

BHAKTI EDĀNTA  
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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-Bhāgavatam*

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

Gaura  
Purnima  
Special

The Golden  
Theophany



The Golden Theophany

The Real Test of Kṛṣṇa -  
Scarcity or Abundance?

Kids Corner

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# FROM THE DESK OF THE FOUNDER ĀCĀRYA

## Discovering God in Nature's Design

A.C. Bhaktivedanta Swami Prabhupāda

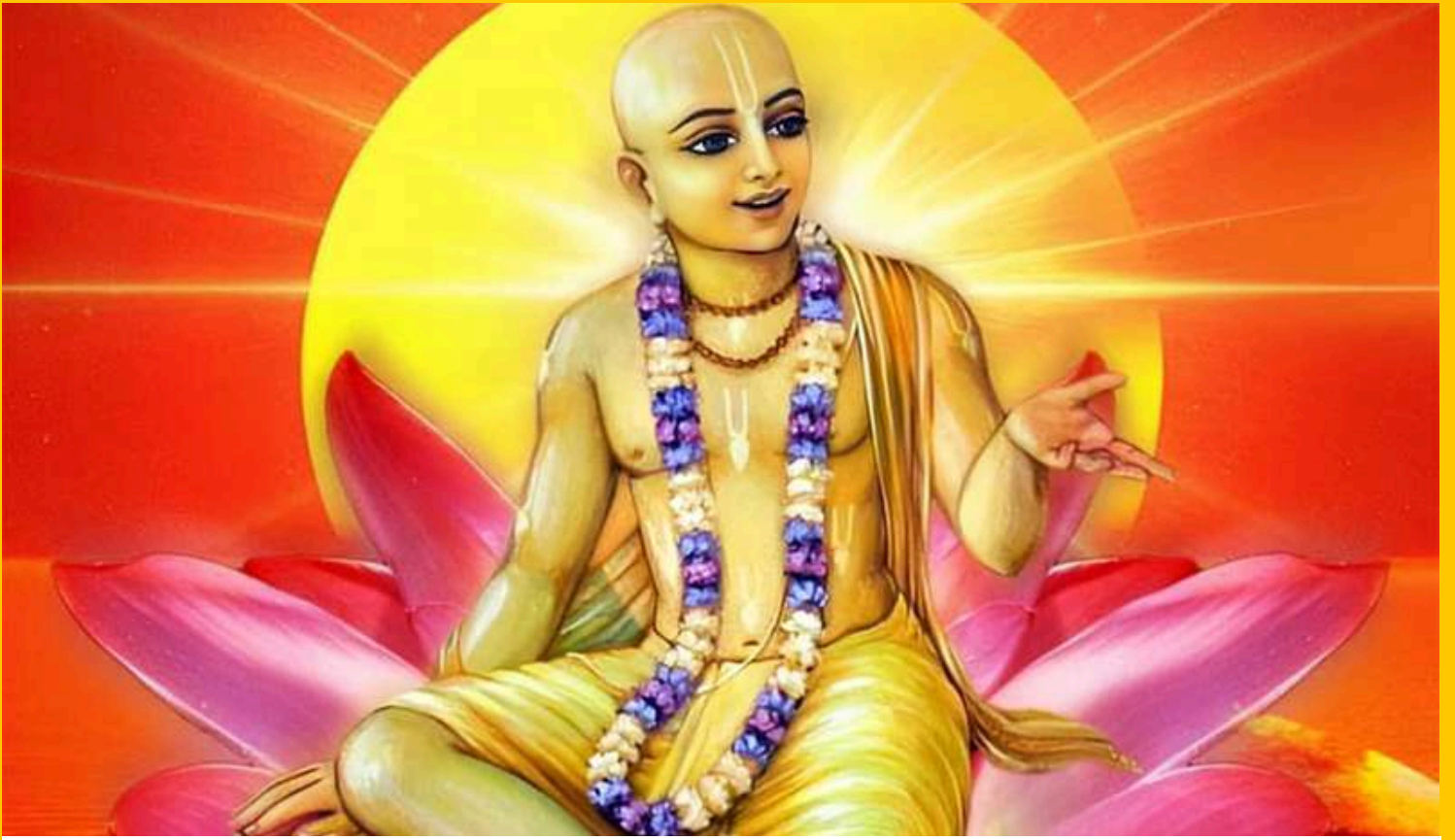
*Attracted by electricity throughout the sky and driven by forceful winds, clouds gradually cover the surface of the earth to satisfy the needy people by supplying water, which is the substance of their life. The clouds bestow rains upon man as the mercy of the Lord, who is always kind to the needy living being.*

We should always know that God is ever kind to us. Despite our gross disobedience to the laws of God's nature, the Lord is kind enough to look after our maintenance. Water is one of the most important items for our maintenance, because without water we can neither produce food grains nor quench our thirst. Water is also required very liberally for many other purposes. Thus the Lord has preserved water on three fourths of the globe and has made it salty to preserve it. Salty water does not decompose, and that is the arrangement of providence. The Lord has engaged the powerful sun to evaporate the water of planets like earth and distill it into clear water in the clouds and then stock it on the peaks of mountains, as we stock water in overhead tanks for later distribution. part of the stock of water is refrigerated into ice, so that it will not flood the earth for no good purpose. The ice melts gradually throughout the year, flows down through the great rivers, and glides down to the sea again for preservation.

Therefore the laws of God's nature are neither blind nor accidental, as men with a poor fund of knowledge conclude. Behind the laws of nature is the living brain of God, just as there is always a lawmaker behind all the laws of the state. It does not matter whether or not we see the lawmaker behind the common laws; we must admit that there is a lawmaker. Matter can never work automatically, without a living hand, and therefore we must admit the existence of God, the supreme living being, behind the laws of nature. The Lord says in Bhagavad-gītā that nature works under His superintendence. Nature is only a power, and behind the power is a powerhouse and a brain, just as behind electrical power there is an electrical powerhouse, where everything is conducted by the brain of the resident engineer. The material nature works so nicely, and not blindly, because of the superintendence of the supreme powerful God. In the Vedic hymns (Atharva Veda) the same thing is confirmed. It is only under the superintendence of God that all the natural laws are conducted.

The Lord distributes His mercy in the form of rains on the scorched earth at times of dire necessity. He supplies rain when we are practically on the verge of death for want of water. God is merciful undoubtedly, but He bestows His mercy on us when we need it most. This is so because we forget God as soon as we obtain this mercy. We should therefore remember the mercy of God constantly if we want to avoid distress. We are eternally related with Him, despite the state of forgetfulness already described above. Bhagavad-gītā confirms that the laws of nature are stringent because they are conducted by three different modes. But one who surrenders unto the Lord overcomes the stringency of nature easily.

**Light of Bhagavata**



## THE GOLDEN THEOPHANY

By Vrinda Duraisamy

*śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*

Śrī Kṛṣṇa Caitanya is none other than Rādhā and Kṛṣṇa combined.

Mahāprabhu is not merely an avatāra within the familiar typology of the Lord's descents. He is the concealed Absolute Truth – Kṛṣṇa, the avatārī Himself – assuming Śrī Rādhikā's bhāva (emotion) and dyuti (golden complexion) to taste the sweetness of Śrī Rādhā's love.

*rādhā-bhāva-dyuti-sualitaṁ naumi kṛṣṇa-svarūpam*

I bow down to Him, who has manifested Himself adorned with the sentiment and complexion of Śrīmatī Rādhārāṇī, although He is Kṛṣṇa Himself. [CC Ādi 4.55]

And He appeared not only to taste that love – but to distribute it to everyone without restraint. The Supreme Enjoyer becomes the Supreme Relisher of devotion. The viṣaya (object of love) assumes the position of āśraya (the shelter of love). The bluish cloud of Vraja rises as the golden moon of Nadia.

### Māyāpur: The Land of Magnanimity

If Vṛndāvana reveals the intimacy of the Absolute, His mādhyā, Māyāpur reveals His magnanimity, audārya. In Māyāpur, the Lord does not demand grandeur or formal worship; rather, He begs for our conscious engagement in devotional service and kīrtana. He inaugurates saṅkīrtana, the yajña of the age: the very means of Kali-yuga's redemption. The Śrīmad-Bhāgavatam predicts (11.5.32):

*kṛṣṇa-varṇam tviṣākṛṣṇam saṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*

In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.

This is who Gaurāṅga is. His astra is the holy name. His conquest is to win our hearts over. To take us back home.

## The Spotless Moon

*a-kalaṅka gauracandra dilā daraśana  
sa-kalaṅka candre āra kon prayojana*

Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī, while describing the birth of Nīmai, who was born during a lunar eclipse, explains how the spotted moon – ashamed of its bodily blemishes – hides its face, as the most resplendent Gaura-candra arose.



The moon has stains upon its face – kalaṅka. But Śrī Kṛṣṇa Caitanya is akalaṅka-gauracandra, the stainless golden moon who rose over Nadia. Unlike the material moon, His radiance never wanes. His brilliance is never marred by defect. And yet – this most perfect moon weeps. He weeps in kīrtana. He trembles in separation upon hearing Kṛṣṇa’s name. He collapses in ecstasy while tasting Rādhikā’s bhāva.

In the internal deliberations recorded in Caitanya-caritāmṛta (Ādi 4), the Lord wonders: ‘What is the glory of Śrī Rādhikā’s love? What sweetness does She alone taste in Me? What happiness does She feel in serving Me?’ He appeared in search of these answers. He assumed the very mood in which Śrīmatī Rādhikā served Him to try understand Her love.

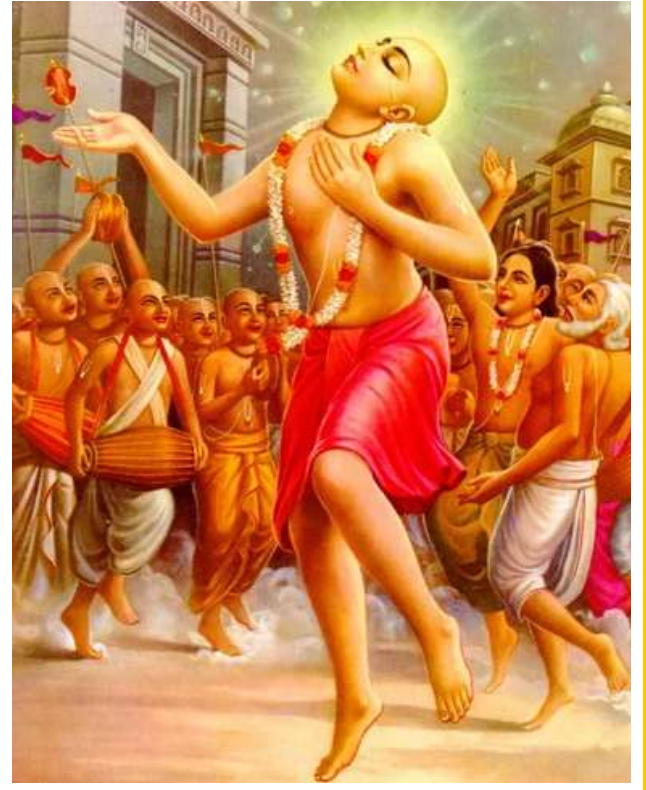
## The Greatest Gift of All

Quoting Śrīla Prabhupāda: “The name of Kṛṣṇa is identical with Kṛṣṇa. This is spiritual understanding. And Śrīla Prabhupāda spread this Holy Name beyond borders. At the age of seventy, he prioritized carrying it to every corner of the world. But what is so special about this name?”

This Holy Name – the sweetest of the sweet, the most auspicious of the auspicious, the spiritual fruit of the vine of all Vedic literature – is the only means of liberation in the age of Kali, and was freely handed to anyone and everyone willing to just accept and chant it.

*madhura-madhuram etan maṅgalaṁ maṅgalānām  
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam  
sakṛd api parigītaṁ śraddhayā helayā vā  
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma*

O best of the Bhṛgus, the name of Kṛṣṇa, the sweetest of the sweet, the most auspicious of the auspicious, the eternal spiritual fruit of the vine of all the Nigamas, can deliver any human being when chanted even once, faithfully or negligently.



And what is the use of this life if we do not accept this invaluable opportunity? Is there another remedy for the ailments of Kali-yuga? Yoga at the very tip of the Himālayas? An underwater aquatic lifestyle for a gazillion years (if we live that long)? Or something even more improbable?

Honestly, no... If we ask the śāstras, there is indeed no other means – no other means, no other means – than chanting the Holy Name of the Lord, given to us by Śrīmān Caitanya Mahāprabhu:

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.

And not only this, but without Śrī Kṛṣṇa Caitanya, we would not know the greatness of Śrīmatī Rādhikā or the sweetness of Vṛndāvana or the goal of this life, the very basis of our spiritual understanding! (Caitanya-candrāmṛta 130):

*premā nāmādbhutārthaḥ śravaṇa-patha-gataḥ kasya nāmnām mahimnaḥ  
ko vettā kasya vṛndāvana-vipina-mahā-mādhuriṣu praveśaḥ  
ko vā jānāti rādhāṁ parama-rasa-camatkāra-mādhurya-sīmām  
ekas caitanyacandraḥ parama-karuṇayā sarvam āviścakāra*

Who would have heard of that astonishing supreme goal known as prema?

Who would know the glory of the Holy Name?

Who would have entered the unfathomable sweetness of Vṛndāvana's groves?

Who would have known Rādhā – the very climax of rasa's wonder?

Only Caitanya-candra, out of supreme compassion, revealed all of this.

These are the gifts Mahāprabhu gave. The one and only golden moon of compassion: Śrī Kṛṣṇa Caitanya-candra. He gave us the opportunity to realize our true selves and perfect our lives in the simplest way possible; the opportunity to win Him over. We have inherited this saṅkīrtana movement. We chant daily. We attend kīrtanas. But how often does that spiritual sound vibration actually penetrate into our consciousness? How often do we see the Holy Name, rise like the moon – only to be eclipsed by mental wandering, by planning, or by subtle pride?

The yuga-dharma has been given to us. The only question that remains is: how wholeheartedly will we accept it?

Śrī Caitanya Mahāprabhu is Kṛṣṇa in the throes of love and separation. He is Śrī Rādhā's emotion embodied. He is the Absolute trembling in separation from Himself! He conquers not by subduing demons but by cleaning hearts till they sparkle with Kṛṣṇa-prema. The spotless golden moon still stands above the horizon of Kali-yuga – high in the sky, unblemished, relentless in compassion. And His gift, the Holy Name, carries within it the power to transform the entire age of ignorance.

If we fail to chant seriously, it is not because the gift is small.

If we hesitate to do service, it is not because the mercy is weak.



If we remain unchanged and engrossed in material life, it is not because Gaurāṅga has withheld any mercy to Himself. He has given us everything we can possibly have: His mercy, His love, His Holy Name. He has not withheld mercy.

If the opportunity for transformation has manifest, the only possible tragedy is our lack of appropriate reception of this compassion. The only question that remains for us, as devotees, is: are we going to allow that golden flood to finally drown us?





## THE REAL TEST OF KṚṢṆA - SCARCITY OR ABUNDANCE?

By **Gauranga Darshan Das**

The real test given by Kṛṣṇa is not when He takes everything away from us, but when He gives us everything.

When everything is taken away from us, that phase of scarcity and pain is certainly difficult, but it helps us in increasing our dependence on Kṛṣṇa, realise that we are not the controllers, and thus become more prayerful.

The greater test comes when Kṛṣṇa gives us everything—comfort, resources, success, fame, and facilities.

When we have nothing, hardship can break our pride. But when we have everything, those very facilities can silently create pride, entitlement, and forgetfulness.

Poverty, if faced carefully, can lead to humility.  
Prosperity, if faced carelessly, can lead to pride.

Therefore, the true challenge is not scarcity, but abundance—to remain humble, grateful, and devoted even when Kṛṣṇa places prosperity in our hands. That is the real examination of bhakti.

# SERVING KRISHNA V/S SERVING MY OWN EGO

# KIDS ZONE

By Siya

As devotees, we hear two ideas that constantly contradict. “Be courageous! Stand up for others!” “No no... it’s good to be humble and quiet.” But what is the right answer? Should we be courageous or not?

Like most things in life, it’s not a simple yes or no answer, and we can learn when to be courageous from a very important lila in Bhagavatam: Prahlada Maharaja and Hiranyakasipu.

In Bhagavatam, there are many stories of devotees standing up against wrongs, or facing a demon or enemy, but this was even worse. Someone so close to you, Prahlada’s father, was against him. If it was anyone else, they would have felt no one was on their side, especially when their own father was trying to kill them. At such a young age, all the repeated attempts to kill him—thrown off cliffs, into fire, poison, and elephants—Prahlada remained bold, preaching devotion to Visnu without flinching. His courage came from complete faith in Krsna, and it resulted in him being completely protected by Krsna.

*tasmāt tvam uttiṣṭha yaśo labhasva  
jivā śatrūn bhuñkṣva rājyaṁ samṛddham  
mayaiivate nihatāḥ pūrvam eva  
nimitta-mātraṁ bhava savya-sācin*

Therefore get up. Prepare to fight and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasāci, can be but an instrument in the fight. (BG 11.33)

In the same story, Hiraṇyakaśipu's courage ended up being his downfall. Being empowered by boons, he tyrannized the universe with so much aggression against Krsna’s devotees.

*aham hi visnum visnupaksanam ca sarvesam  
atmanam capi sarvesam hantasi tvam rsinam ca*

“Hiraṇyakaśipu said: O most impudent, most unintelligent disruptor of the family, O lowest of mankind, you have violated my power to rule you, and therefore you are an obstinate fool. Today I shall send you to the place of Yamaraja.” (SB. 7.8.5)

So when should we be courageous? We should be courageous when it is rooted in devotion and service to Krsna, and our svadharma (righteous duty). But when it is driven by our ego and pride — which can be hard to recognize — or against the will of devotees or Krishna, we should reflect and step back. I have learned through my own actions that this difference of serving Krishna versus serving my own ego can be hard to see, and so Prabhupada has continuously pointed out the importance of learning to see this by purifying oneself, which can be done by reading shastra or chanting the Holy Name!

# VERSE OF THE MONTH



## CC Ādi 3.4

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hr̥daya-kandare sphuratu vaḥ śacī-nandanaḥ*

“May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

# ANALOGY ARENA



## Hungry Man & food

A hungry man busily consuming a sumptuous plate of food is not interested in anything else happening around him. In fact, he considers any other topic or activity a disturbance to his concentration on the delicious meal.

Similarly, as one advances in Kṛṣṇa consciousness one considers anything unrelated to the devotional service of Kṛṣṇa an obnoxious disturbance.

ŚB 11.2.42

## Sense Gratification & Salt

Sense gratification is just like salt. One cannot take too much or too little, but one must take some salt in order to make one's foodstuff palatable. Those conditioned souls who have come to this material world should utilize their senses according to the direction of the Vedic literature; otherwise they will be put into a more miserable condition of life.

ŚB 3.15.8



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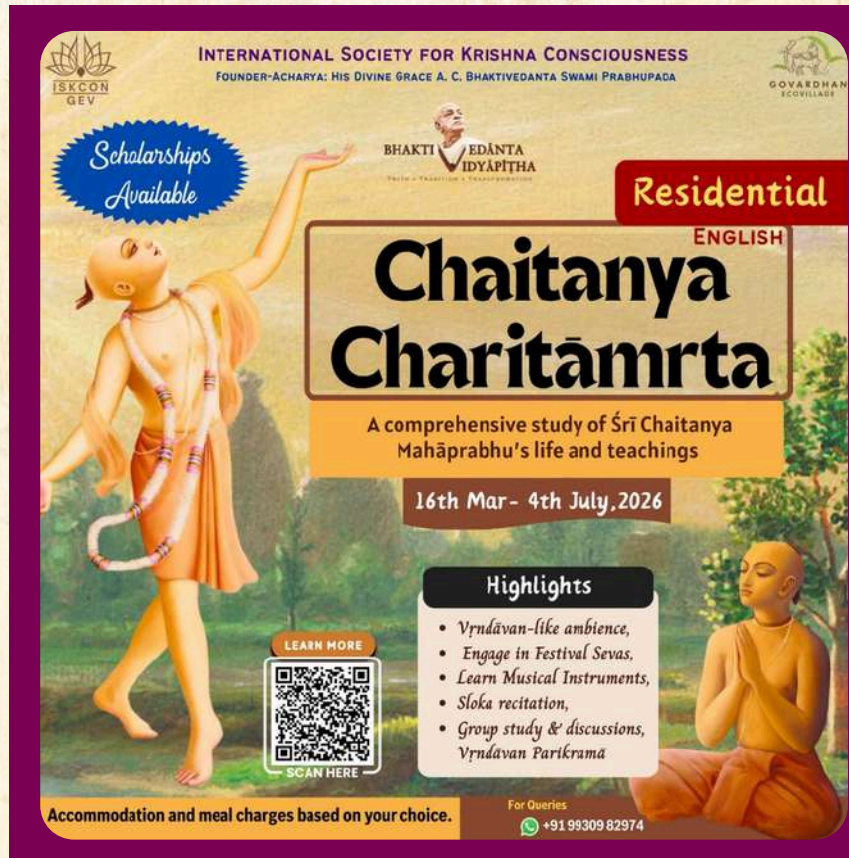
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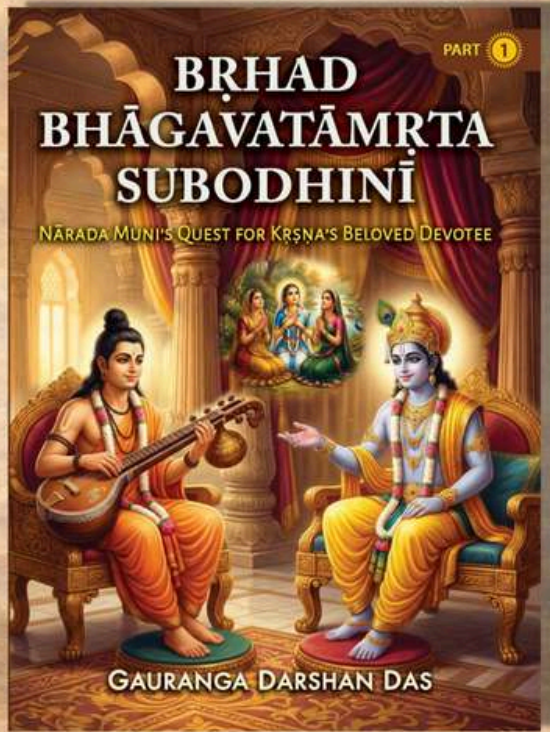
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