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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 Krishna Consciousness

Who is More Favored by Kṛṣṇa? 2  
Who is Worthy of Giving Shelter? 3  
Devotion to Guru 6  
Verse of the Month 7  
Quiz Corner 7  
Bhāgavata Pravāha 8  
Analogy Arena 9  
Pari-praśna 10

**WHO IS WORTHY OF  
GIVING SHELTER?**



FROM THE DESK OF  
THE FOUNDER ĀCĀRYA

## WHO IS MORE FAVORED BY KṚṢṆA?

By His Divine Grace  
A. C. Bhaktivedānta  
Swāmi Prabhupāda

*Kṛṣṇa endows more favour to a devotee who is in greater dangers*

Devakī, the mother of Kṛṣṇa and sister of King Kāmsa, was put into prison along with her husband, Vasudeva, because the envious King was afraid of being killed by Devakī's eighth son (Kṛṣṇa). He killed all the sons of Devakī who were born before Kṛṣṇa, but Kṛṣṇa escaped the danger of child-slaughter because He was transferred to the house of Nanda Mahārāja, Lord Kṛṣṇa's foster father. Kuntīdevī, along with her children, was also saved from a series of dangers. But Kuntīdevī was shown far more favor because Lord Kṛṣṇa did not save the other children of Devakī, whereas He saved the children of Kuntīdevī. This was done because Devakī's husband, Vasudeva, was living, whereas Kuntīdevī was a widow, and there was none to help her except Kṛṣṇa. The conclusion is that Kṛṣṇa endows more favor to a devotee who is in greater dangers. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord, the more success is there for the devotee. (SB 1.8.23)

Devakī was once put into difficulty by her envious brother, otherwise she was well. But Kuntīdevī and her sons were put into one difficulty after another for years and years together. They were put into trouble by Duryodhana and his party due to the kingdom, and each and every time the sons of Kuntī were saved by the Lord.

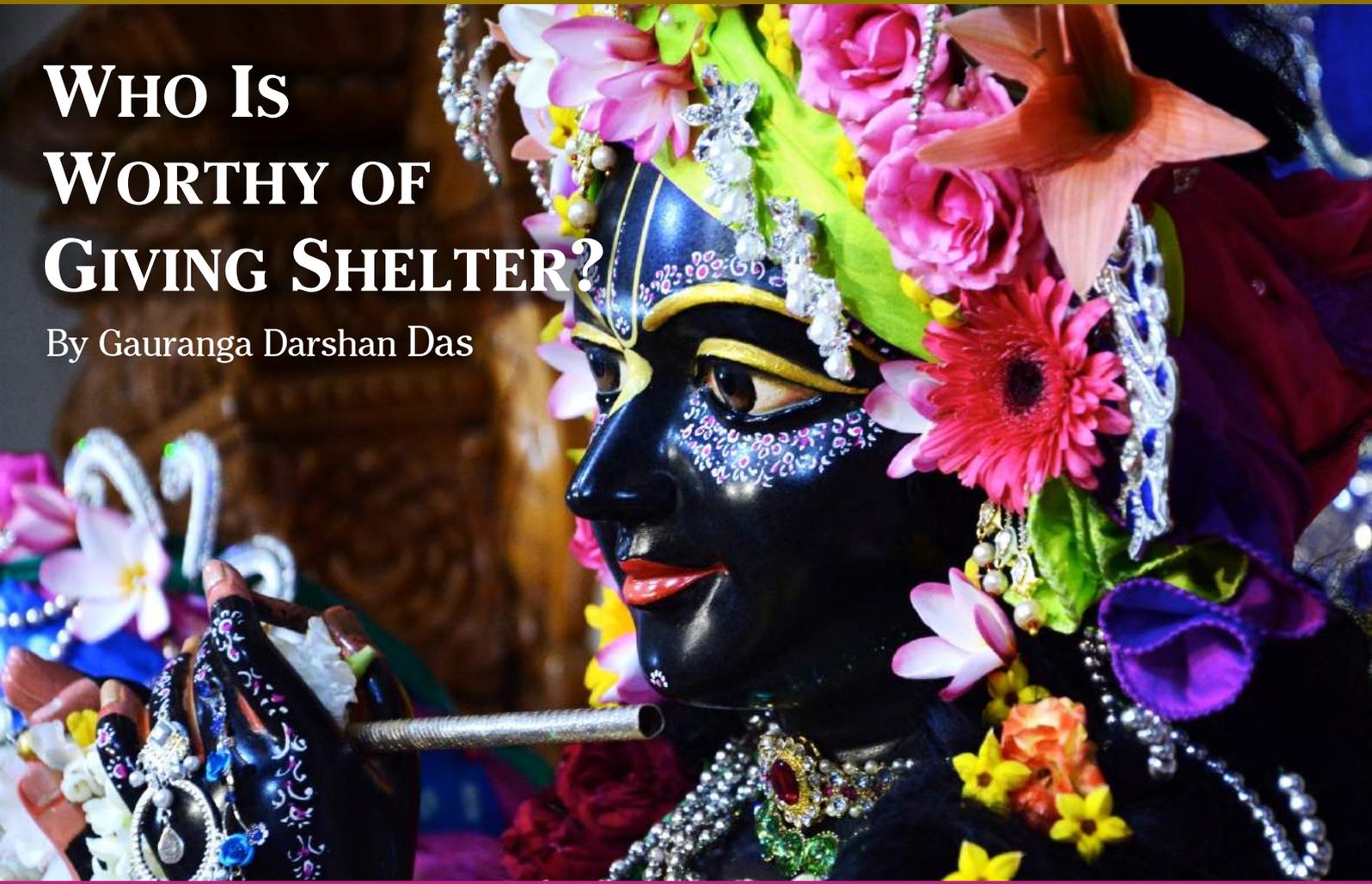
In the Bhagavad-gītā it is also said that the fallen devotees are given a chance to take birth in a family of highly qualified brāhmaṇas or in a rich mercantile family. A devotee in such a position is not as fortunate as one who is chastised by the Lord and put into a position seemingly of helplessness. The devotee who becomes helpless by the will of the Lord is more fortunate than those who are born in good families. The fallen devotees born in a good family may forget the lotus feet of the Lord because they are less fortunate, but the devotee who is put into a forlorn condition is more fortunate because he swiftly returns to the lotus feet of the Lord, thinking himself helpless all around. (SB 1.5.19)





# WHO IS WORTHY OF GIVING SHELTER?

By Gauranga Darshan Das



*A capable, merciful and attentive person can  
effectively protect surrendered people*

Gajendra, the king of elephants, went for a pleasure trip in the Ritumat Garden in the heavenly Trikuta mountain area. As he was happily sporting there in a lake with his wives and children, suddenly a crocodile caught his leg. He struggled with all his strength to release himself. Even the demigods were astonished to see this unusual fight. Being helpless, unable to save himself from danger, Gajendra was extremely afraid of being killed.

In such a predicament, Gajendra introspected that the other elephants, his friends, relatives and wives could not do anything to rescue him. So, he was inspired to seek shelter of the God. By God's grace he remembered a prayer that he had memorized in his previous life. The following verse (Bhāgavatam 8.3.17) is a part of that prayer glorifying the all-merciful Lord Kṛṣṇa. The explanation is given below the verse.

**māḍṛk prapanna-paśu-pāśa-vimokṣaṇāya  
muktāya bhūri-karuṇāya namo 'layāya  
svāmśena sarva-tanu-bhṛn-manasi pratīta-  
pratyag-dṛśe bhagavate bṛhate namas te**

## **Surrendered like me (*māḍṛk prapanna*)**

Why should one surrender to someone? Can't one be independent? It's within everyone's experience that there are problems in this world. One tries to solve them by one's own efforts, and to some extent, one becomes successful too. However, material solutions are temporary. Because the problems arise again and again. To permanently solve them, one needs help from superior powers. So, like Gajendra, one should surrender to God (*māḍṛk prapanna*). This proposal, or rather this conclusion of all scriptures, doesn't seem palatable to an average human engrossed in material pursuits. Many people do not even believe or realize that they are unnecessarily undergoing material difficulties! Such people may understand the following.





## Entangled Animals (*paśu-pāśa*)

Gajendra was an animal (*paśu*). Śrīla Prabhupāda says that everyone who identifies oneself with the material body can be called as *paśu*. Just as Gajendra was caught by crocodile, every conditioned soul is entangled by the noose (*pāśa*) of *māya* or the illusory energy of God. *Māya* constitutes three material modes that bind a bewildered soul in the cycle of repeated birth and death. Unlike an animal, a human being is provided with a higher intelligence to come out of it by seeking shelter of God.

## Seeking Deliverance (*vimokṣaṇāya*)

Surrendering to God, one seeks liberation from material bondage (*vimokṣaṇāya*). To the degree we are eager for deliverance, to that degree He reciprocates mercifully. Of course, a pure devotee only wants to render unalloyed service to God, without expecting anything in return, including liberation. However, circumstantially, a devotee may ask some favor from the Lord for self-preservation, so that one may continue to serve Him without obstructions. So, one who desires deliverance from miseries or obstacles in life should fervently seek help from God. But why only God, why not someone else?

**Only the omnipotent God and His pure devotees have the capability to liberate a person bound by material miseries.**

## Only the Liberated can Liberate (*muktāya*)

One should seek help from a capable person. One who had fallen in a deep blind well can be pulled out only by one who is outside the well. One who is drowning in an ocean cannot be saved by another person who is also drowning. When none of his strong elephant associates were capable of saving Gajendra, he sought help from God. Only God can liberate an entangled person because God is never entangled, i.e., ever-liberated (*muktāya*). Most people in this world are entangled by *māya* to a smaller or greater degree. And those who are not are so only due to the mercy of God who reciprocated with their desire to get disentangled. Of course, the Lord's eternal associates are also never entangled. Therefore, only the omnipotent God and His pure devotees have the capability to liberate a person bound by material miseries. But is 'capability' the only criterion?



## Unlimitedly Merciful (*bhūri-karuṇāya*)

One who has million dollars certainly has the capacity to help a poor person who is in need of ten dollars. But unless that rich man has the willingness to help, he wouldn't help the poor man. That basis of such willingness is one's merciful attitude. God is not only supremely capable, but unlimitedly merciful too (*bhūri-karuṇāya*). This combination of God's mercy and capacity makes our surrender fruitful and the most effective means to drive away all miseries. But are 'capacity' and 'mercy' sufficient?

## Attentive to the Devotees (*namo alayāya*)

One may be capable and merciful, but unless one is 'attentive' to the needs or difficulties of others, one cannot help them. Being omnipotent and omniscient, God is always aware of our problems. His awareness is due to His attentiveness. When we offer prayers, He attentively





listens to us. Being our well-wisher, He aims and endeavors to deliver us from material life, even before we pray. He is never lazy in regard to our deliverance. Someone might ask, “How can God be so attentive to our needs? He stays so far from us in His spiritual abode!”

## Stays Right in the Heart

(*sva-amśena sarva tanu-bhṛn manasi*)

God is not only capable, merciful, attentive to protect us, but he is also very close to us. Although God eternally stays in His spiritual kingdom, He also expands Himself as the Supersoul or Paramātmā (*sva-amśena*) in the hearts of all embodied beings (*sarva tanu-bhṛn manasi*). Even if the living entity commits abominable actions and becomes an insect or worm in stool, the Lord doesn't ignore him or her. He stays right within their hearts giving them knowledge, remembrance and forgetfulness.

## Directly Observes (*pratīta pratyak-dṛśe*)

Staying within the hearts of all, the Lord directly and attentively observes the desires, needs and difficulties of everyone and mercifully solves the problems of those who surrender unto Him.

## The unlimited Lord Kṛṣṇa

(*bhagavate bṛhate namaste*)

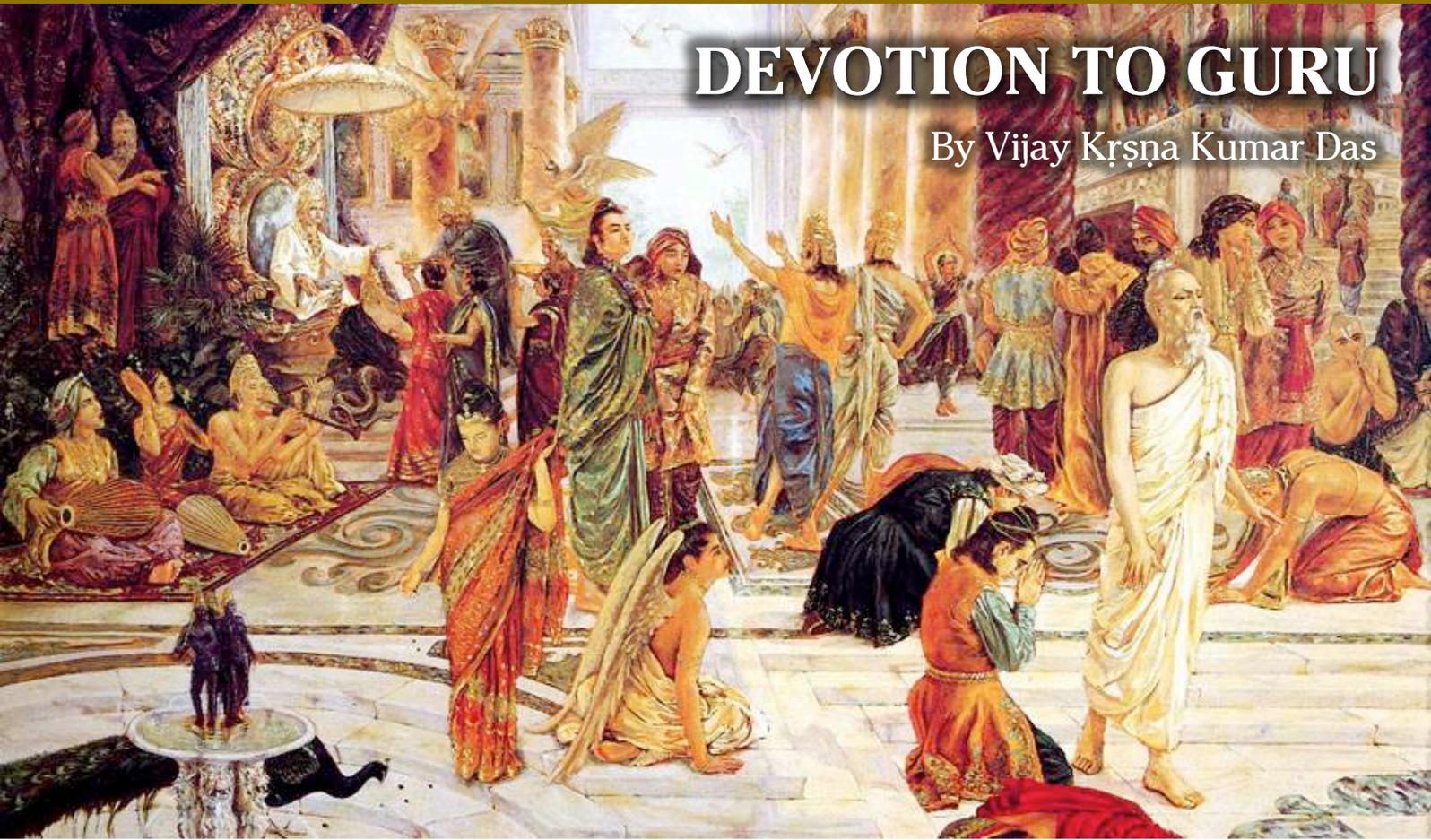
And that God (*bhagavate*) is none other than Lord Kṛṣṇa who is unlimited and the greatest (*bṛhate*), and is the source of all incarnations. He is capable, merciful, attentive, observant, and closest well-wisher of all of us. So, Gajendra sought shelter of the Supreme Lord Kṛṣṇa, the merciful deliverer of all.

Hearing the helpless appeal of Gajendra, the Lord hastily came on the back of His bird carrier Garuḍa, and killed the crocodile with His disc weapon and saved Gajendra. Lord Kṛṣṇa is always ready to save us from any difficulty at any time. But are we ready enough to seek His protection like Gajendra? Gajendra was exclusively dependent on the Lord, having no other source of protection. Seeking inspiration from Gajendra, let us humbly express our dependence on Kṛṣṇa. Everyone is caught by the crocodile of eternal time and may die at any moment. The best course, therefore, is to seek shelter of Kṛṣṇa, and be saved from the struggle for existence. To reach this understanding is the ultimate goal of life. ☀



# DEVOTION TO GURU

By Vijay Kṛṣṇa Kumar Das



It is difficult to progress in any field of life without having a *guru* or a teacher. Even when God descends to this world, He accepts a *guru* and also obeys and worships him. Lord Kṛṣṇa accepted Sāṅdīpani Muni as His *guru* and Caitanya Mahāprabhu accepted Īśvara Purī as His *guru*. How then can ordinary people do away with the necessity of having a *guru*? The presence of a *guru* in one's life is of paramount importance for one's progress in any field, whether material or spiritual.

*Guru* is a very revered person. An ideal student accepts his *guru* as good as God and follows his instructions in toto. An ideal teacher or an *ācārya* teaches by his own example and accepts the responsibility of the student's progress.

Even after having ideal teachers, sometime one may not become a good student. What makes the student perfect is his devotion to the *guru*! If there is devotion, then one will follow the teacher's words with humility.

## Secret of success

Śrīla Viśvanātha Cakravartī Ṭhākura points out that the order of the spiritual master is the life substance of the disciple. Śrīla Prabhupāda also says, "The disciple should not consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it. This is the secret of success." (SB 4.24.15 P)

The spiritual master is also called *ācārya*. *Ācāryam mām vijānīyān*: the Supreme Lord says that one should respect the spiritual master, accepting him as the Lord Himself. *Nāvamanyeta karhicit*: one should not disrespect the *ācārya* at any time. *Na martya-buddhyāsūyeta*: one should never think the *ācārya* an ordinary person. (SB 11.17.27)

## Disposition of Disciple

There are many instances in scriptures about people who have perfected their lives by their sincere devotion to their gurus. These examples teach us as to what is the nature and mood of a disciple. How does a disciple think of his spiritual master? One such example is that of Prahlāda Mahārāja. He was such a dear devotee of the Lord that by the strength of his devotional service, the Supreme Lord appeared as Nṛsimha-deva to protect him. The Lord offered any benediction desirable to him. Prahlāda however refused to accept any such offerings, and filled with gratitude, he could only remember his *guru*, Nārada Muni. Prahlāda said, "I have been fallen in the hole of saṁsāra due to the worldly association. My *guru* Nārada Muni accepted me as his own possession.

“Let this jīva be mine!” By force, he has taken me by the hand, brought me near to him and had me serve him! Only by his mercy, I have now become Your devotee. How can I give up service to my guru, your servant?” (7.9.28)

Thus, refusing to accept any benediction by the Lord, Prahlāda only desired to engage in the service of his guru Nārada Muni. He did not even propose to be engaged directly in the service of the Lord. Śrīla Prabhupāda remarks that one should serve the spiritual master first. One cannot bypass the spiritual master and desire to serve the Supreme Lord directly.

A devotee and disciple never give up his sādhana or spiritual practices. On the path of bhakti, even when sādhana yields the result, devotees such as Prahlāda who have attained the Lord never give up serving their spiritual masters.

## Guru's Pleasure and Displeasure

Only by pleasing *guru* can one please Kṛṣṇa and when *guru* is dissatisfied, one cannot advance properly on the path of spiritual realization. Just like scriptures give instances of disciples who have achieved success by serving their gurus, they also give examples of those who have lost everything by displeasing their gurus.

Once upon a time, Indra was sitting along with his wife on his throne in the assembly of demigods. Being the king of the heavens, he was being served royally. Intoxicated by wealth, he did not rise from his seat and neglected to welcome his *guru* Bṛhaspati. Displeased, Bṛhaspati immediately left the place. This offense caused Indra to lose all his opulence. On the other hand, the demons worshiped their guru Śukrācārya with devotion and acquired the strength to conquer the demigods. Thus the demigods lost to the demons.



The *guru* or an *ācārya* is not an ordinary person and should not be disrespected at any time. Familiarity sometimes breeds contempt, and so the scriptures warn us to be very careful in dealings with the *ācārya*. Serving the *guru* with devotion attracts the mercy of Kṛṣṇa, whereas displeasing him causes great disaster. ☀

## VERSE OF THE MONTH

### Responsibility of a leader

gurur na sa syāt sva-jano na sa syāt  
pitā na sa syāj jananī na sā syāt  
daivaṁ na tat syān na patiś ca sa syān  
na mocayed yaḥ samupeta-mṛtyum

One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a relative, a father, a husband, a mother or a worshipable demigod.

(5.5.18 – Lord Rṣabhadeva's Teachings to His Sons)

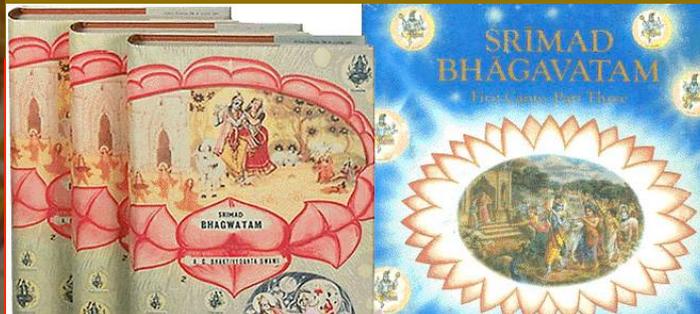
## QUIZ CORNER

Mail your answer to [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) with “July Quiz Corner” in the subject. The answer along with the your name will be published in the next issue

**What are the five nescience that Lord Brahmā created?**

1. Self-deception
2. The sense of death
3. Anger after frustration
4. Sense of false ownership
5. Illusory bodily conception

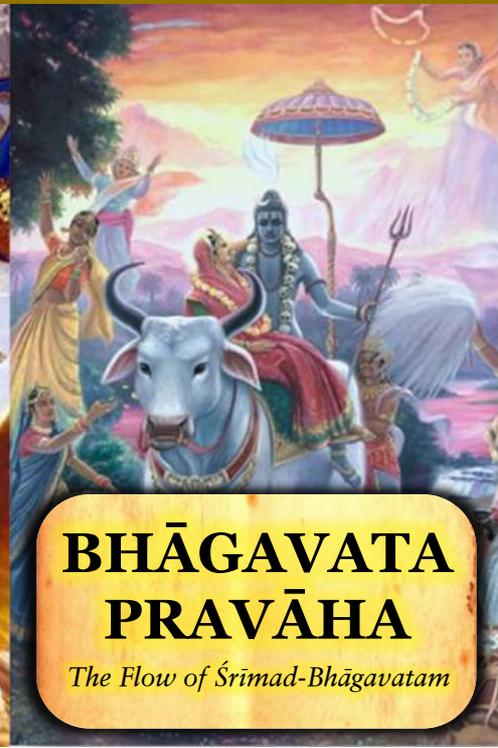
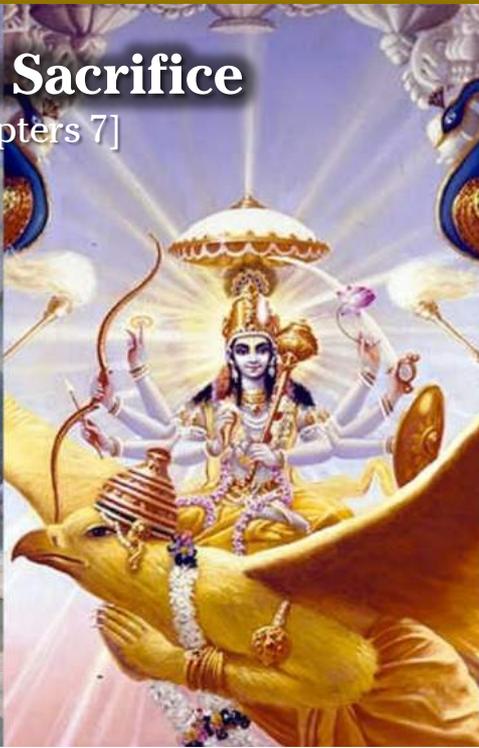
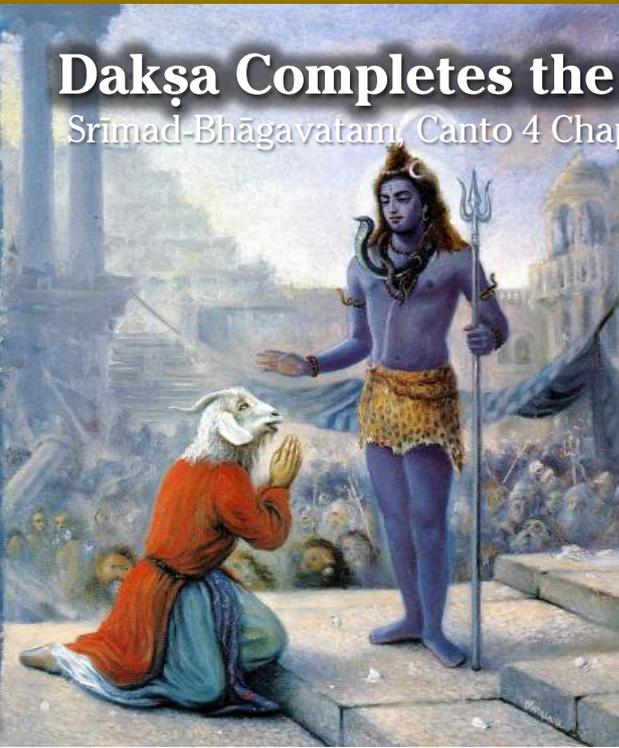
**Winners:** Pranjal, Pritam De



**What are the ten topics of Bhāgavatam?**

# Dakṣa Completes the Sacrifice

[Śrīmad-Bhāgavatam, Canto 4 Chapters 7]



**BHĀGAVATA  
PRAVĀHA**

*The Flow of Śrīmad-Bhāgavatam*

Being pardoned by Lord Śiva and with permission of Brahmā, Dakṣa again began the sacrifice in which Lord Viṣṇu arrives and gives him good counsel. (4.7)

## Lord Śiva Revives Dakṣa's life

Everyone approved the benedictions given by Lord Śiva and all proceeded towards the sacrificial arena. Dakṣa's body was joined to the head of a goat. Adapting to his new body, Dakṣa saw Lord Śiva and became purified of his hatred towards him. Dakṣa wanted to offer prayers to Lord Śiva but he couldn't, as his heart was heavy with the emotions of remorse for the ill-fated death of his daughter, Satī. Pacifying his mind with great endeavor, he began to praise Lord Śiva sincerely. Acknowledging his mistake, he could see Śiva's punishment as a favor which saved him from going to hell and in great humility, he expressed his inability to satisfy Lord Śiva through his words.

## Lord Viṣṇu in Dakṣa's Sacrifice

After being pardoned by Lord Śiva and with permission of Brahmā, Dakṣa again began the sacrifice in which Lord Viṣṇu appeared on Garuda, illuminating all directions. He possessed eight hands holding conch, wheel, club, lotus, arrow, bow, shield and sword, which were decorated with golden ornaments. As soon as Lord Viṣṇu was visible, various demigods, sages and mystics present at the sacrificial arena offered respects and with awe and veneration, folding their hands, they offered prayers.

## Lord Viṣṇu instructs Dakṣa

To assure that Dakṣa be careful of such offense again, Supreme Lord counselled him for his welfare, by describing Lord Śiva's real position. "I am the original Supreme Person, but for creation, maintenance and destruction, I act through *māyā* and take different names – for creation I am Lord Brahma, for maintenance I am Lord Visnu and for annihilation I am Lord Śiva. Therefore, there is no difference between Brahmā, Śiva and Myself. Such difference is only perceived by people who are ignorant. One who sees non-difference between the three of us, achieves peace."

## Dakṣa completes the Sacrifice

Dakṣa first worshipped Viṣṇu, then separately worshipped Brahmā and Śiva. The devatas gave blessings to Dakṣa, and departed for their abodes.

Satī was reborn as Pārvatī in the womb of Menaka, wife of Himalaya. She again chose Lord Śiva as her beloved husband. Maitreya concludes this pastime by saying, "Anyone who hears or narrates this pastime with devotion destroys all sin."

## Lineage of Adharma

Having completed the description of the descendants of the daughters of Manu, Maitreya briefly describes the lineage of *adharma* (irreligion) hearing which one will attain piety and washes off one's sinful contaminations. Resuming his description of descendants of the sons of Manu, he first describes Uttānapada in which most pious king, Dhruva Mahārāja took birth.

*To be Continued...*



**BHĀGAVATA  
PRADĪPIKĀ**

*Bask in the Illumination of the Bhāgavatam*

We are all one with Lord, 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 2.3.16 P)



We may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. (SB 8.3.13 P)



The Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated. (SB 7.9.11 P)



A criminal is put in prison and punished by the government, but the same government, if it likes, can release the criminal from imprisoned life. Similarly, we must know conclusively that our material condition of suffering has been allotted to us by the Supreme Personality of Godhead, and if we want to be saved from this suffering, we must appeal to the same controller. (SB 7.9.22 P)

## ANALOGY ARENA

As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. (SB 8.3.24 P)

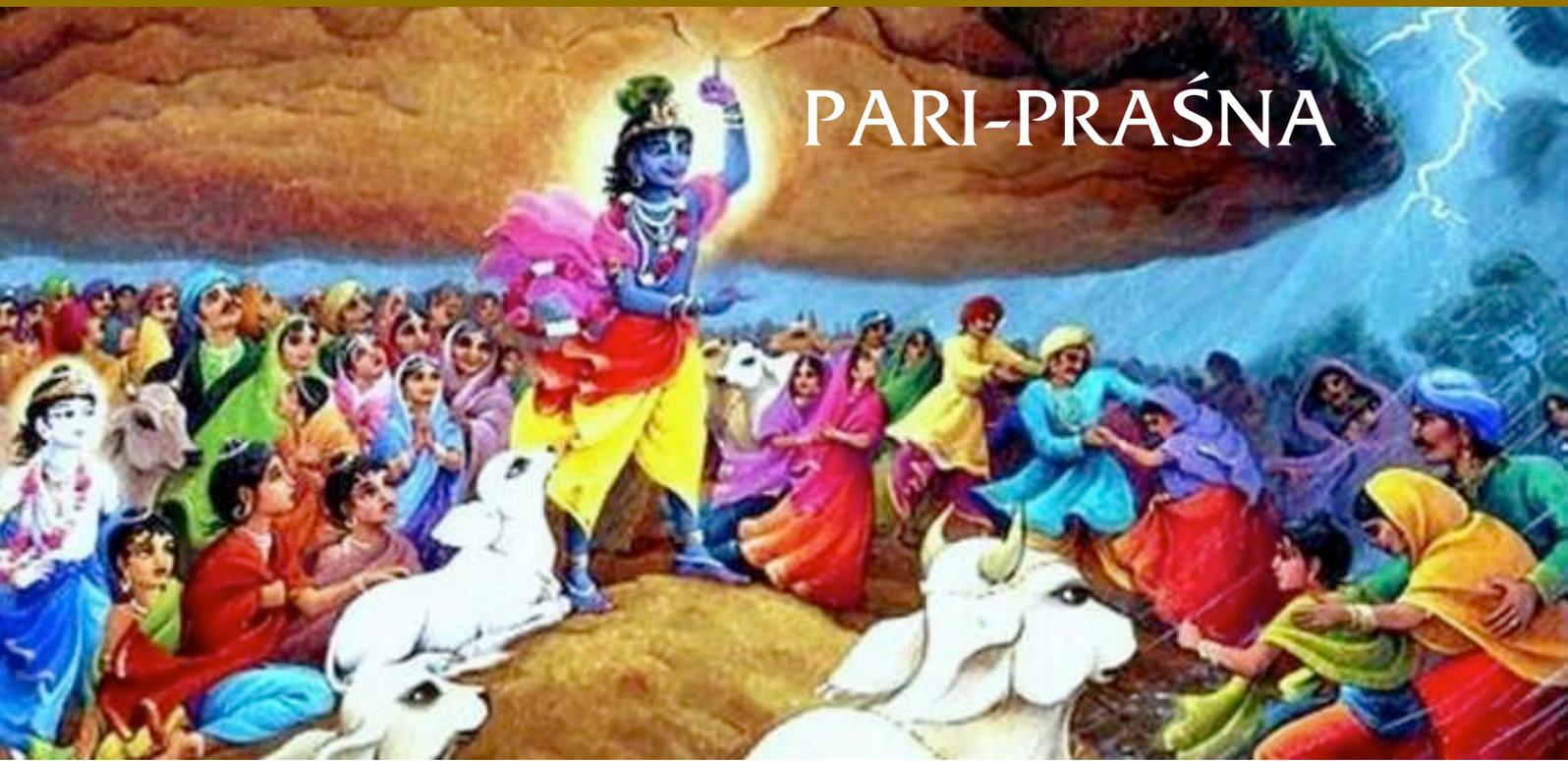


In due course of time, various types of diseases are manifest in those who are sinful. Similarly, in this world there are many deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest. (SB 7.5.27 P)



The sun and the moon although extremely brilliant, when covered by clouds, are not distinctly visible. Similarly, the more one advances in sattva-guṇa, the more his brilliance is exhibited by devotional service, but the more one is covered by rajo-guṇa and tamo-guṇa, the less visible his brilliance, for he is covered by these qualities. (SB 7.1.9 P)





# PARI-PRAŚNA

**Question:** How much gratification do the senses require?

**Answer:** One should satisfy the senses only inasmuch as required for self-preservation, and not for sense gratification. Because the body is made of senses, which also require a certain amount of satisfaction, there are regulative directions for satisfaction of such senses. But the senses are not meant for unrestricted enjoyment. (SB 1.2.10 P)

Any living creature who wants real benefit in life must act according to the direction of the Vedic literature. The conditioned souls who have come to this material world for material sense gratification are regulated by the injunctions of the Vedic literature.

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. No human being or demigod can enact laws like those of the Vedic literature because the Vedic regulations are prescribed by the Supreme Lord. (SB 3.15.8 P)

**Question:** Who can give protection from all kinds of fears?

**Answer:** For absolute protection from all sorts of fear, as well as for all our needs of life, we must take shelter of the lotus feet of the Lord, not only in this planet but also in all the upper, lower and heavenly planets. This absolute dependence on the lotus feet of the Lord is called pure devotional service,

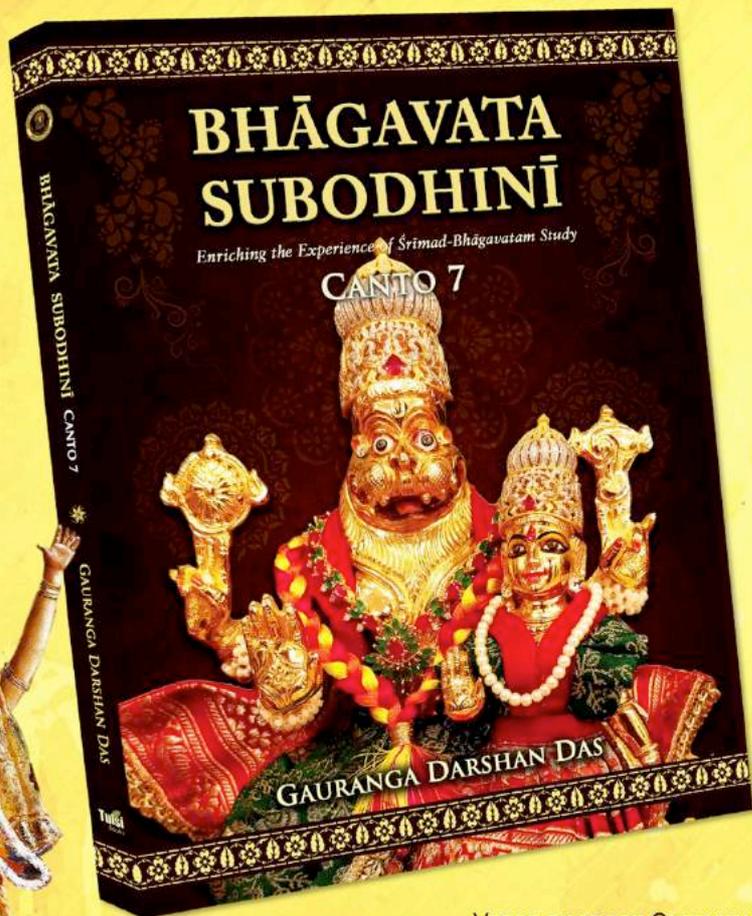
No one should have any kind of doubt in this matter, nor should one be inclined to seek the help of any other demigods, because all of them are dependent on Him only. Everyone, except the Lord Himself, is dependent on the mercy of the Lord; even the all-pervading Supersoul is also dependent on the supreme aspect of Bhagavān, the Personality of Godhead. (SB 2.6.7 P)

Mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) your questions on *Śrīmad-Bhāgavatam*. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.





**Tulsi**  
Books



# BHĀGAVATA SUBODHINĪ

*A Systematic Study Guide for the  
Śrīmad-Bhāgavatam*

BY GAURANGA DARSHAN DAS



Bhagavata Subodhini Simplifies The Apparent Complexity In Understanding The Bhagavatam, By Uncovering and Integrating The Explanations Of Srila Prabhupada And The Previous Acaryas, And Thus Caters To Taste And Need Of Avid Readers, Scholars, And Even Newcomers To The Srimad-Bhagavatam

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## NOMENCLATURE

**SB:** Śrīmad-Bhāgavatam

**CC:** Śrī Caitanya-caritāmṛta

**BG:** Bhagavad-gītā

**BS:** Brahma-sāṁhitā

**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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**BHĀGAVATA  
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

The devotees and the Lord are interlinked, and they cannot be separated. Therefore talks about them are all kṛṣṇa-kathā, or topics of the Lord.

(SB 1.7.12 P)