



BHĀGAVATA PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

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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 Kṛṣṇa Consciousness

THE PULL OF DIVINE LOVE

First Edition of the Sixth Year

Celebrating
FIVE Years of
Successful
Completion!!!

Inside: Power of the Holy Name | Thematic
Study: Association of Devotees | Bhāgavata
darśana: Jewel of Surrender | Analogy Arena
| Verse of the Month

Power of the Holy Name

FROM THE DESK OF
THE FOUNDER ĀCĀRYA



Acts even without having Knowledge

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Kṛṣṇa mantra, but if one chants the holy name he will become free from all sinful reactions. SB 6.2.18

Ultimate religious principle

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society. SB 6.3.22

Best Method of Atonement for any Sinful Activity

The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection." SB 6.2.9-10

No need to Research - Just Chant!

There is no need to conduct research into the significance of the chanting of the Hare Kṛṣṇa mantra. The history of Ajāmila is sufficient proof of the power of the Lord's holy name and the exalted position of a person who chants the holy name incessantly. Therefore all the śāstras and all the ācāryas have recommended that in this age one chant the holy name. SB 6.3.23 P



The Pull of Divine Love

Hari Bhakti Das

Kṛṣṇa, the Supreme Personality of Godhead, is the master of both material and spiritual worlds. He is the controller of innumerable universes, and cannot be controlled even by Lord Brahmā and Lord Śiva, what to speak of demons and the ordinary mortals. Nonetheless, the Supreme Lord has one weakness. Although Kṛṣṇa creates but doesn't get bound by creation, although He descends but is never overpowered by illusion, yet the Supreme Lord gets easily controlled by the love of His unalloyed devotees. Rath Yatra is one such festival that demonstrates the love of His unalloyed devotees, the Vrajavāsīs, especially the gopīs, who in their great earnestness, are coercing Kṛṣṇa to come back home, to Vṛndāvana.

Kṛṣṇa stayed in Vṛndāvana for a short period of ten years. Thereafter, He resided in Mathura for some time after killing Kamsa, and finally went to Dvārakā. Once, while Kṛṣṇa and Balaram were staying in Dvārakā, owing to a solar eclipse, many people went on a pilgrimage to Kurukshetra to earn pious credits. The Yādavas bathed, observed a fast, presented brahmanas with cows bedecked with garments and gold ornaments, and fed them sumptuously. Yādavas saw many of their old friends including Nanda Mahārāja and the residents of Vṛndāvana. The real desire of the Vrajavāsīs in coming to Kurukshetra was not to eradicate their sins, but they longed to see Kṛṣṇa, the connoisseur of their eyes. The Yādavas and Vrajavāsīs were overjoyed seeing each other. Streams of tears started flowing from their eyes and their hairs stood on end. Kṛṣṇa and Balarama embraced Their foster parents and bowed down to them, but Their throats were so choked up that They could not speak anything. The gopīs, on seeing Kṛṣṇa after a long period of separation, took Him into their hearts with their eyes, and embraced Him to their full satisfaction. They became absorbed in ecstatic meditation on Him.

Kṛṣṇa took the gopīs to a secluded place. He started talking with and pacifying them. He explained God's inconceivable arrangement in separating and uniting people just as wind brings together masses of clouds only to scatter them. For the gopīs who cannot even tolerate separation of a moment from Him, this explanation further agitated them.

They spoke to Kṛṣṇa, "We are getting burnt by the heat of your philosophical knowledge, and we live by the moonlight emanating from your moonlike face. Therefore, please come back to Vṛndāvana and bring us back to life. Meditation on Your lotus feet delivers one from the well of material life. But we haven't fallen into the well of material life having renounced everything at a very early age. We have fallen into an ocean of separation."

Kṛṣṇa replied, "Come to Dvārakā and I will perform pastimes with you there."

To this, the gopīs explained, "For those whose minds are attached to Vṛndāvana, we cannot give up that place, because we have a taste for the beauty of your flute and peacock feather. Only by seeing you in Vraja, our pain will be relieved."

The same sentiments are echoed by Lord Caitanya when He describes this mood of the gopīs during Rath Yatra festival in Jagannath Puri. Being absorbed in the ecstasy of the gopīs, He says,

"I am the same Radharani, and you are the same Kṛṣṇa. We are meeting as we met in the beginning of our lives. Although We both are the same, still My mind is attracted to Vṛndāvana. I wish You place Your lotus feet there. Kurukṣetra is full with crowds of people, elephants, horses and chariots. But in Vṛndāvana there are flower gardens with humming bees and chirping birds. Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute. Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana." CC Madhya 13.127-130

The gopīs of Vṛndāvana have a great fondness for Krishna's form in Vṛndāvana. They cannot bear seeing Him in any other form and attire. They cannot feel the same mood anywhere else other than Vṛndāvana. Kṛṣṇa and Vṛndāvana are inseparable for them. Also, they are aware of Kṛṣṇa's love for Vṛndāvana. Therefore, the gopīs desire to pull the chariots of Kṛṣṇa, Balaram and Subhadra to Vṛndāvana. This pull of love of the damsels of Vraja back to Vṛndāvana is the significance of the festival of Rath Yatra.

VERSE OF THE MONTH



An Earnest Prayer and Longing

SB 10.9.18

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ*

The gopīs said: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

ANALOGY ARENA



A poor man in want of water digs a well and undertakes the trouble of digging. Similarly, those who are poor in transcendental realization speculate on the mind or meditate by controlling the senses SB 2.7.48 P



Wherever the Ganges waters go, they purify the land and the person who bathes in them. Similarly, kṛṣṇa-kathā, or the topics of Kṛṣṇa, are so pure that wherever they are spoken, the place, the hearer, the inquirer, the speaker and all concerned become purified. SB 2.1.1 P

No one has independent existence, just as no electric lamp has independent effulgence. Each and every electrical instrument depends fully on the total powerhouse SB 2.10.16 P



THEMATIC STUDY

ASSOCIATION OF DEVOTEES

PART-2



What happens in the Association of Pure Devotees?

Purified from all sins: In the association of saintly devotees there is constant discussion of Me, and those partaking in this chanting and hearing of My glories are certainly purified of all sins. ŚB 11.26.28

The Magic of Association: It is most purifying. As devotees develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

No Attachment with material body: If a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body. ŚB 4.9.12

Frees one from material clutches: Association with pure devotees certainly frees one from the material clutches. ŚB 5.13.22

What should an intelligent person do?

An intelligent person should reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one's mind. ŚB 11.26.26

The Swift Progress in Association

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects. SB 10.51.53

Who is a perfectly Religious Person?

One who has fully surrendered to Kṛṣṇa is actually religious. Anyone who accepts the principle of surrender to the lotus feet of the Lord, giving up all other systems of religion, is actually *dharma-śīla*, perfectly religious. ŚB 10.1.69

Revelation depends upon surrender

In responsive cooperation, the Lord reveals Himself in proportion to one's surrender. That which is revealed to one who fully surrenders is different from what is revealed to one who surrenders partially. ŚB 8.24.38

Shining Examples of Surrender

- 1] **Draupadi** – Unconditional Helpless Surrender
- 2] **Mahārāja Bali** – Surrender of all possessions and possessiveness
- 3] **Mahārāja Parīkṣit** – Surrender to the will of the Lord
- 4] **Mahārāja Pṛthu** – Surrendering to the instruction of Brahmaji.
- 5] **Gajendra** – Surrender out of desperation

BHĀGAVATA DARŚANA

Jewels of Vaiṣṇava Character

JEWEL TWELVE SURRENDER Part 2



Surrender Is All Auspicious

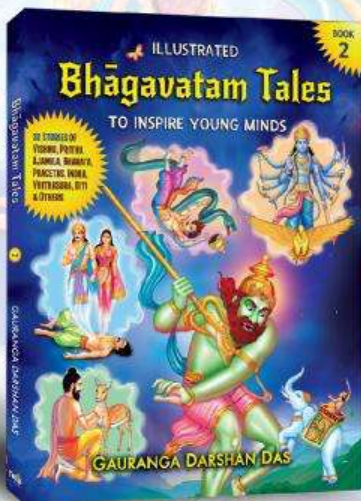
*nato 'smy ahaṁ tac-caraṇaṁ samīyuṣāṁ
bhavac-chidaṁ svasty-ayanaṁ
sumaṅgalam
yo hy ātma-māyā-vibhavaṁ sma
paryagād
yathā nabhaḥ svāntam athāpare kutaḥ*

It is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness. Even the sky cannot estimate the limits of its own expansion. So what can others do when the Lord Himself is unable to estimate His own limits? SB 2.6.36

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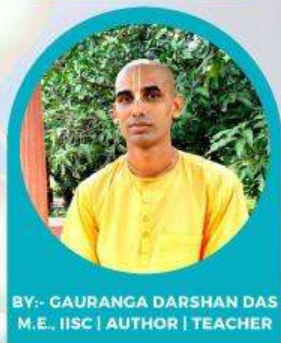
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NOMENCLATURE

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

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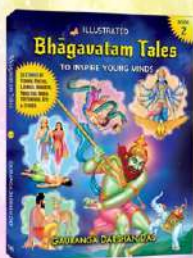
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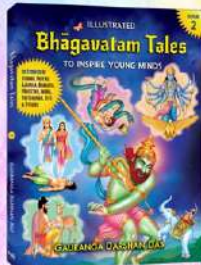
Bhagavatam Tales

The multi-volumed Bhagavatam Tales fills me with admiration, and also regret. Why during my childhood was such an inspiring publication not available? The textual and visual quality are first-class. Oh, as a child who read encyclopaedias from cover to cover, if only I had access to such an exquisite production, how my reading smartness as well as my spiritual perception would have both increased.



Bhagavatam Tales

I am so impressed with the production of Bhagavatam Tales. It is a most brilliant collection because all the stories, personalities and lessons contained in the original *Srimad Bhagavatam* are now so beautifully presented for our young ones to engage with. My sincere thanks to Gauranga Darshan Das for his effort on this series. Much like his other outstanding publications, I am sure it will be a worldwide favorite and I look forward to reading them to my grandchildren.



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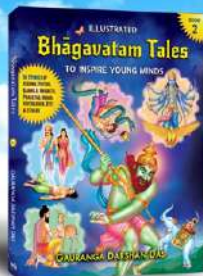
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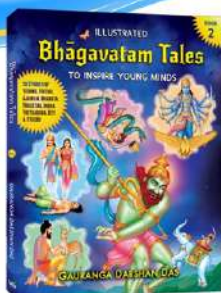
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Bhagavatam Tales by Gauranga Darshan Das is an interesting read for children. It deepens their value system, helps them develop an authentic understanding of scriptures and rejuvenates their thought process.



Never imagined that the voluminous literature of Srimad Bhagavatam can be made so accessible even to kids. Kudos to Gauranga Darshan Das for making this possible in the form of "Bhagavatam Tales." He effortlessly imparts vital values in young minds. I urge all parents to gift Bhagavatam Tales to their children.

GOURANGA DAS

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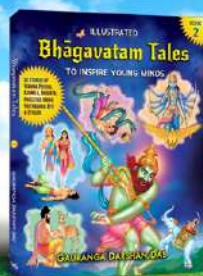


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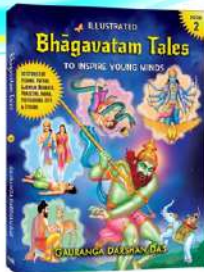
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Srimad Bhagavatam, in a very wonderful, sweet, heart-touching and heart-transforming way, is being presented by Gauranga Darshan Prabhu, who is living Srimad Bhagavatam, completely soaked in the Bhagavatam. That's why he has the highest authority in presenting the Bhagavatam in such a simple yet comprehensive way. Certainly it is a praiseworthy service done by Prabhuji. I request everyone to kindly impart the teachings of Srimad Bhagavatam to the children through these Bhagavatam Tales by Gauranga Darshan Prabhuji.



Bhagavatam Tales is a beautifully illustrated bouquet of children books that will enliven the stories from Bhagavata Mahapurana before young minds that will live with them for life. They will surely treasure and enjoy these pearls of wisdom. These books by Gauranga Darshan Das show us how to bring value education in our school education system as recommended by the new National Education Policy. A most valued possession for children, as well as parents.

AMOGH LILA DAS

ISKCON Youth Forum Director
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