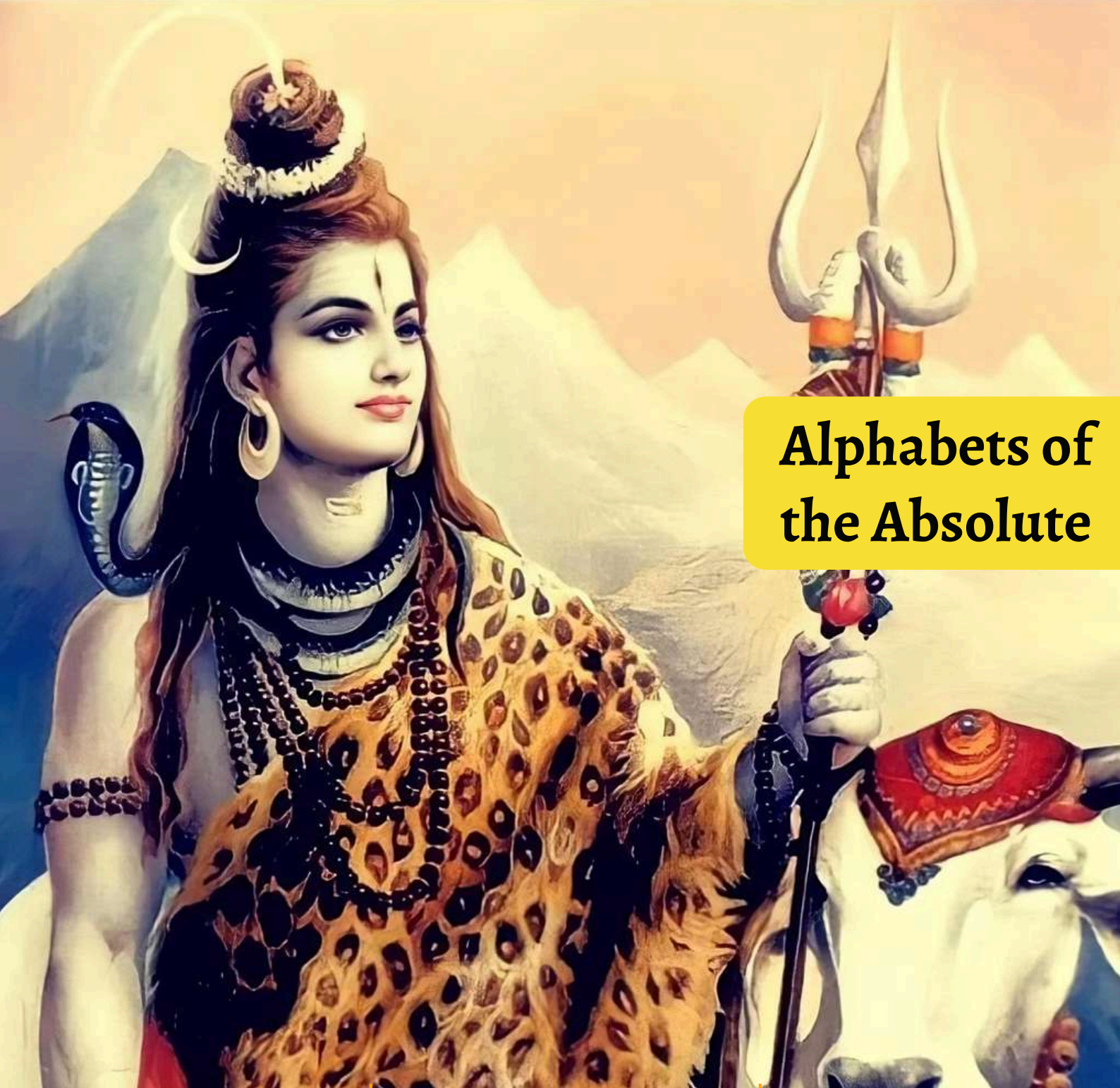




A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhāgavatam

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



Alphabets of the Absolute

Kids Corner

Verse of the month

ANALOGY ARENA

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FROM THE DESK OF THE FOUNDER ĀCĀRYA

Good Government Begins with God Consciousness

A.C. Bhaktivedanta Swami Prabhupāda

The scorching heat of the sun evaporates water from the seas, rivers, lakes, and reservoirs, and there is little water anywhere. The people become thirsty and always look overhead for rain, but in despair. Yet just at the right moment, torrents of rain begin to fall everywhere in the land, even on the hard stones, and the land becomes overflowed.

The welfare state imposes upon its citizens scorching taxes in various forms—income tax, sales tax, land tax, terminal tax, excise tax, customs tax, and so many other taxes. But in due course, when the taxes accumulate into a large sum of money, they are utilized for the welfare of the citizens in various ways. Nonetheless, sometimes it happens that the benefits of the taxes fall like rains on stone-hearted men in the state who are unable to utilize the money properly and who squander it for sense gratification.

To have an equal distribution of state-raised taxes, the citizens need to be scrupulously honest and virtuous. If the people themselves are dishonest, the administrative machinery must be corrupt. Although a damned government of the people may be given a good or fancy name, if the people are not good they cannot have good government, regardless of which party governs the administration. Therefore good character in the consciousness of the mass of people is the first principle necessary for a good government and equal distribution of wealth.

In ancient days the kings were taught lessons in political philosophy by ideal teachers, and the citizens from village to village were taught the principles of self-realization. Therefore the citizens were God conscious and honest in their dealings, and the kings were responsible for the welfare of the state. The same basic principles are accepted in the democratic governments of the present day, for the irresponsible party of the people is always voted out of power and must yield to the responsible party for a better government. In the cosmic administration there is only one party, which consists of the servants of God, and the responsible deities of the various planets maintain the cosmic laws in terms of the orders of the Supreme Lord. But the people suffer on account of their own folly.

And what is that folly? In Bhagavad-gītā it is said that people should perform yajñas, or sacrifices for the satisfaction of the Supreme. The Supreme is all-pervading. Therefore people must learn to perform yajñas to satisfy the all-pervading Supreme Truth. There are different yajñas prescribed for different ages, and in the present age of iron industry the yajña that enlightens the mind of the masses for God consciousness is recommended. This process of yajña is called the saṅkīrtana-yajña, or mass agitation for invoking man's lost spiritual consciousness. As soon as this movement is taken up through spiritual singing, dancing, and feasting, the people will automatically become obedient and honest.

Obedience is the first law of discipline. The people have become disobedient to the laws of God, and therefore neither rain nor wealth is equally distributed. A man who is ultimately disobedient cannot have any good qualifications. When disobedient leaders lead the disobedient people, the whole atmosphere of the administration becomes polluted and full of dangers, as when a blind man leads several other blind men. The state taxes, therefore, should be spent to build the character of the people in general. That will bring happiness to the citizens of the state.

Light of Bhagavata



ALPHABETS OF THE ABSOLUTE

A-H of Lord Kṛṣṇa's Divine Qualities

By Gauranga Darshan Das

Among the countless attributes that make Śrī Kṛṣṇa the most captivating personality in existence, sixty-four qualities have been exquisitely described by Śrīla Rūpa Gosvāmī in the *Bhakti-rasāmṛta-sindhu*. These qualities together define the boundless charm of the Supreme Lord—why He alone is called Kṛṣṇa, “the all-attractive one.”

Of these sixty-four, the first fifty can also manifest to some extent in the *jīvas*—the living beings who are tiny fragments of His energy. Up to fifty-five shine in Lord Śiva, up to sixty in Lord Viṣṇu, and all sixty-four dwell perfectly and eternally in Śrī Kṛṣṇa. Even the smallest reflection of any of these virtues can beautify the human heart and draw it nearer to the divine.

The reflections that follow—drawn from the *Bhakti-rasāmṛta-sindhu* and allied scriptures—offer a meditation on eight qualities that invite practical cultivation. While the Lord’s perfections are inimitable and cannot be reproduced by ordinary beings, many of the first fifty can be humbly pursued “in His footsteps,” as aspiring followers of His example. Presented here as an alphabet—A through H: Affection, Benevolence, Courage, Detachment, Empowerment, Forgiveness, Gratitude, and Humility—these virtues provide both a glimpse into Kṛṣṇa’s personality and a mirror for our own spiritual cultivation.

A – AFFECTION

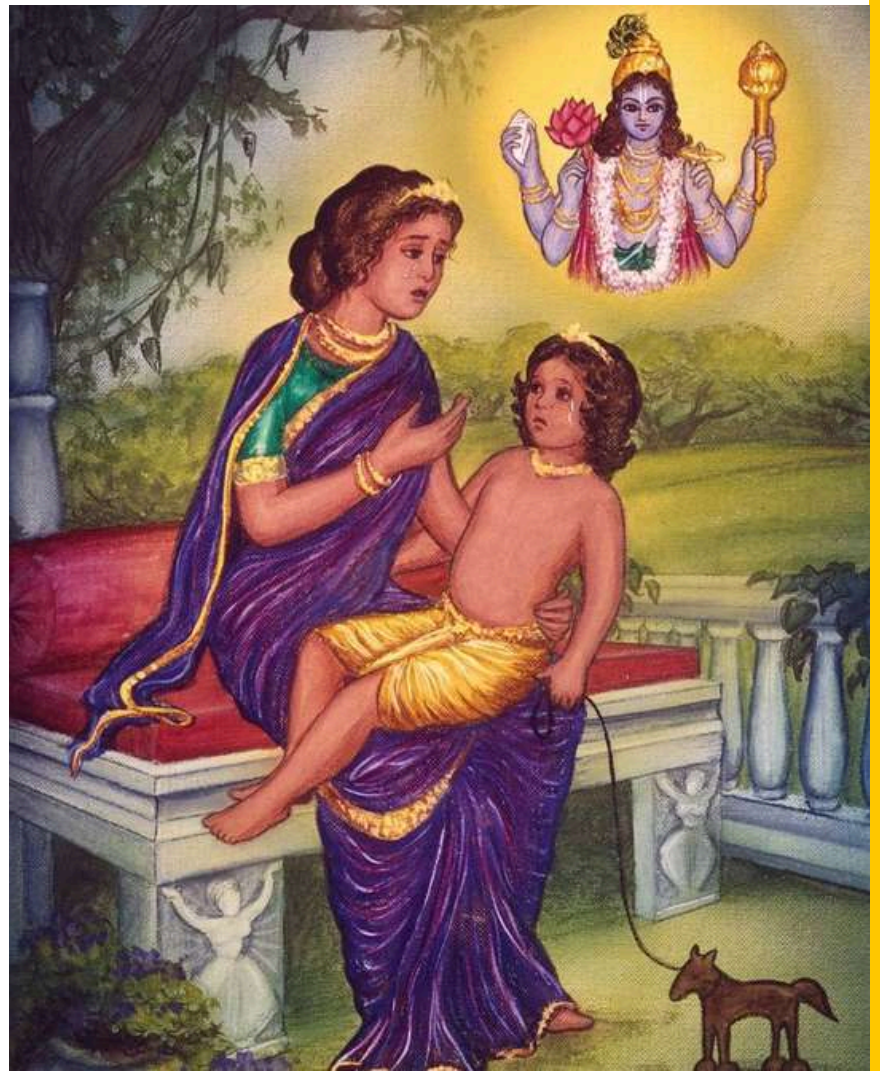
The *Śrīmad-Bhāgavatam* and other scriptures repeatedly praise Kṛṣṇa as *bhakta-vatsala*—deeply affectionate toward His devotees. His love is not distant or conditional; it is intimate, protective, and overflowing with tenderness.

Sunīti, the mother of prince Dhruva, once expressed this truth to her son: “My dear child, I am only one mother and can give limited affection. But the Supreme Lord, Śrī Kṛṣṇa, is *bhṛtya-vatsala* – He possesses the affection of ten million mothers combined. Therefore, please take shelter of Him.”

Lord Kṛṣṇa’s affection for His devotees is often expressed through His desire to glorify them. When Bhīṣma was misunderstood for fighting on Duryodhana’s side, Kṛṣṇa arranged for him to be honored before the world.

He inspired Yudhiṣṭhira to approach Bhīṣma on his deathbed, thus allowing Bhīṣma to expound the principles of dharma to kings, sages, and even the devas. In this way, Kṛṣṇa ensured that Bhīṣma’s true devotion and wisdom were revealed to all.

Kṛṣṇa’s affection is the devotee’s greatest hope. Even when a devotee falters unintentionally, Kṛṣṇa’s love remains steadfast. As He declares in the *Bhagavad-gītā* (9.30):





*api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ*

“Even if one commits the most abominable act, if he is devoted to Me without deviation, he is to be considered saintly, for he is rightly resolved.”

A father’s affection does not vanish when his child errs; it deepens with compassion. Kṛṣṇa’s affection similarly embraces His children, yet He delights when they grow in discipline and devotion, striving to please Him, and be affectionate in their dealings with other devotees. When we consciously cultivate affection in our words and actions, we become living reflections of Kṛṣṇa’s affection in this world.

B – BENEVOLENCE

Kṛṣṇa is not only affectionate to His devotees, He is benevolent and magnanimous even to those who oppose Him. His compassion does not discriminate between friend and foe.

During the battle of Kurukṣetra, countless warriors perished before Arjuna’s arrows. Yet the Bhāgavatam reveals that many of them attained liberation merely by beholding Kṛṣṇa:

*tathaiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraiḥ pibanto nayanābhirāmaṁ
pārthāstra-pūtaḥ padam āpur asya*

“Certainly others who were fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna’s arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord.” (SB 3.2.20)

His mercy also reached the demoness Pūtānā, who came disguised as a loving mother to poison the infant Kṛṣṇa. Instead of punishing her, He granted her a place as His nurse in the spiritual world. Uddhava marvels at this unparalleled compassion:

*aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyāṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema*

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon (Pūtānā) although she was unfaithful and she prepared deadly poison to be sucked from her breast?” (SB 3.2.23)

When Kṛṣṇa descends as Śrī Caitanya Mahāprabhu, His benevolence expands beyond measure:

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.” (CC Madhya 19.53)

Such is the nature of divine benevolence—it flows freely, without expectation or prejudice. To imbibe this quality, we can learn to serve without seeking return, and to wish well even for those who misunderstand us.



C – COURAGE

Courage is another hallmark of Kṛṣṇa's character. From His earliest days in Vṛndāvana, He faced formidable foes—Pūtānā, Tṛṇāvarta, Bakāsura, Aghāsura, Ariṣṭāsura, and many others. Yet each demon also symbolized an inner impurity—pride, hypocrisy, greed, or envy—that Kṛṣṇa came to vanquish, not only externally but within the hearts of His devotees.



True courage, therefore, is not merely physical bravery but the spiritual strength to confront one's own weaknesses and life's reversals. The dualities of success and failure, joy and sorrow, victory and defeat can overwhelm anyone. Kṛṣṇa teaches that such dualities must be faced with courage born of faith in His protection.

Śrīla Prabhupāda compared the life of devotion to “a declaration of war against māyā.” Temptations will come, he warned, and yielding to them is weakness; resisting them with determination is courage.



Like a tortoise that withdraws its limbs within its shell, a devotee demonstrates courage by withdrawing the senses from harmful engagement. Courage is not in indulgence but in restraint when necessary, not in dominating the world but in mastering oneself.

Even fame, wealth, and opportunity can test courage. One must have the boldness to say “no” to whatever cannot be used in Kṛṣṇa’s service, and the humility to accept only what deepens remembrance of Him.

D – DETACHMENT

Lord Kṛṣṇa’s detachment stands as the foundation of His sovereignty. Although He possesses everything, He remains untouched by all He creates. He is *ṣaḍ-aiśvarya-pūrṇa*—complete in six opulences: wealth, strength, fame, knowledge, beauty, and detachment. His detachment, in fact, magnifies the other five.

Nārada Muni glorifies this aspect of the Lord: “Although He creates and sustains the universe, He remains unbound by His actions, and detached from all its affairs. He is the unattached pure witness of all.” (SB 5.19.12)

Kṛṣṇa’s detachment is vividly demonstrated in His earthly pastimes. After slaying Kaṁsa, He installed Ugrasena on the throne instead of ruling Himself. After defeating Narakāśura, He crowned the demon’s son as king. Even in Dvārakā, though revered as Dvārakādheśh, He allowed Ugrasena to remain ruler. The Lord creates, conquers, and sustains—but never claims.

For human beings, detachment means remembering that worldly possessions, prestige, and pleasure are transient. The only enduring wealth is devotion—the love we cultivate for Kṛṣṇa’s lotus feet. Everything else fades with time, but devotion accompanies the soul eternally.



E – EMPOWERMENT

A remarkable expression of Kṛṣṇa’s greatness is His ability to empower others. Though He is the ultimate doer, He grants His devotees the joy and dignity of being His instruments.

During the Kurukṣetra war, Kṛṣṇa guided every movement, yet He appeared merely as Arjuna’s charioteer. He orchestrated the victory while allowing Arjuna to receive the glory.

Similarly, He could have slain Jarāśandha Himself, yet He chose to empower Bhīma. After twenty-eight days of exhausting battle, Bhīma still couldn’t defeat Jarāśandha. Kṛṣṇa then subtly demonstrated how to tear a twig into two pieces in opposite directions—imparting, through a simple gesture, the secret to Jarāśandha’s defeat.



Śrīla Prabhupāda notes that true leaders willingly empower others. Ancient kings would pass on responsibilities to worthy successors and retire to pursue spiritual realization. In contrast, Kali yuga leaders who cling to power often do so out of attachment or insecurity. Kṛṣṇa, being completely detached, joyfully empowers His devotees.

Empowerment is thus a divine expression of love. When we empower others—students, children, or colleagues—to grow and succeed, we reflect Kṛṣṇa’s magnanimity. True leadership, in the Vaiṣṇava spirit, is not about holding privileges or control but about uplifting others and creating opportunities for them to shine.

F – FORGIVENESS

Among all the divine interactions recorded in scripture, few display Lord Kṛṣṇa’s amazing forgiving nature towards those who make mistakes – big or small.

When the residents of Vṛndāvana stopped performing Indra’s sacrifice and instead worshiped Govardhana Hill, the proud king of heaven unleashed torrents of rain to punish them. Lord Kṛṣṇa lifted Govardhana effortlessly and sheltered the entire community for seven days. Yet when Indra realized his arrogance and sought forgiveness, Kṛṣṇa’s response was not anger but mercy. He accepted Indra’s apology and restored him to his post, teaching that divine forgiveness flows from love, not from weakness.

Similarly, when Lord Brahmā attempted to test Kṛṣṇa by stealing the cowherd boys and calves, he caused separation between the Lord and His beloved companions for an entire year. Yet when Brahmā repented, Kṛṣṇa welcomed him with warmth.

The Bhāgavatam (9.15.40) extols this quality:

*kṣamayā rocate lakṣmīr
brāhmī saurī yathā prabhā
kṣamiṇām āśu bhagavāms
tuṣyate harir īśvaraḥ*

“The duty of a brāhmaṇa is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.”

Forgiveness purifies the heart and draws the soul closer to Kṛṣṇa. To forgive is to reflect His nature—to rise above resentment and see others with compassion rather than judgment.



G – GRATITUDE

Gratitude is the fragrance of devotion—the recognition that every blessing is Kṛṣṇa’s grace and every service an opportunity granted by Him.

Lord Kṛṣṇa’s own gratitude toward His devotees is astonishing. Even the smallest act of devotion evokes His complete reciprocation:

*tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṇīte svam ātmānam
bhaktebhyo bhakta-vatsalaḥ*

“Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasī leaf and a palmful of water.” (CC Adi 3.104)

The Lord’s gratitude is so profound that He feels indebted even for imagined service. Śrīla Rūpa Gosvāmī narrates the story of a brāhmaṇa from Pratiṣṭhānapura who daily worshiped Kṛṣṇa within his mind, mentally offering elaborate feasts. When, in meditation, he touched the sweet rice to test its warmth and felt his finger burn, Lord Viṣṇu sent an airplane in delight and took him to Vaikuṅṭha.

Such gratitude reveals the Lord’s heart. He values the intention more than the act, the love more than the gift.

As His servants, we too must cultivate gratitude—toward Kṛṣṇa, His devotees, and all who assist us on the spiritual path. Gratitude guards against pride and nurtures humility, the soil in which devotion grows.

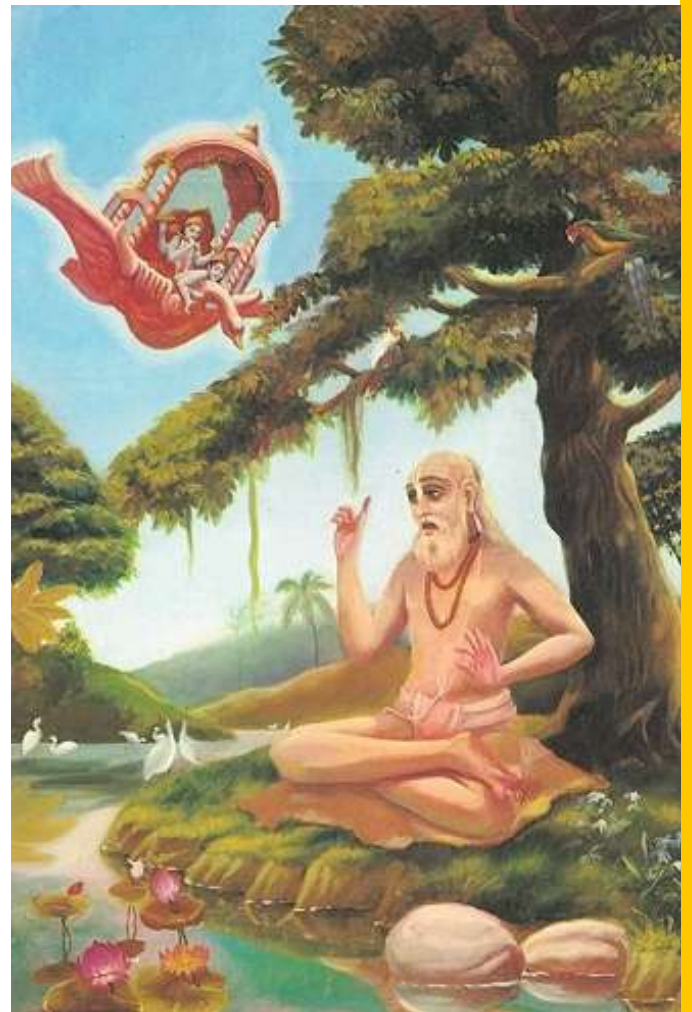
H – HUMILITY

Humility is the crown of all virtues, and Lord Kṛṣṇa embodies it perfectly. Though the Supreme Lord, He repeatedly takes the position of a servant.

At Yudhiṣṭhira’s Rājasūya yajña, Kṛṣṇa personally washed the feet of arriving guests. When His impoverished friend Sudāmā visited Dvārakā, Kṛṣṇa received him with tears, seated him on His royal couch, and bathed his feet. Despite ruling a magnificent city, He served His friend with the tenderness of a brother.

In the Mahābhārata, Kṛṣṇa displayed similar humility by accepting the role of Arjuna’s charioteer. He went as a messenger of His devotees, endured insults from the proud without protest, placing service to His devotees above His own prestige.

This humility does not diminish His majesty—it reveals its depth. The greater the power, the greater the beauty of selflessness.



Śrī Caitanya Mahāprabhu taught that without humility one cannot truly chant Kṛṣṇa's names:

*tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*

“One should be humbler than a blade of grass, more tolerant than a tree, devoid of pride, and always ready to offer respect to others; in such a state one can constantly chant the holy name of the Lord.”

Kṛṣṇa's humility draws the world to Him. It transforms reverence into love, awe into intimacy. For the devotee, humility is not self-deprecation but joyful recognition of the Lord's greatness and one's own dependence upon Him.

THE SYMPHONY OF DIVINE CHARACTER

Affection reveals Kṛṣṇa's love for His devotees.

Benevolence displays His mercy even on demons.

Courage reflects His fearlessness.

Detachment proclaims His sovereignty.

Empowerment manifests His leadership.

Forgiveness shows His accommodative nature.

Gratitude unveils His tenderness.

Humility crowns them all.

These eight qualities—**A** through **H**—offer a concise glimpse into the Supreme Lord's personality. To contemplate them is to glimpse the perfection of character that even liberated souls find irresistible.

The Śrīmad-Bhāgavatam (1.7.10) says:

*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

“All different varieties of ātmārāmas [those who take pleasure in the ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. Even the self-satisfied sages, free from all material bondage, are drawn to Kṛṣṇa because of His transcendental qualities.”

To imbibe them is to begin walking the path from ordinary humanity toward divinity, from self-centeredness toward selfless love. For in learning the **A, B, C, D, E, F, G, and H of Kṛṣṇa**, one begins to spell the language of devotion—the language that unites the soul eternally with the all-attractive Lord.



HAPPINESS: MATERIAL VS. SPIRITUAL

KIDS ZONE

By Shyama

If Krishna is in our heart and is the source of all true happiness, why are we constantly dissatisfied?

In this world, everything we do is to gain happiness. People put so much effort into earning money, getting rich, gaining fame, and receiving praise—all to experience happiness. Although some people achieve the goals they believe will give them happiness, they still remain dissatisfied. The happiness gained after so much hard work and effort is only momentary pleasure.

In this world, everyone feels a sense of loneliness—if not always, then at some point in their life. Despite being surrounded by many people, feeling lonely is very common. Even famous people with hundreds and thousands of followers feel lonely. How is that possible? We feel lonely when we cannot truly relate to anyone. I assure you, there is nobody in this material world who feels completely understood by others. This is because we are all jīvas, part and parcel of Krishna. We are like Krishna and reflect His qualities. Hence, jīvas are sat (eternal), chit (knowledgeable), and ānanda (blissful). When we reside in this material body—which is the complete opposite (asat, achit, and nirānanda)—we are merely like a fish out of water.

We are constantly searching for happiness, but even when it is attained, dissatisfaction remains. This is because we are meant to experience ultimate, true happiness in the spiritual world. Our restlessness arises because we seek happiness through material sense objects, which can never truly satisfy us. Real satisfaction comes only by reconnecting with Krishna through bhakti-yoga.

In conclusion, true happiness is difficult to find in the material world, but it is not unattainable. We can experience real happiness through bhakti-yoga, which—when sincerely practiced under the guidance of a bona fide guru—restores our lost connection with Krishna. Let us inspire one another to transcend the material plane and reclaim our eternal joy by going back Home, back to Krishna.



COUNT YOUR BLESSINGS AND STOP COMPLAINING!

By Maithili

A Krsna conscious person understands that everything in life happens by the mercy and decision of Krsna. When we complain, we forget Krsna's mercy and focus only on our temporary discomforts. Complaining contaminates our consciousness and makes us feel upset at the Lord, even though He is always caring for us. Instead of seeing Krishna's hand in our lives, we begin to think that Krsna is making us suffer.



Counting our blessings helps us see the blessings Krsna put in our lives. Every time we breathe, eat, speak, and drink, it is all made possible by Krsna's mercy. Even difficulties are not punishments but lessons, so we can remember Krsna more. When we are grateful, our hearts become receptive to bhakti. A grateful devotee sees Krsna's mercy not only in the good times but also in the bad times.

Stopping the habit of complaining does not mean ignoring the temporary suffering; it means praying to Krsna and surrendering unto his plan. If we replace our complaints with prayers and gratitude, we will be happier and have a better relationship with Krsna. A devotee who counts blessings instead of complaining advances spiritually, develops steadiness in Bhakti, and will be happier because they will always be in remembrance of Krsna.



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By Gauranga Darsan Das

VERSE OF THE MONTH



To Prove His Devotees' Words True....

ŚB 7.8.17

*satyaṁ vidhātum nija-bhṛtya-bhāṣitaṁ
vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adr̥śyatātyadbhuta-rūpam udvahan
stambhe sabhāyām na mṛgaṁ na mānuṣam*

To prove that the statement of His servant Prah̥lāda Mahārāja was substantial — in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall — the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall. [Nārada Muni to Mahārāja Yudhiṣṭhira]

ANALOGY ARENA



For iron to be attracted by a magnet is natural.

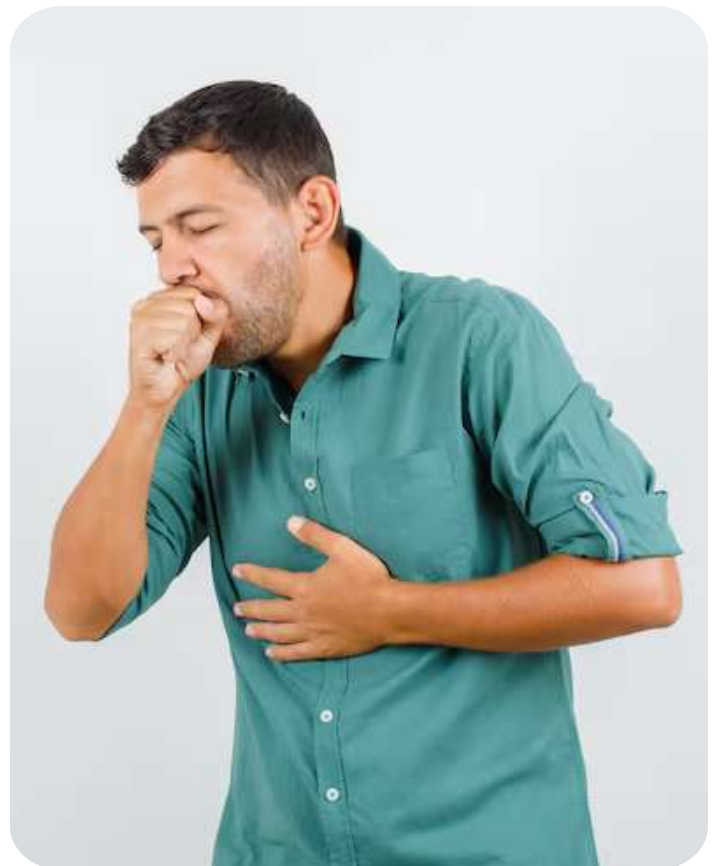
Similarly, for all living entities to be attracted toward Kṛṣṇa is natural, and therefore the Lord's real name is Kṛṣṇa, meaning He who attracts everyone and everything.

SB 7.5.14


In due course of time, various types of diseases are manifest in those who are sinful.

Similarly, in this world there are many deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest.

SB 7.5.27



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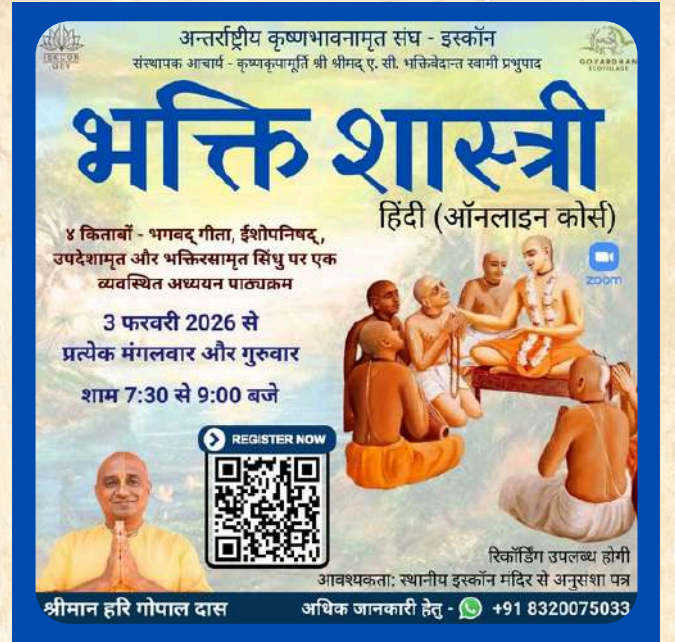
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श्रीमद्भागवतम् स्कंध 1-6 पर एक प्रमाणित,
ऑनलाइन अध्ययन पाठ्यक्रम

4 मार्च 2026 से
प्रत्येक सोमवार और बुधवार
शाम 7:30 से 9 बजे

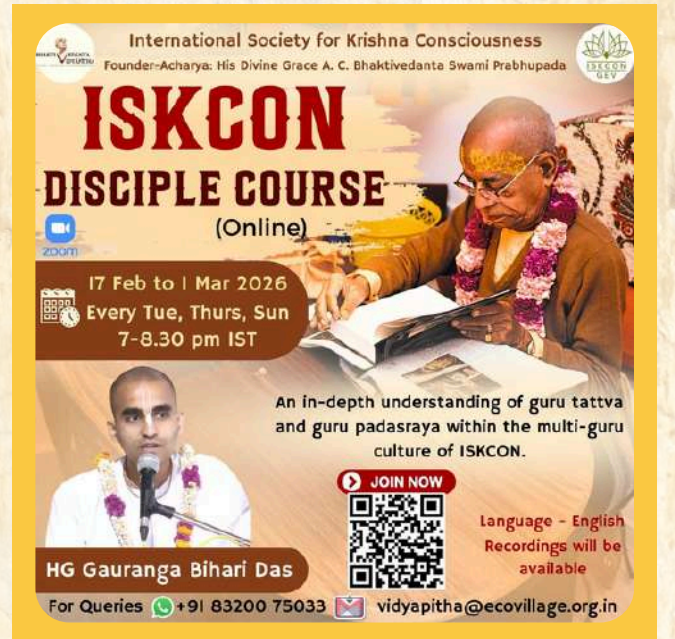
पंजीकरण
(रिकॉर्डिंग उपलब्ध होगी)
आवश्यकता:
• भक्ति शास्त्री प्रमाणपत्र
• स्थानीय इस्कॉन मंदिर से अनुसंधा पत्र

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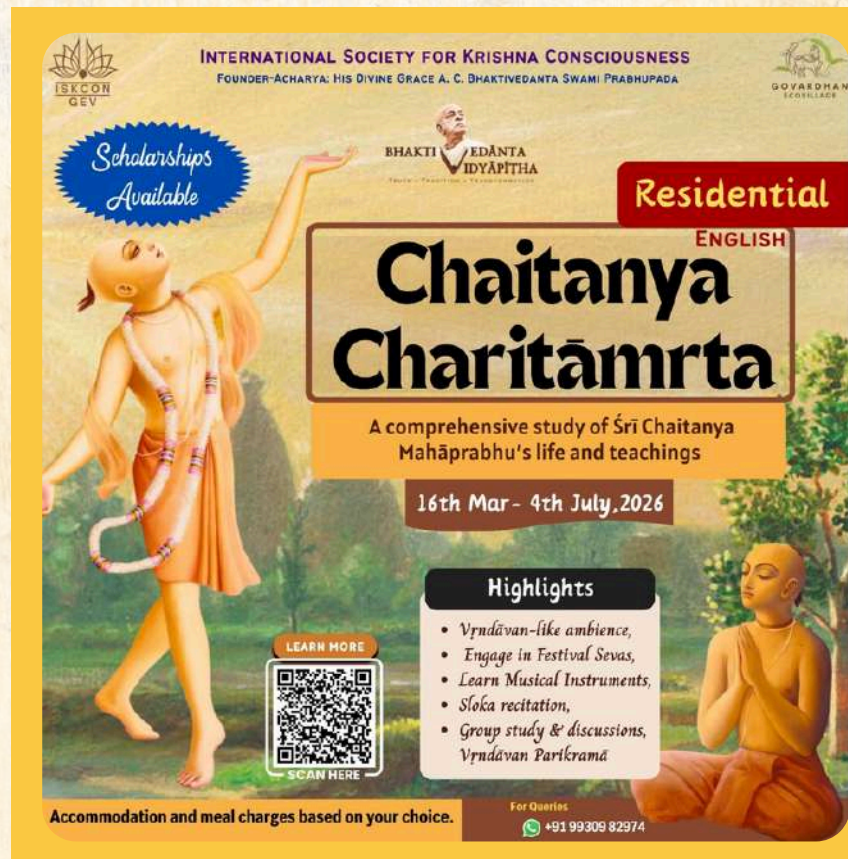
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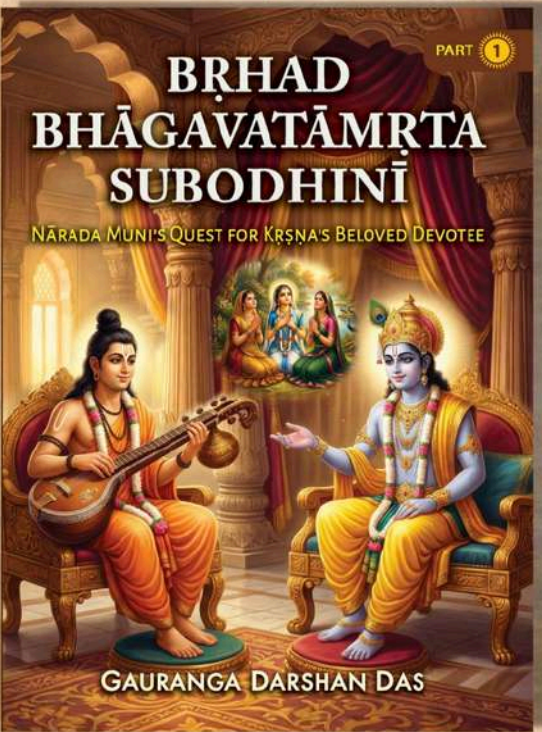
16th Mar - 4th July, 2026

Highlights

- Vṛndāvan-like ambience,
- Engage in Festival Sevas,
- Learn Musical Instruments,
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