



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

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

Seven Days Under The Hill

100th
Issue

How to handle a negative
situation

When to Bear, When to Dare

ANALOGY ARENA

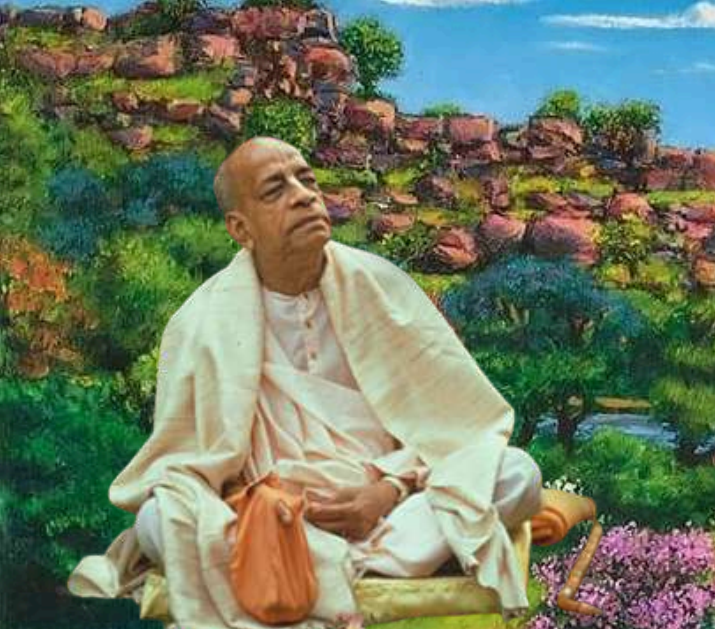
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FROM THE DESK OF THE FOUNDER ĀCĀRYA DĀMODAR LĪLĀ

A.C. Bhaktivedanta Swami Prabhupāda

Once upon a time, seeing that her maidservant was engaged in different household duties, Mother Yaśodā personally took charge of churning butter. And while she churned butter, she sang the childhood pastimes of Kṛṣṇa and enjoyed thinking of her son.

Little Lord Kṛṣṇa felt hungry, and to increase His mother's love, He wanted her to stop churning. He indicated that her first business was to let Him suck her breast, and then she could churn butter later.

Mother Yaśodā took her son on her lap and pushed the nipple of her breast into His mouth. And while Kṛṣṇa was sucking the milk, she was smiling, enjoying the beauty of her child's face. Suddenly, the milk which was on the stove began to boil over. Just to stop the milk from spilling, Mother Yaśodā at once put Kṛṣṇa aside and went to the stove. Left in that state by His mother, Kṛṣṇa became very angry, and His lips and eyes became red in rage. He pressed His teeth and lips, and taking up a piece of stone, He immediately broke the butter pot. He took butter out of it, and with false tears in His eyes, He began to eat the butter in a secluded place.

In the meantime, Mother Yaśodā returned to the churning place after setting the overflowing milk pan in order. She saw the broken pot, in which the churning yogurt had been kept. Since she could not find her boy, she concluded that the broken pot was His work. She smiled as she thought, "The child is very clever. After breaking the pot He has left this place, fearing punishment." After she sought all over, she found her son sitting on a big wooden grinding mortar, which was kept upside down. He was taking butter from a pot which was hanging from the ceiling on a swing, and He was feeding it to the monkeys. She saw Kṛṣṇa looking this way and that way in fear of her because He was conscious of His naughty behavior. . After seeing her son so engaged, she very silently approached Him from behind. Kṛṣṇa, however, saw her coming toward Him with a stick in her hand, and He immediately got down from the grinding mortar and began to flee in fear. Mother Yaśodā chased Him to all corners, trying to capture the Supreme Personality of Godhead, who is never approached even by the meditations of great yogīs.

In other words, the Supreme Personality of Godhead, Kṛṣṇa, who is never caught by the yogīs and speculators, was playing just like a little child for such a great devotee as Mother Yaśodā. Mother Yaśodā, however, could not easily catch the fast-running child because of her thin waist and heavy body. Still she tried to follow Him as fast as possible. Her hair loosened, and the flowers in her hair fell to the ground. Although she was tired, she somehow reached her naughty child and captured Him.



When He was caught, Kṛṣṇa was almost on the point of crying. He smeared His hands over His eyes, which were anointed with black eye cosmetics. The child saw His mother's face while she stood over Him, and His eyes became restless from fear.

Mother Yaśodā could understand that Kṛṣṇa was unnecessarily afraid, and for His benefit she wanted to allay His fears. Being the topmost well-wisher of her child, Mother Yaśodā thought, “If the child is too fearful of me, I don't know what will happen to Him.” Mother Yaśodā then threw away her stick. In order to punish Him, she thought to bind His hands with some ropes. Although He is beyond the reach of all senses, she endeavored to bind Him to a wooden grinding mortar. But when she tried to bind Him, she found that the rope she was using was too short – by two inches. She gathered more ropes from the house and added to it, but still she found the same shortage. In this way, she connected all the ropes available at home, but when the final knot was added, she saw that the rope was still two inches too short. Mother Yaśodā was smiling, but she was astonished. How was it happening?

In attempting to bind her son, she became tired. She was perspiring, and the garland on her head fell down. Then Lord Kṛṣṇa appreciated the hard labor of His mother, and being compassionate upon her, He agreed to be bound up by the ropes. Kṛṣṇa, playing as a human child in the house of Mother Yaśodā, was performing His own selected pastimes. Of course, no one can control the Supreme Personality of Godhead. The pure devotee surrenders himself unto the lotus feet of the Lord, who may either protect or vanquish the devotee. But for his part, the devotee never forgets his own position of surrender. Similarly, the Lord also feels transcendental pleasure by submitting Himself to the protection of the devotee. This was exemplified by Kṛṣṇa's surrender unto His mother, Yaśodā.

Kṛṣṇa is the supreme bestower of all kinds of liberation to His devotees, but the benediction which was bestowed upon Mother Yaśodā was never experienced even by Lord Brahmā or Lord Śiva or the goddess of fortune.

The Supreme Personality of Godhead is never so completely known to the yogīs and speculators. But He is easily available to His devotees. Nor is He appreciated as the supreme reservoir of all pleasure by the yogīs and speculators.

After binding her son, Mother Yaśodā engaged herself in household affairs. At that time, bound up to the wooden mortar, Kṛṣṇa could see a pair of trees before Him which were known as arjuna trees. The great reservoir of pleasure, Lord Śrī Kṛṣṇa, thus thought to Himself, “Mother Yaśodā first of all left without feeding Me sufficient milk, and therefore I broke the pot of yogurt and distributed the stock butter in charity to the monkeys. Now she has bound Me up to a wooden mortar. So I shall do something more mischievous than before.” And thus He thought of pulling down the two very tall arjuna trees.

There is a history behind the pair of arjuna trees. In their previous lives, the trees were born as the human sons of Kuvera, and their names were Nalakūvara and Maṇigrīva. Fortunately, they came within the vision of the Lord. In their previous lives they were cursed by the great sage Nārada in order to receive the highest benediction of seeing Lord Kṛṣṇa. This benediction-curse was bestowed upon them because of their forgetfulness due to intoxication.

Om tat sat !



7 DAYS UNDER THE HILL

GAURANGA DARSHAN DAS



The pastime of Śrī Kṛṣṇa lifting Govardhana Hill is among the most captivating episodes of the Śrīmad-Bhāgavatam. Beyond showcasing the Lord's effortless power, it unveils His tender, personal reciprocations with the Vrajavāsīs—parents, friends, servants, cows, and the gopīs—each situated in a unique relationship (rasa) with Him.

Rasa is the flavor of a loving relationship with the Supreme. Śānta (neutrality), dāsya (service), sakhya (friendship), vātsalya (parental affection), and mādhyura (amorous love) are perfectly exemplified in Vraja. Thus Kṛṣṇa is called Rasarāja—the sovereign who simultaneously and completely satisfies the loving moods of all devotees.

Govardhana is hailed as Girirāja—the king of mountains—because he tirelessly serves the Lord and His associates. He provides water, grass, caves, fruits, flowers, and shelter; he is, as the gopīs sing in their Veṅṅ-gītā, “hari-dāsa-varya,” the best of the Lord's servants. By offering all necessities for Kṛṣṇa and Balarāma and Their cows and cowherd friends, he expands the joy of Vraja and becomes the living landscape of Kṛṣṇa's pastimes.

Spiritual greatness lies in facilitating the Lord's pleasure and His devotees' service.



FROM INDRA-PŪJĀ TO GOVARDHANA-PŪJĀ

One year, seeing elaborate arrangements for Indra-pūjā, Kṛṣṇa gently questioned Nanda Mahārāja about its necessity. He reasoned that the prosperity of the cowherd community flowed not from propitiating a heavenly god but from their simple, dharmic life centered on cows, land, and Govardhana. He urged the Vrajavāsīs to worship Girirāja instead, for Govardhana tangibly sustains them.



The Vrajavāsīs—whose only priority is Kṛṣṇa’s happiness—joyfully complied. They prepared mountains of offerings (annakūṭa), worshiped

the brāhmaṇas and cows, circumambulated the hill, and sang with festive zeal. To their astonishment, an effulgent form of Govardhana appeared atop the hill and, with extended arms, accepted every offering. Even Kṛṣṇa joined them in offering obeisances to Girirāja. Witnessing Girirāja receive their worship so vividly, the Vrajavāsīs resolved to make Govardhana-pūjā their permanent festival.

True worship is that which pleases Kṛṣṇa, even when it challenges mere habit or tradition.

INDRA’S PRIDE AND THE CHAOS CREATED BY THE SĀMVARTAKA CLOUDS



Indra, the king of heaven, took offense at the cessation of his worship. Inflamed by pride, he sent the fearsome Sāmvartaka clouds—those capable of ending the world—to drench Vṛndāvana. Torrents of rain fell like pillars; winds howled; thunderbolts crashed; hailstones lashed the land. Water rose rapidly and cold pierced the cows and calves who huddled for warmth. The terrified cowherd community ran to Kṛṣṇa for refuge.

Kṛṣṇa thought:

*tasmān mac-charaṇam goṣṭham man-nātham mat-parigraham
gopāye svātma-yogena so 'yam me vrata āhitah*

“I must protect the cowherd community by My potency, for I am their shelter, I am their master, and indeed they are My own family. It is My vow to protect My devotees.” (ŚB 10.25.18)

Kṛṣṇa’s vow is to protect those who take exclusive shelter of Him. He rushed to Govardhana at once. Then, with effortless grace—like a child lifting a mushroom—He raised the entire hill on the little finger of His left hand. He called out to all the Vrajavāsīs to come beneath the hill. At His touch, Girirāja expanded wondrously, forming a vast jeweled canopy. What Indra intended as a catastrophe turned into a protective pavilion of love.

When proud forces rage, the Lord becomes an umbrella for those who run to Him.



A FESTIVAL OF LOVE

What followed were seven days of uninterrupted association with Kṛṣṇa—seven days that felt like a single blissful moment. Held by the emerald pillar of Kṛṣṇa’s upraised arm, Girirāja became a resplendent umbrella. The Sudarśana cakra drank the rains; the encircling Ananta Sesha formed protective embankments; the atmosphere turned festive. Above the hill raged the storm; beneath it blossomed a celebration—song, dance, laughter, and the nectarean sight of Kṛṣṇa.

Each class of devotee relished his or her unique rasa. The cows and devotees of śānta-rasa gazed peacefully upon Kṛṣṇa’s moonlike face. Servants such as Raktaka and Patraka busied themselves in dāsyā-rasa. The cowherd boys in sakhya-rasa joked and posed as helpers, offering to hold the hill with their sticks, or to bolster Kṛṣṇa with yogic mantras. Mothers Yaśodā and Rohiṇī, in vātsalya-rasa, anxiously wiped His face, fretting over His soft hand.

And the gopīs, in the pinnacle of mādhyura-rasa, embraced Kṛṣṇa with their eyes, drinking the sweetness of His flute and smiles. Everyone felt, “He is looking only at me.”

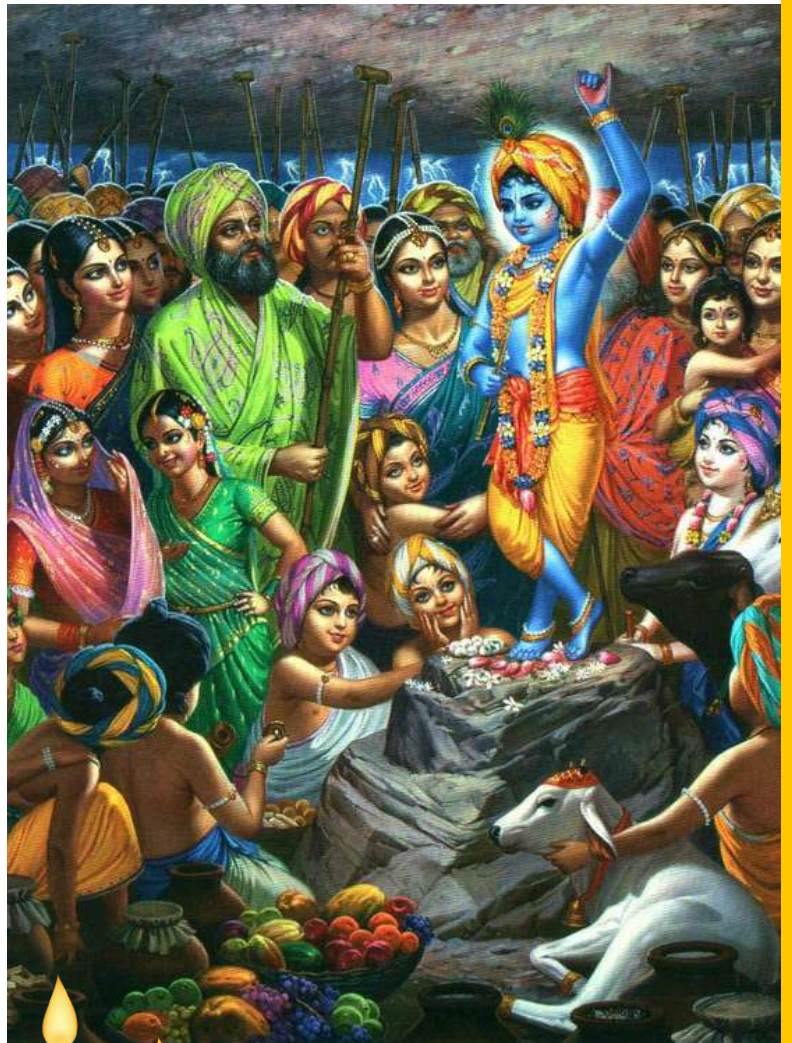
Kṛṣṇa stood in tri-bhaṅga, threefold bent form, ornamented with a peacock feather that arced like a rainbow in the mist. His Kaustubha jewel shone like a sun. From time to time He played soft melodies, and the very stones of Govardhana seemed to melt in ecstasy. Dialogue flowed—devotional banter, maternal concern, friendly reassurance. Hunger and thirst vanished for all; the only appetite was for Kṛṣṇa’s beauty. The Vrajavāsīs did not think, “He is our protector.” They felt, more intimately, “He is our beloved object of service.”

Calamities become congregations of grace when centered on loving service to Kṛṣṇa.

VIVID CONVERSATIONS BENEATH GIRIRĀJA

The narratives preserve delightful exchanges. Madhumangala said, “Kṛṣṇa, rest a while; I’ll hold Girirāja with my golden stick!” Yaśodā, her heart trembling, pleaded, “My butter-soft child, how can Your tender hand bear this mountain? O Girirāja, become light!”

When Kṛṣṇa lifted His flute, the boys joked, “Don’t play! If Girirāja melts in ecstasy, he’ll flood us!” The cowherd men, seeing perspiration on Kṛṣṇa’s face, raised their sticks to ‘assist.’ Kṛṣṇa smiled and thanked them, acknowledging that their gesture sprang from parental affection. And when Yaśodā insisted He eat, He agreed, “Mother, I feel as if not a moment has passed—but let me honor what comes from your hand.” Even the gopīs’ shy glances carried whole poems of love. Śrī Rādhārāṇī’s beauty stole Kṛṣṇa’s composure; He trembled and perspired in bliss.



Those watching mistook His ecstasy for fatigue and bustled to help, increasing the sweetness of the scene. Thus the storm above thundered a meaningless noise to Vraja’s inner festival: the Lord and His devotees relishing each other’s company.

The heart of Vraja is reciprocal love—service offered, affection returned, sweetness ever-deepening.

INDRA HUMBLLED, GOVARDHANA HONORED

After seven days, Indra’s might lay exhausted; pride gave way to sober understanding. The clouds cleared and sunlight bathed Govardhana, now glistening from the rains and sanctified by the Lord’s touch. Kṛṣṇa gently replaced the hill. To allay the last trace of anxiety, He again played His flute; Yaśodā, concerned, implored Him to eat something instead. The Vrajavāsīs dispersed, hearts overflowing with the wish that those seven days might never end.

Indra later approached Kṛṣṇa to beg forgiveness. He learnt that real authority is service, not entitlement. The festival of Govardhana-pūjā remained, forever tying the community to Girirāja’s tangible mercy and Kṛṣṇa’s transcendental pleasure.

Pride invites downfall; humility invites the Lord’s smile.

Girirāja’s service is foremost, and therefore Śrīmatī Rādhārāṇī’s personally praised him as Hari-dāsa-varya. Girirāja facilitates Kṛṣṇa’s pastimes in all rasas at once. He is the stage, shelter, and substance of Vraja’s pastimes—supporting Kṛṣṇa’s loving exchanges with every devotee, from cows and trees to parents and gopīs. Govardhana is verily the best of the Lord’s servants.

The highest service sustains everyone’s connection with Kṛṣṇa, not just one’s own.

The lifting of Govardhana is not an isolated miracle; it is a map of the heart. It shows the Lord who is simultaneously majestic and intimate, and a community that flourishes by placing His pleasure first. Under Girirāja’s shelter, fear wanes, love expands, and time itself seems to dissolve into a single, blissful moment in Kṛṣṇa’s company. May we carry this mood into our own lives—serving selflessly like Girirāja, surrendering like the Vrajavāsīs, and seeking the smiling face of Rasarāja in

every storm.

The Govardhana lila is a living template for humility, surrender, service, and joyous community.



Note: This article draws from Śrīmad-Bhāgavatam 10.24–25 and commentaries of Śrīla Prabhupāda and Śrīla Viśvanātha Cakravartī Ṭhākura, as well as poetic retellings in Ānanda Vṛndāvana Campū, Gopāla Campū, Garga-saṁhitā, and Hari-varṁśa. Readers may consult these texts to meditate further on the details of the pastime: how Kṛṣṇa’s līlā-śakti orchestrates protection, and how Govardhana expands to house all of Vraja.





AUSPICIOUS EVENTS OF THE HOLY KĀRTIKA MONTH

Kartik māsa, also known as the Dāmodara month, is not just a month of festivals but a month of mercy. A golden chance to improve our bhakti in an easy way.

*na kārṭika samo māso na kṛtena samam yugam
na veda sadṛśam śāstram na tīrtha gaṅgayā samam
kārṭikah pravaro māso vaiṣṇavānām priyaḥ sadā
kārṭikam sakalam yastu bhaktyā sevate vaiṣṇavaḥ*



There is no month equal to Kārṭtika, and there is no yuga equal to Kṛta-yuga. There is no scripture equal to the Vedas, and there is no place of pilgrimage equal to the Gaṅgā. Therefore, the month of Kārṭtika is always most dear to the Vaiṣṇavas. Any Vaiṣṇava who devoutly observes the entire month of Kārṭtika attains great spiritual merit. (Skanda Purāṇa).

1. Yaśodā–Dāmodara Līlā

Mother Yaśodā bound little Kṛṣṇa with ropes after He broke the butter pots—this enchanting pastime gives Kārṭtika its name “Dāmodara month.”

2. Uttānā Ekādaśī

On this Ekādaśī, the demigods wake up and worship Lord Viṣṇu, offering prayers and seeking His blessings.

3. Gopāṣṭamī

On this day in Kārṭtika, Nanda Mahārāja gave Kṛṣṇa the responsibility of herding the cows (before this, He only herded calves). Thus, Kṛṣṇa is worshipped as Govinda, the protector of cows, and devotees honor cows (go-pūjā) with love and gratitude. This pastime marks a sweet transition in Kṛṣṇa’s Vṛndāvana līlās.

4. Govardhana Līlā

*nija-pati-bhuja-daṇḍa-c-chatra-bhāvaṁ prapadya
pratihata-mada-dhṛṣṭoddanda-devendra-garva
atula-pṛthula-śaila-śreṇi-bhūpa priyaṁ me
nija-nikata-nivāsaṁ dehi govardhana tvam*

“O Govardhana, O king of all incomparable great mountains, O hill that became an umbrella with the arm of your own Lord as the handle and then destroyed the pride of the deva king madly attacking with raised weapons, please grant the residence near you that is so dear to me.”

— *Govardhana Vāsa Prārthanā Daśakam*, Raghunātha Dāsa Gosvāmī

Śrī Kṛṣṇa lifted Govardhana Hill to protect the residents of Vṛndāvana from Indra’s wrath for 7 days and 7 nights, a pastime celebrated with great joy as Govardhana Pūjā.

5. Ambarīṣa Mahārāja’s Pastimes

Durvāsā Muni was forgiven by Sudarśana after offending Ambarīṣa. This pastime shows the exemplary devotion of King Ambarīṣa, who fully surrendered every sense to the service of Lord Viṣṇu. Lord never gives up his devotees - *ye daridra-putrapta-prāṇa-vittam imam param* [SB 9.4.65]

6. Tulasī-Śālagrāma Vivāha

The ceremonial marriage of Tulasī Devī and Śālagrāma Śilā takes place in Kārtika, symbolizing eternal devotion and auspiciousness.

7. Cāturmāsya-vrata

Kārtika is the concluding month of Cāturmāsya, the auspicious four-month period of austerities and vows observed by sādhakas for purification.

8. Appearance of Śrīpāda Madhvācārya

The great ācārya, Śrīpāda Madhvācārya, appeared during this holy month, establishing the doctrine of dvaita and devotion to Viṣṇu.

9. Disappearance of Śrīla Prabhupāda

In Kārtika, Śrīla A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of ISKCON, entered into his eternal pastimes, leaving behind a global legacy of devotion.

The holy month of Kārtika is a divine opportunity to please Lord Kṛṣṇa and advance in devotional service. Even the smallest act of devotion performed in this month—be it lighting a lamp, chanting His names, or offering a leaf of tulasī—yields unlimited spiritual benefit. Kārtika reminds us that Kṛṣṇa is not conquered by grandeur or ritual, but only by the simplicity and sincerity of a devotee’s heart. Let us therefore utilise this sacred month, increase our remembrance of the Lord. By sincerely offering our time, attention, and heart, we not only please the Lord but also transform our own lives—cultivating humility, purity, and unwavering faith. In this month, every prayer, every lamp, and every act of service becomes a powerful step toward spiritual elevation, bringing us closer to the Lord.



HOW TO HANDLE A NEGATIVE SITUATION?

Harideva, 7th Std, Melbourne

A negative situation is always hard for us to understand as emotions rush through our body and we lose control, but we should always try our best to see the positive in the negative. Because if we do not see that, our emotions will be freed and we will not be able to control ourselves, which is why it is very important.

Examples from śāstra



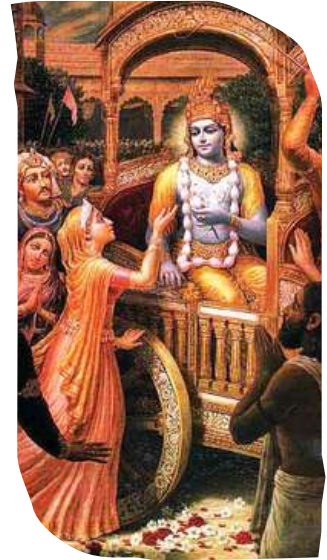
Sunīti: When Dhruva Mahārāja was very upset with his stepmother Suruci for her harsh words, mother Sunīti saw only the positive in the negative. Instead of being furious or upset, she saw that mother Suruci was indirectly saying to worship Lord Viṣṇu and taught Dhruva the right thing.



Vidura: Vidura showed that he could see the positive in negative situations when he was happy that he was banished from the kingdom. Although he had lost a big role, he was happy that he didn't have to help for the wrong purposes anymore or do duties wrongfully.



Śrīla Prabhupāda: Śrīla Prabhupāda was fully in negative situations, especially when he had come to the United States. He only had a 40-rupee note, no prasādam, and no place to stay. He was completely dependent on Kṛṣṇa's mercy and always served his Gurudeva's instructions as a menial instrument in fulfilling his mission.



Kuntī: Kuntī managed to see the positive in the negative. Although her sons had to go through tremendous hardship and problems, she still looked at it as a positive thing and even asked for those events to be replayed so that she could have the association of Kṛṣṇa.

Lord Gives Credit to His Devotees

Krishiva, 4th Std, Mumbai

Krishna has unlimited powers. He desires for his devotees to have the same. Therefore, he is very compassionate that he always plans to increase the influence of all kinds of devotees. That is why Krishna is known as *prabhava sarva sattvatām*.

*namo viśuddha sattvāya
haraye hari-medhase
vāsudevāya kṛṣṇāya
prabhava sarva sattvatām
[ŚB 4.30.24]*

A List of Stories in Which Krishna Gave More Credit to His Devotees

1. In Kurukshetra war, Krishna made Arjuna the hero and Krishna was only a chariot driver.
2. After Kurukshetra war Krishna gave credit to Bhisma dev to calm Yudhister Maharaj.
3. Krishna gave credit to Uddhava by taking his advice before going to Indraprastha.
4. Even though he defeated Jarasandha for 17 times, Krishna gave credit to Bhima for killing Jarasandha.
5. Even though many devatas and Lakshmi-devi could not calm Narasimha dev, he granted that opportunity only to Prahlad Maharaj.
6. He increased the influence of Bali Maharaj by asking him 3 steps of land and by becoming Bali Maharaj's doorkeeper.
7. Lord Rama gave credit to Hanuman for finding mother Sita and bringing Sanjivani mountain to save Lakshmana's life.



Not only Krishna, his devotees are also powerful and selfless, they always give credit to other devotees. For example:

- Srimati Radharani always encourages and helps the other gopis to serve Krishna.
- Srila Prabhupada gave all the credit to his guru and his disciples.
- The Vaikuntha birds encourage the bumble bee to sing Hari-katha.
- The Vaikuntha plants are all conscious of the importance of tulsi.
- Lord Krishna increased the credit of Shiva in Samudra Manthan by asking him to drink halahal.

When to Bear, When to Dare

Siya Gupta, 9th Grade — Washington, USA

A devotee often faces a dilemma: When criticized, misunderstood, or falsely accused, should one try to clear one's name, or should one remain silent and tolerant?

In the Bhāgavatam there is the story of the Syamantaka jewel. When Lord Krishna was accused of stealing the jewel, malicious rumors spread among the people. This was not simply an attack on His personal honor—such rumors, if left unchecked, could destroy the people's faith in the Lord and in dharma itself. Concerned that disorder could spread if faith in dharma was shaken, Krishna established His innocence—not out of personal pride, but as a duty to protect society.

On the other hand, the life of Śrīvāsa Ṭhākura is a powerful testament to the principle of tolerance and forgiveness. Śrīvāsa Ṭhākura was well known as a respected Vaiṣṇava, and he would often host late-night kīrtans with Mahāprabhu and His associates. Out of envy, a local brāhmin named Gopāla Cāpala tried to disgrace him by placing meat and wine at his doorstep. His goal was to ruin Śrīvāsa Ṭhākura's reputation as a pure devotee. But Śrīvāsa did not retaliate or defend his name. Instead, he remained undisturbed, continuing his bhakti. This is exactly what one of the most important śloka—*ṛṇād api sunīcena taror iva sahiṣṇunā*—teaches, in which Mahāprabhu instructed that a devotee should be humbler than a blade of grass and more tolerant than a tree, always ready to offer respect to others without expecting respect for oneself.

The *Bhagavad-gītā* (16.21) also warns: *kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet*—lust, anger, and greed are the three gates leading to hell. Śrīvāsa Ṭhākura conquered these impulses through humility and tolerance. So when he was personally insulted, he simply accepted it as Krishna's arrangement and remained quiet. After hearing about this insult to His devotee, Mahāprabhu became very angry with Gopāla Cāpala and refused to forgive him when he begged for help, saying that forgiveness would have to come from Śrīvāsa Ṭhākura himself. Even after this extreme offense, the pure devotee was so merciful that he forgave Gopāla Cāpala immediately.

It's important to note that in both of these situations, Krishna and Śrīvāsa Ṭhākura were concerned for the welfare of others, not themselves, showing their humility. A proud person prioritizes their own honor and well-being above others, and when insulted, becomes agitated and responds in anger—often causing more damage than the original insult.

Śrīla Prabhupāda summarizes it perfectly: a devotee must learn to tolerate insults directed at oneself, but he should not tolerate blasphemy of Krishna or his devotees. Silence in such circumstances amounts to complicity. One must then become like fire—burning in defense of the truth.

VERSE OF THE MONTH



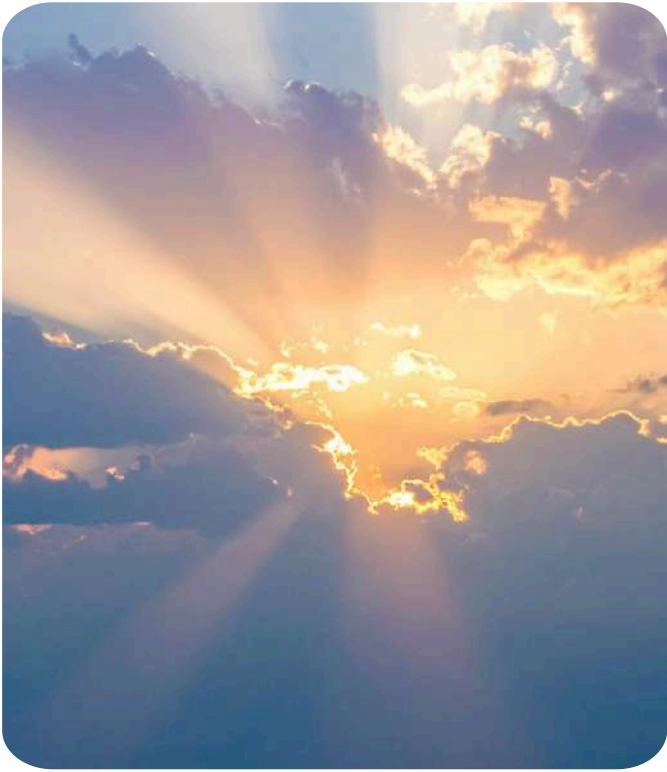
THE DEVOTEE'S ENDEAVOR AND KRISHNA'S MERCY

ŚB 10.9.18

*sva-mātuḥ svinna-gātrāyā
visrasta-kabara-srajaḥ
dr̥ṣṭvā pariśramaṁ kṛṣṇaḥ
kṛpayāsīt sva-bandhane*

Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

ANALOGY ARENA



The sun is extremely brilliant. When covered by clouds, however, these luminaries are not distinctly visible.

Similarly, the more one advances in sattva-guṇa, the more his brilliance is exhibited by devotional service, but the more one is covered by rajo-guṇa and tamo-guṇa, the less visible his brilliance, for he is covered by these qualities.

SB 7.1.9

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance.

Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, who is sac-cid-ānanda-vigraha, they will become free from their sins. .

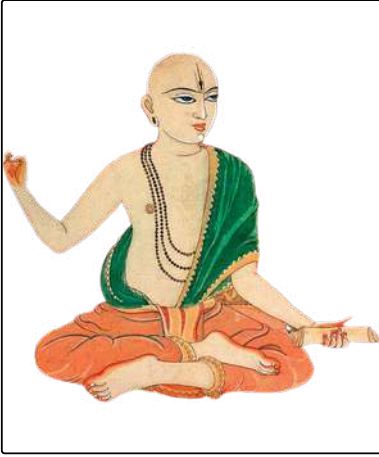
SB 7.1.28-29



HONORING SACRED DAYS

Padmanabha - Damodara (October)

October 2 - Appearance Day of Śrī Mādhvācārya



Madhvācārya was born into a Brahmin family in Udupi, a coastal town in South India. His early life is surrounded by numerous fascinating legends. He argued for Śuddha-dvaita (pure dualism), asserting that God, particularly Lord Krishna, remains distinct from His creation, much like how the sun produces energy without losing its form. Madhvā explained that Krishna creates the world but remains separate from it. His philosophy, known as Tattva-vāda (the philosophy of truth), emphasizes the eternal individuality of both the soul and God. Unlike the Māyāvādi belief in merging into an impersonal light, Madhvā taught that the soul is Krishna's eternal servant and can regain its original position through bhakti-yoga (devotional service).

Oct 4 - Disappearance Day of Śrīla Raghunātha Dāsa Gosvāmī

Born in a dynasty of Vaiṣṇavas, Raghunātha dāsa Gosvāmī was the only son of a wealthy land owner. As a boy, he received Haridāsa Thakura's association and blessings. At fifteen, he met Lord Caitanya. By the mercy of Lord Nityānanda he renounced a beautiful wife and an opulent family. Śrīla Raghunātha dāsa Gosvāmī is celebrated for his deep devotion and significant contributions to Gauḍīya Vaiṣṇavism. He emphasized the mind's role in devotion through works like "Manaḥ Śikṣā" and "Gopāla Campū." A close disciple of Śrī Caitanya Mahāprabhu, he exemplified pure love for Kṛṣṇa and His pastimes.



Oct 4 - Disappearance Day of Śrīla Raghunātha Bhaṭṭa Gosvāmī

By the directive of Śrī Caitanya Mahāprabhu, Raghunātha Bhaṭṭa Gosvāmī remained a lifelong brahmacārī. His devoted service included the continuous chanting of Hare Kṛṣṇa and studying the Śrīmad-Bhāgavatam. In Jagannātha Purī, he pleased Lord Gaurāṅga with his extraordinary cooking and kīrtana performances, earning him the title of Kīrtana Ācārya. He was a scholar in all subjects, although he didn't write any books like the other Gosvāmīs.

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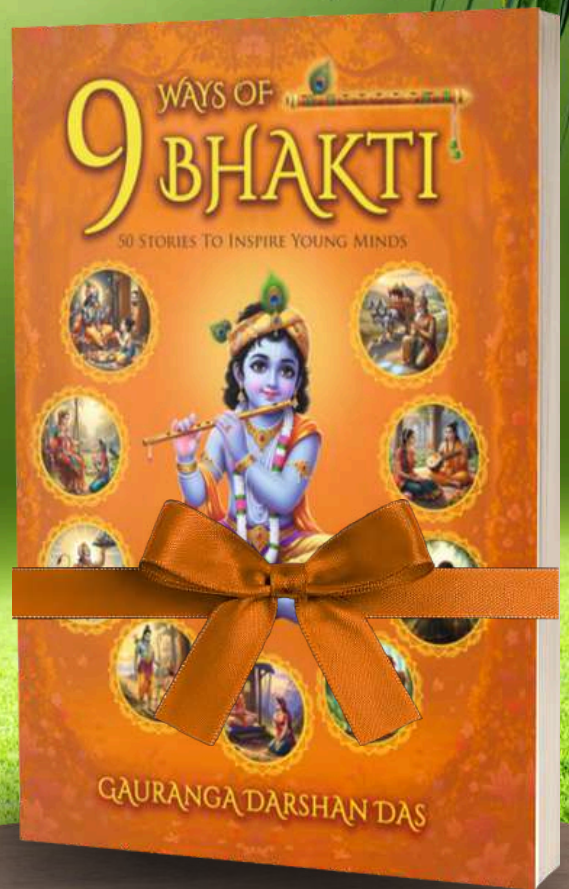
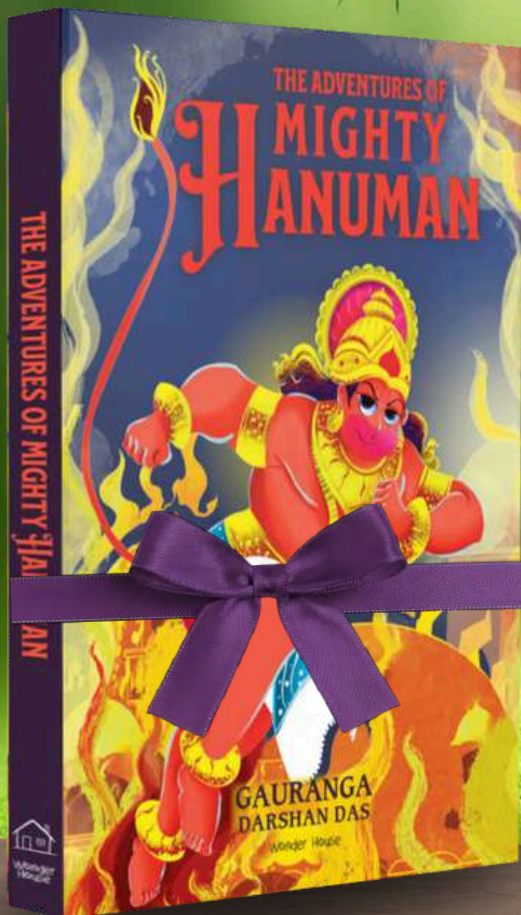
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