undertake all kinds of risks, even to the point of approaching ignorant men to try to engage them in the acts of Kṛṣṇa consciousness."* (Bhagavad-gītā 3.29, Purport)

Thus, by Kṛṣṇa's grace, a devotee's compassion goes even beyond Kṛṣṇa's compassion. And Kṛṣṇa not only becomes pleased, but overwhelmed witnessing the extraordinary compassion of His devotees.

Here is one example: Prahlāda, Lord Caitanya, and Vāsudeva Datta

Prahlāda mentions Lord Caitanya in his prayers indirectly — *channah kalau yad abhavas* (Śrīmad-Bhāgavatam 7.9.38). If Prahlāda has the knowledge of Lord Caitanya, he must surely be well aware of the purpose, the munificence and the activities of Lord Caitanya.

Just after a few verses of speaking the above verse, Prahlāda tells his decision — to not go home, back to Godhead till all fallen conditioned souls are delivered from the universe (SB 7.9.43). We cannot speculate if Prahlāda speaks this verse remembering Lord Caitanya’s compassionate heart, but when Prahlāda comes as Vāsudeva Datta in Caitanya-līlā and repeats the same prayer again, Lord Caitanya gets overwhelmed in ecstatic love. Prahlāda’s compassion has the power to even melt the Lord’s heart.

Let us now delve into two specific aspects of Prahlāda’s compassionate nature.

### 1) Praying for all living entities:

Prahlāda doesn’t pray for only himself, or his followers, or the people he is taking care of. His compassion is universal.

Compassion limited to one species, one category of people without paying any heed to others doesn’t showcase the full extent of compassion. Naturally, depending upon a person’s capacity, one may be able to work actively in the lives of a small number of people, but that should not desist him or her from appreciating other forms of compassion. Nor should such people be averse or show hatred to another group of living entities. If one cannot act for many people, one can definitely pray for the betterment of all humanity. This is one thing easily accessible to us, and it has been revealed through the prayers of Prahlāda.

Such compassion was also seen in the life of Śrīla Prabhupāda. Prabhupāda not only prayed for the living entities of the whole universe, but he left no stone unturned in reaching out the message of Lord Caitanya in the lives of hundreds and thousands and millions of people. The result of such compassion being — the legacy is continuing even now!

There is a lot of strife, unrest, worry, and anxiety in the world today. And it is bound to increase in the future. Heartfelt prayers to the Lord form a very easy yet powerful way to change things for the better.



Wasn’t it Bhaktivinoda Ṭhākura who prayed for a ray of Viṣṇu to descend as his son to preach the holy names of Kṛṣṇa far and wide? And wasn’t the result of such a prayer the appearance of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was the spiritual master of Śrīla Prabhupāda?

Aren’t the incessant prayers of our gurus, Śrīla Prabhupāda, and all predecessor ācāryas the main reason we are able to go on in our practice of Kṛṣṇa consciousness? They may not be actively present in our life through personal instructions, but they are actively present through their prayers.

Prahlāda Mahārāja’s prayer for all living entities is stated in the 5th Canto of Śrīmad-Bhāgavatam:

*svasty astu viśvasya khalah prasīdatām  
dhyāyantu bhūtāni śivaṁ mitho dhiyā  
manaś ca bhadraṁ bhajatād adhokṣaje  
āveśyatām no matir apy ahaitukī*

“May there be good fortune throughout the universe, and may all envious persons be pacified. May all living entities become calm by practicing bhakti-yoga, for by accepting devotional service they will think of each other’s welfare. Therefore let us all engage in the service of the supreme transcendence, Lord Śrī Kṛṣṇa, and always remain absorbed in thought of Him.” (SB 5.18.9)

If not all living entities, can we not pray for our own dependents, people those who have taken shelter of our Śrīla Prabhupāda, and all the members of ISKCON? This in itself is a great service to Śrīla Prabhupāda.

By praying in this way, we will be careful not to act in ways that will hamper the mission of Śrīla Prabhupāda. We will be conscious and grateful for the gift we have received in our lives, and we will give our best in cooperating with devotees and sharing Kṛṣṇa's message with His devotees and with the whole world.

## 2) Ready to make sacrifices to help people:

Prahlāda's compassion was not limited to mere prayers. He was willing to sacrifice his existence for the betterment of the conditioned living entities. Even materialistic people make a lot of sacrifices for their own sense gratification or their extended sense gratification.



A person working as the CEO of a company sacrifices his sleep, his relationship with family, his enjoyment for taking the company to newer heights. A boy in love with a girl sacrifices his time, his energy, his money and everything for her. A devotee understands that every living entity is a part and parcel of Kṛṣṇa, and thus he or she is ready to spare time and energy for relieving the suffering of people in general. Prahlāda was ready to stay in the material world till all fallen souls get delivered. He was ready to take their sinful reactions. Unfathomable compassion — for the people he doesn't know, for the people who might have sinned through their whole life, for the people who might have committed heinous abominable acts worthy of getting an entry in hell for a million years. It's simply extraordinary!

This was not just a feeling he was expressing to come in the good books of Lord Narasimhadeva. This was his heart. He was ready for it!

## Emulating Prahlāda's Compassion:

We may not match even a drop of compassion that Prahlāda showcased. But we can emulate his spirit of compassion in our life.

Prahlāda received grace of Nārada Muni when he was in the womb. By his practice of Kṛṣṇa consciousness, he was receiving the grace of Lord Narasimhadeva continuously in his life. And that grace enabled him to shower the same on others.

When we develop this vision of compassion in our lives, our every activity becomes an offering for the pleasure of Kṛṣṇa, His devotees, and for the people of the whole world.

Prahlāda Mahārāja lived a life of compassion, and through the immortal pages of Śrīmad-Bhāgavatam, he is teaching the art of compassion to millions of people even after a time span of millions of years.

## Gratitude



Well, what is gratitude? Gratitude is remembering kindness and being thankful, a quality valued by both good people and God. The reasons for gratitude are that it helps us appreciate what we have, makes us happier, strengthens our relationships, and reminds us of the kindness others show us. It also impacts us—we feel a fuzzy, happy feeling from inside. Gratitude also helps us stay positive and humble.

If we are not grateful, we may become unhappy, selfish, and always feel dissatisfied. It can harm our relationships, make us lonely, and cause us to forget the good things we have. It makes us a person who doesn't appreciate our possessions and keeps asking for more—we forget what we really have.

# KIDS

## ~Corner~

## Unity



Unity According to the Oxford Dictionary, unity means “the state of being united or joined as a whole,” which in simple words means when people or things come together in agreement or harmony. But we should refer to the Śrīmad Bhāgavatam. According to the Śrīmad Bhāgavatam, real unity means seeing all souls as part of Lord Krishna.

**Importance:** Unity is important because all living beings are parts of the Supreme Lord. When we see everyone equally and serve with love, there is real peace, devotion, and happiness. When we truly understand this, we progress in spiritual life, as we know that every person is united.

By Radhika sadan, Grade 7

# VERSE OF THE MONTH

The Lord's Service is the Only Remedy

ŚB 7.9.17

*yasmāt priyāpriya-viyoga-samyoga-janma-  
śokāgninā sakala-yoniṣu dahyamānaḥ  
duḥkhaśadham tad api duḥkham atad-dhiyāham  
bhūman bhramāmi vada me tava dāsya-yogam*

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves.

Therefore I think that the only remedy is to engage in Your service.

Kindly instruct me in such service.

( Prahlāda Maharaj to Lord Nṛsiṃhadeva )





## Madhusudana - Trivikrama (May)

12 May

### Appearance Day of Sri Madhavendra Puri



Madhavendra Puri was a great devotee whose heart was full of love for Lord Krishna. Shri Madhavendra Puri took initiation from Shri Lakshmipati Tirtha in the Madhvacharya sampradaya. He had many but Shri Advaita Acharya and Shri Ishvara Puri were the chief disciples of Madhavendra Puri. He followed a dream and found the Gopala Deity, starting the famous Govardhan Annakut festival. His deep feelings of missing Krishna touched many hearts. Madhavendra Puri introduced the conception of madhurya bhava (conjugal love) in the Madhvacharya sampradaya. Madhavendra Puri sowed the seed of prema bhakti. In one way or another, all the Vaisnavas in Bengal and Kshetra mandala (Jagannatha Puri) were connected with Shri Madhavendra Puri. After Lord Chaitanya came many of his disciples joined Mahaprabhu's sankirtana movement.

24 May

### Appearance Day of Srila Vrndavana Dasa Thakura



Srila Vrndavana Dasa Thakura is a great saint in Gaudiya Vaishnavism and the author of Sri Caitanya Bhagavata, which describes the life and teachings of Lord Caitanya and Lord Nityananda. He was the last initiated disciple of Nityananda Prabhu and the son of Narayani Devi, who received Lord Caitanya's mercy. Despite early hardships, he grew up in a devotional environment and became a powerful preacher. He is honored as the Veda Vyasa of Lord Caitanya's pastimes, guiding devotees in pure bhakti. The appearance day of Srila Vrndavana Dasa Thakura celebrates his life, unparalleled contributions to Gaudiya Vaishnavism, and the enduring legacy of his teachings. His devotion to Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, his literary genius, and his humble service to the Vaishnava community inspire and guide devotees worldwide.



# ANALOGY ARENA



A herdsman tries to protect his sheep to the best of his ability, but the tigers and foxes take them away by force.

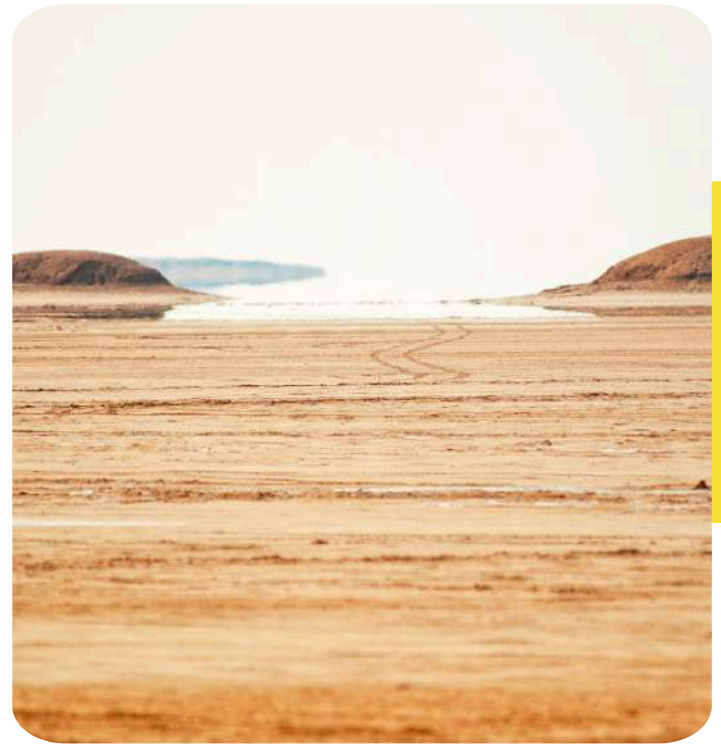
Similarly, although a miserly man wants to guard his money very carefully, his family members take away all his assets forcibly, even though he is very vigilant.

(SB 5.14.3)

In the desert, animals think they see water, but actually there is none.

Similarly, those who are animalistic try to find peace within the desert of material life.

(SB 5.14.6)



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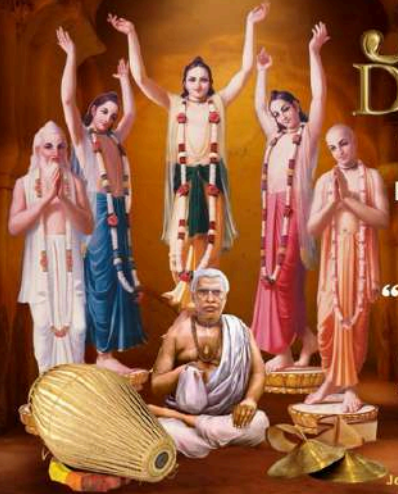
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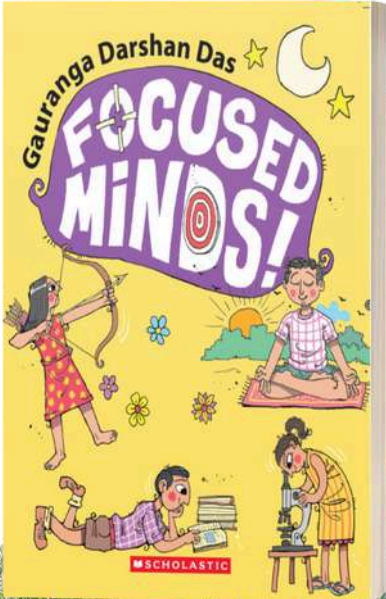
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