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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

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JANMĀṢṬAMI
SPECIAL

THE MOOD OF
ENTERING VRNDĀVANA



FROM THE DESK OF
THE FOUNDER ĀCĀRYA

WHAT BRINGS JOY TO KṚṢṆA?

By His Divine Grace
A. C. Bhaktivedānta Swāmi Prabhupāda

When His devotee takes it for granted that the Lord is to be protected by the devotee's care, it is a transcendental joy for the Lord.

“There was no necessity of the Lord's being dispatched to the house of Nanda Mahārāja out of fear of Kāṁsa's determination to kill Him as soon as He appeared. It is the business of the *asuras* to try to kill the Supreme Personality of Godhead or to prove by all means that there is no God or that Kṛṣṇa is an ordinary human being and not God. Lord Kṛṣṇa is not affected by such determination of men of Kāṁsa's class, but in order to play the role of a child He agreed to be carried by His father to the cow pastures of Nanda Mahārāja because Vasudeva was afraid of Kāṁsa. Nanda Mahārāja was due to receive Him as his child, and Yaśodāmayī was also to enjoy the childhood pastimes of the Lord, and therefore to fulfill everyone's desire, He was carried from Mathurā to Vṛndāvana just after His appearance in the prison house of Kāṁsa. He lived there for eleven years and completed all His fascinating pastimes of childhood, boyhood and adolescence with His elder brother, Lord Baladeva, His first expansion. Vasudeva's thought of protecting Kṛṣṇa from the wrath of Kāṁsa is part of a transcendental relationship. The Lord enjoys more when someone takes Him as his subordinate son who needs the protection of a father than He does when someone accepts Him as the Supreme Lord. He is the father of everyone, and He protects everyone, but when His devotee takes it for granted that the Lord is to be protected by the devotee's care, it is a transcendental joy for the Lord. Thus when Vasudeva, out of fear of Kāṁsa, carried Him to Vṛndāvana, the Lord enjoyed it; otherwise, He had no fear from Kāṁsa or anyone else.” (SB 3.2.26 P)

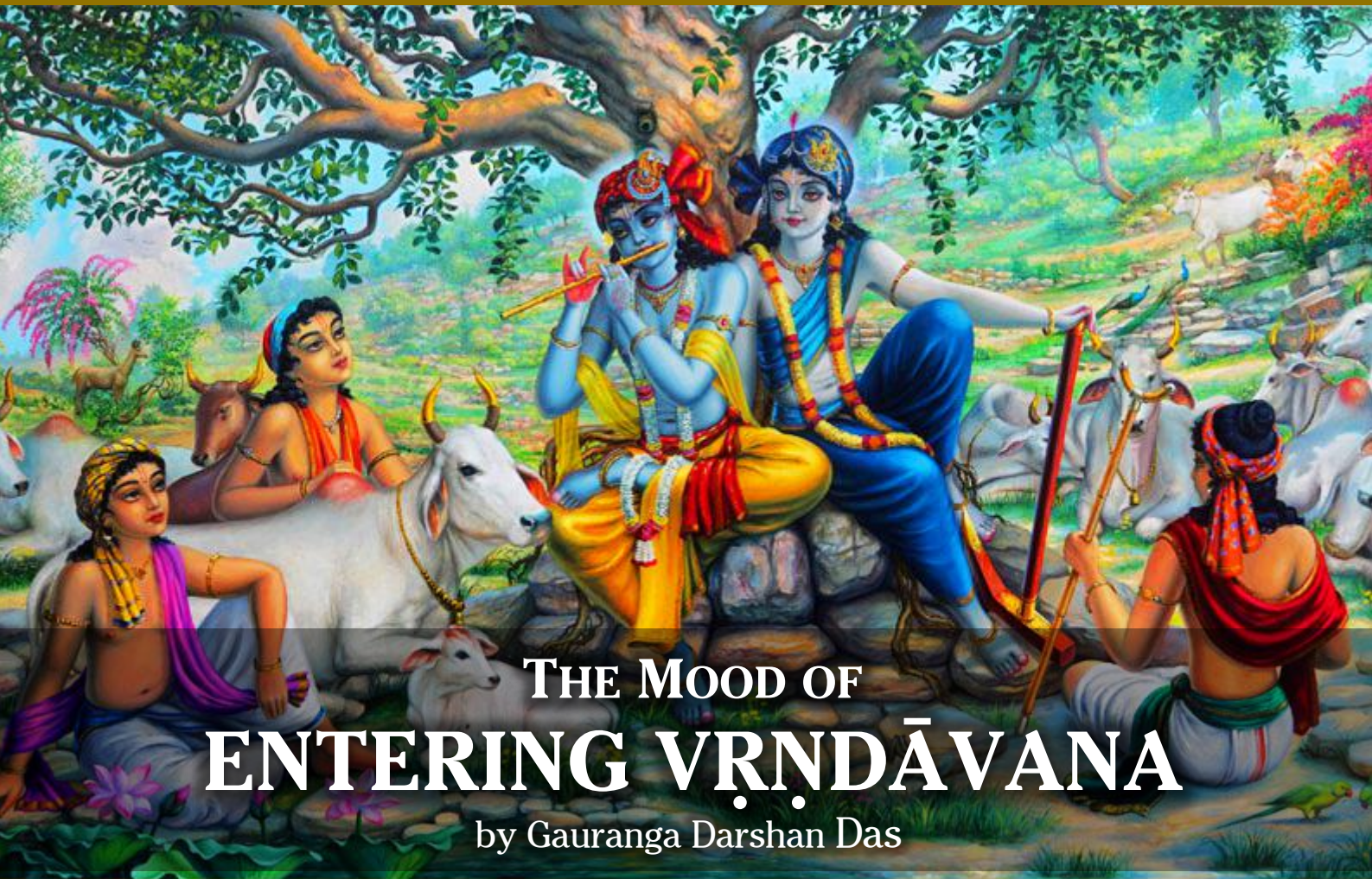
“If anyone wants to enjoy the childhood pastimes of the Lord, then he has to follow in the footsteps of the residents of Vraja like Nanda, Upananda and other parental inhabitants. A child may insist on having something and cry like anything to get it, disturbing the whole neighbourhood, and then immediately after achieving the desired thing, he laughs. Such crying and laughing is enjoyable to the parents and elderly members of the family, so the Lord would simultaneously cry and laugh in this way and merge His devotee-parents in the humor of transcendental pleasure.” (SB 3.2.28 P) ☀



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

In material existence we have so many objects of sense gratification, which we need for the maintenance of the body, we should use all of them without attachment, for the purpose of satisfying the senses of Kṛṣṇa; that is actual renunciation. (SB 3.31.29 P)



THE MOOD OF ENTERING VṚNDĀVANA

by Gauranga Darshan Das

*“Actually, one cannot go to Vṛndāvana by purchasing a ticket.
The process of going to Vṛndāvana is shown by Akrūra.” – Śrīla Prabhupāda*

Akrura had spent the whole night awake discussing about Lord Kṛṣṇa. Without even breaking his fast, early in the morning, he prepared his chariot and set off for Vṛndāvana. He had been ordered by the wicked Kāṁsa, Kṛṣṇa’s maternal uncle, to bring Kṛṣṇa and Balarāma to Mathurā.

Lord Kṛṣṇa was born as the eighth child of Devakī and Vasudeva in Mathurā, but on that very day, Vasudeva transferred Kṛṣṇa to Gokula. Since then, Kṛṣṇa lived in Vṛndāvana with mother Yaśodā, Nanda Mahārāja, the cows, cowherd boys and girls. Earlier, Kāṁsa had heard from a celestial voice that he would be killed by the eighth son of Devakī, but Kāṁsa didn’t know that Kṛṣṇa was that eighth child. Now Nārada Muni revealed it to him and he had immediately sent Akrura to bring Kṛṣṇa to Mathurā. His plan was to kill Kṛṣṇa, and Akrūra was aware of it. Yet he was obliged by the king’s order and he also knew that king Kāṁsa cannot cause any harm to Kṛṣṇa, the Supreme Personality of Godhead.

Kāṁsa offered a new chariot to Akrūra to go to Vṛndāvana, expecting that Akrūra would be enthusiastic to drive it. Akrūra liked the idea of a new chariot, not so much for himself but because he thought that a chariot already used by Kāṁsa would be unworthy for Kṛṣṇa and Balarāma to ride.

As Akrura travelled to Vṛndāvana, he felt tremendous bliss and devotion for the lotus-eyed Kṛṣṇa and he meditated on his good fortune of entering His abode Vṛndāvana to see Him. Akrūra’s meditation demonstrates the mood of entering Vṛndāvana and shows the humility, gratitude and aspiration of an ideal devotee. Śrīla Prabhupāda writes in Kṛṣṇa book Chapter 38, “Akrūra’s journey to Vṛndāvana is exemplary. One who intends to visit Vṛndāvana should follow the ideal footsteps of Akrūra and always think of the pastimes and activities of the Lord.”



Kṛṣṇa's Mercy vs. Our Disqualification

An opportunity to visit Vṛndāvana isn't an ordinary privilege. Akrūra felt himself so unqualified and wondered at this rare happening, "What auspicious acts have I done? What severe austerities have I undergone? What great worship did I do? And what charities did I offer – to see Lord Kṛṣṇa in Vṛndāvana today? I am such a wretched materialistic person absorbed in sense enjoyment!"

A humble devotee who fully has the ability and eligibility to serve the Lord still thinks oneself extremely low and unfit. Yet he or she sometimes accepts such a spiritual privilege, but without false pride. For instance, when Lord Nṛsimha-deva was not pacified by the prayers of great demigods and sages, Lord Brahmā asked little Prahlāda to appease Him. Prahlāda felt himself utterly unqualified to do it, especially when great demigods couldn't do it. Yet he went forward, thinking that he could offer prayers as per his ability, and for his own purification. Similarly, Kṛṣṇadāsa Kavirāja Gosvāmī, the celebrated author of *Śrī Caitanya-caritāmṛta*, considered himself lower than worms in stool and more sinful than Jagāi and Mādhāi, yet he wrote that divine literature glorifying Lord Caitanya.

A humble devotee who fully has the ability and eligibility to serve the Lord still thinks oneself extremely low and unfit.

A devotee knows that the Lord's mercy is greater than his or her own disqualifications. In a similar way, although Akrūra considered himself fallen, he kept aside his contemplation of being unfit, and diverted his attention towards the profound merciful nature of the Lord that could uplift anyone from any position. He thought, "Enough of such thoughts about my disqualifications! After all, even a fallen soul like me can have the chance to behold the infallible Supreme Lord (*acyuta-darśanam*), just as a conditioned soul being swept along in the river of time may sometimes reach the shore."

The Most Cherished Moments

Lord Kṛṣṇa promises at the end of Bhagavad-gīta that if anyone exclusively takes His shelter, He would protect such a surrendered soul from all sinful reactions. Thus, the devotees keep full faith in Kṛṣṇa's words and seek His shelter.



Fully confident of Kṛṣṇa's mercy, Akrūra spoke, "Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer obeisances to Kṛṣṇa's lotus feet, which mystic yogīs meditate upon. Simply by the effulgence of His toenails, many souls have transcended the material existence and achieved liberation. Kṛṣṇa's lotus feet are worshiped by Brahmā, Śiva, all the demigods, the goddess of fortune, great sages and Vaiṣṇavas. With those lotus feet, He walks about the Vṛndāvana forest while herding the cows with His companions."

Akrūra eagerly awaited the moment when he would offer obeisances unto Kṛṣṇa's lotus feet in Vṛndāvana. Even offering obeisances unto Kṛṣṇa is a greatly divine spiritual act, and not a mere ritual. Kṛṣṇa is called *praṇata-pāla*. The word "*praṇata*" means "surrender" and also "offering obeisances." Merciful Kṛṣṇa not only protects (*pāla*) one who surrenders (*praṇata*) unto Him, but also protects one who offers obeisances (*praṇata*) unto Him.

Sometimes, Kṛṣṇa shows us His mercy even through materialistic and demoniac people. Akrūra noted how ironic it was that the envious and cruel Kamsa had given him an extraordinary blessing by sending him to Vṛndāvana.



He said, “Indeed, today King Kāṁsa has shown me extreme mercy by sending me to see Kṛṣṇa. Though I have been sent by Kāṁsa to do unfavorable things to the Lord, for me this has been very favorable.”

Akrūra saw an auspicious omen—the passing of the deer on his right—and thus felt sure he would see Kṛṣṇa and anticipated for that moment. He said, “Today my eyes will certainly attain perfection, for I shall see the beautiful face of Lord Mukunda with attractive cheeks, nose, reddish lotus eyes, and framed by curly hair, showering smiling glances. He is the reservoir of all beauty (*lāvaṇya-dhāma*). By His own sweet will that all-powerful Lord has now assumed a humanlike form to relieve the earth of her burden.” The perfection of eyes is to see Lord Kṛṣṇa, the unparalleled and most enchanting beauty in all the spiritual and material worlds.

Even offering obeisances unto Kṛṣṇa is a greatly divine spiritual act, and not a mere ritual.

Highest Happiness of the World

As he was mediating on the glories of Lord Kṛṣṇa whom he was about to see, Akrūra appreciated the greatness of that process of glorifying the Lord that delivers the entire world.

*yasyākhilāmīva-habhiḥ su-maṅgalaiḥ
vāco vimiśrā guṇa-karma-janmabhiḥ
prāṇanti śumbhanti punanti vai jagat
yās tad-viraktāḥ śava-śobhanā matāḥ*

He said, “All sins are destroyed and all good fortune is created by the Supreme Lord's qualities, activities and appearances, and words that describe these three things animate, beautify and purify the world. On the other hand, words bereft of His glories are like the decorations on a corpse.” (*Bhāgavatam* 10.38.12)

Akrūra continued, “That same Supreme Lord is now residing in Vṛndāvana, spreading His fame, which the demigods glorify and which brings auspiciousness to all. He is the goal and *guru* of great souls. Seeing Him brings jubilation to all who have eyes, for He is the true beauty of the universe. Now all the dawns of my life have become auspicious.”

The Joy of Spiritual Anticipation

With his heart filled with spiritual excitement, Akrūra minutely meditated on the activities he was about to do just after reaching Vṛndāvana, “I will at once alight from my chariot and bow down to the lotus feet of Kṛṣṇa and Balarāma. Their feet are meditated upon by great mystic *yogīs* striving for self-realization. I will also offer obeisances to the Lords' cowherd boyfriends and to all the other residents of Vṛndāvana.” A devotee not only respects and worships the Supreme Lord, but he or she also respects and worships the Lord's associates and dear devotees.

Due to his devotion, Akrūra not only desired to offer obeisances to Kṛṣṇa, he also desired Kṛṣṇa's touch and reciprocation. He said, “And when I have fallen at His feet, the almighty Lord Kṛṣṇa will place His lotus hand upon my head. That hand bestows fearlessness to those who fervently seek His shelter, being afflicted by the serpent of time. By offering charity to that lotus hand, Bali earned the status of Indra, King of heaven.”

The Lord Never Misunderstands

Akrūra was confident that Kṛṣṇa would never misunderstand him, although he was coming as Kāṁsa's messenger. He thought, “The infallible Lord will not consider me an enemy, even though Kāṁsa had sent me. After all, the omniscient Lord perfectly knows the hearts of everyone. Thus He will cast His smiling, affectionate glance upon me as I remain fixed with joined palms. Recognizing me as an intimate friend and relative, Kṛṣṇa will embrace me, instantly sanctifying my body and diminishing to nil all my material bondage. Then He will address me, ‘My dear uncle Akrūra!’ At that very moment my life's purpose will be fulfilled.”

Being omniscient, Lord Kṛṣṇa knew that Akrūra was only externally a friend of Kāṁsa. Internally he was an eternal devotee of Lord Kṛṣṇa. A genuine devotee who approaches Lord Kṛṣṇa in His eternal abode of Vṛndāvana need not have any doubts about the Lord's mercy. Kṛṣṇa ignores the external material discrepancies of a devotee's situation and reciprocates with his or her sincere devotion.





Describing the impartial and reciprocal nature of the Lord, Akrūra said, “The Supreme Lord has no favorite, nor does He consider anyone undesirable, despicable or fit to be neglected. He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the heavenly desire trees fulfill the desires of whoever approaches them.”

An ordinary person may have reservations dealing with an ‘enemy’ or anyone from the enemy’s side. But the Supreme Lord never holds any inimical feelings towards a genuine person even though he or she happens to be on the side of the wicked person circumstantially. Although Bhīṣma fought on the side of wicked Duryodhana, Lord Kṛṣṇa was always merciful to Bhīṣma at heart. Kṛṣṇa showcased to the whole universe, the glory of Bhīṣma’s knowledge by making him teach various *dharma*s to Yudhiṣṭira Mahārāja, and the glory of Bhīṣma’s devotion by giving him personal audience at the time of his departure. Similarly, Lord Rāma gave shelter to Vibhīṣaṇa, although he was the brother of the proud demon Rāvaṇa, who had abducted Rāma’s beloved wife Sītadevī. Factually, the Lord never considers anyone His enemy in the first place. He only punishes demoniac people for their purification and to stop their nefarious activities that trouble the innocent.

Ecstasy of Reaching Vṛndāvana

Akrūra’s desires are increasingly greater in succession. He first desired to see and offer obeisances to Kṛṣṇa, Balarāma and the *gopas*, then he expected the touch of Kṛṣṇa’s hand, then Kṛṣṇa’s smiling glance, His embrace and His address and reciprocation.

Deeply absorbed in meditation on Kṛṣṇa, Akrūra did not even notice the road or hurry his horses, but he still reached Vṛndāvana slowly, at the time of sunset. As soon as he reached Vṛndāvana, he saw Kṛṣṇa’s footprints in the dust of the cowherd pasture. The pure dust from those feet of Kṛṣṇa is held by even Brahmā, Śiva and other rulers of all planets on their crowns. Those footprints, distinguished by such marks as the lotus, barleycorn and elephant goad, made the ground wonderfully beautiful. The land of Vṛndāvana kept those footprints explicitly as her ornaments and they spontaneously manifested to the eyes of the devotees. The *gopīs* glorify the fame of Vṛndāvana as follows.

*vṛndāvanam sakhi bhuvo vitanoti kīrtinī
yad devakī-suta-padāmbuja-labdha-lakṣmī*

“O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī [Yaśodā].” (SB 10.21.10)

Increasingly agitated by ecstasy at seeing Kṛṣṇa’s footprints, Akrūra’s bodily hairs stood on end, and his eyes were filled with tears. He jumped down from his chariot and began rolling about among those footprints, exclaiming, “Ah, this is the dust from my master's feet!”

Śrīla Prabhupāda writes, “As soon as one reaches the boundary of Vṛndāvana, he should immediately smear the dust of Vṛndāvana over his body without thinking of his material position and prestige. Śrīla Narottama dāsa Ṭhākura has sung in a celebrated song, *viṣaya chāḍiyā kabe śuddha habe mana*: ‘When my mind will be purified after leaving the contamination of material sense enjoyment, I shall be able to visit Vṛndāvana.’” (Kṛṣṇa Book Ch 38)





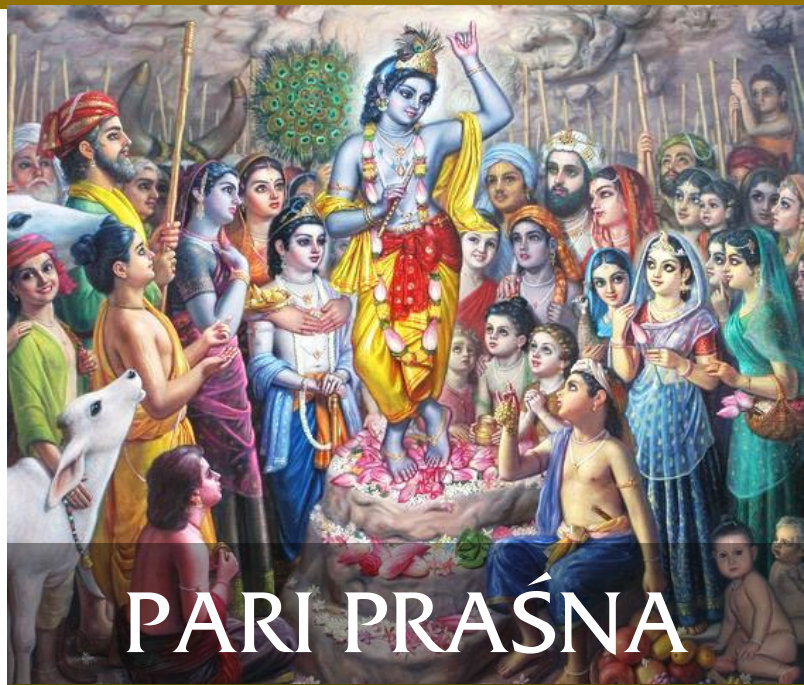
*deham-bhṛtām iyān artho
hitvā dambhaṁ bhiyaṁ śucam
sandeśād yo harer liṅga-
darśana-śravaṇādibhiḥ*

“The very goal of life for all embodied beings is this ecstasy, which Akrūra experienced when, upon receiving Kāṁsa's order, he put aside all pride, fear and lamentation and absorbed himself in seeing, hearing and describing the things that reminded him of Lord Kṛṣṇa.” (SB 10.38.27)

Akrūra openly showed his love and reverence for Kṛṣṇa by rolling in the dust of Kṛṣṇa's lotus feet. He had no fear that he or his family might be punished by the cruel Kāṁsa. He had no pride in being an aristocratic member of society and worshiped the cowherd residents of the simple village of Vṛndāvana. And he had no lamentation for his house, wife and family, which were in danger from King Kāṁsa.



Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Overwhelmed with affection, he fell at Their feet like a rod. The joy of seeing Them flooded Akrūra's eyes with tears and decorated his limbs with eruptions of ecstasy. Recognizing Akrūra, Kṛṣṇa drew him close with His hand and embraced him and took him to His house as meditated by Akrūra on the way. All the desires of Akrūra were thus fulfilled in Vṛndāvana by Kṛṣṇa's grace. ☀



PARI PRAŚNA

Question: Which activities of Lord are to be followed and which are to be not?

Answer: The Lord in human society does what is the duty of everyone, but sometimes He does something extraordinary and not to be imitated by the living being. His acts of observing the religious principles (like offering evening prayer) must be followed by the living being, but it is not possible to follow His mountain-lifting or dancing with the gopīs. One cannot imitate the sun, which can exhaust water even from a filthy place; the most powerful can do something which is all-good, but our imitation of such acts will put us into endless difficulty. Therefore, in all actions, the experienced guide, the spiritual master, who is the manifested mercy of the Lord, should always be consulted, and the path of progress will be assured.

Question: How can we not be disturbed by threefold miseries in the discharge of our human duties?

Answer: Our constant touch with the Lord by devotional service can give us relief so we will not be disturbed in the discharge of our human duties. Man-made material science cannot do anything to counteract these threefold miseries. They are all punishments from the superior energy of māyā under the direction of the Supreme Lord.

Those, however, who do not believe in the existence of God, make their own plans to counteract all these threefold miseries, and so they meet with failure every time. The Bhagavad-gītā (7.14) clearly states that the reaction of material energy is never to be conquered, because of the binding effects of the three modes. They can simply be overcome by one who surrenders fully in devotion under the lotus feet of the Lord. (SB 1.14.10 P)

Mail us at pradipika@vidyapitha.in your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.





Why Be Born If Unborn?

by Gaura Sharan Das



The Supreme Lord Kṛṣṇa is called *aja*, one who doesn't take birth. He is above the influence of material energy. Then why does He take birth in the material world?

Lord Kṛṣṇa presents the following reasons for His appearance in the *Bhagavad-gīta*.

paritrāṇāya sādhūnām

vināśāya ca duṣkṛtām

dharma-saṁsthāpanārthāya

sambhavāmi yuge yuge

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.”

In her prayers to Lord Kṛṣṇa, Śrīmatī Kuntī-devī also presents the following reasons for the Lord's appearance, which concur with the reasons Kṛṣṇa said.

To glorify devotees: Kṛṣṇa descends to glorify the pious kings who are His devotees and to increase their fame in loving reciprocation. Thus Kṛṣṇa took birth in the family of Yadus like the sandalwood which made Malaya hills famous by its appearance.

To reciprocate with devotees: Vasudeva and Devakī, in their previous birth as Sutapā and Prṣṇī, underwent severe penances to get the Supreme Lord as their son. In order to fulfil their desire, Kṛṣṇa appeared as their son.

To annihilate the miscreants: Lord Brahmā prayed for the descent of the Lord on behalf of the demigods and the earth who was being harassed by demoniac kings. So, Kṛṣṇa descended to diminish the miscreants and to protect His devotees.

To propagate real dharma: Kṛṣṇa appears to rejuvenate the process of *bhakti* or devotional service unto Him that consists of hearing, remembering, worshiping and so on, so that the conditioned souls suffering from material pangs might take advantage of it and gain liberation.

bhave 'smin kliṣyamānānām

avidyā-kāma-karmabhiḥ

śravaṇa-smaraṇārthāṇi

kariṣyann iti kecana [SB 1.8.35]

One who continuously hears, chants and repeats Kṛṣṇa's transcendental activities, or take pleasure in others' doing so, certainly see His lotus feet that alone can stop the repetition of birth and death. ☀





BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam

DETERMINED DHRUVA

[Śrīmad-Bhāgavatam, Canto 4 Chapters 8-9]

Dhruva pierced by harsh words of Suruci and following advice of his mother Suniti, leaves home to worship Supreme Lord with an ambitious desire to attain a position superior to even Lord Brahma (4.8) Supreme Lord being pleased by Dhruva's austerities, appeared and transformed his heart. (4.9)

Dhruva Leaves Home

King Uttanpada had 2 wives – Suruci and Suniti. He loved his younger wife Suruci, but neglected Suniti. One day, Uttanpada was sitting on his throne with Suruci's son Uttama, on his lap. Then Suniti's son Dhruva also came there desiring to sit on father's lap. Seeing this, Suruci then spoke to Dhruva proudly, that because he was not born from her womb, he was not qualified to sit on his father's lap. Seeing his father silent, heart-stricken Dhruva pierced by harsh words ran to his mother weeping, who was already in pain, being neglected by her husband. Now she became devastated to see her child insulted by her co-wife. But she spontaneously pacified Dhruva with wise words to avoid any negative feelings to overcome him. She told him three things in particular, "(i) Never desire harm for others who might have caused you pain, (ii) Everyone suffers due to one's own past deeds, (iii) Whatever may be your desire, to fulfill that, you need to worship the Supreme Lord." Having heard from his mother that Supreme Lord Kṛṣṇa fulfills all of one's desires, Dhruva left home to worship Him.

Narada Tests Dhruva's Determination

Astonished hearing this news, great sage Narada approached Dhruva to test his determination to execute the process of worship. Due to the insult done by Suruci, he developed an ambitious desire to attain a position superior to his father and

even Lord Brahma. He was so ambitious for this position that he didn't even accept the noble advice of Narada Muni to return home, rather he honestly expressed his heart for guidance on the right path to achieve his desired goal. Finally, Narada recommended devotional service to Lord Vasudeva, also gave description of the Lord's form for meditation and instructed him to chant, "Om namo bhagavate vasudevaya," to attain his goal.



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. (SB 4.29.36 P)

Narada Pacifies Uttanpada

Uttanpada regretted his unkind dealings with Dhruva and was extremely morose. Feeling guilty for being merciless and henpecked, he continually thought of child's welfare and protection in the forest. Seeing this Narada informs about Dhruva's safety and future success. Hearing this Uttanpada gave up interest in his wealthy kingdom and simply began to think of his son.

Dhruva's Severe Austerities

Arriving at Madhuvana, Dhruva took his bath in Yamuna and observed fasting that night. Then he worshipped the Lord as instructed by Narada Muni. He sustained on *kapittha* fruits and berries, once in three days during the first month. He ate only dry grass and leaves, once in six days during the second month. He sustained only on water, once in nine days during the third month and sustained only on air, by breathing only once in twelve days during the fourth month. By the fifth month Dhruva controlled his breath and mind, stood motionless on one foot like a pillar and meditated on the Lord's form without deviation. As a result, all the three worlds trembled, earth was pushed down and everyone was suffocated. Under such circumstances all the demigods approached Lord for shelter.

Lord's Benedictions to Dhruva

On plea of demigods and to see His devotee Dhruva, Lord got on back of Garunda and came to Madhuvana. Upon seeing the Lord, Dhruva was greatly agitated and offered prostrated obeisances and exhibited symptoms of transcendental ecstasy in his body. Understanding the Dhruva's desire to offer prayers and his inability to do so, the Lord mercifully touched His conch, which was non-different from the Vedas (brahma-maya), to his forehead, which enabled him to offer his deliberate and conclusive prayers to the Lord. Hearing the prayers of intelligent Dhruva, Lord who is very kind to his servants, gave the following benedictions: "(i) You will rule your father's kingdom for 36,000 years, (ii) Uttama and Suruci will die, (iii) You will remember me at death and will attain my planet Dhruvaloka, the place from which one never returns."



Dhruva's Lamentation

Despite of achieving the desired result of his determination, Dhruva felt remorse remembering his past aspirations. He thus contemplated, "I attained the shade of Lord's lotus feet in six months but fell because of having other desires. Under vision of duality, I saw my brother as my enemy. I prayed for useless things which are like medicine given to the dead man and I was like a foolish poor man who asks for only a few grains of broken rice from an emperor."

Dhruva Returns Home

On hearing the news of Dhruva's arrival, King along with Suniti, Suruci and Uttama came out of the city in a grand procession. Seeing Dhruva, King hastily got down of the chariot and embraced Dhruva and smelled his head again and again and bathed him with cold tears. Dhruva paid obeisances to his parents. Seeing this, Suruci picked him up by embracing and blessed him saying "May you live long!". Uttama and Dhruva, also embraced each other. Everyone returned to the city which was decorated with columns of banana trees, betel nut trees and many shark shaped arched gateways. Seeing – (i) Dhruva's maturity, (ii) ministers' approval and (iii) citizens love for Dhruva – Uttanpada enthroned Dhruva as the emperor of this planet and retired deliberating on the welfare of the spiritual self.

To be Continued...



As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of yajñas and pious activities.
(SB 4.9.10 P)



A razor is meant to shave the hair from one's face, but if not carefully handled, the razor will cause disaster. One is advised not to create a disaster by misusing his lifetime. One should be extremely careful to utilize the span of his life for spiritual realization, or Kṛṣṇa consciousness.
(SB 6.5.19 P)



In general warfare one must take help from his chariot and horses in order to conquer his enemy, and after conquering his enemies he may give up the chariot and its paraphernalia. Similarly, as long as one has a human body, one should fully use it to obtain the highest perfection of life, namely going back home, back to Godhead.
(SB 7.15.45 P)

ANALOGY ARENA

When a man is absorbed in a particular thought, he does not hear or see any external activities, even though they are enacted in his presence. Similarly, those who are fully absorbed in devotional service do not care what is going on with the external body. That status is called samādhi.
(4.20.11, PP)



Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Kṛṣṇa conscious.
(SB 4.18.10 P)



As soon as the material object is struck, however, the mind is affected, and we suffer. For example, with the material elements, the working senses and the knowledge-gathering senses we create a very nice car, and when the car is accidentally smashed in a collision, the mind suffers, and through the mind the living entity suffers. (SB 6.15.25 P)





VERSE OF THE MONTH

barhāpīḍaṁ naṭa-vara-vapuḥ
 karṇayoḥ karṇikāraṁ
 bibhrad vāsaḥ kanaka-kapiśaṁ
 vaijayantīm ca mālāṁ
 randhrān veṇor adhara-sudhayā
 pūrayan gopa-vṛndair
 vṛndāraṇyaṁ sva-pada-ramaṇaṁ
 prāviśad gīta-kīrtiḥ

Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories. (SB 10.21.5)

QUIZ CORNER

Mail your answer to pradipika@vidyapitha.in with "August Quiz Corner" in the subject. The answer along with the your name will be published in the next issue

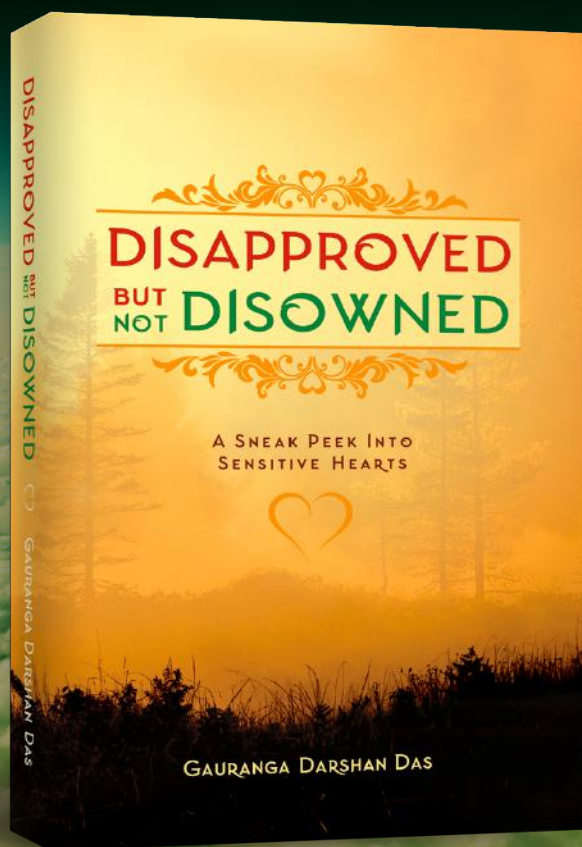


What are the ten topics of Bhāgavatam?

SB 2.10.1 - The creation of the universe, sub creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home back to Godhead, liberation, and the summum bonum

Winners: Mayank, Pritam and Shraddha

Name any 5 Kings appeared in the moon dynasty?



*What would be your response to someone's mistake?
Can you excuse him or her wholeheartedly?*

Errors cannot be endorsed, but disapproval of wrong-doings need not make one apathetic to the wrongdoers.

“Hate the sin, not the sinner!” is the golden principle exemplified by great people.

In **DISAPPROVED BUT NOT DISOWNED**, Gauranga Darshan Das describes the strict yet sensitive dealings of God and godly people to inspire a journey from apathy to empathy, and from rejection to reformation, while responsibly dealing with others' mistakes. Through relevant episodes from Srimad Bhagavatam, Sri Caitanya-caritamrita and Ramayana, this book describes the nature of loving, compassionate and forgiving hearts.

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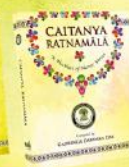
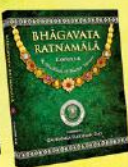
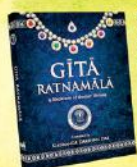
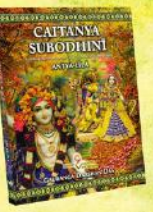
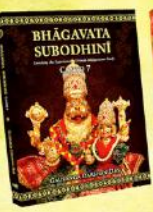
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NOMENCLATURE

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 (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 causeless mercy of Lord Vishnu is unparalleled, and such mercy is perceived by the devotees only by the grace of the Lord. (SB 1.6.31 P)