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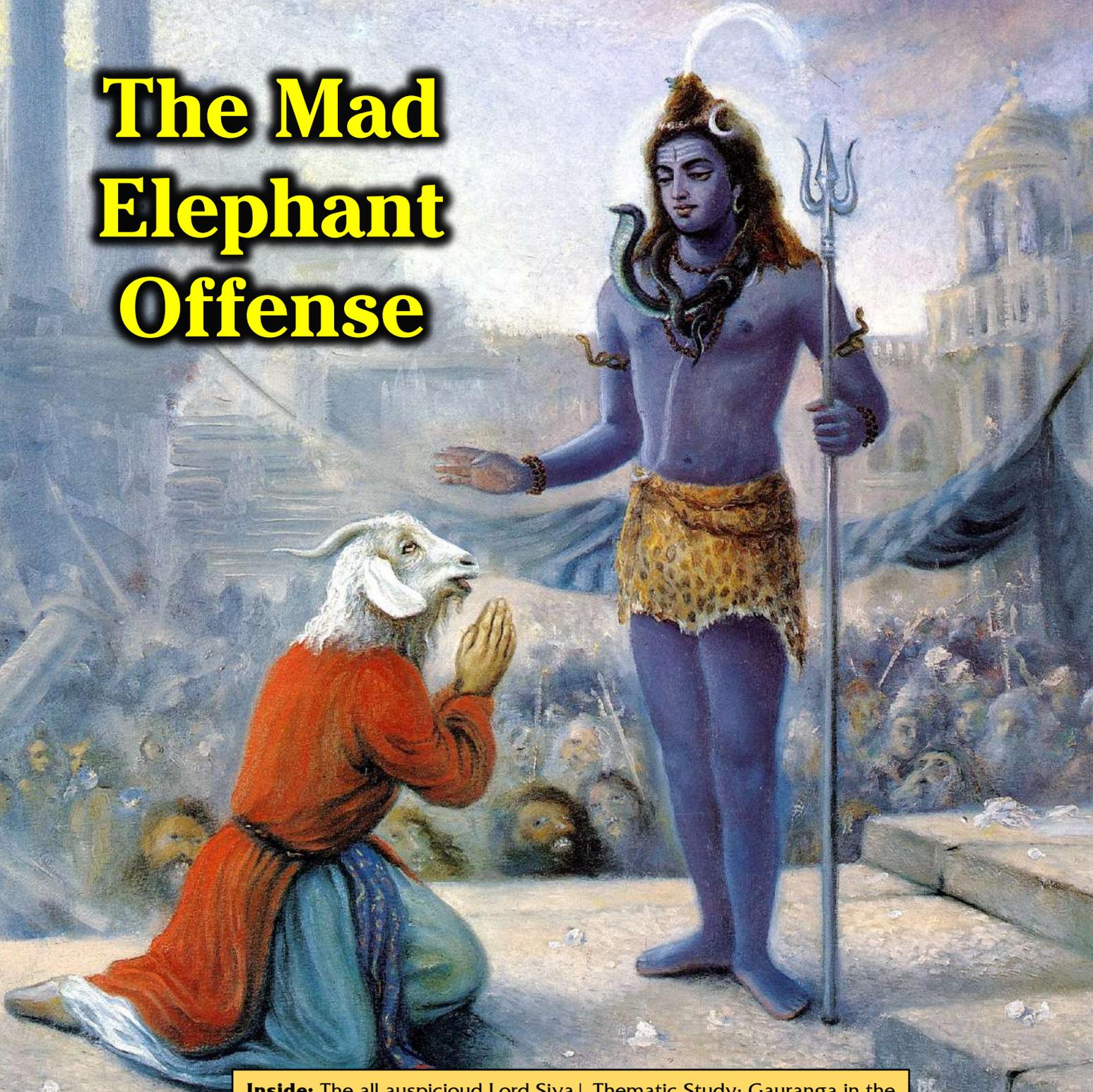
BHĀGAVATA PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedanta Vidyapeetha 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

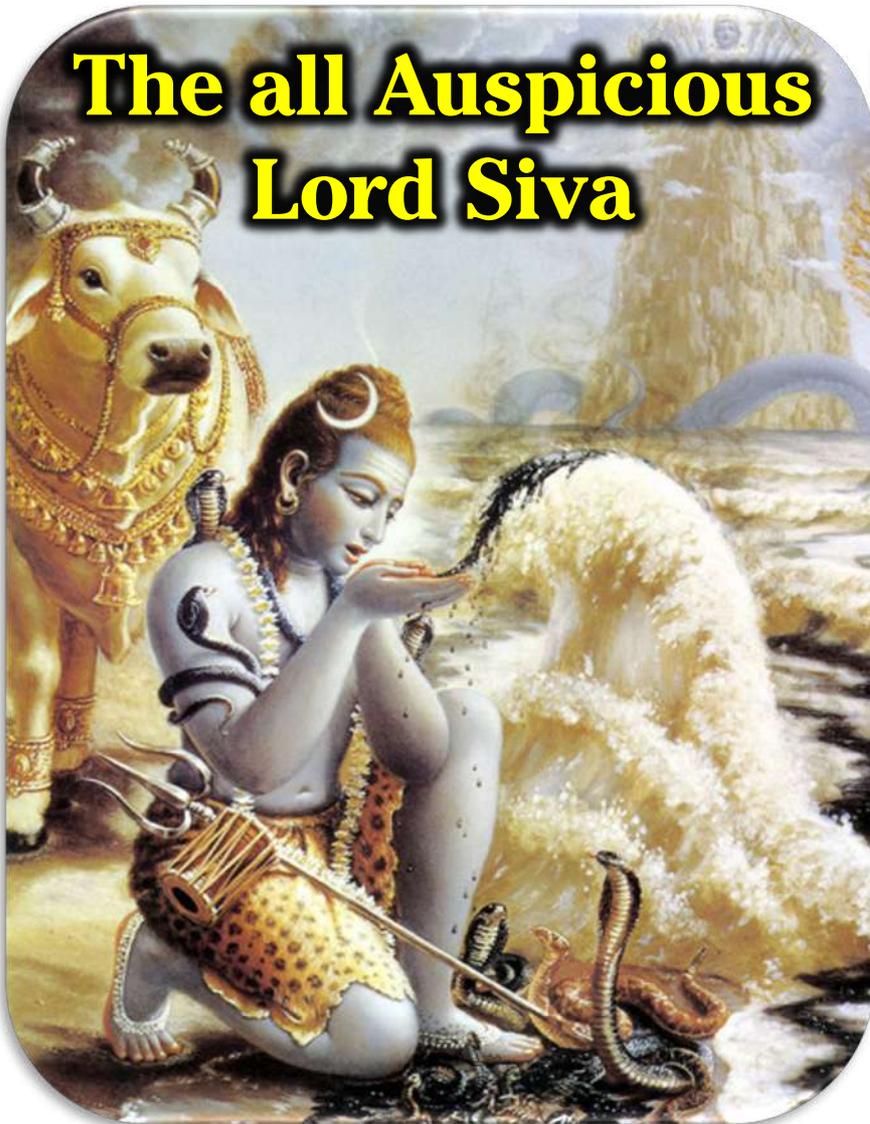
The Mad Elephant Offense



Inside: The all auspicious Lord Siva | Thematic Study: Gaurāṅga in the Bhāgavatam | Bhāgavata darśana: Jewel of Tolerance | Analogy Arena



The all Auspicious Lord Siva



FROM THE DESK OF
THE FOUNDER ĀCĀRYA



Lord Śiva's Compassion & Forgiveness

DRANK the OCEAN of POISON:

The reason that Lord Śiva drank an ocean of poison was for others' benefit. When the ocean was churned by the demigods and the demons, the churning at first produced poison, so because the poisonous ocean might have affected others who were not so advanced, Lord Śiva drank all the ocean water. SB 4.3.12

FORGAVE DAKSA who OFFENDED and CURSED him

March 1 Śivarātri

Who is Lord Śiva?

The PLENARY PORTION of LORD

Lord Śiva is not an ordinary living being. He is the plenary portion of the Lord, but because Lord Śiva is in direct touch with material nature, he is not exactly in the same transcendental position as Lord Viṣṇu. The difference is like that between milk and yogurt. Yogurt is nothing but milk, and yet it cannot be used in place of milk.

Lord Śiva is in the marginal position between the Personality of Godhead and the living entities, or jīvas. SB 1.3.5 P

The BEST of DEVOTEES:

Lord Śiva is considered the foremost personality amongst the Vaiṣṇavas. Vaiṣṇavānām yathā śambhuḥ. SB 4.4.10 P
Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. SB 4.4.11

Who is dear to Śiva?

Those who drink ganja?
Those who perform notorious acts? Lord Siva himself says,
*yah param ramhasah sakṣāt
tri-guṇāj jīva-samjñitāt
bhagavantam vāsudevam
praṇannaḥ sa priyo hi me*

Lord Śiva said: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything—material nature as well as the living entity—is actually very dear to me. SB 4.24.28

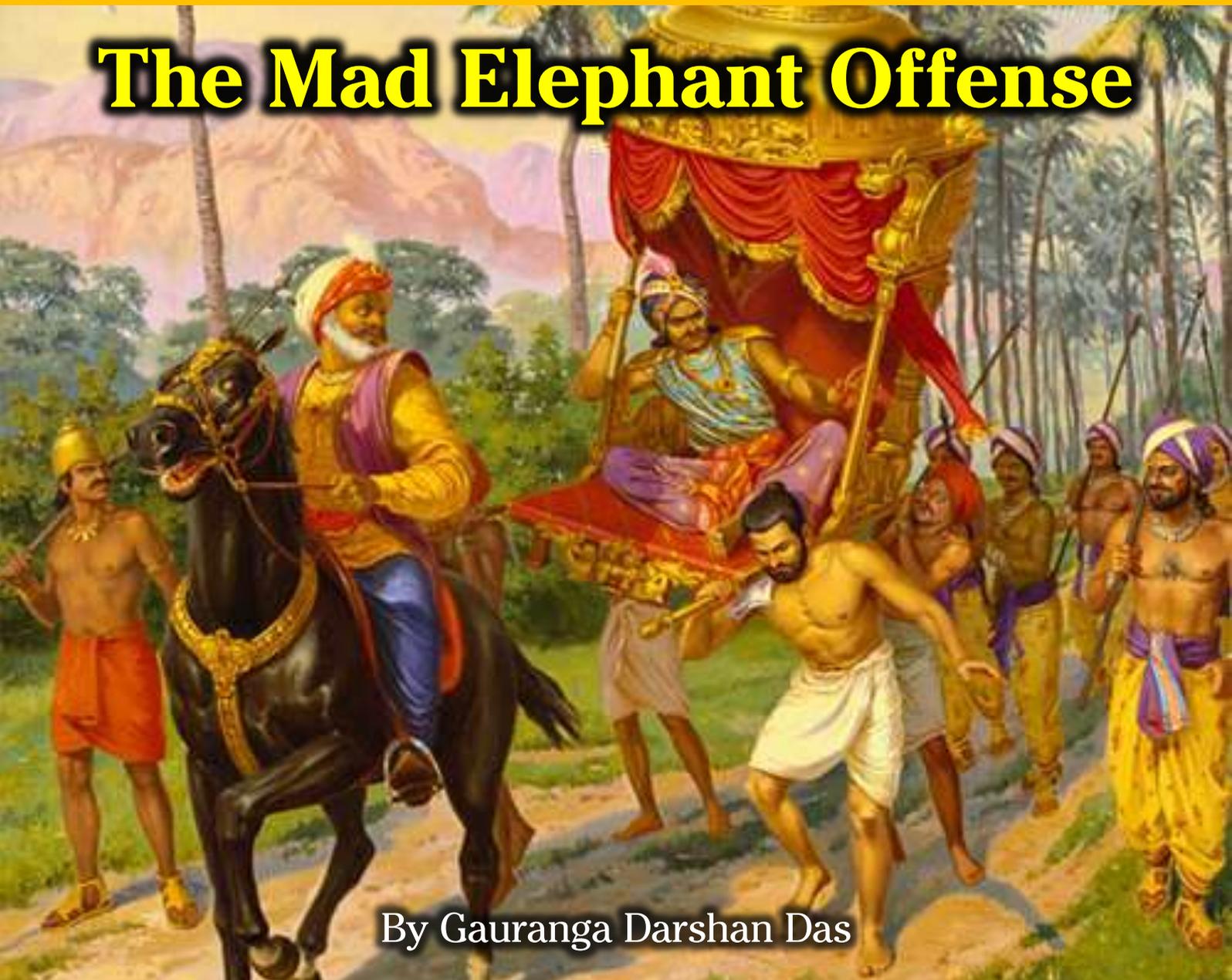
Śiva's Glorification of Devotees

*nārāyaṇa-parāḥ sarve
na kutāścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ*

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord. SB 6.17.28



The Mad Elephant Offense



By Gauranga Darshan Das

9 Stories that Reveal the Causes and Consequences of *Vaiṣṇava-aparādha*, and the Ways to Overcome It

Devotees are so dear to the Lord who is not only within their hearts, but also keeps them within His heart (*sādhavo hṛdayam mahyam. sādḥūnām hṛdayam tv aham*, SB 9.4.68). The association of such devotees is an integral part of *bhakti-yoga*, the path of devotion. The mercy of devotees is the beginning of one's faith in *bhakti*. The blessings and guidance of devotees keep us inspired and nourished in our spiritual journey.

Blaspheming, insulting, or harming such devotees hurts the Lord directly. In this world, it is common to see materialistic people criticizing devotees. But even the devotees who practice *bhakti-yoga* also sometimes tend to criticize and offend other devotees. Offense to a devotee or *vaiṣṇava-aparādha* is considered a mad elephant offense. Just as a mad elephant can trample and destroy an entire garden that has been maintained with great care, offense to a devotee can destroy the pious and spiritual credits one has amassed with great endeavor. Is there any relief from this mad offense? Why does one offend devotees in the first place?

This article presents several stories from *Śrīmad Bhāgavatam*, *Śrī Caitanya-caritāmṛta*, *Rāmāyaṇa* and *Mahābhārata* along with an analysis of the causes and consequences of *vaiṣṇava-aparādha*; and the ways of overcoming the reaction to *vaiṣṇava-aparādha* and the tendency to commit *vaiṣṇava-aparādha*.



Story 1: No Shelter Anywhere in the Universe

Ambarīṣa Mahārāja invited Durvāsā Muni as his guest. But he took a little water to break his Ekādaśī fast, before feeding Durvāsā. Just for that reason, Durvāsā was offended and created a fiery demon with his mystic power to kill Ambarīṣa. Ambarīṣa was tolerant and didn't retaliate. He didn't even move an inch from where he was standing. But Lord Viṣṇu's Sudarśana *cakra* appeared there at once and killed the fiery demon, and started chasing Durvāsā. Durvāsā fled everywhere in the universe, but he didn't get shelter anywhere, including the abodes of Lord Śiva and Lord Brahmā. Demon Rāvaṇa also received various benedictions from Lord Śiva and Lord Brahmā, but they could not save him from the arrows of Lord Rāma.

Even the devatās do not and cannot save one who has offended a Vaiṣṇava.

When Durvāsā Muni entered Vaikuṅṭha and fell at the feet of Lord Viṣṇu, Lord Viṣṇu made him realize his offense to Ambarīṣa. Durvāsā, being a *brāhmaṇa* and a sage, considered himself superior to Ambarīṣa who was a *kṣatriya* and a householder. The Lord however doesn't care about one's temporary *varṇa* or *āśrama*. He established that the position of a Vaiṣṇava is greater than that of a *brāhmaṇa*. The Lord conclusively said that Durvāsā could save his life only by the mercy of Ambarīṣa, whom he had attempted to kill earlier. Finally, Durvāsā realized his mistake. He had to keep aside his false ego to save his life. He approached Ambarīṣa and fell at his feet. Ambarīṣa prayed to Sudarśana *cakra* to excuse Durvāsā.

Even the Lord doesn't forgive one who has offended His devotees. One can be relieved from the effect of Vaiṣṇava-aparādha only by begging forgiveness directly from the devotee whom one has offended.

False ego, is not only the cause of offensive behavior but also the inhibitor of our inclination to seek forgiveness. But if we keep aside our ego and humble ourselves in front of Vaiṣṇavas, we become recipients of their mercy and the Lord's mercy as well.



Story 2: Longed for Powers but Lost Lives

Jaḍa Bharata was a great devotee of Lord Viṣṇu, but he acted like a dull man externally, to avoid materialistic association. Once, he was caught by a group of dacoits who intended to sacrifice him in front of goddess Kālī, to get some material powers. As a part of their concocted ritual, they tried to behead Jaḍa Bharata with a sword. Jaḍa Bharata didn't do anything to retaliate against the dacoits. Mother Kālī however couldn't tolerate this offense to a Vaiṣṇava, because she was a great devotee of Lord Viṣṇu, and is therefore called Vaiṣṇavī. Her deity broke open, and she manifested personally in front of the dacoits and chopped off the heads of her so-called devotees with her sword. That is the result of offense to a devotee.

A devotee may tolerate offense against oneself, but not an offense committed against another devotee. Offense to a devotee pains the heart of the Lord and His other devotees too.

One needs to seek spiritual guidance from devotees, rather than trying to exploit them for one's material and selfish purposes.



Story 3: Repentance Relieves one from the Reaction

Once a king named Rahūgaṇa was traveling in a palanquin. His servants needed a person to carry the palanquin and found Jaḍa Bharata. Jaḍa Bharata was made to carry the king's palanquin but walked erratically, being careful not to step on the ants on the road. This angered Rahūgaṇa, who then chastised Jaḍa Bharata severely and threatened to punish him. Jaḍa Bharata turned around and spoke some words of wisdom, "I am a self-realized soul acting like a mad man. There is no use punishing a self-realized soul or a mad man."

Owing to his good sense, King Rahūgaṇa realized that he had offended a great soul, not only by forcefully engaging him in carrying his palanquin but also by blaspheming him arrogantly. Rahūgaṇa immediately fell that the feet of Jaḍa Bharata and begged apologies with a remorseful heart.

By honestly repenting for one's offensive act and sincerely begging forgiveness, the offender will be relieved from the grave reaction of vaiṣṇava-aparādha.

Story 4: The Causal Chain of Offenses

Dakṣa Prajāpati, the son of Brahmā, was an expert progenitor. He was very proud of his position and was envious of Lord Śiva's exalted position as a prominent *devatā*. Once, he publicly criticized and cursed Śiva in the presence of many *devatās* and sages. He also maliciously commented that Śiva was a monkey-eyed rascal unworthy of marrying his daughter Sati. In the rage of his anger, he also disrespectfully addressed his father Lord Brahmā as *Parameṣṭhi*, who forced him to offer his daughter in marriage to "unqualified" Śiva! But Lord Śiva was tolerant.

Later, Dakṣa organized a great sacrifice and invited several *devatās* and sages, but not Sati and Śiva. Still, Sati went to that uninvited sacrifice out of her affection for her father, Dakṣa. But Dakṣa neglected her. Being unable to tolerate the cold response of Dakṣa, Sati gave up her life. Being so hardhearted, Dakṣa didn't even try to stop his daughter.

Envy and offense towards one devotee can also lead to offenses towards other devotees.

This time Śiva didn't tolerate Dakṣa's offense. He had sent a ferocious personality named Virabhadra, who destroyed the sacrifice of Dakṣa and beheaded him. Later, by Lord Brahmā's intervention, Śiva revived Dakṣa by offering him a goat head.

In the next life, Dakṣa was born in a *kṣatriya* family, as the son of the Pracetās. Although he worshiped Lord Viṣṇu and got His *darśana*, still due to the traces of his previous offenses, he was not purified. Dakṣa once severely blasphemed Nārada Muni for teaching the path of devotion and renunciation to Dakṣa's sons. Dakṣa criticized Nārada as a fake *sādhu* who defamed Lord Viṣṇu, as sin personified, and so on. Dakṣa even cursed Nārada Muni not to have any permanent residence anywhere. This offense of Dakṣa towards Nārada Muni resulted from his offense to Śiva in his past life. *Offense against one Vaiṣṇava could lead to offenses towards many other Vaiṣṇavas, if one doesn't honestly curb such mentality.*

Mentally harboring envy towards a Vaiṣṇava makes one commit offenses to them verbally and physically. Such offensive mentality makes one offend multiple devotees. Thus, one should very carefully curb such envious mentality.

Envy towards a person is an indirect appreciation of that person. Better to directly appreciate them. Further, one needs to understand that without the Lord's sanction no one can become successful or great. So, instead of envying great persons, appreciate the Lord's blessings upon them and become an object of their mercy, and the Lord's mercy as well.

Lord Kapila, an incarnation of Lord Viṣṇu, taught, "Even if one flawlessly worships Me with perfect paraphernalia, if one offends and hates My devotees, I consider their worship as oblations into ashes."





Story 5: Greed that Ruined the Family

Duryodhana greatly offended the Pāṇḍavas in many ways. He was very greedy for the throne of Hastināpura and wanted to eliminate the Pāṇḍavas, whom he considered a threat, in every possible way. He was supported by his physically and spiritually blind father Dhṛtarāṣṭra, and assisted by his evil associates like Śakuni, Duṣṣāna, and Karṇa. Even at a young age, he tried to kill Bhīma by administering poison. In addition, he tried to burn the Pāṇḍavas by setting fire to their house, and he usurped their kingdom by cheating them in a gambling match and also attempted to insult their virtuous wife, Draupadī, by disrobing her in public.

Duryodhana never listened to any good advice from elders, well-wishers, and even Kṛṣṇa. He severely blasphemed Vidura and banished him from Hastināpura for advising Dhṛtarāṣṭra against his selfish interests. Thus, he offended several Vaiṣṇavas and even the Lord. When Kṛṣṇa came as a peace messenger on behalf of the Pāṇḍavas, Duryodhana arrogantly denied Kṛṣṇa's request and even tried to arrest Kṛṣṇa. What is the possibility for such an adamant offender to even think of apologizing for his offenses? Hence the Kurukṣetra war was inevitable.

Arjuna did not like to fight with his cousins in the war, but Kṛṣṇa wanted Duryodhana and his supporters to be punished. Duryodhana, greedy for the full kingdom, didn't want to share it with his cousins. He could have easily retained half the kingdom by simply befriending the Pāṇḍavas, but unfortunately, he lost the entire kingdom along with the lives of all his brothers and his own. His downfall is a great lesson for those who offend the devotees and the Lord.

Even if a devotee excuses an offender, the Lord doesn't tolerate any offense against His devotees.

So one must endeavor to keep aside one's greed and pride, and befriend the Lord's devotees. Thus one can be saved from offensive mentalities and reactions.

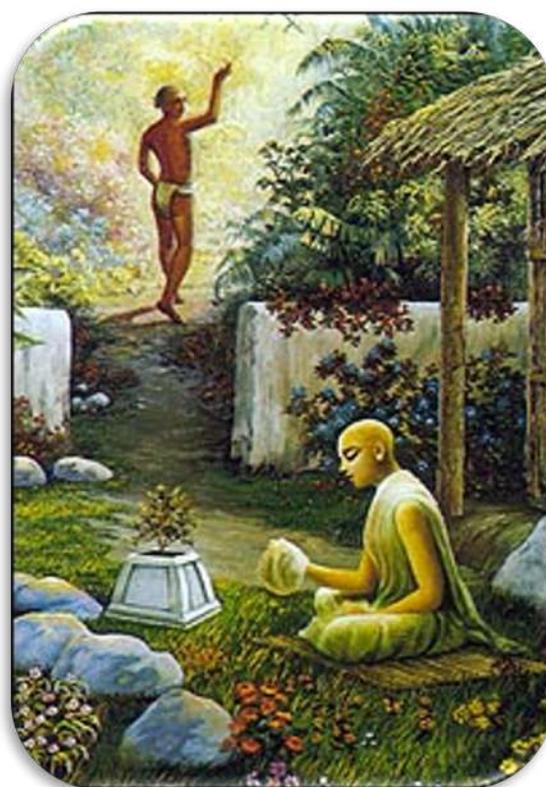
Story 6: One's Offense Affects One's Associates Too

Rāmacandra Khān was a landlord in Benapole area. He was very envious of Haridāsa Ṭhākura, a respected Vaiṣṇava in that place. To impress upon people that Haridāsa's character was malicious, Rāmacandra Khān had sent a prostitute to pollute Haridāsa. However, by the mercy of Haridāsa, the prostitute was transformed into a great Vaiṣṇavī and gave up her illicit profession. She agreed to act as an instrument in the hands of Rāmacandra Khān out of her ignorance, but she didn't envy Haridāsa. She was therefore liberated from her sinful life. However, Rāmacandra Khān deliberately tried to defame Haridāsa out of his sheer jealousy.

As a result of his offense to Haridāsa, Rāmacandra Khān offended Lord Nityānanda Prabhu as well. He didn't allow Lord Nityānanda to stay in his courtyard when the Lord arrived at his place. Later Rāmacandra Khān, his entire family, and village were tormented by a meat-eating government official.

Offense to advanced devotees not only affects the offender, but also affects those who are connected to the offender.

Knowing that one's offensive activities do not ruin one's own self but affect others as well, one must responsibly behave with devotees, and with everyone else.





Story 7: Criticism that led to material desires

The great saint Mādhavendra Purī was in the last stage of his life. He was chanting Kṛṣṇa's holy name and crying, "O Lord, when shall I get Your shelter." Without understanding his loving feelings of separation from Kṛṣṇa, his disciple named Rāmacandra Purī foolishly and fearlessly instructed him, "Why are you crying? You should remember Brahman." Mādhavendra Purī rebuked him, "Get out, you sinful rascal! I am dying without achieving Kṛṣṇa's shelter. Now this condemned fool has come to instruct me about Brahman." Another disciple named Īśvara Purī served Mādhavendra Purī during his last stages and became an object of his heartfelt blessings and became a great lover of Kṛṣṇa. On the other hand, due to his offense to *guru*, Rāmacandra Purī gradually developed material desires and became critical. Later he even criticized the eating habits of Lord Caitanya whose character was flawless. He thus tormented all the associates of Lord Caitanya who considered him a burden on their heads.

Offenses towards gurus and great devotees lead to material desires, impersonalistic tendencies, and inclinations to criticize Vaiṣṇavas.

An offender's presence and association is not welcomed by other devotees in general.

By pleasing the guru with service, one develops love for Kṛṣṇa. Conversely, by displeasing the guru, one becomes a speculator and a critic. So we need to please devotee by rendering service to them.

Story 8: Gravity Demonstrated by the Lord's Associates

The *Rāmāyaṇa* further teaches us the gravity of *vaiṣṇava-aparādha* through the activities of Lord Rāma's personal associates. When Lord Rāma, Sītādevī and Lakṣmaṇa were in exile, Bharata came to meet Rāma, along with many residents of Ayodhyā. He intended to beg Rāma to return to Ayodhyā. But seeing him from a distance, Lakṣmaṇa doubted that Bharata was coming to attack Rāma. Lakṣmaṇa of course thought so out of his deep love for Rāma, and deep disappointment that Rāma had been exiled, while Bharata would be the king of Ayodhya, according to Kaikeyī's desires. Hence, Lakṣmaṇa went to Rāma and asked His permission to punish Bharata. Rāma, knowing the pure heart of Bharata, forbade Lakṣmaṇa and told him to patiently wait and see what Bharata was going to.

Lakṣmaṇa, who doubted Bharata's intentions, later experienced a similar pain when Sītādevī doubted him. When Sītā requested Lakṣmaṇa to help Rāma who went out to chase the golden deer, Lakṣmaṇa denied. Then Sītā doubted his motivations. Rāma knew this, and later when he killed Rāvaṇa, He didn't immediately accept Sītā but apparently doubted her for staying in the house of Rāvaṇa for about a year. There are much deeper and more detailed reasons for all these events, but in the context of *vaiṣṇava-aparādha*, these incidents also teach us the following grave lesson.

The pain one experiences when someone doubts one's intentions is intense. Therefore, one must not unnecessarily doubt Vaiṣṇavas and thus offend them. Better give a benefit of doubt before judging a Vaiṣṇava.





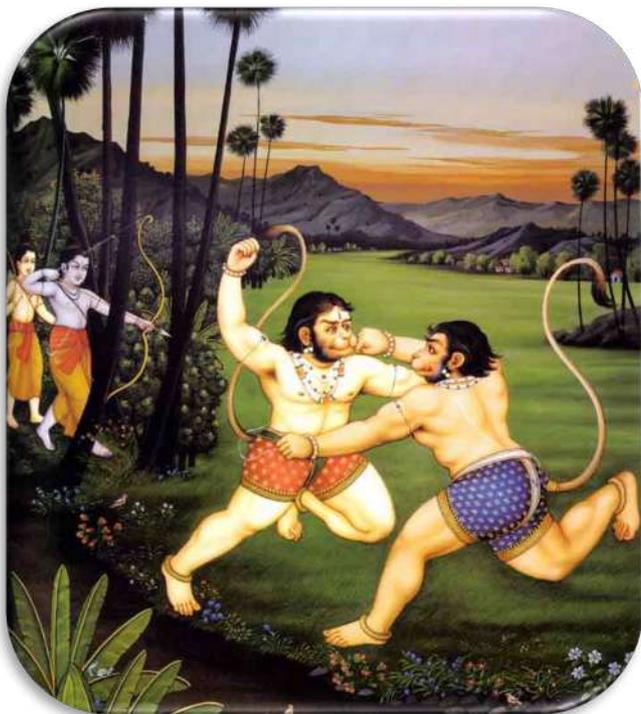
Story 9: The Only Way Is to Humble Oneself

Sugrīva, the king of the Vanaras, made friendship with Lord Rāma. When they met for the first time, Sugrīva offered a seat to Rāma but didn't offer a seat to Lakṣmaṇa. Somehow, he thought that Rāma was his friend, and because Lakṣmaṇa was Rāma's servant, he need not offer a seat to him. Rāma noticed this but kept quiet. At that time, Hanumān immediately broke the tree branch and offered it as a seat to Lakṣmaṇa to sit on. Rāma was pleased to see Hanumān's respect and timely service.

Later when Sugrīva went to fight with Vāli, Rāma didn't immediately kill Vāli, although he was capable. Instead, he told Sugrīva that he couldn't distinguish between him and Vāli as they both looked alike. For Rāma to recognize Sugrīva easily, Lakṣmaṇa placed a garland on the neck of Sugrīva, for which Sugrīva had to bow down in front of Lakṣmaṇa. This made him humble before Lakṣmaṇa, whom he didn't respect properly earlier. Thus, Rāma taught Sugrīva a lesson for his offense.

The Lord can excuse a person on His account, but not the one who offends His devotee.

Disrespecting a devotee is an offense. One must cultivate the culture of respect towards devotees, despite the circumstantial differences of opinion or disagreements.



What happens to the Bhakti of an Offender?

There are many such stories that reveal the grave consequences of offending devotees. Even if the Vaiṣṇavas do not take offenses seriously, Kṛṣṇa becomes displeased, and the offender's taste in *kṛṣṇa-bhakti* will be diminished. The eagerness and enthusiasm of the offender to chant the holy names of Kṛṣṇa, to hear the pastimes of Kṛṣṇa will become weak by offending devotees. Also the more serious the offense is, the more it hampers our spiritual advancement. *Śrīmad Bhāgavatam* explains –

*āyuh śriyaṁ yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
pumso mahad-atikramah*

“When one offends great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.” (SB 10.4.46)

So, one should be very carefully in dealing with devotees and avoid offenses. The Lord, however, is willing to excuse an offender, provided he genuinely repents for his offense, and begs forgiveness from the devotee, not as a ritual or a formality, but with a sincere heart. Along with seeking forgiveness, one can also render service to the devotees whom one has offended, and try to please them. One should also try to see the good qualities of those devotees and glorify them. Lord Caitanya used to glorify His devotees as if He had five mouths.

Vaiṣṇava ninda is like poison but glorification is the nectar which destroys the effect of such poison.

While offenses to devotees hamper one's spiritual advancement, the blessings of devotees help us advance in spiritual life. So, we should be seeking the blessings of s instead of offending them.





Entering Srimad Bhagavatam through Gauranga's Mercy

In the modern age Lord Śrī Caitanya Mahāprabhu preached the Śrīmad-Bhāgavatam by practical demonstration. It is easier to penetrate into the topics of the Śrīmad-Bhāgavatam through the medium of Śrī Caitanya's causeless mercy.

Since Śrī Caitanya Mahāprabhu is the Absolute Personality of Godhead, He is both Bhagavān and Bhāgavatam in person and in sound. Therefore His process of approaching the Śrīmad-Bhāgavatam is practical for all people of the world. It was His wish that the Śrīmad-Bhāgavatam be preached in every nook and corner of the world by those who happened to take their birth in India. *SB intro*

Lord Caitanya's Supremacy & Method to Worship Him

SB 11.5.32

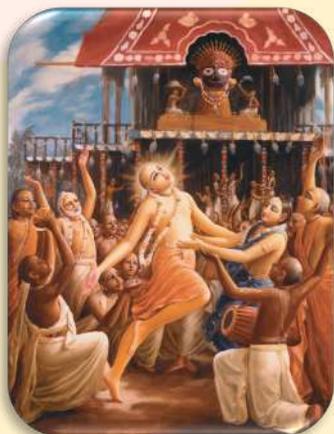
*kṛṣṇa-varṇam tviṣākrṣṇam
sāṅgopāṅgāstra-pārsadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

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

Result of attaining Gauranga's Glance

Prabodhānanda Sarasvatī said that one who achieves the grace of Lord Caitanya becomes so great that he does not care a fig even for the demigods, he thinks monism is hellish, he easily achieves the perfection of controlling the senses, and he regards descriptions of heavenly pleasures as no more than stories.

SB 3.23.7



Lord Caitanya taught what to Pray

Lord Caitanya, in His Śikṣāṣṭaka prayed, "My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service." Lord Caitanya did not pray even for mukti, or liberation. *SB 4.9.29 P*



THEMATIC STUDY

GAURANGA IN BHAGAVATAM

March 18, Gaur Purnima

Lord Caitanya's Prediction in Bhagavatam

His Appearance, Pastime and His PURPOSE

SB 11.5.34

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam*

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaṇa's curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.



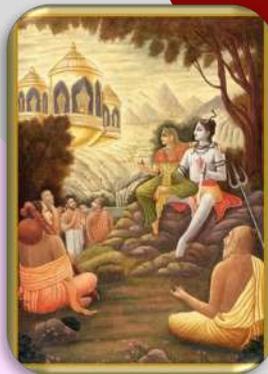
Sri Caitanya Mahaprabhu describes tolerance as one of the foundational qualities for chanting the Holy Names of the Lord. Srila Prabhupada says that the greatness of a person has to be estimated on one's ability to tolerate provoking situations.

Kṛṣṇa is pleased with Tolerance

SB 4.11.13

*titikṣayā karuṇayā
maitryā cākhila-jantuṣu
samatvena ca sarvātmā
bhagavān samprasīdati*

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.



The Foremost of a Devotee's Ornament

*titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. SB 3.25.21



Tolerance in Humiliation

Bali Mahārāja, although surrendered the three worlds to Vamana, was humiliated because he failed to keep his promise as Vamana had nowhere to keep the third step. His toleration led to his attainment of Lord's unlimited grace.

Tolerance in Coronation

Prthu Mahārāja didn't become proud when he was coronated the empire of the entire universe, and glorified in the most eloquent words by all the brahmanas. He humbly dismissed off all glorification coming his way.



BHĀGAVATA DARŚANA

Jewels of Character

JEWEL TEN TOLERANCE

The Intolerant who became Tolerant by the the grace of Lord and His devotees

Citraketu Mahārāja:

- He was in intolerant, in despair when he had no son.
- He could not tolerate again when his son died, and went into lamentation.
- But later, when cursed by mother Parvati to become a demon, which was too harsh a curse, which he didn't even deserve, he joyfully accepted the same.
- How did he change? By the blessings of Angira!

Pariksit Mahārāja:

- He could not tolerate his thirst, placed a dead snake around the neck of a sage.
- He was cursed to death in seven days, accepted it as Kṛṣṇa's plan, and set out to the bank of Ganges to hear from Sukadeva Goswami.
- His intolerance was more of Kṛṣṇa's intervention than his incorrect action.

Bharata Mahārāja:

- He left his vast kingdom and went to meditate in the forest. Tolerated the inconveniences in the forest, although being a king accustomed to luxuries.
- Later, when he got attached to a deer, could not tolerate the distressful situation of deer's leaving her body, and left his body in the same thought.

As Jada Bharata, he tolerated:

- 1] Insults of family members. (*Mental and egoistic level*)
- 2] Torture by the dacoits who wished to kill him.
- 3] Being forced to carry the palanquin of king Rahugana. (*Bodily level*)
- 4] The sarcasm and insults of the king when he was trying to save ants.



Fulfilling Bhisma's vow and sacrificing His own promise, Lord Kṛṣṇa got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. SB 1.9.37



The material world is created to satisfy the whims of the nitya-baddhas, or everlastingly conditioned souls, just as playing cradles are provided for naughty boys. SB 1.10.25



When the Lord descends to the earth, His eternal associates also come with Him, just as the entourage of a king accompanies him. SB 1.11.1

ANALOGY ARENA

The pastimes of the Lord, beginning from His birth at the prison house of Kaṁsa up to the mausala-līlā at the end, all move one after another in all the universes, just as the clock hand moves from one point to another. SB 1.9.39 P



There is no bodily disqualification of a devotee, just as there is no qualitative difference between the Ganges water and the filthy drain water when they are amalgamated. SB 1.10.30 P



These presentations offered by Dvarakavasis to Kṛṣṇa were like the lamp offered during worship of the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father. SB 1.11.4-5





GAURA MAHIMA

Preparing our consciousness for Gaur Purnima



4th March, Friday

An Explanation of
Sacisutashtakam

11th March, Friday

Nine Glories of Lord
Caitanya's Lotus Feet



All sessions
are from 7:30
to 8:30pm IST

zoom

Meeting ID : 874 0806 9902
Passcode : Gauranga

14th March, Monday

Ten characteristics of
Lord Chaitanya's Mercy



Gauranga Darshan Das

Author, Teacher, Dean BVRC

You can watch LIVE on

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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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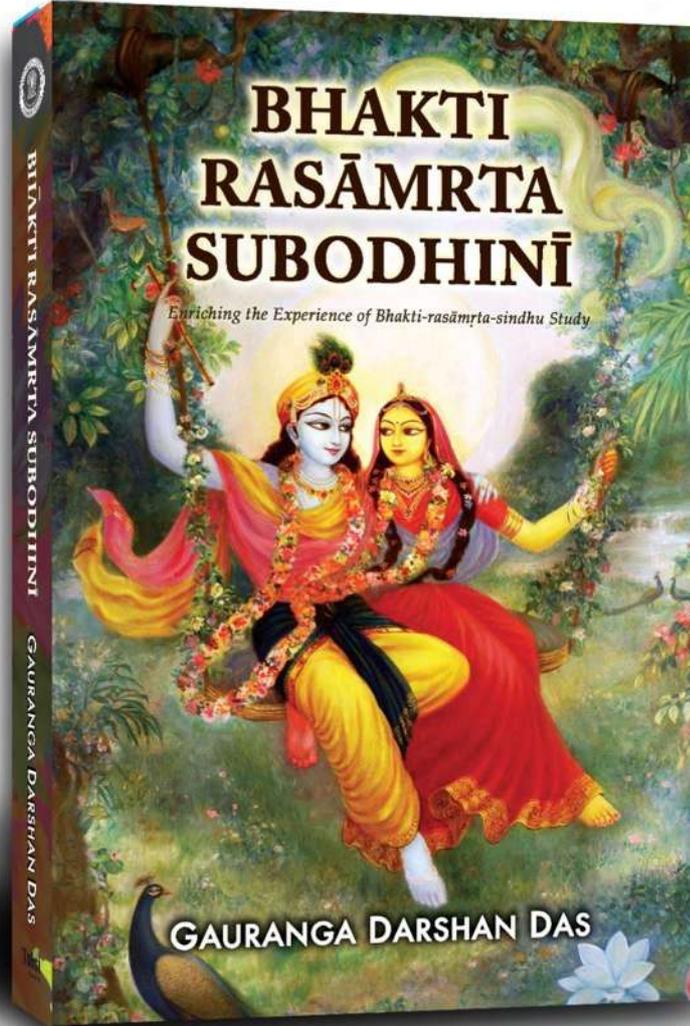
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A GAURA PURNIMA GIFT

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BHAKTI RASAMRITA SUBODHINI

A Systematic Study Guide to Bhakti Rasamrita Sindhu
by Srila Rupa Goswami, based on the commentaries of
Srila Prabhupada, Srila Visvanatha Cakravarti Thakur
& Srila Jiva Goswami, concisely presented by

GAURANGA DARSHAN DAS