



BHĀGAVATA PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

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

FESTIVALS OF KARTIK



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FROM THE DESK OF
THE FOUNDER ĀCĀRYA

KRISHNA & COWS

Among the Seven Mothers

According to scriptures also, there are seven mothers: (1) the real mother, (2) the wife of the spiritual master, (3) the wife of a brāhmaṇa, (4) the wife of the king, (5) the cow, (6) the nurse, and (7) the earth. SB 1.11.28

Cow worship satisfies the Lord

The Supreme Personality of Godhead is go-brāhmaṇa-hitāya ca: He is always very kind to cows and brāhmaṇas. Therefore one who worships Govinda must satisfy Him by worshipping the brāhmaṇas and cows. SB 6.7.24

Pañca-gavya

Pañca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. SB 8.8.11

Cows are Pet Animals of the Supreme Lord

As described in Brahma-saṁhitā, Lord Kṛṣṇa, on His planet, Goloka Vṛndāvana, engages in tending the surabhi cows (surabhīr abhipālayantam [Bs. 5.29]). These cows are the Lord's pet animals. From the surabhi cows one can take as much milk as one needs, and one may milk these cows as many times as he desires. In other words, the surabhi cow can yield milk unlimitedly. Milk is necessary for the performance of yajña. Sages know how to use milk to elevate human society to the perfection of life. Since cow protection is recommended everywhere in the śāstras, the brahmā vādīs took charge of the surabhi cow, in which the demons were not very interested. SB 8.8.2

Lord Govinda is engaged there in herding the surabhi cows as His natural occupation. SB1.11.26



FESTIVALS of KARTIK

Gauranga Darshan Das

Of all the twelve months in the Vedic Calendar, the month of Kartik is very special. Apart from being known as the month of ‘Damodar’, a name of Kṛṣṇa, the word ‘Kartik’ is also one of the names of Śrīmatī Rādhārāṇī. Absorbing the unique honey-like blend of the names of Radha and Kṛṣṇa, this is a month that offers *sadhakas* bountiful spiritual advancement in return of a little devotional service. Devotees observing the month of Kartik especially in Vṛndāvana, become recipients of Śrīmatī Rādhārāṇī’s profuse blessings, and of the rarest *bhakti* that Sri Kṛṣṇa lovingly bestows.

Śarad-pūrṇimā, the full-moon autumnal night, is considered to be the most beautiful night in the year. Although, Kartik sets in the day after Śarad-pūrṇimā, excitement and joy begin bubbling in the hearts of the devotees on the eve of Śarad-pūrṇimā. In fact, Lord Kṛṣṇa enacted His divine Rasa dance with the *gopīs* of Vṛndāvana on the blessed night of Śarad-pūrṇimā. This Rasa dance is the topmost display of love between the Lord and His devotees. Thus, the full-moon night represents the epitome of spiritual ecstasy.

The month of Kartik is bedecked with many heartwarming festivals. Herein, is a description of some of them for you to relish.



DĪPĀVALĪ: THE FESTIVAL OF LAMPS

The month of Kartik appears gleamingly decorated on Dīpāvalī or Diwali, the festival of lamps. Although an Amāvasyā, a dark moon night, the soothing evening of Diwali dazzles in the light emanated by numerous earthen lamps. These lamps dispel the cold and darkness, both outside and within our hearts.

On this day, the deities are most pleasingly dressed while the ground is blanketed with colored powder designs (*rangolis*). Mouthwatering *bhoga* offerings and heart-melting *kirtanas* surcharge the festive spirit. To top all of this, nectarean *Kṛṣṇa-katha* simply makes Diwali an unmatched experience.

Just like a moonless Amāvasyā night, our hearts too have been enveloped in thick darkness for a long time. Maya plays the role of darkness, whereas Kṛṣṇa takes up the role of light (*Kṛṣṇa-surya sama maya haya andhakara*) thereby driving away the darkness and illuminating our hearts from within. When we lovingly invite the Lord into our hearts, He lights up the lamp of divine knowledge and spiritual inspiration in our hearts, and drives away the darkness of ignorance (*aham ajnana-jam tamah nasayamy atma-bhava-stho jnana-dipena bhasvata*, BG 10.11). Offering the lamps of our love to the Lord signifies dedicating our lives to His service. With such an enlivened and inspired heart, we engage in the service of the Lord enthusiastically. That is Diwali; a time to really focus on making our lives an offering to the Lord and inviting Him into our hearts, to stay in there forever.

A lovely pastime associated with Diwali is the Dāmodara-Lilā in Vṛndāvana. It was the day of Diwali when Kṛṣṇa demonstrated to the whole world, the power of His devotee's love, which is the only thing that can conquer and bind Kṛṣṇa. On that day, Mother Yaśodā churned and made butter early in the morning, while being fully absorbed in the thoughts of Kṛṣṇa, she sang songs that described His enchanting pastimes. Kṛṣṇa then woke up from his sleep, and went to Mother Yaśodā, who then started lovingly feeding Him her milk. But she had to briefly interrupt her service to Kṛṣṇa, to rescue some special milk that was spilling over the stovetop in the kitchen. This angered Kṛṣṇa, who then broke the butter pot, stole the butter and started distributing it to the monkeys.

Mother Yaśodā then began chasing Kṛṣṇa with a stick in her hand. Kṛṣṇa began running away to escape chastisement from Mother Yaśodā but was caught up in the end. Initially, Yaśodā tried tying Kṛṣṇa to the wooden grinding mortar but the rope appeared to be two fingers short no matter how hard she tried. But eventually, she could bind Kṛṣṇa with the rope of her love. Since then, Kṛṣṇa was called as Dāmodara. *Dāma* means rope and *udara* means belly. *Dāmodara* means one whose belly is bound by the rope of His mother's love.

*darśayaṁs tad-vidāṁ loka ātmano bhṛtya-vaśyatām
vrajasyovāha vai harṣaṁ bhagavān bāla-ceṣṭitaiḥ*

To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities. (SB 10.11.9)

Adoring this sweet pastime, devotees offer lamps of love (*dīpa-dana*) to the deities of Yaśodā- Dāmodara. Diwali evenings are most enlivening with the blissful melodies of the Dāmodarastakam reverberating in the air. This is a beautiful song by Satyavrata Muni, sung by the devotees. In this way, Diwali, offers abundant spiritual advancement in devotional meditation.

GOVARDHANA PUJA: WORSHIPING THE KING AMONG MOUNTAINS

Govardhana Puja is another jewel-like festival adorning the beautiful month of Kartik. Govardhana Puja immediately follows the day of Diwali. Traditionally, the residents of Vṛndāvana worshipped Indra, the King of Heaven and the supplier of rains. But upon noticing great pride in the heart of Indra, Lord Kṛṣṇa desired to stop such worship. He inspired the residents of Vṛndāvana to worship Govardhana instead. Pleasing Kṛṣṇa was the topmost priority of each resident of Vṛndāvana. So together, they worshipped and circumambulated Govardhan enthusiastically.

With joy overflowing in their hearts, devotees celebrate this day by circumambulating (*parikramas*) and replicating Govardhana by stacking up endless piles of *delicious bhoga* as an offering to Giriraj Govardhana, the king among mountains. This is popularly called the Annakuta ceremony celebrated in various parts of the world on this auspicious day. The devotees wholeheartedly worship Govardhana for they know that Kṛṣṇa and Govardhana are non-different. Carrying this mood in our hearts as we near this wonderful festival, let's worship Govardhana, the *tilaka* of Vraja with all our devotion, for this is the only way to satisfy His unabating hunger. Aniyor!

The devotees also worship of cows (*go puja*), the natural mothers of humanity on this day. Since Kṛṣṇa Himself worshipped and protected cows, the *devatas* followed suit. In this way, Kṛṣṇa personally established the importance of cow-worship on the day of Govardhana-pūjā.

GOPASHTAMI: KṚṢṆA BECOMES A COWHERD BOY

The month of Kartik also encapsulates the Gopāṣṭamī celebration. We find *sastric pramāna* (scriptural evidence) in the *Kārttika-māhātmya* section of the Padma Purana that reveal the origin of this festivity.

*śuklāṣṭamī kārttike tu
smṛtā gopāṣṭamī budhaiḥ
tad-dinād vāsudevo 'bhūd
gopaḥ pūrvam tu vatsapaḥ*

“On the eighth lunar day of the bright fortnight in the Kartik month, Lord Kṛṣṇa took the calves for the first time for grazing at a very young age, and on the same day after a few years he took out the cows for grazing. This day is celebrated as Gopāṣṭamī.”

In the company of Their friends, Kṛṣṇa and Balarama rendered the land of Vṛndāvana most auspicious by imprinting upon it the divine marks of Their lotus feet. The specialty of Vṛndāvana is that Kṛṣṇa doesn't even put on footwear while He walks through the dense groves of the forest. In the Venu-gita, the gopis praise the land of Vṛndāvana as follows:

*vṛndāvanam sakhi bhuvo vitanoti kīrtim
yad devakī-suta-padāmbuja-labdha-lakṣmi*

Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Mother Yaśodā.

Śrīmatī Rādhārāṇī and Her friends too wanted to enjoy the fun and join Kṛṣṇa and the gopas as they grazing in the forest. Rādhārāṇī's face resembles the face of Subala, an intimate friend of Kṛṣṇa. So, She wore Subala's garments and dressed Herself up like a cowherd boy and joined Kṛṣṇa.

On the eve of Gopāṣṭamī, devotees wake up early in the morning and bathe the cows. They worship the cows with incense, flowers, clothes, and offer them jaggery, sweets and a special feast!

Thus, preparing our consciousness for the amazing festivals that come this Kartik, let's inch forward towards Kṛṣṇa as we travel forth in our spiritual journey.

DAMODAR LILA

A Poem by
Nirguna Laxmipriya Devi Dasi



In this auspicious month of Kartik,
Let's together give all our sins a kick.
Show a ghee lamp to Lord Damodar,
And feel light like a feather.

Our entire burden of sins will be gone,
And we may never have to be reborn.
The shastras promise this,
So why give this golden chance a miss!!

Rope means DAAM and belly means UDAR,
That's why this Kartik month is called
Damodar.

One day when Ma Yashoda was feeding
Krishna with love,
She suddenly remembered the boiling milk on
the stove.

Putting Him down, to the kitchen she ran,
This made little Krishna an angry young man.
He broke all pots and spilled all the butter
And fed it to the monkeys who happily
began to chatter!!

Whatever Krishna does is always glorious
But when Yashoda was back, she was
absolutely furious.
She picked up a stick to give Him a good
beating,
Krishna forgot about the butter which He
was licking and eating.



*He quickly ran away out of her sight,
When He saw her anger at its height.
She caught and took Him to the Ukhal to tie,
Till she had done that she was not going to sigh.*

*When she picked up a long and strong rope ,
To escape Krishna had lost all hope.
Around the Ukhal she got the rope to get Him bound,
To her surprise it was 2 INCHES SHORT, she found.*

*From all Vrindavan ropes were brought,
Yet they remained always 2 FINGERS SHORT!!
This leela went on for the entire day,
Vrindavanvasis watched amazed, didn't know what to say*

*Yashoda was sweating tired and pale,
But Krishna could not let her fail.
Seeing her tireless effort, He wouldn't let it go in vain,
For he cannot see his devotees in any pain.*

*The rope suddenly became enough to tie Him tight,
And Yashoda tied Him with all her might!!
ONE FINGER is Krishna's mercy, and the SECOND is our
endeavour,
When both come together we can bind Him forever!!*

*To love Krishna however we do not need a reason,
But it will help if we can clear our karmic alc this Kartik
season.*

*For to Lord Damodar this ghee lamp when you show,
Through this samsara ocean you can easily row.*

*Past sins even of the size of Mt. Meru will burn
Also lots of pious karma we can in this Kartik earn.
So come lets together daily show Damodar a ghee lamp,
And get confirmed booking for ourselves in the Golok camp!!!*

ANALOGY ARENA



Kṛṣṇa, as He is, is compared to the sun. He first appeared from the ocean of the womb of Devakī, and gradually He satisfied the inhabitants of the places surrounding Mathurā, just as the sun enlivens the lotus flower in the morning. SB 3.2.15



All five qualities—sound, touch, form, taste and smell. Although they are different mixtures of different materials, such mixtures do not take place automatically, just as a mixture of colors does not take place automatically without the touch of the living painter. SB 3.5.36



Since the Lord is the original source of all emanations, intelligent persons, enlightened by Vedic knowledge, seek the shelter of the Lord, just as birds who leave the nest again search out the nest to take complete rest. SB 3.5.41

VERSE OF THE MONTH



The Glorious Gopis and Cows of Vraja

SB 12.13.18

*aho 'ti-dhanyā vraja-go-ramaṇyaḥ
stanyāṁṛtaṁ pītam aīva te mudā
yāsāṁ vibho vatsatarātmajātmanā
yat-tṛptaye 'dyāpi na cālam adhvarāḥ*

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

(Brahma's Prayer to Krishna)



Everyone is Sub-ordinate to Krishna

Kṛṣṇa is the only supreme master and that everyone else is His servant (ekale īśvara kṛṣṇa, āra saba bhṛtya). Be one even Nārāyaṇa or Lord Śiva, everyone is subordinate to Kṛṣṇa (śiva-viriñci-nutam). Even Baladeva is subordinate to Kṛṣṇa. This is a fact.

*ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya*

[Cc. Ādi 5.142]

SB 10.13.53

Lord is the Real Master

The Lord is the pure master, the supreme master, whereas an unalloyed devotee with no material motives is the pure servant. One who has materialistic motivations cannot become a servant, and one who unnecessarily bestows benedictions upon his servant to keep his own prestigious position is not a real master. SB 7.10.6

THEMATIC STUDY

KRISHNA THE SUPREME MASTER

śrī-brahmovāca

avikriyaṁ satyaṁ anantam ādyaṁ
guhā-śayaṁ niṣkalam apratarkyaṁ
mano-'grayānaṁ vacasāniruktaṁ
namāmahe deva-varaṁ vareṇyaṁ

SB 8.5.26

Lord Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone's heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

Difference between Lord and the Conditioned Soul

- The Lord is the **supreme master** of all the senses, whereas the conditioned soul is **controlled by the senses**.
- The Lord is the **greatest**, whereas the living entity is the **smallest**.
- The living entity is **conditioned by the waves of material nature**, but the Supreme Lord is **transcendental to all actions and reactions**.
- The **expansions** of the Supreme Lord's body are **innumerable** (advaitam acyutam anādim ananta-rūpam [Bs. 5.33]), but the conditioned soul is **limited to only one form**, but the Lord's bodily expansions are unlimited. SB 6.16.20

Rarity of PEACEFUL Devotees

Among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare. Sb 6.14.5

Nature of a Vaishnava

A Vaiṣṇava is by nature a nonviolent, peaceful living being, and he has all the good qualities of God. SB Intro

Reason for Dissatisfaction

Dissatisfaction prevails within human society because human society cannot be happy and peaceful without Kṛṣṇa consciousness. SB 7.4.19

Who can be Peaceful?

Karmīs cannot be peaceful because they have immense demands for sense gratification. As for jñānīs, they cannot be peaceful because they are too busy trying to attain liberation or merge into the existence of the Supreme. Similarly, yogīs are also restless to get mystic power. But a devotee is peaceful because he is fully surrendered to the Supreme Personality of Godhead and thinks of himself as completely helpless SB 4.12.37

Aim of the Hare Krishna Movement

The Hare Kṛṣṇa movement, has been inaugurated to revive brahminical culture very easily so that people may become happy and peaceful in this life and prepare for elevation in the next. SB 7.2.11

BHĀGAVATA DARŚANA

Jewels of Vaiṣṇava Character

JEWEL FOURTEEN PEACEFUL



Peace Formula

The peace is described in Bhagavad-gītā (5.29):

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati*

If one can understand Kṛṣṇa as the supreme enjoyer, the supreme proprietor of everything, and the supreme friend of everyone, one is established in peace and is free from material agitation.

SB 7.15.34

VRAJA KATHAMRITAM



2nd, 5th Oct

DAMODAR LILA - A sloka by sloka explanation of Bhagavatam Canto 10 Chapter 9 along with Acharyas' Commentaries, Gopal Champu, Anand Vrindavan Champu etc

Sat 8th Oct

DAMODARASHTAKAM by Satyavrata Muni, A sloka by sloka explanation Based on the Dig Darshini commentary of Sanatana Goswami

Sun 9th Oct

SARAD PURNIMA & GOPI GITA - An Explanation of the Divinity of Rasalila & Gopi Gita with the Acharya Commentaries for Bhagavatam Canto 10 Chapter 31

Sat 22nd Oct

Glories of GOVARDHAN: Appearance of Govardhan from various scriptures; How is Govardhan both Krishna & a Devotee?

Sun 23rd Oct

GOVARDHAN PUJA: Inauguration & the joy of worshiping Govardhan, Krishna becomes Giridhari

Sat 29th Oct

RASARAJ UNDER GIRIRAJ: The Memorable Festival under Govardhan during the devastating rainfall above Govardhan

Sun 30th Oct

GOVARDHANA DASAKAM by Srila Raghunatha Das Goswami, A sloka by sloka explanation based on Baladeva Vidyabhushana's Tika





Time: 4.00 – 5.30 PM IST

Open For All Age Groups

by **Gauranga Darshan Das**

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NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1

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