



BHĀGAVATA PRADĪPIKĀ

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Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam

Kārtika Special

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

**RASARĀJA
UNDER
GIRIRĀJA**

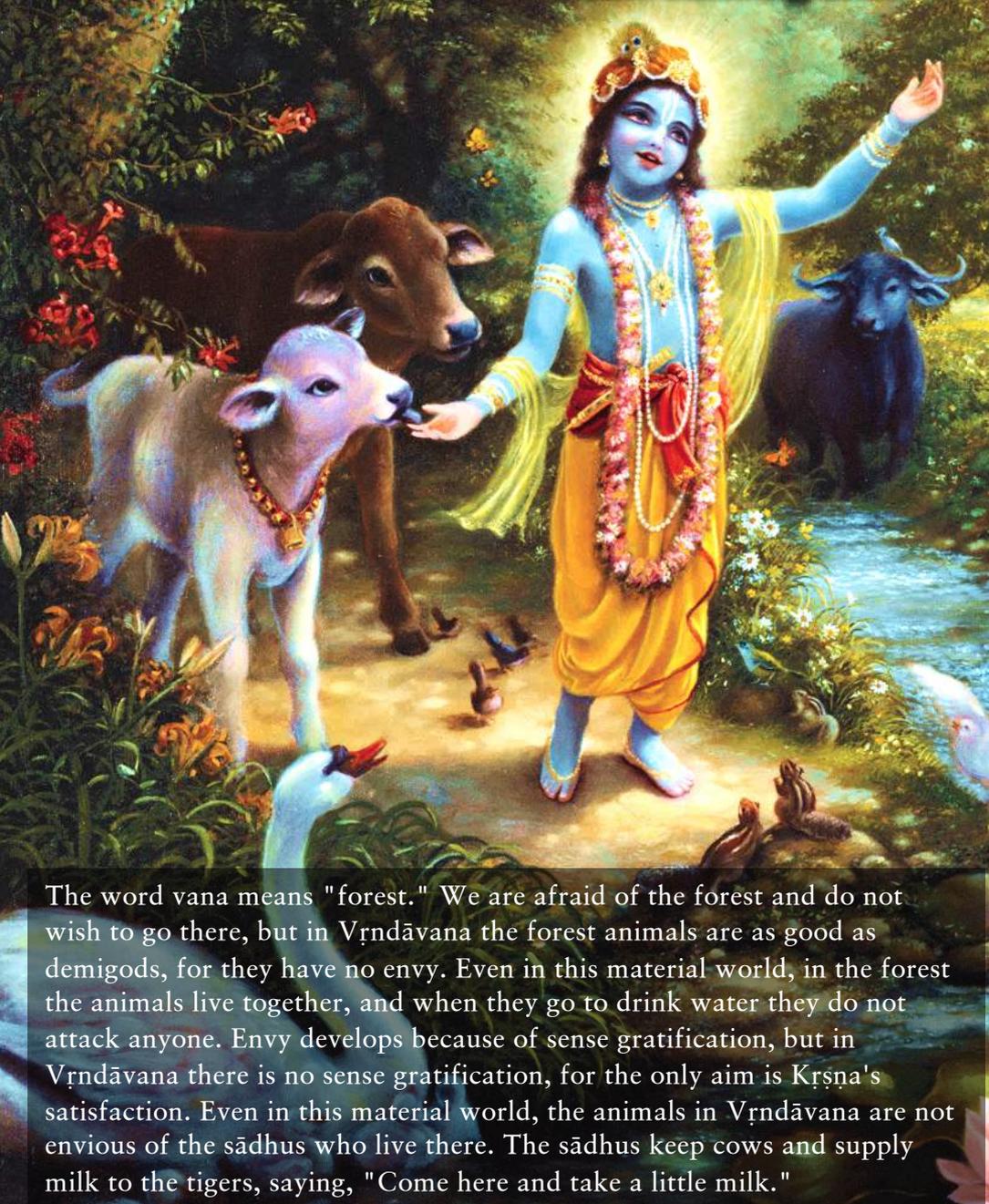
Also
Welcome to Vṛndāvana
Unlimited in Power, yet
Limited by Love
Verse of the Month
Analogy Arena
Pari-prasna



FROM THE DESK OF
THE FOUNDER ĀCĀRYA

WELCOME TO VRNDĀVANA

By His Divine Grace
A. C. Bhaktivedānta Swāmī Prabhupāda



The word vana means "forest." We are afraid of the forest and do not wish to go there, but in Vrindavana the forest animals are as good as demigods, for they have no envy. Even in this material world, in the forest the animals live together, and when they go to drink water they do not attack anyone. Envy develops because of sense gratification, but in Vrindavana there is no sense gratification, for the only aim is Kṛṣṇa's satisfaction. Even in this material world, the animals in Vrindavana are not envious of the sādhus who live there. The sādhus keep cows and supply milk to the tigers, saying, "Come here and take a little milk."

Thus envy and malice are unknown in Vrindavana. That is the difference between Vrindavana and the ordinary world. We are horrified to hear the name of vana, the forest, but in Vrindavana there is no such horror. Everyone there is happy by pleasing Kṛṣṇa.

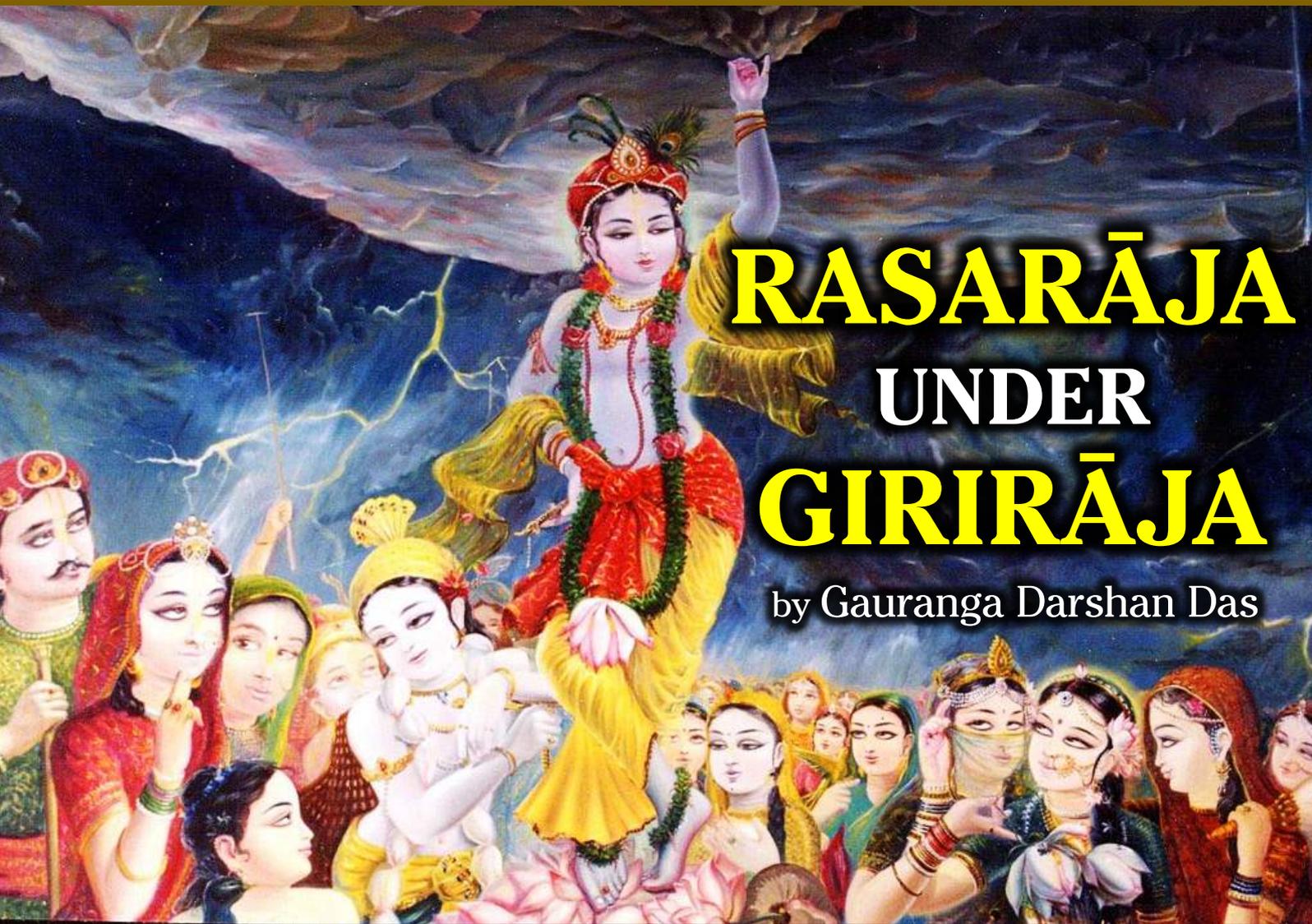
Kṛṣṇotkirtana-gāna-nartana-parau. Whether a gosvāmī or a tiger or other ferocious animal, everyone's business is the same—to please Kṛṣṇa. Even the tigers are also devotees. This is the specific qualification of Vrindavana. In Vrindavana everyone is happy. The calf is happy, the cat is happy, the dog is happy, the man is happy—everyone. Everyone wants to serve Kṛṣṇa in a different capacity, and thus there is no envy. One may sometimes think that the monkeys in Vrindavana are envious, because they cause mischief and steal food, but in Vrindavana we find that the monkeys are allowed to take butter, which Kṛṣṇa Himself distributes. Kṛṣṇa personally demonstrates that everyone has the right to live. This is Vrindavana life. (SB 10.13.60 P)



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

Unless one is Kṛṣṇa conscious, all his material possessions are zero, but when this zero is by the side of the Supreme One, it at once increases in value to ten. (SB 4.3.17 P)



RASARĀJA UNDER GIRIRĀJA

by Gauranga Darshan Das

The pastime of Rasarāja Kṛṣṇa's lifting Girirāja Govardhana left some of the most cherished memories in the hearts of the Vrajavāsīs who love and serve Kṛṣṇa in different rasas.

Rasa means a particular type of relationship in which a devotee loves and serves the Supreme Lord Kṛṣṇa. Because Kṛṣṇa can simultaneously and perfectly reciprocate with the love of innumerable devotees who serve Him in different *rasas*, He is called *Rasarāja* – the king of all *rasas*.

Giri means a hill, that provides shelter to different kinds of living beings including trees, birds, animals and human beings, either directly or indirectly. The hill named Govardhana in Vraja-dhāma serves Lord Kṛṣṇa, His cows, cowherd friends and His devotees in multifarious ways. Therefore, Govardhana is considered *Girirāja* – the king of all hills.

Rasarāja Kṛṣṇa – the King of all Rasas

There are five primary *rasas*. The best examples of all these *rasas* are amongst the *Vrajavāsīs* or the residents of Kṛṣṇa's divine abode, Vṛndāvana. Kṛṣṇa's cows, sticks, horns, flute, kadamba trees etc., are all in *śānta-rasa*, or the mood of neutrality. Nanda Mahārāja's house servants Raktaka, Citraka and Patraka are in *dāsya-rasa* or the mood of servitorship. Kṛṣṇa's cowherd friends like Śrīdāmā, Sudāmā and Madhumaṅgala are deeply attached to Him in *sakhya-rasa*, or mood of friendship. Great personalities like Nanda Mahārāja and Mother Yaśodā serve Kṛṣṇa in *vātsalya-rasa* or deep parental love. The young Vraja *gopīs* serve Kṛṣṇa in the topmost *mādhurya-rasa* or conjugal love. Krishna Himself is the object of all *rasas* and He Himself is *rasa* (*raso vai saḥ*) or the personification of all *rasas* (*akhilā-rasāmṛta-mūrti*). Hence Krishna is *Rasarāja*, the King of all *rasas*.



Girirāja Govardhana – The King of all Hills

The *gopīs* of Vṛndāvana considered Govardhana the chief of all servants of Lord Hari (*hari-dāsa-varya*). To fulfil their desires to meet Kṛṣṇa, the *gopīs* glorified Govardhana in their song of separation, called the *Veṅu-gītā*, as follows:

*hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-carana-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ*

“Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers his respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.” (SB 10.21.18)

Go means cows. *Gokula* means the cowherd community in Vṛndāvana. Kṛṣṇa is called *Govinda* because He gives pleasure to the cows. He is called *Gopāla* as He maintains and protects the cows. ‘*Govardhana*’ is famous as being most beneficial to the cows (*vardhana*). The pastime of Rasarāja Kṛṣṇa lifting Girirāja Govardhana is a wonderful testimony of Govardhana’s unparalleled service to Kṛṣṇa and the Vrajavāsīs, who are the dearest devotees of Kṛṣṇa.

Rasarāja Inaugurates the Worship of Girirāja

Once, Kṛṣṇa saw the Vrajavāsīs making elaborate arrangements for a ceremony, and He inquisitively asked Vrajarāja Nanda about its purpose. Nanda explained that it was Indra-pūja, the traditional worship of Indra, the Lord of rains.

Indra was a demigod and the Vrajavāsīs were the eternal associates of Kṛṣṇa. Thus, their position is superior to Indra’s. So, Kṛṣṇa did not want the Vrajavāsīs to worship a demigod in His presence.

Further, Kṛṣṇa wanted to teach a lesson to Indra, who was puffed up because of his kingly position and heavenly opulence. Therefore, Kṛṣṇa told the Vrajavāsīs to forgo Indra-pūja and perform Govardhana-pūja instead.



For pure devotees like the Vrajavāsīs, the pleasure of Kṛṣṇa is above all other priorities and commitments. So, they all gladly performed Govardhana-pūja as per Kṛṣṇa’s directions. They offered thousands of food items (*anna-kūṭa*) to Girirāja, circumambulated Girirāja and worshiped the cows and the *brāhmaṇas*. Kṛṣṇa Himself assumed a gigantic effulgent form at the top of the hill, and declared Himself to be Girirāja, who appeared to reciprocate with the loving worship of the Vrajavāsīs. Everyone was astonished. Girirāja accepted the innumerable offerings of food with his extended arms and grew bigger and bigger as he ate. Everyone including Kṛṣṇa offered obeisances and prayers to Govardhana.

All the Vrajavāsīs felt that, all these years, Indra never became visible to them despite receiving their worship, but Girirāja manifested in front of them in a wonderful form, accepted their offerings and even spoke to them. They decided to permanently abandon Indra-pūja and perform Govardhanā-pūja. Happily celebrating the new and exciting festival of Vṛndāvana, the Vrajavāsīs returned to their homes.

Rasarāja Lifts Girirāja, Humbling Surarāja

Surarāja Indra, the king of demigods, became furious at the act of the Vrajavāsīs. Forgetting that his position is only due to Kṛṣṇa’s mercy, He proudly criticized Kṛṣṇa and decided to destroy the supposed pride of the Vrajavāsīs in abandoning Indra-pūja. Intoxicated by power, people like Indra not only expect honor, but also brazenly turn hostile when they are denied that expected honor.

Indra then sent the Sāmvartaka clouds, who can destroy the entire world. With wild lightning, and winds, these clouds poured water incessantly in Vṛndāvana like piercing sharp arrows, as thick as pillars, along with heavy pieces of ice. The entire land was filled with water. The cows were severely tormented by cold and took their calves underneath their bodies. The disturbed cowherd community approached Lord Govinda for shelter.

It is Kṛṣṇa's solemn vow to protect His devotees who exclusively take His shelter in all circumstances. Kṛṣṇa decided to counteract this deliberate exhibition of Indra's pride and wrath. Then a partial expansion of His *yogamāyā* potency named Saṁhārikī temporarily removed all the rain from the sky and Kṛṣṇa ran swiftly from the porch of His house to the Govardhana Hill. At that time, neither His turban nor garments became wet.

Then, just as a child picks up a mushroom, or an elephant lifts a clump of grass, Kṛṣṇa effortlessly picked up Girirāja which was touching the clouds. Thus, Rasarāja became Giridhārī, the lifter of Girirāja. Giridhārī didn't even tighten His cloth, showing complete indifference to the mighty power of foolish Indra. The hill rose as if it had wings. All the demigods except Indra became ecstatic. Flowers fell from the trees on Girirāja representing his ecstatic laughter due to being touched by Kṛṣṇa's lotus hand. Girirāja seemed to celebrate the destruction of Indra's fame.



A large stone got separated from the middle of lower portion of the hill, and Kṛṣṇa climbed on that stone and held Girirāja up comfortably on the little finger of His left hand. He used His left hand just to assure the Vrajavāsīs that he wasn't exerting Himself, and he called all of them to take shelter under Girirāja.

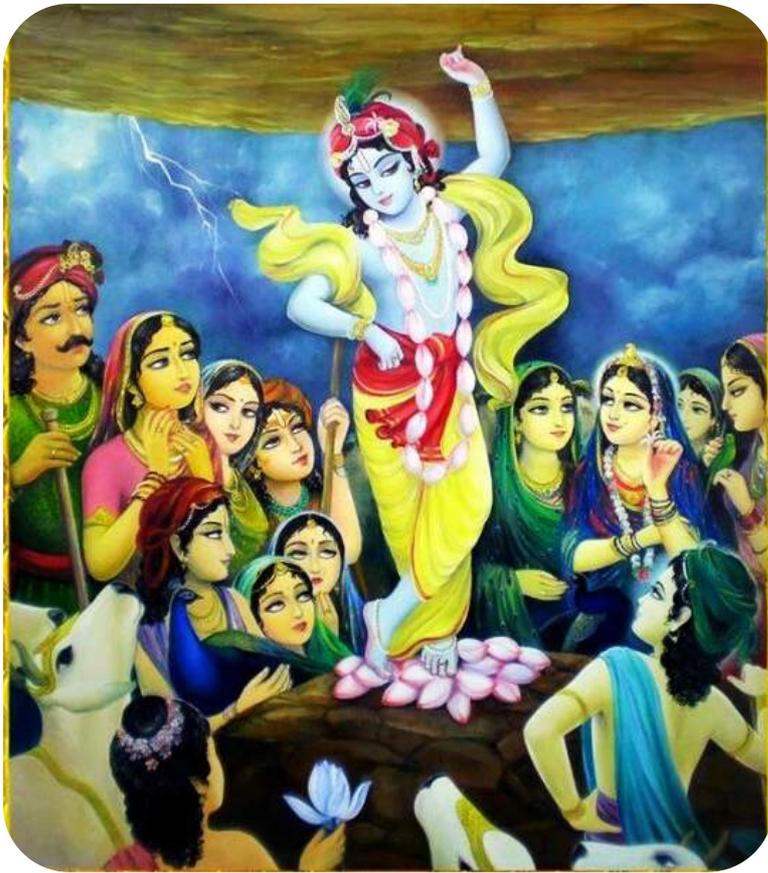
The Grandeur of Girirāja Touched by Rasarāja

Vrajarāja Nanda, Mothers Yaśoda and Rohiṇī, the other *gopas* and *gopīs*, including the thousands of cows, calves, bulls, buffalos and the entire cowherd community came under Girirāja. Ordinarily, they all could not fit under the base of a medium-sized hill like Govardhana. However, because Girirāja was in ecstasy by Rasarāja's touch, he expanded to 32 miles, so that all the Vrajavāsīs could live comfortably under his shelter.

Girirāja served Gokula as a jewel-bedecked umbrella balanced on the beautiful emerald pole of Kṛṣṇa's raised arm, and could not be moved by the fierce winds or pierced by the razor-sharp lightning bolts of Indra. Balarāma and all the boys steadied Girirāja with their sticks. Girirāja was like a huge house decorated with jewels, in which Rasarāja was situated as a sapphire pillar.

The rain which poured on all sides of Girirāja seemed like streams of dripping pearls. When Kṛṣṇa lifted Girirāja, huge chunks of earth fell and formed a natural boundary wall around the perimeter of Girirāja, and prevented the water coming under Girirāja. Also, Kṛṣṇa ordered Śeṣa to coil around Girirāja and stop the water coming under Girirāja. The Sudarśana-cakra, as brilliant as ten million suns, hovered above the hill and drank the falling streams of water. All this was facilitated by Kṛṣṇa's *līlā-śakti* (the pastime-potency).

Above Girirāja, there were great rainstorms, roaring wind, hard hail, thunder and dark clouds. Under Girirāja however, the cloud-like Rasarāja and the steady streaks of lightning *gopīs* created another type of storm. Kṛṣṇa's peacock feather looked like a rainbow, and the stream of His beauty flowed like the constant rain. Kṛṣṇa's brilliant *kaustubha* gem served as the effulgent sun. There was a celebration, greater than the Govardhana-pūja, with sweet voices, pleasant breezes, attractive songs and skillful dances. The children played. Everyone's *prema* for Kṛṣṇa increased.



Rasarāja's Reciprocations with the Vrajavāsīs under Girirāja

Before Kṛṣṇa lifted Girirāja, His direct company was available only to some Vrajavāsīs, that too, at particular times. In the morning, Mother Yaśodā dresses and decorates Kṛṣṇa with great *vātsalya-prema*, and sends Him to the forest with the cows and the *gopas*, who feel separation from Him. Seeing Kṛṣṇa, the *gopas* and the cows become joyful to get Kṛṣṇa's loving company for which they have been longing since the previous evening. The whole day Kṛṣṇa performs sporting pastimes with His *sākhya-bhaktas* who joke with Him, climb on His shoulders and take lunch with Him. Kṛṣṇa also plays His enchanting flute and gives His company to His *sānta-bhaktas* including the cows, birds, trees and so on. In the evening, when Kṛṣṇa returns home from the pasturing ground, Mother Yaśodā and Nanda Maharāja receive Him in deep parental love, and the house servants like Raktaka, Citraka and Patraka serve Him in various ways in *dāsya-rasa*. Yaśoda feeds Kṛṣṇa and lovingly makes Him sleep. When Kṛṣṇa goes to the forest in the morning and returns in the evening, the younger *gopīs* in *mādhurya-rasa* get an opportunity to see Him and exchange with Him playful glances in conjugal love.

All the Vrajavāsīs in different *rasas* who attained Rasarāja Kṛṣṇa's loving company at different times were delighted in His intimate association continuously for seven days, by Girirāja's mercy. They all tasted endless happiness by being absorbed in uninterrupted loving reciprocations with Kṛṣṇa. They lovingly gazed upon Lord Kṛṣṇacandra like *cakora* birds. Although the Vrajavāsīs were situated in different directions around Giridhārī, they could see His lotus face to their hearts content. Each devotee felt that Kṛṣṇa was looking directly at him or her. Continuously drinking the nectar of Kṛṣṇa's beauty and sweetness, they didn't feel hunger, thirst or fatigue.

Seeing all His devotees showering their love in different *rasas*, Rasarāja Kṛṣṇa also forgot about eating, drinking and sleeping. For the Vrajavāsīs the seven days passed as if they were one *ghaṭikā* (24 minutes). They did not think of Kṛṣṇa as their protector, but as their only object of service (to be protected).

The cows drank the nectar from the rays of Kṛṣṇa's moon-like face and the *brāhmanas* and other devotees fixed in neutrality (*sānta-rasa*) were astonished. Servants in *dāsya-rasa* like Raktaka, Patraka and others constantly served Kṛṣṇa. *Sākhya-bhaktas* like Madhumangala joked with Kṛṣṇa and Subala enthused and encouraged Him. Mothers Yaśodā and Rohiṇī in *vātsalya-rasa* held Kṛṣṇa on the sides and wiped His lotus face repeatedly. The *gopīs* in *mādhurya-rasa* exhibited their deep love for Kṛṣṇa through their glances and talks.

To lighten Kṛṣṇa's mood, Batu said, "Kṛṣṇa, You must be tired. You relax for some time. I will hold Girirāja by my brahmanical power, on the tip of my golden stick." Yaśodā addressed Kṛṣṇa, "You always act impudently. You abruptly stopped Indra-pūja and made Indra angry. How can Your soft butter-like hand bear the heavyweight of this mountain? O Girirāja, please become soft and lightweight." Batu said, "Mother Yaśodā! Had Indra not become angry, then we would not have had the chance to relish this nectar of Giridhārī's sweetness through our eyes." Yaśodā said, "O bold one! How can holding a heavy load be a show of sweetness? Its distress. Just see! Kṛṣṇa is perspiring. His face has become pale. How can a mother tolerate seeing this?"



Kṛṣṇa said, "Mother! Don't worry! Girirāja is floating on his own in the sky. I am only an instrument of his will." Yaśodā replied, "My dear son! That may be true, but how can You not be tired standing for so long, and holding that mountain? I will believe what you say, if Govardhana gives up Your hand, and then flies around the sky on his own." Batu said, "O Mother! Don't you know that Girirāja is sitting on Kṛṣṇa's hand by the strength of my *mantras*?" Yaśodā scolded Batu, "What nonsense are you speaking? I am burning in anxiety over my son, and you make jokes?" Nanda pacified Yaśodā, "Why are you scolding Batu? His words are encouraging and our dear son appreciates them." Meanwhile, the other Vrajavāsīs talked among themselves about Kṛṣṇa, His extraordinary beauty, enchanting dress, ankle bells, loving glances and gentle smiles.

While standing in an attractive three-fold bending form, holding Girirāja on His arm, Kṛṣṇa started playing soft tunes on His flute with His other hand. Noticing this, Batu said, "O Kṛṣṇa! Do not play Your flute. Hearing Your sweet melodies, Girirāja may become ecstatic and will fall off Your hand. Your flute song turns rivers into stone and melts mountains into rivers. Then Girirāja himself will inundate us." Then the *gopas* said, "O Madhumangala! Don't be restless. Girirāja has great patience. Although he gets thrilled with ecstasy, he will quickly recover his composure and will continue to protect us. Just relish the nectar of Kṛṣṇa's flute."

The *mādhurya gopīs* smiled blissfully looking at Kṛṣṇa with love-laden glances. With unblinking eyes, they took Kṛṣṇa within their hearts and lovingly embraced Him. Admiring Śrīmatī Rādhārāṇī's infinite beauty, Kṛṣṇa became blissful and he began to tremble, and perspire profusely. Observing these ecstatic symptoms, the cowherd men thought that Giridhārī was feeling tired and compassionately raised their sticks to help Him hold up the hill. Rādhikā then smiled and covered Her head with Her veil and looked shyly at the ground. Then Batu said to the cowherd men, "Don't think that you are holding up the hill with your sticks. You are just scratching the body of Girirāja. Kṛṣṇa is not even a bit tired." Kṛṣṇa then responded sweetly to His friends, "The cowherd men's attempt to hold up Girirāja simply shows their parental love for Me." Then Kṛṣṇa thanked the cowherd men and reassured them that He wasn't tired even slightly.

Then Mother Yaśodā affectionately said, "O Kṛṣṇa, You are tired and Your belly has caved in. Seeing Your lotus face withered from fasting, even the cows refuse to eat anything. Please stop playing Your flute, and let me feed You these warm soft cakes and tasty creamy yogurt. Take these delicious items along with Balarāma and Your friends." Batu said, "O Kṛṣṇa! Your mother spoke correctly. You should never go against her. Moreover, I am also upset by hunger." Kṛṣṇa said, "O Mother! I do not feel like a single moment has passed. But I think it is proper for Me to gladly eat from your hand."

In this way, even amid a terrible devastation, the Vrajavāsīs had delightful conversations under Girirāja Govardhana with Rasarāja Kṛṣṇa.

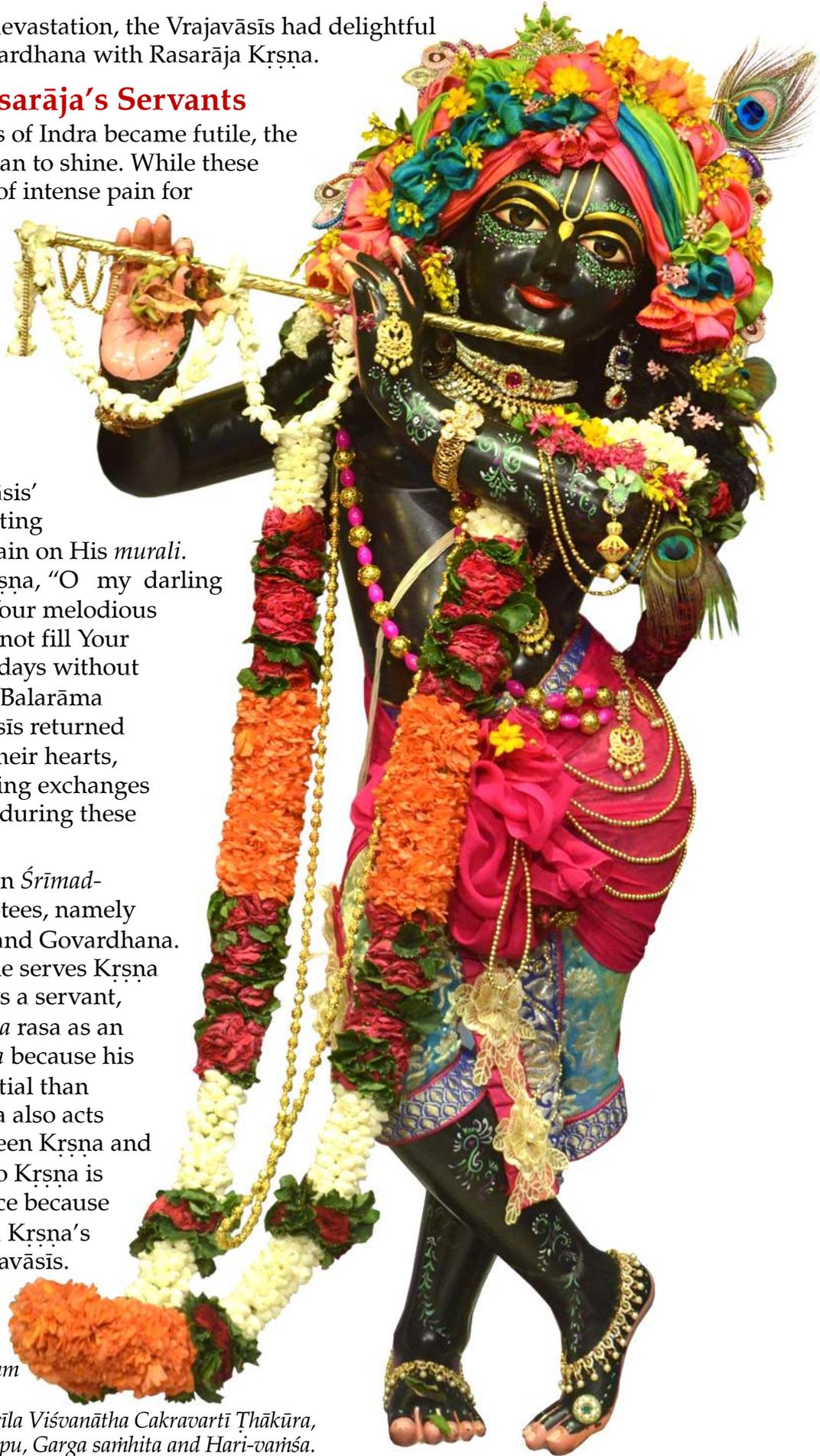
Girirāja, the Chief of Rasarāja's Servants

After seven days, when the efforts of Indra became futile, the sky became clear and the sun began to shine. While these seven days were like seven *yugas* of intense pain for Indra, they were like seven joy-filled hours for the Vrajavāsīs. Kṛṣṇa then kept Girirāja back in his place. Girirāja's beauty was enhanced by being washed with the rains. By feeling the sweet breath of Kṛṣṇa, Girirāja felt relieved while relishing the exciting adventures of the Lord.

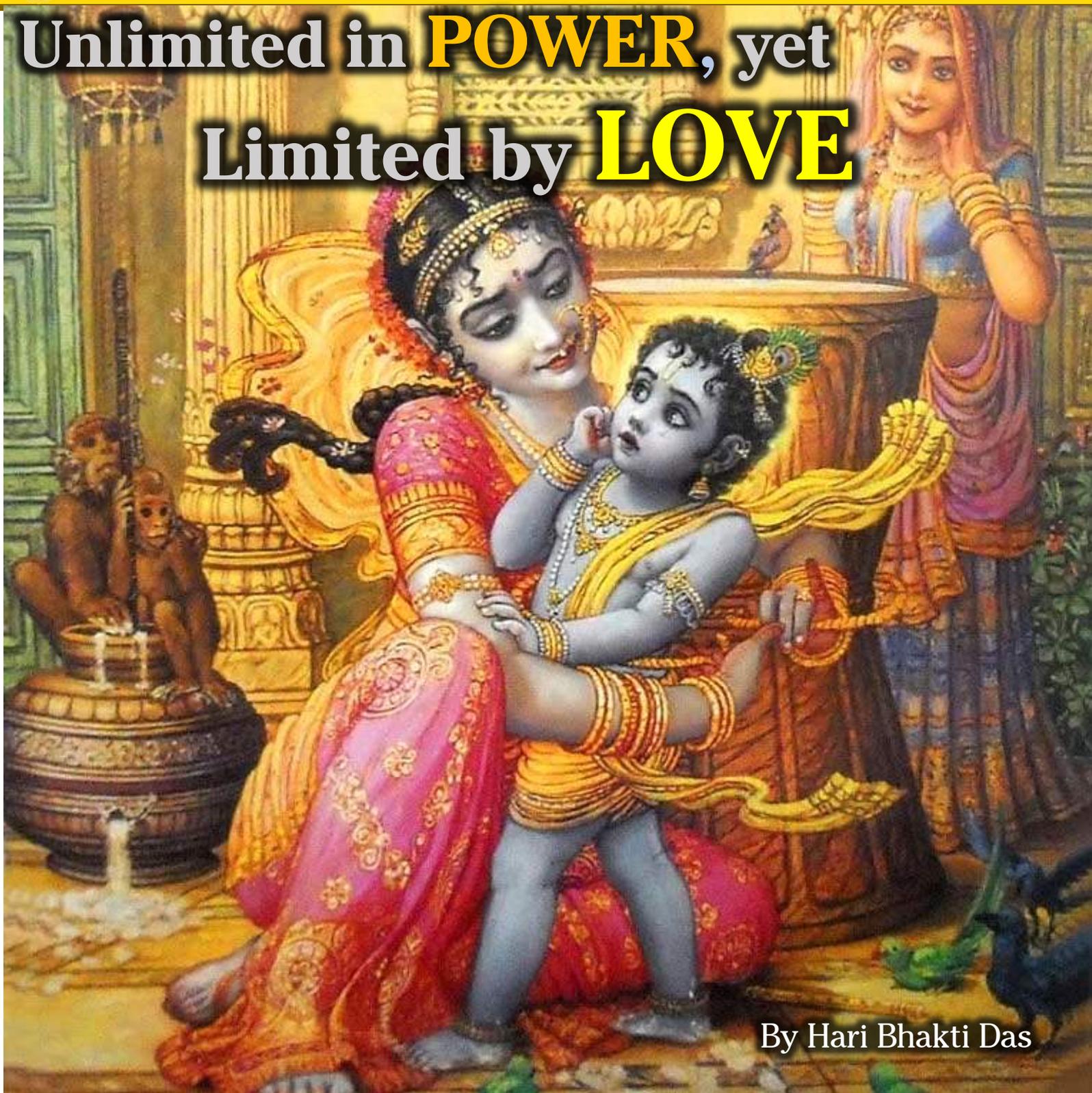
To completely remove the Vrajavāsīs' anxiety about His fatigue from lifting Girirāja, Kṛṣṇa played sweetly again on His *murali*. Yaśodā then tenderly pleaded Kṛṣṇa, "O my darling Dāmodara! Please stop playing Your melodious *murali*. The sound of the flute cannot fill Your stomach. You have passed many days without eating, so do not delay any more. Balarāma is also hungry." Then the Vrajavāsīs returned to their homes, although within their hearts, they desired to continue their loving exchanges with Rasarāja forever as they did during these seven days under Girirāja.

The word *hari-dāsa* occurs thrice in *Śrīmad-Bhāgavatam* describing three devotees, namely Yudhiṣṭhira Mahārāja, Uddhava and Govardhana. Yudhiṣṭhira is *hari-dāsa* because he serves Kṛṣṇa in three *rasas*, namely *dāsya rasa* as a servant, *sakhya rasa* as a friend and *vātsalya rasa* as an elder cousin. Uddhava is *hari-dāsa* because his service to Kṛṣṇa is more confidential than Yudhiṣṭhira's service, as Uddhava also acts as a trustworthy messenger between Kṛṣṇa and the *gopīs*. Govardhana's service to Kṛṣṇa is superior to even Uddhava's service because this divine hill facilitates Rasarāja Kṛṣṇa's pastimes in all *rasas* with the Vrajavāsīs. Thus, Girirāja is considered the best of all servants of Rasarāja.

This article is based on *Śrīmad Bhāgavatam* Canto 10 Chapters 24-25, and the commentaries of Śrīla Prabhupāda and Śrīla Viśvanātha Cakravartī Ṭhākūra, Ananda Vṛndāvana Campu, Gopāla Campu, Garga saṁhita and Hari-varṁśa.



Unlimited in **POWER**, yet Limited by **LOVE**



By Hari Bhakti Das

Kṛṣṇa, the Supreme Personality of Godhead, has unlimited potency. The entire creation with innumerable universes is held by a mere fragment of Kṛṣṇa's energy. Great stalwarts like Brahmā and Śiva are sub-ordinate to Him. Yet, the Lord has one very special attribute. Kṛṣṇa comes completely under the control of the love of His devotees. He is purchased by such love. This is also known as *bhṛtya-vaśyatā*. The month of Kārttika signifies the beautiful pastime of Kṛṣṇa's getting bound by Yaśodā's supreme love.

YAŚODĀ'S SERVICE IN ABSORPTION

It was the day of Dīpāvalī. Early in the morning, mother Yaśodā decided to personally churn butter for Kṛṣṇa (generally, it would be done by the maidservants). The most fragrant milk from the foremost Padmagandhā cows was chosen. She wore a saffron yellow sari that perfectly contrasted her dark complexion. Due to hard labor, her face with beautiful eyebrows was wet with perspiration. Simultaneously, she sang songs on Kṛṣṇa's wonderful pastimes composed by her. *Bhakti*



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

Devotional hearing of the messages of the Lord is not like hearing ordinary topics; therefore the action will be felt by the sincere hearer by experience of the gradual disappearance of ignorance. (SB 2.4.5 P)

or devotional service means to offer the very best we have, in order to please Kṛṣṇa. Yaśodā was not amongst ones who could be satisfied by the maidservant's churning or the glorification of Kṛṣṇa by the professional poets. How could they match her devotion? Therefore, she composed her own songs of love for Kṛṣṇa. And, she resolved from thereon that she alone, and not the maidservants, would prepare all eatables for Kṛṣṇa. The swaying and tinkling of her ornaments created a symphony with her singing and churning. Her meditation while rendering her service to Kṛṣṇa was attaining newer heights of ecstasy at every moment. *The perfection of śravaṇam and kīrtanam rests in smaraṇam.* Viṣṇu Purāṇa mentions that if even for a moment remembrance of Kṛṣṇa is missed, that is the greatest loss, the greatest anomaly and the greatest illusion.

KṚṢṆA'S MISCHIEF IN SEPARATION

Yaśodā's trance was broken by the waking of her son. Kṛṣṇa, crying due to hunger, approached Yaśodā. He cleverly grabbed the rod, stopped the churning of Yaśodā and desired to drink her milk. Yaśodā affectionately placed Kṛṣṇa on her lap. The enchanted Yaśodā drank the beauty of Kṛṣṇa, and Kṛṣṇa began to drink her love in the form of milk. Minutes later, Yaśodā, seeing the milk overflowing from the pan, left Kṛṣṇa there itself. Kṛṣṇa was aghast. Her mother's immediate departure made Him angry. Taking a piece of stone, He broke the churning pot. Then He entered the storehouse, and ate butter from the hanging pots. Kṛṣṇa's dissatisfaction and anger was a result of His being deprived of tasting Yaśodā's love fully. *Even Kṛṣṇa feels separation from His devotees!* He stole a pot and went into the courtyard. There, Kṛṣṇa sat atop an overturned mortar and began to feed butter to the assembled monkeys. Kṛṣṇa wishes to share His devotees' love with everyone. *The reason for staging this wonderful pastime is because Kṛṣṇa wanted to proclaim the glories of mother Yaśodā forever, and His utter subservience to her love.* Meanwhile, Yaśodā returned to the churning spot and saw the pot broken. She followed the buttery footprints of Kṛṣṇa upto the storehouse. She was appalled to see crows inside who fled in fear seeing her.

WITNESSING MERCY IN ACTION

Noticing the menace caused, Yaśodā was both amused and angry at Kṛṣṇa's act. She grabbed a stick, and began chasing the fearful Kṛṣṇa. Flowers were falling from her hair in her quest to catch the invincible. Everything in the spiritual world is conscious. The flowers on Yaśodā's hair were followers of either Kṛṣṇa or Yaśodā. The ones on Kṛṣṇa's side fell down so as not be a part of conspiracy of catching Kṛṣṇa, whereas those on Yaśodā's side wished to decrease her weight so

that she could run faster. Finally, she caught Him. He was crying, and He rubbed His eyes making the black ointment from His eyes to spread all over His face. Yaśodā decided to bind Kṛṣṇa to teach Him a lesson. She was also afraid that her mischievous son might run away into the forest due to distress, fear or anger. She got a few ropes, but they were two fingers too short. The neighboring gopīs arrived and laughed to see this festival. No matter how many ropes Yaśodā got, they were always two fingers too short. *Through the two fingers, Kṛṣṇa wanted to show that He cannot be bound by karma (fruitive activities) and jñāna (speculative knowledge).* Only bhakti can bind Him. Finally, seeing the fatigue of His mother, Kṛṣṇa agreed to be bound showing His mercy.

THE SPIRITUAL DYNAMICS

Dāmodara-līlā is one of the pastimes where Kṛṣṇa simultaneously manifests His being both limited and unlimited. *Unlimited in power, but limited by love.* The supremely powerful becomes powerless before the love of His devotees. The unconquerable gets conquered. Srimad-Bhagavatam 10.9.21 states,

*nāyaṁ sukhāpo bhagavān dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām yathā bhaktimatām iha*

“The son of Yaśodā, Kṛṣṇa is easily accessible only to devotees engaged in spontaneous loving service, but not to mental speculators, nor to those who perform severe austerities and penances.”

The two fingers also represent the devotee's endeavor and Kṛṣṇa's mercy. What does it mean to endeavor for Kṛṣṇa? Yaśodā exerted, labored and fatigued for Kṛṣṇa's sake. **The drops of sweat shed in Kṛṣṇa's service form pools of water that entice Kṛṣṇa to shower His grace.** One also needs to be patient. It took a long time for Yaśodā to catch Kṛṣṇa and bind Him. But she didn't give up. Bhaktivinoda Ṭhākura states that *patience means not to slacken one's execution of devotional service, even when there is delay in obtaining the desired goal.* Having faith in Kṛṣṇa is necessary. He is witnessing our every endeavor. He is counting every single name that we chant for Him. He is noting every service that is done for Him, however insignificant it may be. Finally, seeing the devotees' persistent endeavors, Kṛṣṇa opens His storehouse of mercy. And how is it for one who has attained this grace? His heart becomes a playground of Kṛṣṇa's pastimes. Kṛṣṇa freely wanders in the heart of such a blessed soul.

This article is based on the 10th canto, 9th chapter of Śrīmad-Bhāgavatam with commentaries of Śrīla Prabhupāda, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Jīva Gosvāmī, Śrī Sanātana Gosvāmī, Śrīla Baladeva Vidyābhūṣaṇa and Śrīla Śrīdhara Svāmī.



PARI PRAŚNA

Question: Why are some people against the auspicious activities of chanting and hearing the glories and pastimes of the Lord?

Answer: The only answer to this question is that they are unfortunate because of supernatural control due to their offensive activities performed simply for the sake of sense gratification. The Lord's pure devotees, however, take compassion upon such unfortunate persons and, in a missionary spirit, try to persuade them into the line of devotional service. Only by the grace of pure devotees can such unfortunate men be elevated to the position of transcendental service. (SB 3.9.7 P).

Question: What is the way of living of a person in householder life?

Answer: In the revealed scriptures there are two nomenclatures for the householder's life. One is gr̥hastha, and the other is gr̥hamedhī. The gr̥hasthas are those who live together with wife and children but live transcendently for realizing the ultimate truth. The gr̥hamedhīs, however,

are those who live only for the benefit of the family members, extended or centralized, and thus are envious of others. The word medhī indicates jealousy of others. The gr̥hamedhīs, being interested in family affairs only, are certainly envious of others. Therefore, one gr̥hamedhī is not on good terms with another gr̥hamedhī, and in the extended form, one community, society or nation is not on good terms with another counterpart of selfish interest. (SB 2.1.2 P)

Question: Why is it necessary to understand about Lord Kṛṣṇa's greatness before understanding His sweetness?

Answer: Only when one knows Lord Kṛṣṇa's greatness can one firmly put one's unflinching faith in Him; otherwise, like the common man, even the great leaders of men will mistake Lord Kṛṣṇa for one of the many demigods, or a historical personality, or a myth only. The transcendental pastimes of the Lord in Vṛndāvana, or even at Dvārakā, are relishable for persons who have already qualified themselves in advanced spiritual techniques, and the common man may be able to attain to such a plane by the gradual process of service and inquiries. (SB 2.4.6 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*.

Who can be more merciful than
KṚṢṆA!



VERSE OF THE MONTH

padbhyām bhakta-hṛdi-sthābhyām
vandyābhyām loka-vanditaiḥ
aṅgam yasyāḥ samākramya
bhagavān api tat-stanam
yātudhāny api sā svargam
avāpa jananī-gatim
kṛṣṇa-bhukta-stana-kṣīrāḥ
kim u gāvo 'numātarāḥ

The Supreme Personality of Godhead, Kṛṣṇa, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahmā and Lord Śiva. Because Kṛṣṇa embraced Pūtana's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother? (SB 10.6.37-38)





Just as the driver of a bullock cart ties ropes through the nostrils of his bulls to control them, the Supreme Personality of Godhead binds all men through the ropes of His words in the Vedas, which set forth the names and activities of the distinct orders of human society [brāhmaṇa, kṣatriya, vaiśya and śūdra]. (SB 6.3.13)



As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. (SB 9.4.66)



If a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses toward liberation from material contamination. (SB 6.1.12)

ANALOGY ARENA

If one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and its reactions. No one can change this. (SB 8.7.44 P)



The original luster of gold or silver is brilliant. Similarly, the original luster of the living being, who is part of the saccid-ānanda-vigraha, is the luster of ānanda, or pleasure. (SB 8.24.48 P)

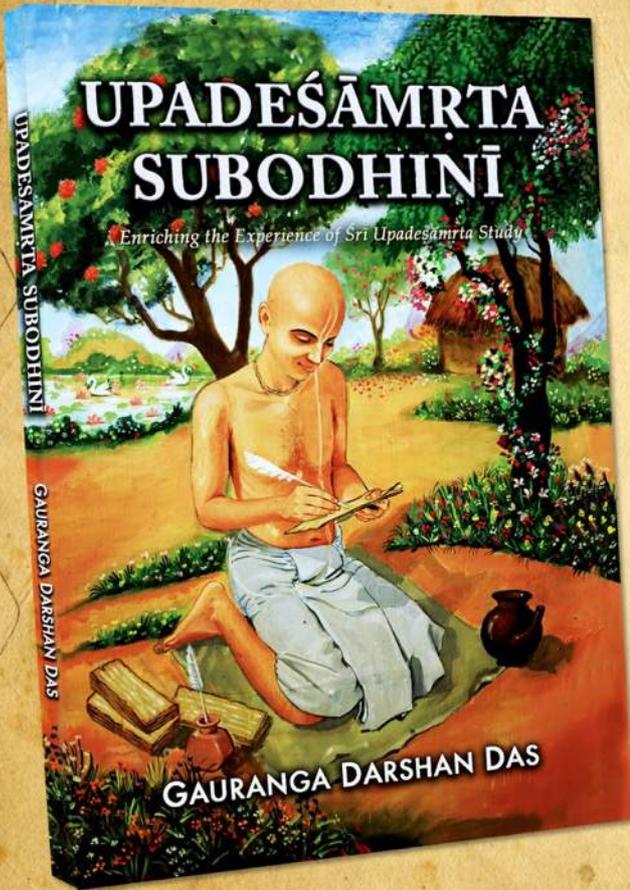


As the father and mother are the friends and maintainers of their children, as the eyelid is the protector of the eye, as the husband is the maintainer and protector of a woman, as the householder is the maintainer and protector of beggars, and as the learned is the friend of the ignorant, so the king is the protector and giver of life to all his subjects. (SB 6.4.12)





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NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-sāṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

1.1.1 V: From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

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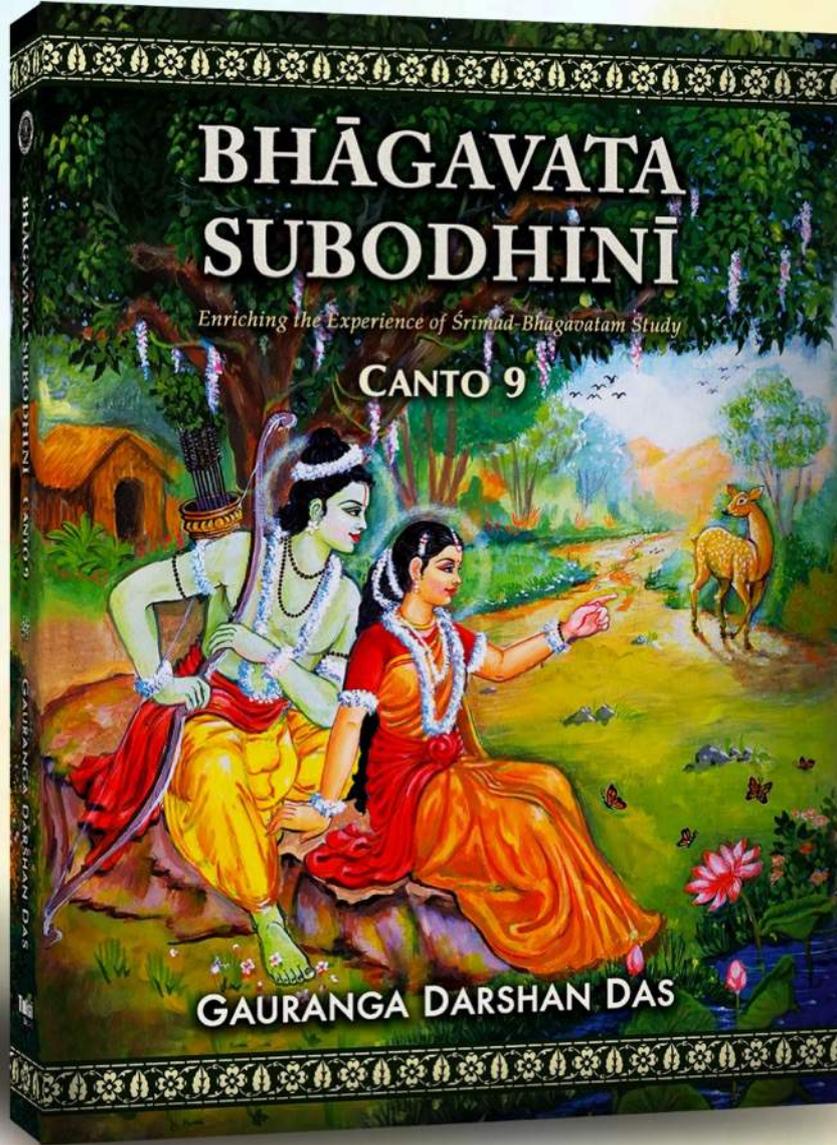
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