



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

The Stealer of Butter & Heart

Inside: Saving oneself from Vaiṣṇava aparādhā
| The Embodiment of Six Opulences | Thematic:
Tears | Analogy Arena | Verse of the Month



FROM THE DESK OF
THE FOUNDER ĀCĀRYA

Saving oneself from Vaiṣṇava - aparādhā

Dangers of Vaisnava-aparadha

The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of brāhmaṇas and Vaiṣṇavas. SB 4.21.37 P

Śrī Caitanya Mahāprabhu has said that by offending a Vaiṣṇava, **one finishes all his spiritual activities.** SB 5.10.24 P

Lord Caitanya therefore said that an offense to a devotee is just like a mad elephant run loose; when a mad elephant enters a garden, it tramples all the plants. Similarly, an offense unto the feet of a pure devotee **murders one's position in devotional service.** SB 3.15.39 P

The power of vaiṣṇava-aparādhā is so great that even an advanced devotee becomes almost devoid of his spiritual assets if he commits it. Since Kṛṣṇa consciousness is eternal, it cannot be destroyed altogether, but **advancement may be checked for the time being.** SB 5.1.5 P

The ONLY Solution

When one commits an offense at the feet of a Vaiṣṇava, **one must immediately apologize** to such a personality so that his spiritual advancement may not be hampered. SB 5.10.24 P

Any other means to get free?

A vaiṣṇava-aparādhā cannot be atoned for by any means other than by begging the pardon of the offended Vaiṣṇava. SB 4.6.24 P



The Stealer of Butter & Heart

Avyukta Anand
Std. VII

Is it possible for someone to win another person's heart through stealing? Delve deeper into this article to discover the fascinating tale of this unique thief who possesses such captivating abilities!

Lord Kṛṣṇa's pastimes of stealing butter from the elderly *gopīs*, enjoying life with His cowherd boyfriends and the young *gopīs*, playing His flute and engaging in the *rāsa* dance, are all demonstrations of pure love. Through His love, Kṛṣṇa steals their hearts. This article unravels the charming tale of "The Stealer of Butter" and delves into a heartwarming incident where Kṛṣṇa's love and devotion endeared Him to the residents of Vṛndāvana.

The Stealer of Butter

It was the day of Diwali. Mother Yaśodā woke up very early to make butter for Kṛṣṇa. She first had to collect the Padmagandhā milk for Kṛṣṇa which has a special process of extraction. The process is as follows – Yaśodā first feeds Padmagandhā grass to the eight special cows. Then she gets a cow to drink milk from these eight cows, and then at last she milks that cow and gets the Padmagandhā milk. We can just imagine how sweet the Padmagandhā milk tastes!

She then started churning that milk into butter. While doing so, she made her own official band, singing songs about Kṛṣṇa, churning the butter in a way

her bracelets clanged and made a rhythm. She tapped her feet to play drums and was happily churning butter. However, in her ecstasy, she momentarily forgot to feed Kṛṣṇa who playfully intervened. When she opened her eyes, she saw Kṛṣṇa holding the rod trying to stop her. She realized her mistake and she quickly started feeding Him.

While feeding Him, she heard the milk overflow from the pot. She quickly put Kṛṣṇa down and went to save her precious Padmagandhā milk. That made Kṛṣṇa angry. He wanted to express to His mother that He was upset. He hit a stone at the bottom of the pot, took the other butter pots and ran to the store room. He started eating the butter and distributed the butter to monkeys and birds.

By this time, mother Yaśodā found out what Kṛṣṇa was trying to do and started chasing him with a stick. He got scared of a mere stick even though fear personified is scared of Him. Finally, mother Yaśodā caught Him and wanted to tie Him to the mortar. But each time she tried to tie Him; the rope was short by two inches. But after seeing mother Yaśodā's determination, Kṛṣṇa let Himself to be tied. Hence, He got the name 'Dāmodara' - the one tied by the belly. And He also got the name *mākhanacora*- the stealer of butter.

Stealer of Heart

Kṛṣṇa can steal anyone's heart anytime and all the time. Even when He steals butter, He melts the hearts of the *gopīs*. Here is another heartwarming incident, one that touched the hearts of all the residents of Vṛndāvana.

Once upon a time, in the land of Vraja, a big festival was going on. It was to please the King of rains, Indra. From morning, everyone was busy cooking offerings, setting up the place to do yajña, feeding the *brāhmaṇas*, chanting prayers, and much more.

Kṛṣṇa came and asked Nanda Mahārāja as to why they were doing the sacrifice. Nanda Mahārāja said, "Dear son, the rain helps all the plants to grow, and it also helps grow lush green grass for our cows to eat." Kṛṣṇa said, "But only because of Govardhana hill the plants grow and the cows only eat the lush green grass from Govardhana hill. We should worship the hill instead."



Kṛṣṇa said to offer all the offerings to Govardhana hill, do a sacrifice to the cows and *brāhmaṇas*, decorate the cows, feed everyone nicely, give *brāhmaṇas* grains, and so on.

In this way, Indra-pūjā became Govardhana-pūjā! Everyone was happy except Indra. Indra was enraged beyond limits. He called his most powerful clouds named Sāmvartaka and unleashed a furious thunderstorm of rain upon Vṛndāvana.

Indra was showering heavy rains continuously. The whole of Vṛndāvana was filled with lightning. All of the Vrajavāsīs including the cows took shelter of Kṛṣṇa. In a gesture of divine love and protection, Kṛṣṇa lifted the mighty Govardhana Hill with his little finger and asked everyone to come under its shelter. For seven days straight, He held the hill and protected Vṛndāvana.

Indra eventually realized his mistake and sought forgiveness from Kṛṣṇa who compassionately pardoned him. From stealing butter in His playful innocence to lifting Govardhana Hill, everything is a display of Kṛṣṇa's protection and love. Kṛṣṇa's touch enlivens and endears everyone by His divine presence.



Kṛṣṇa - The Embodiment of Six Opulences

Venu Gopal
Std. XI

In the third Canto of Śrīmad-Bhāgavatam, Kardama Muni, a great devotee of the Lord humbly offers his heartfelt respects to Kṛṣṇa. He proclaims that Kṛṣṇa embodies the complete and perfect manifestation of all six opulences: aiśvarya (opulence), vairāgya (renunciation), yaśaḥ (fame), avabodha (knowledge), vīrya (strength), and śriyā (beauty). The profound word used in SB 3.24.32 "pūrtam," signifies that the Lord possesses these opulences in their entirety and to the fullest extent. This verse firmly establishes the fact that while ordinary beings may exhibit certain opulences, they often lack others or are unable to display them fully. On the contrary, Kṛṣṇa stands as the epitome of omnipotence where all six opulences harmoniously converge in a magnificent and undivided whole (as mentioned in SB 1.3.36). His divine nature remains unparalleled and devoid of any fragmentation or deficiency observed in ordinary beings.

Strength

An ordinary man performs some kind of exercises or gymnasium feats to become powerful. Yet, one is not even a fig as compared to Kṛṣṇa's herculean strength. Śrīmad-Bhāgavatam recounts innumerable accounts of superhuman feats performed by Kṛṣṇa, celebrating his strength. Although Kṛṣṇa's battles with demons may sometimes appear to be enduring, in reality it is His play and charm just like a cat may play with a mouse and at the end nonchalantly kill the opponent.

The strength of demigods, though awe-inspiring from a human's perspective, still cannot compare even a fraction to that of Kṛṣṇa. When Indra, the king of heaven, gets infuriated by the inhabitants of Vraja for listening to the young boy Kṛṣṇa to worship the Govardhana Hill instead of him, he decides to punish them by sending torrential rains in Vṛndāvana. To protect the inhabitants of Vṛndāvana, Kṛṣṇa lifts the Govardhana hill sheltering the inhabitants of Vṛndāvana from Indra's harsh attacks. He rests it on the delicate little finger of His left hand for the duration of seven days.

Fame

In this world, we find several people attain great heights of fame only to vanish in the air of oblivion. Civilizations that are merely six thousand years old are being forgotten leading to beliefs that no society existed during that time, despite knowing the fact that humans have walked the earth for more than a hundred thousand years.

On the other hand, Kṛṣṇa descended to the material realm five thousand years ago. Yet, countless people worship Him worldwide even today. Kṛṣṇa's profound impact is reflected in the vast number of scriptures dedicated to His divine pastimes. These scriptures serve a testament to the enduring significance of Kṛṣṇa's life and teachings. Furthermore, while an ordinary man is known by a single name or a mere handful of names at the most, Kṛṣṇa is known by His innumerable names, the diversity of which exemplify the eternal nature of His influence.

Wealth

Wealth amassed throughout our entire history pales in comparison to Kṛṣṇa's wealth. From Kṛṣṇa's viewpoint the entirety of earthly wealth is miniscule. Earth itself is merely one singular planet in the vast solar system, which in turn is one among innumerable other solar systems in the universe. The universe itself is insignificant in comparison to the expansive material creation, which is a tiny speck as compared to the spiritual world.

In Dvārakā, Kṛṣṇa married sixteen thousand one hundred and eight princesses. When Narada Muni visited Dvārakā, he was amazed seeing the majestic palaces with Kṛṣṇa being simultaneously present in all of them. Dvārakā boasted nine hundred thousand royal palaces, all constructed with crystal and silver and gorgeously decorated with huge emeralds.

Knowledge

Throughout history, genius minds like Newton and Einstein acknowledged their own intellectual limitations in the face of the vast knowledge governing nature. No single individual can claim to possess all-encompassing knowledge. Even demigods have their limitations. Even Lord Brahma, the creator of the universe undergoes severe penances to know his own position.

Kṛṣṇa's showcasing of all knowing is exemplified in his recitation of the Bhagavad-gītā on the battlefield of Kurukshetra. Śrīla Prabhupāda states "Bhagavad-gītā is the essence of all Vedic knowledge." (SB 6.5.2 P) Kṛṣṇa's spontaneous recitation of the Bhagavad-gītā in the midst of the battlefield demonstrates how Kṛṣṇa has all the knowledge which He can simply impart unto his devotees without having a need to think. Unlike the greatest geniuses of history who admit their limitations in the vast ocean of knowledge, Kṛṣṇa possesses boundless knowledge that transcends all fields and realms.

Beauty

The beauty of Kṛṣṇa is sung in praises by the gopis of Vṛndāvana. Kṛṣṇa's original Supreme form exhibited in Vṛndāvana when He is a charming youth of sixteen years. Kṛṣṇa's form is described as "kandarpa-kotikamaniya-visesa-sobham," Kṛṣṇa's irresistible charm captivates even a million Cupids earning Him the name "Madana-Mohan," the subduer of the god of love, Cupid. Vallabhacharya uses one singular adjective "madhura," which means sweet or beautiful to describe the lovely attributes of Kṛṣṇa. All the beauty perceived in the material realm is merely a reflection of the unparalleled beauty inherent in Kṛṣṇa.

Renunciation

Kṛṣṇa states in the Bhagavad-gītā, "Everything rests upon Me, as pearls are strung on a thread." (BG 7.7) Although the analogy of the string of pearls implies a mutual dependence between Kṛṣṇa and His creation, the same verse states, "There is no truth superior to Me." Despite being the foundation and sustainer of all creation, Kṛṣṇa remains complete within Himself. Even though Kṛṣṇa supports the entire creation, He is not confined within it. *Bhagavad-gītā* 9.4-5, Kṛṣṇa explains that "All beings are in Me, but I am not in them, And yet everything that is created does not rest in Me."



Kṛṣṇa's detachment from His creation demonstrates renunciation in how he remains unaffected by the created being and objects, despite being their maintainer.

“O Dhananjaya, all this work cannot bind Me. I am ever detached from all these material activities, seated as though neutral,” (BG 9.9). Through detachment from his creation, Kṛṣṇa is the embodiment of perfect renunciation.

During His wondrous descent to earth five millennia ago, Lord Kṛṣṇa impeccably demonstrated the six opulences of Strength, Fame, Wealth, Knowledge, Beauty, and Renunciation. His unparalleled strength was evident in His ability to lift mountains, defeat mighty demons, and protect His devotees. His fame spread far and wide through His heroic deeds, captivating personality and timeless teachings, attracting millions of followers. Kṛṣṇa's wealth extended beyond material possessions, encompassing both material and spiritual riches, enabling Him to abundantly fulfil the deepest desires of His devotees. His divine wisdom, unmatched and profound, was imparted through the Bhagavad-gītā, guiding humanity towards purposeful lives and eternal truths. Kṛṣṇa's enchanting beauty embodied in His divine form and captivating personality has mesmerized countless hearts throughout history. Furthermore, His renunciation serves as a powerful reminder of detachment and spiritual focus amidst a materialistic world, as He remained untouched by material desires while fulfilling various roles and responsibilities. These divine attributes represent the inherent qualities of God, which are not fully manifested in us, as living beings who are considered part and parcel of God. While we may share certain aspects of these opulences, we fall short in displaying them in their entirety. In this manner, Kṛṣṇa's divine pastimes vividly showcase the extraordinary manifestation of these opulences in their fullest and most perfect form.

VERSE OF THE MONTH



Balarāma Purnima 31st August

SB 10.65.32

*vasitvā vāsasī nīle
mālām āmucya kāñcanīm
reye sv-alañkrto lipto
māhendra iva vāraṇaḥ*

Lord Balarāma dressed Himself in the blue garments and put on the gold necklace. Anointed with fragrances and beautifully adorned, He appeared as resplendent as Indra's royal elephant. (Śukadeva Gosvāmī to Mahārāja Parikṣit)

THEMATIC STUDY

Tears!!!

Before coming to Kṛṣṇa Consciousness

Before coming to the path of bhakti, a person over millions of lifetimes has cried so much that an entire ocean will be filled with his or her tears. SB 3.28.32 mentions - śokāśru-sāgara.

Recent Arrival in Bhakti

Devotees who have just taken to the process of Kṛṣṇa Consciousness feel immense pleasure from the intense relief they receive by associating with devotees, getting newer and blissful experiences, and as a result there are tears in their eyes.

Sadhaka having spent some time

When one spends some time in Kṛṣṇa Consciousness, anartha-nivṛtti begins, and as a result, the anarthas may cause some setbacks and a devotee may have tears of despair, of hope and in that way one takes shelter of the Lord.

The devotee also may experience tears of gratitude, tears of being saved from one's fallen condition, tears of repentance for having done something wrong and similar emotions.

Do devotees CRY and have tears? What about experienced devotees? Do they also and have tears?

Srila Prabhupada explains two kinds of tears in SB 4.9.44 P – “By nature's way, when a man cries, there may be two causes. When one cries in great happiness upon the fulfillment of some desire, the tears coming forth from the eyes are very cold and pleasing, whereas tears in times of distress are very hot.”



Stage nearing Perfection or at Perfection

A devotee at the level of bhava or prema has constant tears of genuine affection for the Lord, or of great longing arising from Kṛṣṇa's separation, or feeling genuine compassion for the suffering of humanity. The perfection of life is to constantly cry for Kṛṣṇa. Torrents of tears would come from Lord Caitanya's eyes as a result of His deep ecstasy and love for Kṛṣṇa

ANALOGY ARENA



Lord Śiva is in one sense the Supreme Personality of Godhead, but in another sense he is not, just as yogurt is milk although we have to distinguish between the two. SB 4.4.16 P

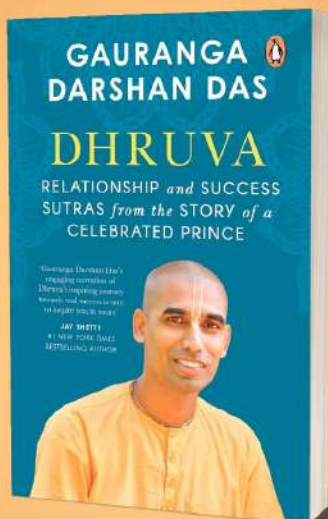
Just as the Ganges is sacred because its water emanates from the toes of the Supreme Personality of Godhead, Nārāyaṇa, so whenever water or anything is in touch with devotional service to the Supreme Personality of Godhead, it is purified and spiritualized. SB 4.6.25 P



Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether the Supreme Personality of Godhead is satisfied by one's activity. SB 4.6.53 P



Through an engaging narrative that meanders through the life of a celebrated prince named Dhruva, Gauranga Darshan Das enlightens us with sutras to live by.



PRE-ORDER NOW



**Does destiny block our path to success?
How can we make complex relationships thrive?**

Discover practical answers to these questions within the pages of DHRUVA, an enthralling narrative penned by Gauranga Darshan Das, an esteemed author, educator and monk, hailing from the prestigious IISc.

Prince Dhruva's awe-inspiring journey from the Bhagavata Purana evokes a spectrum of emotions--love, heartbreak, revenge, passion, guilt and devotion. As you immerse yourself in this gripping tale, Gauranga Darshan artfully weaves his realizations as pearls of wisdom that are refreshingly simple yet remarkably effective.

With a seamless blend of storytelling prowess and practical wisdom, DHRUVA shall deeply resonate with your pursuit of organic success and fulfilling relationships.

PRE-ORDER NOW:

https://www.amazon.in/gp/product/0143463594/ref=dbs_a_def_rwt_bibl_vppi_i29

Janmashtami Invite



INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder Acharya : His Divine Grace A. C. Bhaktivedanta Swami Prabhupada



6-7 Sept 2023

SRI KRISHNA JANMASHTAMI



CELEBRATE THE JOYOUS OCCASION OF JANMASHTAMI
AT GOVARDHAN ECO VILLAGE AND RECEIVE THE
DIVINE GRACE OF OUR LORDSHIPS SRI SRI VRINDAVAN
BIHARI BY OFFERING YOUR GENEROUS SERVICES AND
DONATION.

[RAZORPAY.ME/@GEVJANMASHTAMI](https://razorpay.me/@GEVJANMASHTAMI)

SCAN OR CLICK ON LINK TO DONATE

After Transfer please share transaction
details on email to
sevaoffice@ecovillage.org.in or WhatsApp
+91 9370950813 with your Name, Mobile
Number and Email ID

Whatsapp and Direct Line : +91 93709 50813

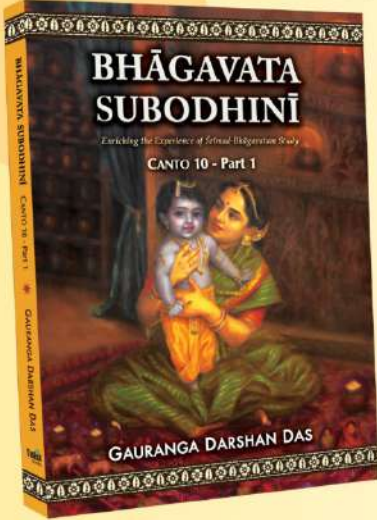
sevaoffice@ecovillage.org.in

The LONG Wait is Finally over....

Tulsi
Books

BHAGAVATA SUBODHINI

CANTO 10 - PART 1



Visualize the Beautiful Lotus Face of Sri Krishna non-different from the Tenth Canto through Precise Narratives.



Absorb yourself in the Charming Pastimes of Krishna ecstatically described by Sukadeva Goswami.



Enrich your Bhagavatam Experience through Systematic Study.

**Treat Yourself and Others
with this Sublime Gift!!!**

Available on Amazon, Kindle version,
www.tulsibooks.com, www.gaurangadarshan.com,
For bulk orders contact tulsibookssales@gmail.com

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

To subscribe, please visit
our website

www.vidyapitha.in.

PUBLISHED BY

Bhaktivedānta Vidyāpīṭha, ISKCON
Govardhan Eco Village (GEV),
Galtare, Hamrapur (P.O), Wada
(Taluka), Palghar (District),
Maharashtra, India, 421303.

The Śrīmad-Bhāgavatam images, verses
and quotes from the books of His Divine
Grace A. C. Bhaktivedanta Swami
Prabhupāda are copyright of The
Bhaktivedanta Book Trust. Other
images are copyright of their respective
artists / photographers/ websites.