



# BHĀGAVATA PRADĪPIKĀ

November 2023 | Issue 77

*Bask in the Illumination of the Bhāgavatam*

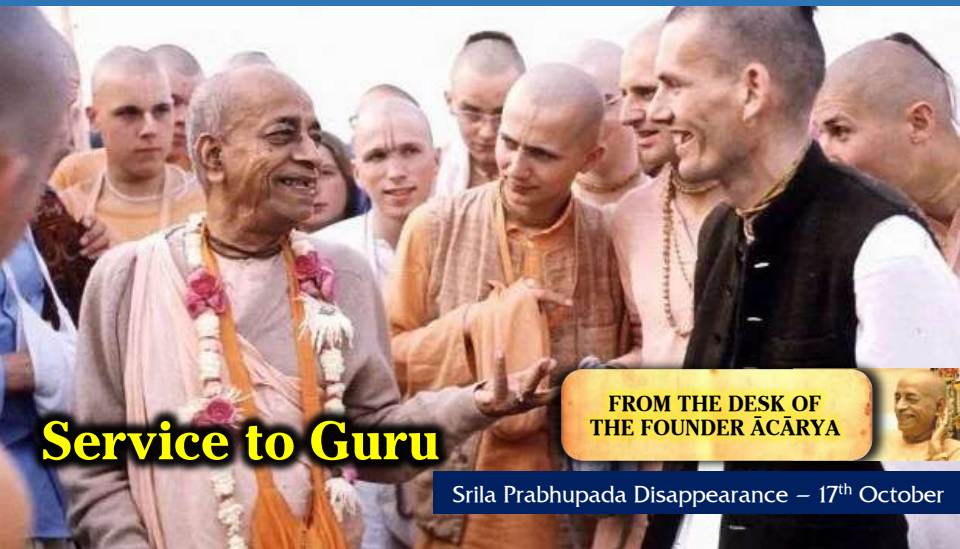
*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhāgavatam*

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

**Inside:** (Im)partiality of the Lord | Service to  
Guru | Thematic: Govardhana – The Best  
Devotee | Analogy Arena | Verse of the Month  
| Bhagavata Darsana: JEWEL of “Not  
Expecting Honor”

**Diwali  
Special**

## Who is the Winner of the Diwali CONTEST OF LOVE?



## Service to Guru

FROM THE DESK OF  
THE FOUNDER ĀCĀRYA

Srila Prabhupada Disappearance – 17<sup>th</sup> October

### Can a Guru and Disciple be Separated?

When the mortal body of the spiritual master expires, his disciples should cry exactly as the queen cries when the king leaves his body. However, the disciple and spiritual master are never separated, because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of *vāṇī* (words). Physical presence is called *vapuh*. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master. SB 4.28.48 P

**Unflinching Dedication:** A devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles of religion, so His representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, **to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations.** SB 4.28.50 P

**Serving is Seeing:** When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called *vāṇī-sevā*. Śrīla Viśvanātha Cakravartī Ṭhākura states in his Bhagavad-gītā commentary on the verse beginning *vyavasāyātmikā buddhir ekeha kuru-nandana* (Bg. 2.41) that one should serve the words of the spiritual master. **The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead.** SB 4.28.51 P



# Who is the Winner of the Diwali Contest of Love?

Gauranga Darshan Das



“Why is my son stealing butter and milk from our neighbours’ homes? Doesn’t He like the taste of the milk products at my home?” Mother Yaśodā thought to herself.

She had been hearing so many complaints from the neighbouring *gopis* about Kṛṣṇa’s stealing. As a responsible mother, she was worried about her son’s manners and discipline. She thought, “My maidservants might not be making good butter at home. Sometimes, they even end up burning milk. Therefore, Kṛṣṇa is stealing butter from elsewhere. So, I must do something to improve the quality of butter at my home.”

*Even the most exalted devotees of Kṛṣṇa constantly desire and endeavor to improve the quality of their service. This zeal and longing to please Kṛṣṇa with their service reserves a special seat for them in Kṛṣṇa’s heart.*

## Love Entails Attention to Details

Among the many cows in King Nanda’s Gośālā, there were a few special ones called the Padma-gandha cows. They were known to give the most delicious and fragrant milk. Mother Yaśodā took it upon herself to

personally care for these special cows. She fed them tender and fragrant grass, and she milked them with her own hands. Driven by her deep motherly affection, Yaśodā decided that only she could make butter that was as good as her son deserved. Devotees who intensely love Kṛṣṇa are meticulous in their services and do not leave any minute aspect of a service unattended.

*Love often involves paying close attention to the small details and nuances in an activity meant for the beloved, which can strengthen the relationship.*

## Seva & Smaranam in Separation

On the day of Diwali, mother Yaśodā rose early in the morning, much before Kṛṣṇa was awake. She wanted to finish making butter before He woke up, knowing that His playful nature might interrupt her task. Engaging her maidservants in various chores, she personally took up the task of churning yogurt.

*kṣaumaṁ vāsah prthu-kaṭi-taṭe bibhratī sūtra-naddhaṁ  
putra-sneha-snuta-kuca-yugaṁ jāta-kampaṁ ca subhrūḥ  
rajjo-ākarṣa-śrama-bhuja-calat-kaṅkaṇau kuṇḍale ca  
svinnaṁ vaktraṁ kabara-vigalan-mālātī nirmamantha*

“Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and *mālātī* flowers were falling from her hair.” (SB 10.9.3)

As mother Yaśodā churned, she sang songs about her dear son's charming activities. The sweet moments and adventures of little Kṛṣṇa inspired these songs. With each turn of the churning rod, her heart poured out its love for Kṛṣṇa. She also felt a deep separation from her son, who was sleeping in the next room, and to mitigate her feelings of separations, she was absorbed in singing while churning.

*It is the service and remembrance of the Lord that keeps devotees in His presence, despite a physical separation.*

## Vṛndāvana's Perfect Harmony

Churning butter while thinking of Kṛṣṇa and singing His glories, mother Yaśodā sets a perfect example of a devotee who dedicates one's body, mind, and words to Kṛṣṇa's service. With each pull of the churning rope, Mother Yaśodā's eyebrows moved expressively along with her songs about Kṛṣṇa's exciting stories. As she churned the butter, her earrings, ankle bells, and waist belt jingled together, making a musical sound like tiny *karatālas*. The churning rod's movements in the pot sounded like a *mṛdaṅga*. All these sounds blended with her sweet singing, creating a mesmerizing melody that attracted the heart of Kṛṣṇa. And this scene continues to attract the heart of all those who hear about it and meditate on it.

*Vṛndāvana is a place of perfect harmony, where every living and non-living entity comes together in perfect sync to give pleasure to Kṛṣṇa.*

## Endearing Reciprocation for Enthusiastic Service

While mother Yaśodā was busy churning butter, little Kṛṣṇa woke up in the next room. Feeling hungry just like any other child, He longed for His mother's comforting presence and nourishing milk. When He couldn't find His mother beside him, He started crying and came to where His mother was churning.

Kṛṣṇa cleverly grabbed the churning rod, stopping mother Yaśodā's activity. Yaśodā saw Kṛṣṇa and His actions, and joy filled her heart; she realized He was growing more intelligent each day. Kṛṣṇa's face lit up with pride as He playfully interrupted mother Yaśodā's churning, making His already adorable cheeks even more charming.

*When a devotee is wholeheartedly eager to serve Kṛṣṇa, Kṛṣṇa himself eagerly embraces the opportunity to receive that service. He personally approaches the devotee, reciprocating with their profound devotion and dedication in serving Him.*

## A Loving Competition

Kṛṣṇa climbed onto Mother Yaśodā's lap—the place that rightfully belonged to Him. Pausing her churning, mother Yaśodā lovingly fed Him her milk, gazing at His sweet face with boundless love. Her milk was nothing but a transformation of her deep motherly affection, and

Kṛṣṇa's hunger was a reflection of His eagerness to experience her love.

Mother Yaśodā's love knew no bounds, and as a result, her milk flowed endlessly like monsoon rains. And Kṛṣṇa's appetite for her love was insatiable, so He sipped the milk eagerly, much like a thirsty *cātaka* bird. The feeding continued for a long time. In other words, the competition between the mother's love (Yaśodā's milk) and the son's ability to taste that love (Kṛṣṇa's hunger) continued for a long time! Both relished each other's association as they lost all sense of time.

## The Winner of the Divine Contest

In this transcendental contest, Mother Yaśodā emerged as the victor. The surge of her milk that represents the power of her love, overpowered the hungry Kṛṣṇa. Unable to contain the abundance, Kṛṣṇa's mouth allowed the milk to overflow, creating tiny rivulets of droplets on His adorable cheeks. These delicate milk droplets gracing His bluish cheeks resembled glistening pearls, declaring Mother Yaśodā as the winner of this sweet competition of love.

In the enchanting episode of *Dāmodara-līlā*, there were many more such moments, where caring Mother Yaśodā gets an upper hand over naughty Kṛṣṇa's desires. When Kṛṣṇa was hungry for more milk, Yaśodā would leave Him; When Kṛṣṇa wanted to run away, Yaśodā would catch Him; When Kṛṣṇa wanted to play, Yaśodā would bind Him.

In the enchanting episode of *Dāmodara-līlā*, there were many more such moments where the caring Mother Yaśodā successfully defeated naughty Kṛṣṇa and His desires and plans. When Kṛṣṇa yearned for more milk, Yaśodā would gently depart; when Kṛṣṇa aimed to escape, Yaśodā would skillfully capture Him; and when Kṛṣṇa sought play, Yaśodā would tenderly bind Him.

*The all-conquering Lord loves to be conquered by the love of His devotees, who dedicate their body, mind and words for His loving service. He eagerly agrees to be defeated by the loving affection, considering it to be His true victory.*

Bhagavad-gītā, verse 9.29, presents an apparent paradox. The Lord says, “O Arjuna! I am impartial to all living entities. I do not hate anyone, or give anyone a special favor. Yet, for those who worship Me, I reside in them and they reside in me.”

So, is the Lord partial or impartial? In the *samudra-manthana* līlā, didn't he give nectar only to the demigods? Yes, He did. And He was impartial. This can be explained by an example.

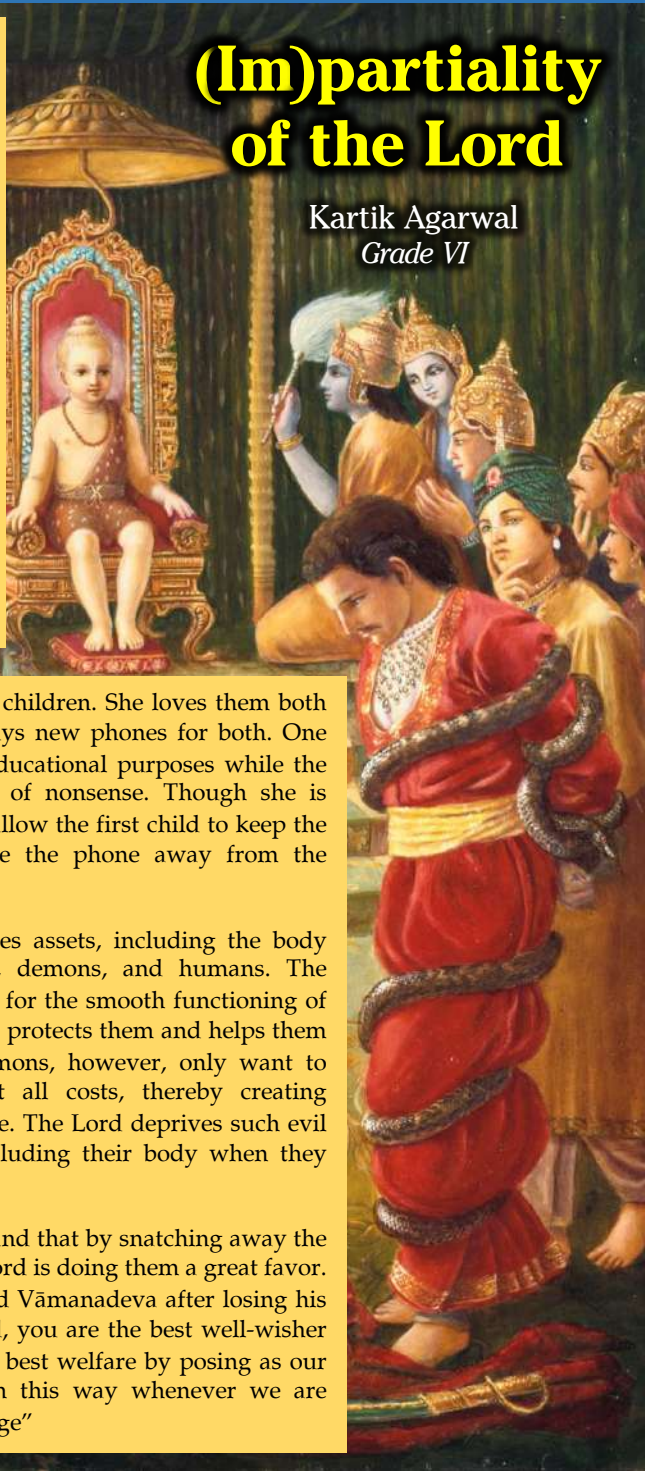
Suppose a mother has two children. She loves them both equally and dearly. She buys new phones for both. One child uses the phone for educational purposes while the other uses it for all sorts of nonsense. Though she is impartial, the mother will allow the first child to keep the phone while she will take the phone away from the second child.

Similarly, the Lord provides assets, including the body and powers to demigods, demons, and humans. The demigods use their powers for the smooth functioning of the universe; thus, the Lord protects them and helps them in times of need. The demons, however, only want to become the controllers at all costs, thereby creating disturbances in the universe. The Lord deprives such evil demons of their assets including their body when they misuse them.

A wise person can understand that by snatching away the assets of the demons, the Lord is doing them a great favor. Bali Mahārāja prays to Lord Vāmanadeva after losing his wealth (SB 8.22.5), “O Lord, you are the best well-wisher of the demons. You do our best welfare by posing as our enemy. You chastise us in this way whenever we are carried away by false prestige”

# (Im)partiality of the Lord

Kartik Agarwal  
Grade VI





## VERSE OF THE MONTH



### Gopis Crying in Separation

**SB 10.39.31**

*śrī-śuka uvāca  
evam bruvāṇā virahāturā bhr̥ṣaṁ  
vraja-striyaḥ kṛṣṇa-viṣakta-mānasāḥ  
visṛjya lajjāṁ ruruduḥ sma su-svaraṁ  
govinda dāmodara mādhaveti*

Śukadeva Gosvāmī said: After speaking these words, the ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, "O Govinda! O Dāmodara! O Mādhava!"



## What is Srimati Radharani's Estimation of Govardhana?

Srimati Radharani in SB 10.21.18 regards Govardhana as the best of all devotees, *hari-dāsa-varyah*. Govardhana is always in ecstasy because of the constant touch of Lord Kṛṣṇa and Balarama's lotus feet.

## THEMATIC STUDY

### Govardhana: The Best Devotee

Govardhana Puja – 13<sup>th</sup> November

### How old was Kṛṣṇa when he lifted Govardhana?

Kṛṣṇa was only seven years old when he lifted Govardhana.

### Is lifting Govardhana difficult for Kṛṣṇa?

Kṛṣṇa can lift millions of Govardhana Hills by His simple desire; He does not need to lift it with His hand. But He imitates the ordinary living entity by this lifting, and at the same time He exhibits His supernatural power. Thus His name is chanted as "the lifter of Govardhana Hill," or Śrī Govardhana-dhārī. (SB 3.9.15 P)



### What all Govardhana provides to serve Kṛṣṇa?

1. **Fragrant, cool water** from the Govardhana waterfalls, which Kṛṣṇa and Balarama drink and use to wash Their feet and mouths.
2. **Beverages**, such as honey, mango juice and pīlu juice.
3. **Dūrvā grass**, used to make the religious offering of arghya.
4. **Grass** that is **fragrant, soft** and conducive to the strong growth of cows and increased production of milk.
5. **Caves** that give pleasure when the weather is too hot or too cold, or when it is raining.
6. **Soft roots** for eating.
7. Various **ornate jewels** for ornamenting the body.
8. **Flat places** for sitting.
9. **Lamps and mirrors** in the form of smooth stones, glistening water and other natural substances.

### Glories of Govardhana

*asti govardhanam nāma  
kṣetram parama-durlabham  
mathurā-pāścime bhāge  
adūrād yojana-dvayam*

"Not far from the western side of Mathurā, at a distance of two yojanas [sixteen miles], is the holy place named Govardhana, which is most difficult to attain."

### How to worship Govardhana?

The identity of Kṛṣṇa and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Kṛṣṇa in the temples. The followers of the Kṛṣṇa consciousness movement may therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship. (*Kṛṣṇa Book*)

# ANALOGY ARENA

## *Feelings of Separation of Kṛṣṇa's Queens:*

Every aspect of nature reminds them of Kṛṣṇa, and they project their feelings of separation on various phenomenon of nature.



Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them? SB 10.90.17

My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays. Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda once made to you? SB 10.90.18



O revered cloud, you are indeed very dear to the chief of the Yādavas, who bears the mark of Śrīvatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Kṛṣṇa brings such misery! SB 10.90.20

Kṛṣṇa describes *nāti-mānitā*, not expecting honor for oneself to be a divine quality in the sixteenth chapter of the Bhagavad Gita. Rāmānujācārya defines it as “Absence of the feeling of one's being too honourable”. Sridhara Svāmī gives yet another definition – “Not thinking too much about oneself”.

### How to get free from expecting honor?

#### Understanding the profound emphasis Lord Caitanya has given to it

1] Śikṣāṣṭaka third verse states, *amāninā mānadena* – one who doesn't expect honor and gives all respect to others can chant the Holy Name constantly.

2] Among the various qualities of a Vaishnava, Lord Caitanya describes this quality to Sanatana Goswami.

3] One of the instructions Lord Caitanya gave to Raghunath Das Goswami:

*amānī mānada hañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa-sevā mānase karibe*

”Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

#### Pass the Honor where it is DUE:

Eg: When Nārada asked Brahmā about anyone being superior than him, Brahmāji immediately remembered the Supreme Lord and happily began to narrate His glories. Nārada initially glorified Brahmā himself as the Supreme, but Brahmāji refuted his praise.

Eg: When Yamadūtas were baffled in their attempts to carry Ajāmila to hell because of Viṣṇudutas' interruption, the frustrated and angry Yamadūtas went to their master Yamarāja and enquired from him as to how his order could go in vain. Yamarāja became very happy and started describing to them about the glories of his master, the Supreme Personality of Godhead. He never demanded any honor for himself. Rather, he was pleased to get an opportunity to glorify Kṛṣṇa.

Eg: In Bṛhad-bhāgavatāmṛta, when Nārada Muni goes to various devotees as he understands them to the best of all devotees, each one of them sends Nārada to another devotee whom they consider to be superior and more glorious. None is interested in receiving the honor that Nārada is giving them. Rather, they only wish to pass on the honor.

## BHĀGAVATA DARŚANA



*Jewels of  
Vaiṣṇava Character*



### JEWEL TWENTY NOT EXPECTING HONOR (Part -2)



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## NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahmā-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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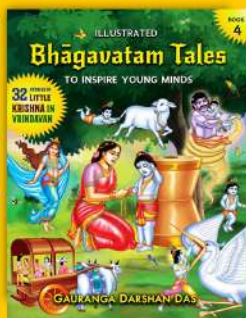
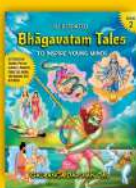
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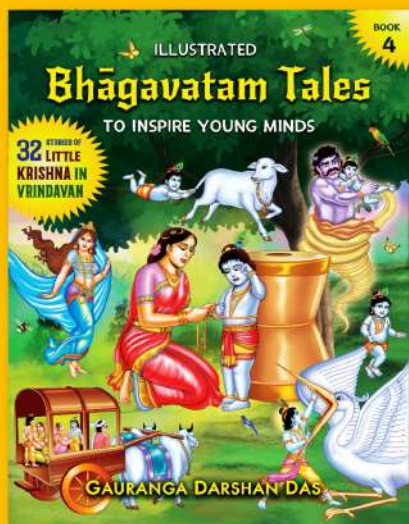
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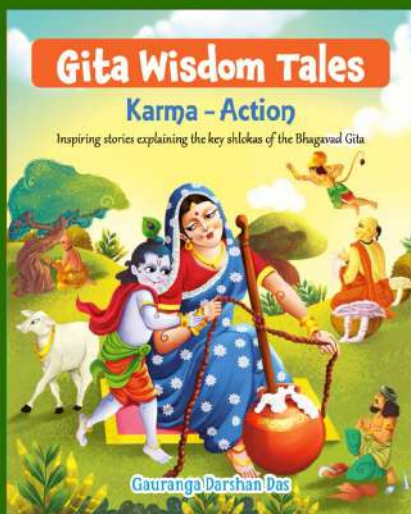
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