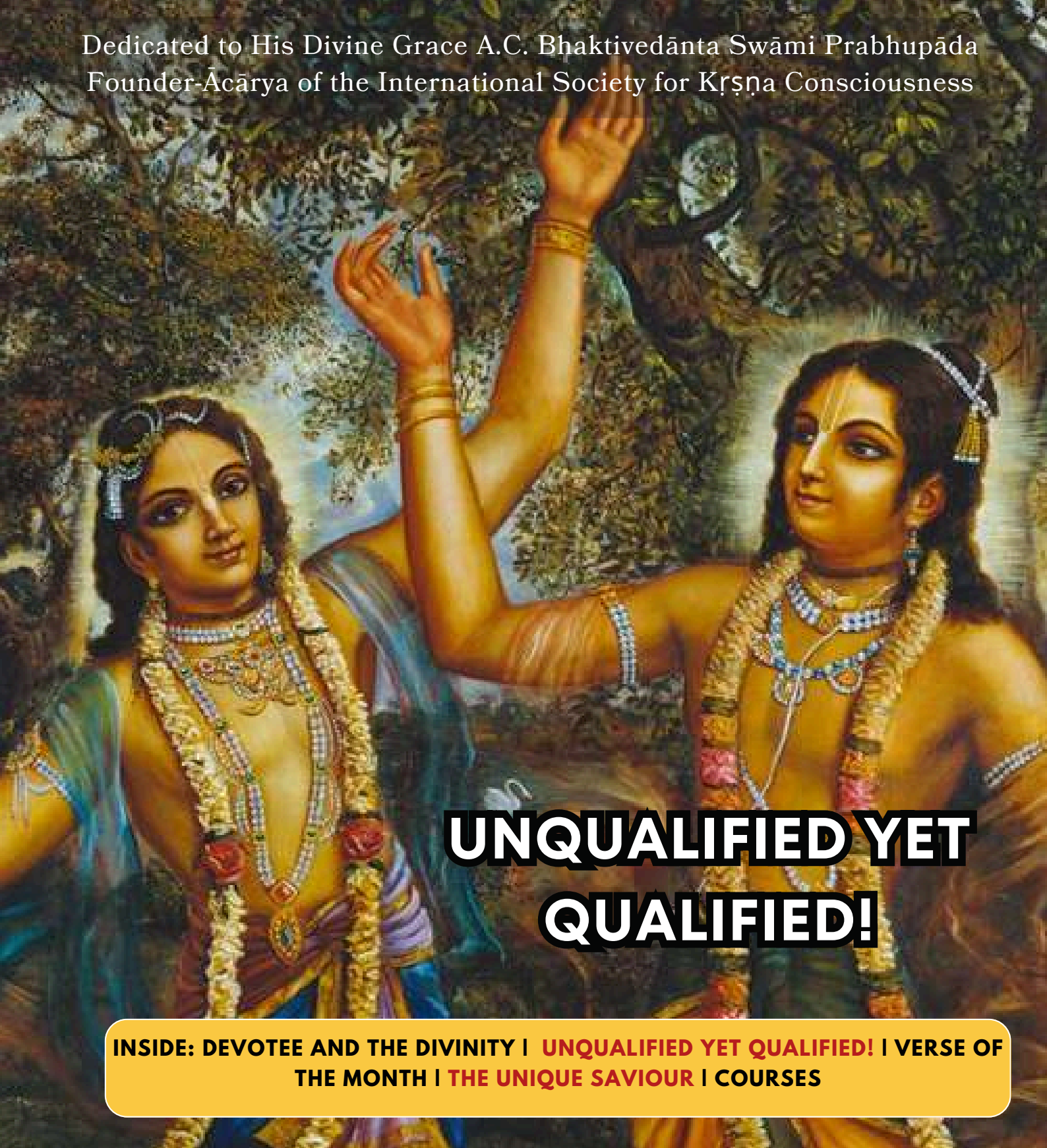




Dedicated to His Divine Grace A.C. Bhaktivedānta Swāmi Prabhupāda  
Founder Ācārya of the International Society for Kṛṣṇa Consciousness



## UNQUALIFIED YET QUALIFIED!

INSIDE: DEVOTEE AND THE DIVINITY | **UNQUALIFIED YET QUALIFIED!** | VERSE OF  
THE MONTH | **THE UNIQUE SAVIOUR** | COURSES

Monthly Ezine Subscription Link: [CLICK HERE](#) to Subscribe

# TABLE OF CONTENTS

3 From the desk of the Founder Ācārya



5 Unqualified yet Qualified!

8 Panihati Chida-dahi Utsava



13 Verse of the Month

14 Kid's corner



17 HONOURING SACRED DAYS

19 Analogy Arena



20 Reader's Review

21 Upcoming Courses



23 Upcoming Books & Update



# FROM THE DESK OF THE FOUNDER ĀCĀRYA



## DEVOTEE AND THE DIVINITY

### A.C. Bhaktivedanta Swami Prabhupāda

🌿 A pure devotee is just like a Desire-Tree, from whom we can obtain everything desirable upon request. This is no myth or bluff but an actual fact. The devotee can deliver to us the mercy of God, and what is not obtainable for one who has received God's mercy? Therefore, devotees are the most magnanimous in their charitable disposition of mind. They are also the deliverers of fallen souls, and we need to offer our obeisances unto their lotus feet so that we can invoke their blessings in all our attempts.

🌿 The highest authority for benediction is God Himself, and the devotees are His custodians. If a devotee desires to bestow upon us the mercy of God, he is quite competent to do so in all respects. Such devotees are called mahātmās, i.e., those who have surpassed all narrowness of mind because they depend solely on God. They chant His glories and discuss His wonderful acts. All these qualities make the devotee fully qualified to accept everyone's obeisances and render the devotee as respectful as the Personality of Godhead Himself. There is no qualitative difference between them.

🌿 I must always think of myself as the most fallen soul, as I am so due to my mundane attachments. If I surrender to the devotee, surely he will protect me in all respects. I am a needy man, constantly suffering from the pangs of insufficiency, and the devotee is, as mentioned above, the Desire-Tree from whom I can obtain everything I desire. The devotee is not a miser like mundane people, and had he been so, I could not have satisfied all my needs through him alone. The Divinity has empowered devotees to deliver fallen souls like me, and by nature, they are not only kind but also liberal and munificent. They are neither poor in knowledge nor in opulence. Therefore, if we want to satisfy all our needs, we must approach the devotee only; otherwise, if we approach any other person, not only will our desires not be fully satisfied, but we shall also imperceptibly accumulate a range of inauspicious things, which will baffle our desire to become complete and self-sufficient.

🌿 Therefore, if we want to be a devotee or 'Vaiṣṇava,' we must make it a point in our lives that we shall not talk or hear of anything unconcerned with the Divinity. What we eat, what we give, what we meditate upon, and all such other things must be related to the Divinity. It is our duty to eat the remnants of foodstuff first offered to the Divinity; it is our duty to talk about Him and to preach about Him. We must always allow ourselves to be under the guidance of a pure devotee, and if we neglect to do so in relation to the Divinity, then it is sure and certain that we will become identified with those who are in the categories of non-devotees.

Materially advanced people may ask what is our loss by remaining a non-devotee? What is the issue if somebody remains a non-devotee by their natural tendency, unlike one who becomes a devotee by inclination? To answer this question, it may be said that if we want to remain a non-devotee, the threefold miseries inflicted by the laws of Nature will surely disturb us. These miseries are: one, related to our gross body and subtle mind; two, in relation to other living beings; and three, in relation to the troubles inflicted upon us by the controlling deities, namely the sun, the moon, the planets, and others. Such troubles are generated only in our state of forgetfulness of our eternal relation with Godhead.

In the Bhagavad Gītā, it is said that the laws of Nature are insurmountable by the attempt of conditioned souls. Only those who surrender unto the Supreme will of Godhead can get rid of the threefold miseries of the laws of Nature. It must be understood that the laws of Nature are designed to forcefully remind us of our lost relation with Godhead. In extreme difficulty, when a person fails to solve their problems, they automatically and unconsciously surrender to God. It is clear, therefore, that the natural law is akin to the police action of Mother Nature to reinstate a living being into the transcendental loving service of Godhead. If we want real relief from the stringent laws of Nature, it is our duty to become devotees. We gain everything by becoming a devotee and spoil everything by remaining a non-devotee. The human form of life, offered by Mother Nature, is a chance for the living entity to revert to his original position as a devotee.

The material Nature of Godhead is called illusory (māyā) because it keeps us in darkness and ignorance when we misuse our human independence by indulging in animalistic proclivities. Material Nature is personified in the divinity of Goddess 'Kālī,' whose grim feature is devastating. She is dark all over the body, although she appears as an attractive young girl. Her thankless task is to keep the conditioned soul in the darkness of ignorance as long as he misuses his human independence, keeping him always aloof from the transcendental service of Godhead. In that state of ignorance, the conditioned soul, instead of rendering service unto Godhead, wrongly thinks of himself as one who may be served by Godhead. He mistakenly believes that the beauty of material nature is made by Godhead for his exploitation and enjoyment. In this state of ignorance, he wants to lord over the laws of nature, leading only to devastation and nothing else. This is the real picture of Goddess 'Kālī.' The conditioned soul tries to pacify the devastating feature of material Nature with his own manufactured plans and techniques, without knowing that material Nature cannot be brought into service of the conditioned soul and cannot be conquered except by the method of complete surrender unto the lotus feet of the Absolute Personality of Godhead, Śrī Kṛṣṇa.

To be continued.....



# UNQUALIFIED YET QUALIFIED!

## Lessons from Prahlāda's preparation to offer prayers to Lord Narasimha

By Gauranga Darshan Das



The pastime of little Prahlāda and Lord Nṛsimha from the Śrīmad-Bhāgavatam illustrates the triumph of devotion over evil, and the unwavering faith and humility of a young devotee.

When the tyrannic demon king Hiraṇyakaśipu challenged five-year-old Prahlāda about the existence of God, Prahlāda declared, "My Lord is omnipresent." To prove His little devotee's words true, the Supreme Lord appeared as a half-man half-lion incarnation. The Lord then vanquished the demon and saved His devotee but Lord's anger remained unabated. His rage puzzled the devatās and sages who witnessed the spectacle. Despite their sincere efforts, Nṛsimha's fury did not subside.

Even Lakṣmīdevī, Lord Nṛsimha's consort, was reluctant to approach him. She admitted her fear, noting that she had never seen her Lord in such an intense state of anger. Amidst the fear and confusion, Lord Brahmā approached young Prahlāda to pacify the Lord with his prayers. Prahlāda humbly proceeded to offer his prayers.

The following is an analysis of his first five slokas that Prahlāda spoke in front of the Lord, while preparing himself to offer his prayers.

## “IF THEY COULDN’T, HOW CAN I?”



*śrī-prahrāda uvāca*

*brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ  
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ  
nārādhituṁ puru-guṇair adhunāpi pipruḥ  
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ*

Prahlāda Mahārāja prayed: “How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.” (SB 7.9.8)

The devatās, headed by Brahmā, the munis, and the Siddhas in the assembly were in goodness (sattva). If they couldn’t satisfy the Lord, how could someone born in a family of demons (ugra jāti), who are constantly in passion (rajas) and ignorance (tamas), satisfy the Lord? Furthermore, they praised the Lord with streams of words that were fresh, cool, sweet, and pure, embellished with ornaments and literary suggestions (vacasam pravahaiḥ), yet they couldn’t satisfy the Lord. Then how could Prahlāda, who lacked such eloquence, satisfy the Lord? **Prahlāda showed no pride in receiving the privileged opportunity to appease the Lord; rather, he humbly declared his incapability to do so, despite being capable.**

Śrīla Prabhupada writes in the purport, “A Vaiṣṇava who is fully qualified to serve the Lord still thinks himself extremely low while offering prayers to the Lord. For example, Kṛṣṇadāsa Kāvīrāja Gosvāmī considers himself unqualified, lower than the worms in stool, and more sinful than Jagāi and Mādhāi. Similarly, although Prahlāda Mahārāja was a pure, exalted Vaiṣṇava, he thought himself most unqualified to offer prayers to the Supreme Lord. mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. One should not be falsely proud of his Vaiṣṇava qualifications. **Unless one is meek and humble, to make progress in spiritual life is very difficult.**”

**Sometimes, when we are considered capable of doing something that many others have failed to accomplish, we can become overpowered with pride.** What to speak of actually accomplishing it! Such a proposal or accomplishment might make us think of ourselves as better than others. In contrast to this mentality, Prahlāda, right at the outset, declared his inferior position compared to Brahma and others in the assembly who had failed to appease Nṛsiṃhadeva.

In this sloka, Prahlāda also indicated that goodness and eloquence are not the necessary qualifications to invoke the Lord's mercy. Then what is the qualification? Prahlāda mentions that in the next verse.

### “THE ONLY QUALIFICATION TO PLEASE YOU!”

*manye dhanābhijana-rūpa-tapaḥ-śrutaujas-  
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ  
nārādhānāya hi bhavanti parasya puṁso  
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya*

“One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.” (SB 7.9.9)



The one dozen qualifications mentioned above are considered great in material calculation. Although such skills and the opulences impress the people of the world, but they aren't attractive to the Lord. **Only bhakti or unalloyed devotion can satisfy the Him.** Duryodhana, with his opulent feast couldn't please Kṛṣṇa, but Vidura completely satisfied the Lord even with a banana peel. Sincerity of purpose is more important than skill set.

Prahlāda was just a five-year-old boy, son of an atheistic father and was born in a demoniac dynasty. But none of these were considered disqualifications for him to satisfy the Lord. **He never rejects someone on the grounds of their age, gender, wealth, nationality, education, family lineage, and so on. All He wants is sincere devotion.**

### “DO I HAVE THE QUALIFICATION?”

Continuing the same point that bhakti is the only qualification to please the Lord, Prahlāda speaks the next sloka:

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāt śvapacaṁ variṣṭham  
manye tad-arpita-mano-vacanehitārtha-  
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ*

“If a brāhmaṇa has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujata] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord. Such a devotee is better than such a brāhmaṇa because the devotee can purify his whole family, whereas the so-called brāhmaṇa in a position of false prestige cannot purify even himself.” (SB 7.9.10)

## “ALTHOUGH UNQUALIFIED, I WILL BE BENEFITED”



*naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo  
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte  
yad yaj jano bhagavate vidadhīta mānaṁ  
tac cātmane prati-mukhasya yathā mukha-śrīḥ*

“The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, 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)

Śrīla Prabhupāda comments: “The Lord is always glorious, whether the devotee glorifies Him or not, but if the devotee engages in glorifying the Lord, the devotee himself automatically becomes glorious... By glorifying the Lord constantly, the living entity becomes purified in the core of his heart, and thus he can understand that he does not belong to the material world but is a spirit soul whose actual activity is to advance in Kṛṣṇa consciousness so that he may become free from the material clutches... In conclusion, the more we engage in Kṛṣṇa consciousness and render service unto the Lord, the more we benefit. Kṛṣṇa does not need service from any of us.”

When we overly think of our shortcomings, and incapacities it can be discouraging. However, rising above these shortcomings is possible by offering prayers and sincerely serving the Lord and His devotees. The process of bhakti can elevate even the most unqualified or even degraded people despite their deficiencies. So, instead of being overwhelmed with our weaknesses, we should strive to rise above them by engaging our bodies, minds, senses and intelligence in serving and glorifying the Lord. In this mood Prahlāda speaks the next sloka.

## “YOUR MERCY IS GREATER THAN MY DISQUALIFICATION”

*tasmād ahaṁ vigata-viklava īśvarasya  
sarvātmanā mahi gṛṇāmi yathā manīṣam  
nīco 'jayā guṇa-visargam anupraviṣṭaḥ  
pūyeta yena hi pumān anuvarṇitena*

“Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord's glories.” (SB 7.9.12)



Finally, Prahāda thought of keeping aside the conception of being unfit, and start offering prayers depending on the Lord's mercy. The Lord's causeless grace can overpower all our faults and deficiencies. He empowers even insignificant persons to perform inconceivable deeds in His service, provided they are sincere.

The solution to all material shortcomings is sincere performance of bhakti. In the conception of being unqualified, if we restrain ourselves from engaging in bhakti, where is the possibility to overcome those deficiencies. If a patient says, "I am not taking medicine because I am sick," does it sound reasonable to you? – Because one is sick, one must take medicine. Similarly, one who is affected by māyā, must come out of it by sincerely taking shelter of the Lord.

One can do bhakti as per one's capacity. Prahāda said that he would offer prayers as far as his intelligence allows him – yathā manīṣam. The Lord is not performance conscious, He is mood conscious. He sees the attitude behind our service more than the magnitude of service. Skills and efficiency are required for a specific service, but if that becomes a source of our pride, it is the greatest disadvantage. Better to be an illiterate menial servant than a scholarly puffed-up performer.

## HUMILITY – THE REAL ORNAMENT OF A DEVOTEE



Prahāda Maharaja initially felt himself unqualified to offer prayers, yet finally, he kept aside those feelings and prepared himself to offer prayers, expressing his confidence on the mercy of the Lord and his guru. In both cases he exhibited exemplary humility. Prahāda recognized his limitations, both intellectual and spiritual. He admitted his shortcomings openly, expressing that he was not qualified by certain standards to offer prayers to the Lord. That was his humility. However, he resolved to set aside these feelings of inadequacy, driven by his humble devotion. He humbly prepared himself to offer prayers to the Lord by the blessings of his guru, and the Lord.

Prahāda's example serves as an encouragement for all devotees. He demonstrated that one should not be discouraged by perceived disqualifications or shortcomings. The mercy of the Lord is greater than any disqualification, and sincere devotion can bridge any gap. Prahāda's humility and recognition of his dependence on the Lord are key takeaways. His prayers reflect a deep understanding of the devotee's role in relation to the divine, emphasizing the importance of humility and reliance on the Lord's grace.

# PANIHATI CIDA DAHI UTSAVA



## Śrīla Raghunātha dāsa Gosvami's Chipped Rice and Yogurt Festival



### Śrīla Raghunātha dāsa Gosvami's Renunciation and Service

Śrīla Raghunātha dāsa Gosvāmī was a distinguished devotee, displaying deep renunciation and detachment from worldly life from an early age. He yearned to join Śrī Caitanya Mahāprabhu's mission but was advised by Mahāprabhu to wait, assuring him that Kṛṣṇa would soon free him from māyā's grip. Two years later, Nityānanda Prabhu arrived in Pānihāṭi and stayed there.

In Pānihāṭi, Raghunātha dāsa saw Nityānanda Prabhu sitting on a rock under a banyan tree by the Ganges, surrounded by devotees. Hesitant to approach, Raghunātha dāsa paid his respects from a distance. Noticing him, some devotees informed Nityānanda Prabhu, who then called out to Raghunātha dāsa, saying, "Raghunātha dāsa! You are hiding like a thief. Now I have caught you. Come here. I shall punish you today." Nityānanda Prabhu then forcibly placed His lotus feet on Raghunātha's head and instructed him to organize a grand festival and serve all the devotees with yogurt and chipped rice.

## Feast Delights of the Pānihāṭi Festival

This festival features refreshing dishes, including yogurt (dadhi) and chipped rice (ciḍā) with sugar, bananas, milk sweets, and cakes. The feast menu begins with Ganges Curd Upmā, a flavorful dish of vegetables and grains, served with yogurt to honor those who enjoyed their prasādam standing in the Ganges due to crowding. Other offerings include Cracked urad dāl, Banana Chapātis with Orange Cardamom Butter, and a rich Cauliflower & Red Pepper Sabji.

A dry curry of Peas and Paneer is served in hollowed lemons for added flavor, accompanied by savory Ravā Idli and spicy Aloo Kerala Fry patties. Another highlight is Stuffed White Baby Eggplant filled with spiced almond butter, wrapped in lemongrass, and baked.



The festival also features Baigan Sarson, diced eggplant wrapped in mustard greens and fried in ghee, Roasted Okra Raita, and tangy Rhubarb & Dried Cherry Chutney. The centerpiece, ciḍā-dadhi pots, includes chipped rice with sweet yogurt and bananas in one pot, and chipped rice with thick kheer, ghee, bananas, and camphor in another, all served in traditional clay bowls.

A special treat, the guñjā-mālā Malpoori, is a milk sweet cake surrounded by fresh red and black berries, reminiscent of the garland Lord Caitanya Mahāprabhu gave Raghunātha dāsa. In honor of Śrīla Raghunātha dāsa's renunciation after the departure of his spiritual guides, buttermilk in banana leaf cups is offered, reflecting his ascetic lifestyle.

The feast is complete with a refreshing Lime Cooler, blending honey, ginger, and anise, perfect for those sitting in the Pānihāṭi sun by the Ganges.



## Historical Significance and Rituals

Pānihāṭi, located 10 miles north of Calcutta on the Ganges' banks, is the site of many spiritual pastimes of Śrī Caitanya Mahāprabhu and His close associates. During this festival, devotees remember how Raghunātha dāsa met Nityānanda Prabhu and organized a grand feast of chipped rice and yogurt.

On that fateful day, Lord Nityānanda, surrounded by many devotees, asked Raghunātha dāsa to feed all His associates. Raghunātha dāsa joyfully arranged an abundance of chipped rice, yogurt, sweetmeats, sugar, bananas, and other eatables, drawing a massive crowd. Earthen pots filled with chipped rice soaked in yogurt and condensed milk were distributed to all. Some devotees even stood in the Ganges to eat due to the lack of space on the riverbank.

Raghāva Paṇḍitā brought additional food offerings, which Lord Nityānanda first honored before distributing them to the devotees. Pleased with the celebration, Lord Nityānanda, in meditation, invoked the presence of Śrī Caitanya Mahāprabhu. Upon Śrī Caitanya Mahāprabhu's arrival, Lord Nityānanda Prabhu stood up. They then observed how others were enjoying the chipped rice with yogurt and condensed milk.

## Legacy and Impact

The ciḍā-dadhi-mahotsava not only celebrates a historical event but also symbolizes the love and devotion between the Lord and His devotees. It exemplifies the Lord's reciprocal mercy and the joy of communal feasting in the name of devotion. Today, it continues to inspire countless devotees who gather at Pānihāṭi to partake in this divine remembrance.



Happy Panihati Ciḍa Dahi Utsava



# VERSE OF THE MONTH



## TASTING & TEACHING HOW TO TASTE LOVE

### CC Antya 16.1

*vande śrī-kṛṣṇa-caitanyaṁ  
kṛṣṇa-bhāvāmṛtaṁ hi yaḥ  
āsvādyāsvādayan bhaktān  
prema-dīkṣām aśikṣayat*

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Kṛṣṇa to initiate them into transcendental knowledge.



# KIDS CORNER

## THE UNIQUE SAVIOUR

By Kartik - Grade VI



### Gajendra's Surrender and the Lord's Mercy:

The elephant Gajendra prays to the Lord that when even an animal like himself surrenders unto Him, the Lord surely delivers him, as He is extremely merciful, supremely ever-liberated and has transcendental knowledge, more than anyone else. He thus offers his obeisances unto the Lord who expands Himself as paramātmā in the hearts of all living entities. (SB 8.3.17)

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

## **The Lord as the Supreme Well-Wisher:**

The Lord is the most well-wishing personality to all living entities. He has all the qualities and virtues one can imagine, and even more, and is therefore the worthiest personality one can surrender unto. He is more eager to deliver us out of this ocean of nescience than we are to get out of it. He keeps a promise in the Yuddha Kanda of the Rāmāyana, saying that if anyone says that “O my Lord, I am yours from today” and prays to Him for courage, He shall immediately provide him with courage and he shall always remain safe. He also says in the Bhagavad-gītā that for those who worship Him with devotion and exclusively meditate on His form, He carries what they lack and preserves what they have.

## **The Lord's Unique and Infallible Deliverance:**

But this does not mean that if we are in a problem, even after sincerely surrendering unto the Lord, the Lord’s promises are false. He is free to choose His own way to deliver us, and has His own unique but infallible way to do so. He will always do what is the best for us, whether we can perceive it or not. Parīkṣit Mahārāja was cursed to die in seven days (a humongous calamity), but he took this as an opportunity to hear about the glories of the Lord, which led to the advent of the Śrīmad-Bhāgavatam.

## **Surrender:**

However, surrender is not lack of duty or efforts. We must try our best to execute our prescribed duties to the best of our capacity till the time comes to give them up. We are just like puppets, with minute independence to choose our master- Kṛṣṇa or māyā. Even if we choose Kṛṣṇa, we will have to move as He moves us (i.e., execute our duties prescribed in the scriptures.) Śrīla Prabhupada himself says- nacao nacao prabhu nacao se mate (O Lord, I am just a puppet in your hands, so make me dance, make me dance according to your desire.)

## **The Results of Sincere Surrender and Duty:**

Therefore, we can conclude that if we sincerely and earnestly perform our prescribed duties, all the while surrendered unto the Lord, we can easily overlook all happiness and distress in life as being the merciful reciprocation of the Lord.



# KIDS CORNER

## GAJENDRA'S PRAYERS OF SURRENDER



**Drawing By**  
**Kamakshi - Grade III**



# HONORING SACRED DAYS

Jyestha - Asadha Masa (June)

**16 JUNE - DISAPPEARANCE DAY OF SRI BALADEVA  
VIDYABHUSANA**



## The Life and Contributions of Śrī Baladeva Vidyābhūṣaṇa

Śrī Baladeva Vidyābhūṣaṇa, also known as Śrī Govinda Dāsa, was born in the 1600s near Remunā, Orissa. A master of Sanskrit grammar, poetry, and logic, he studied the commentaries of Śaṅkarā and Madhva before taking initiation in the tattva-vādi lineage of Śrīla Madhvācārya. Known as a digvijaya pandit, he traveled to holy places, defeating local scholars and sages.

In Jagannātha Purī, he embraced Gaudiya Vaiṣṇavism under Śrī Rādhā-Dāmodara Gosvāmī and later studied Śrīmad-Bhāgavatam under Śrīla Viśvanātha Cakravartī Ṭhākura in Vṛndāvana. In 1706, Viśvanātha Cakravartī Ṭhākura sent him to Jaipur to defend the Bengali Vaiṣṇavas' right to worship Govindaji, leading him to compose the Govinda-bhāṣya, a Vaiṣṇava commentary on Vedānta-sūtra.

Baladeva Vidyābhūṣaṇa's works, including over twenty-four books and commentaries, solidified Gaudiya Vaiṣṇavism as an independent philosophy. Revered as a fully renounced devotee, he was also identified in Caitanya-līlā as Śrī Gopīnātha ācārya and in Vraja as Ratnavali Devi, Śrī Rādhā's eternal maidservant.



## 22 JUNE - SNANA YATRA



### Sacred bathing festival of deities

Devasnan Purnima, celebrated on the full moon of the Jyestha month, marks the special bathing festival of Lord Jagannātha, commemorating His appearance day. Initiated by Rājā Indradyumna as documented in the Skanda Purāṇa, this day is considered Lord Jagannātha's birthday and attracts thousands of pilgrims to Purī and other locations. On the eve of Snana Yatra, Jagannātha, Balabhadra, Subhadra, and Sudarshana are brought out in a grand procession to the Snana-vedi (Bathing Pandal).

The bathing ceremony begins after Mangala Arati, with purified water from the Suna Kua (Golden Well) used for the ritual. The deities are lavishly adorned and bathed with water from 108 gold vessels, accompanied by Vedic mantras and kirtan. Post-bathing, the Hati Vesha festival features the deities in elephant attire, bridging the period until their restoration during 'Anabasara kala.' The deities reappear on Netrotsava, marking the end of the festival. Devasnan Purnima is celebrated in many temples worldwide, including ISKCON, honoring the divine appearance of Lord Jagannātha, Lord Balarāma, and Subhadra Maharani.

## ANALOGY ARENA



If one has strong digestive power, after eating he automatically lights a fire within his stomach to digest everything and does not need to take medicine to aid his digestion.

Similarly, the fire of devotional service is so strong that a devotee does not need to act separately to attain perfect knowledge or detachment from material attractions. By virtue of his devotional service, he attains the brahma-bhūta stage without a doubt.

A deer may become absorbed in the musical sounds vibrated by the hunter, but the result is that it loses its life.

In the human form of life he gets an opportunity to enjoy all his senses pervertedly, but the result is that he becomes so harassed in his attempted sense gratification that he ultimately becomes morose. As he tries to satisfy his senses more and more, he becomes more and more entangled.



## NEW! Reviews from Readers



I went through Bhagavata Pradipika for the first time, and it was quite interesting and very useful. It provides insights about upcoming spiritual events, helping us get into the right mood and immerse ourselves, which is very helpful in strengthening one's spiritual path. The articles from kids were awesome and thoughtful, providing a great opportunity for them to express their vision of their learnings. The information on upcoming courses and arrivals is also informative.

Madhavi Latha Namburi , Hyderabad



Hare Krishna,  
I liked the Narsimha kirtan, Lord Shiva's good qualities, and Hanumanji pulling a tree to offer a seat to Lakshmana. Gauranga Darshan Prabhuji's books are very interesting, and I also enjoy reading the slokas in Bhagavata Pradipika. Thank you.

Krishiva - Grade 3 , Mumbai

## Welcome you all to take part in.....

We value your feedback on the Bhagavata Pradipika ezine. Share constructive insights relevant to this month's Bhagavata Pradipika ezine to [bvvp.geve@gmail.com](mailto:bvvp.geve@gmail.com) to have your review published in next month's magazine.

International Society for Krishna Consciousness  
Founder Acharya : His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

GOVARDHAN  
ECOVILLAGE

**భగవద్గీత** Zoom Live  
యథాతథము ౧ తెలుగు  
(ఆన్లైన్ కోర్సు)

ముఖ్యాంశాలు:

- ప్రతి శ్లోకానికి స్పష్టమైన వివరణ.
- ప్రతి అధ్యాయానికి MCQ పరీక్షలు.
- భక్తి వేదాంత విద్యాపీఠం సర్టిఫికేట్.

For registration

ప్రతి శనివారం 7:30 pm  
జూన్ 1 నుండి

రికార్డింగ్లు అందుబాటులో ఉంటాయి

Fees - 1500 INR website: [www.vidyapitha.in](http://www.vidyapitha.in) శ్రీ గౌర నామ దాస్

For Queries +91 8928073812 [vidyapitha@ecovillage.org.in](mailto:vidyapitha@ecovillage.org.in)

## Upcoming courses



International Society for Krishna Consciousness  
Founder Acharya : His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

GOVARDHAN  
ECOVILLAGE

**భక్తి శాస్త్ర** తెలుగు Zoom Live  
(ఆన్లైన్ కోర్సు)

- మాడ్యూల్ 1: భగవద్గీత 1-6
- మాడ్యూల్ 2: భగవద్గీత 7-12
- మాడ్యూల్ 3: భగవద్గీత 13-18
- మాడ్యూల్ 4: శ్రీ ఈశోపనిషత్
- మాడ్యూల్ 5: ఉపదేశామృతము
- మాడ్యూల్ 6: భక్తి రసామృత సింధు

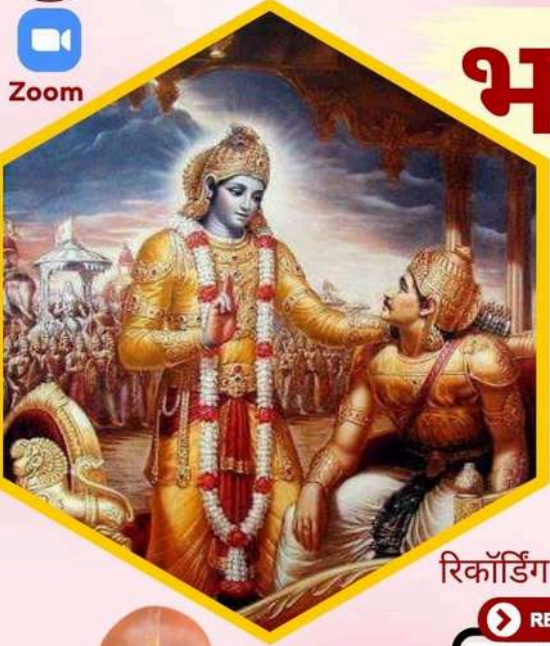
MCQ tests, Close-book tests,  
Open-book tests, Sloka tests

ప్రతి శనివారం 7:30 pm  
జూన్ 1 నుండి

రికార్డింగ్లు అందుబాటులో ఉంటాయి

Fees - 3000 INR website: [www.vidyapitha.in](http://www.vidyapitha.in) శ్రీ గౌర నామ దాస్

For Queries +91 8928073812 [vidyapitha@ecovillage.org.in](mailto:vidyapitha@ecovillage.org.in)



# भक्ति शास्त्री

हिंदी (ऑनलाइन कोर्स)

4 पुस्तकों पर ऑनलाइन  
 पद्धतिसार अध्ययन पाठ्यक्रम

4 जून से प्रत्येक मंगलवार एवं बुधवार  
 रात्रि 8-9:30 बजे

भाषा - हिंदी

रिकॉर्डिंग उपलब्ध होगी

REGISTER NOW



- भाग १: भगवद्-गीता १-६
- भाग २: भगवद्-गीता ७-१२
- भाग ३: भगवद्-गीता १३-१८
- भाग ४: श्री इशोपनिषद्
- भाग ५: श्री उपदेशामृत
- भाग ६: भक्ति रसामृत सिंधु

1. बहुविकल्प प्रश्न परीक्षा
2. खुली-पुस्तक परीक्षा
3. बंद-पुस्तक परीक्षा
4. श्लोक परीक्षा

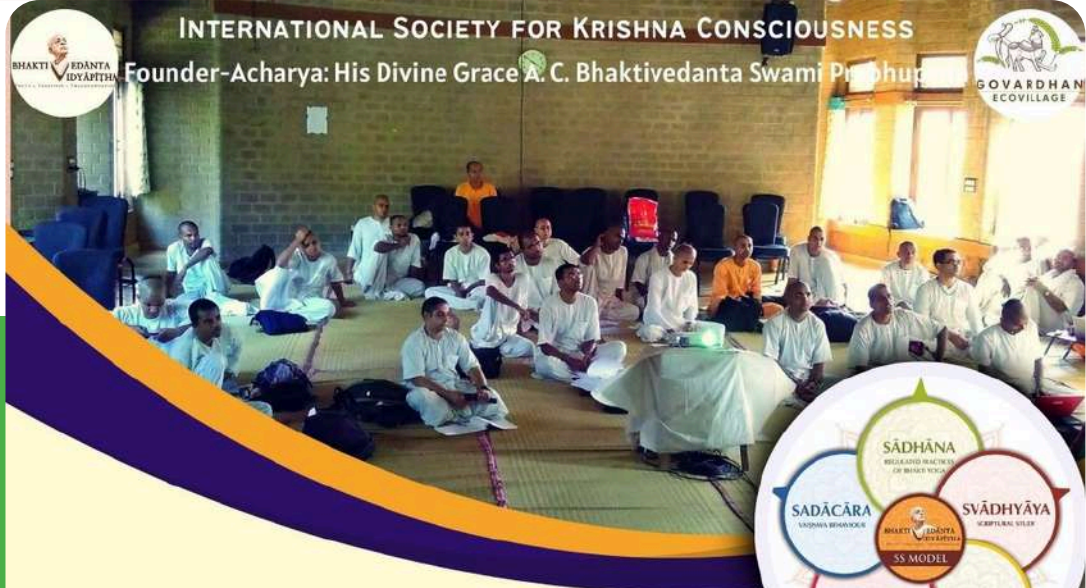
Fees  
 4000 INR

www.vidyapitha.in



श्रीमान हरि गोपाल दास

For Queries +91 8928073812 vidyapitha@ecovillage.org.in



## BHAKTIVEDANTA VIDYAPITHA

2-years Residential Program @  
 Govardhan Eco Village

- The Systematic Study of Srimad  
 Bhagavatam & Caitanya Caritamrita

Fees will be as per the accommodations



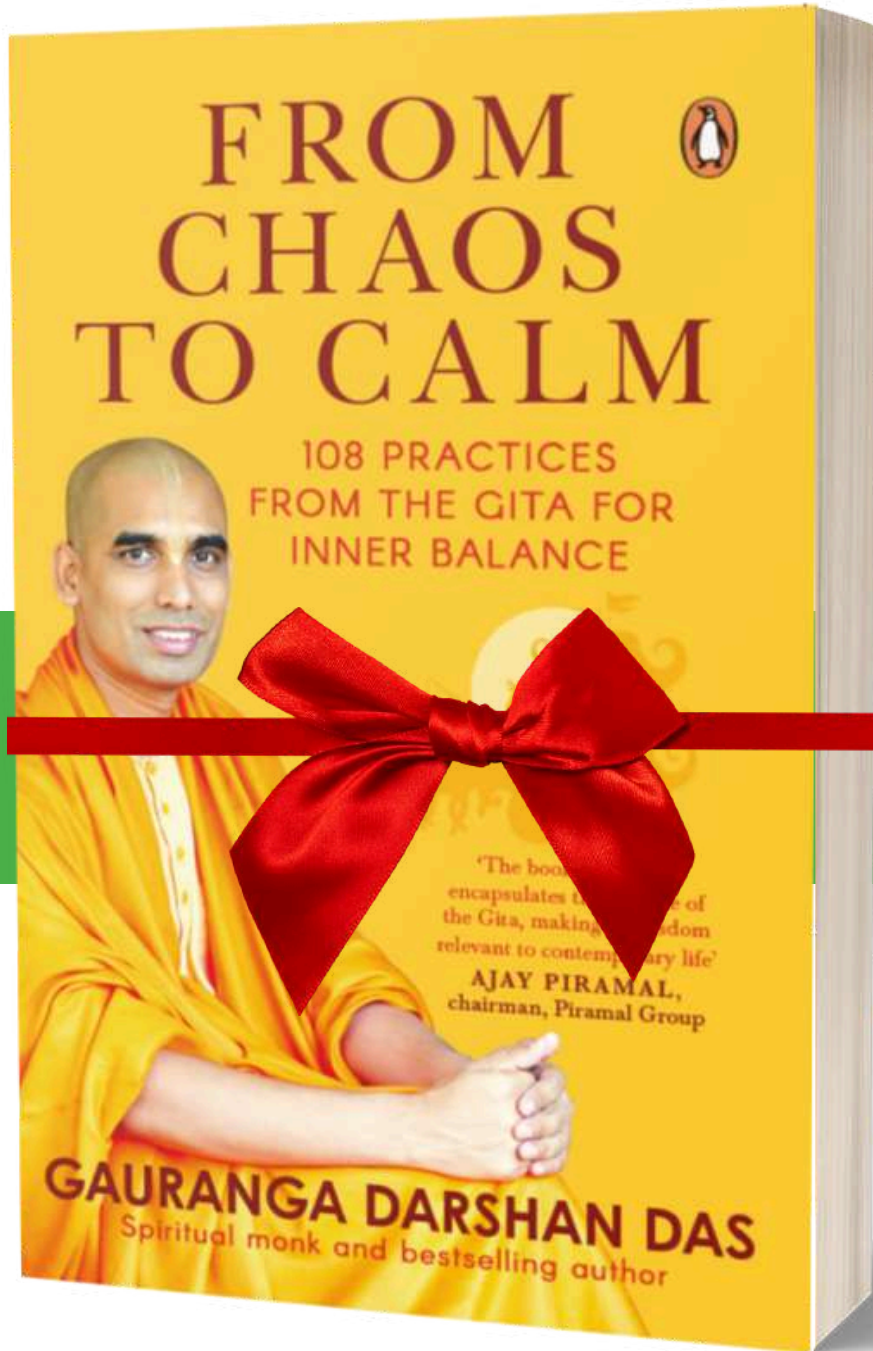
22nd July 2024 onwards

MORE  
 INFO

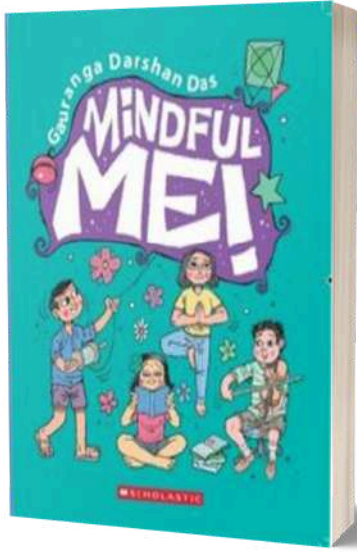


+91 9987013847 (msg only)

vidyapitha@ecovillage.org.in



**Coming Soon.....**



*Get your copy on*



[Click on this link to purchase](#)



[Click on this link to purchase](#)





## BHAGAVATAM TALES

GAURANGA DARSHAN DAS









**"EXPERIENCE THE MAGIC OF AGE-OLD TALES RETOLD WITH VIBRANT ILLUSTRATIONS AND VALUABLE LESSONS. GET YOUR SET OF ILLUSTRATED BHAGAVATAM TALES TODAY AND EMBARK ON AN ENRICHING JOURNEY OF WISDOM AND INSPIRATION."**

**A SET OF 5 BOOKS!**

[Buy now/www.Tulsibooks.com](http://www.Tulsibooks.com)

*Get your copy on*



[Click here to purchase](#)



[Click here to purchase](#)



