



Śrī Putradā Ekādaśī

Issue no:53

8th January 2017

Sense Enjoyment and Krishna Consciousness



Features

NARADA MUNI INSTRUCTS PRACHINBARHI
Sri Maitreya Rṣi

LAKES AND GARDENS WITHIN THE BODY
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

**DOES ONE NEED TO CHECK
ONE'S MATERIAL PROPENSITY?**
Srila Bhaktisiddhanta Sarasvati Thakura

**TWO TYPES OF DEVOTEES ATTACHED
TO SENSE ENJOYMENT**
Srila Bhaktivinoda Thakura



NARADA MUNI INSTRUCTS PRACHINBARHI

Sri Maitreya R̥ṣi

The sons of the King worshiped Lord Shiva with great respect and devotion, Ultimately Lord Shiva left the princes by becoming no longer visible to them. Thereafter the Praceta princes stood steadfast in the water for ten thousand years and recited the prayers given to them by Lord Shiva. While the princes were undergoing severe austerities in this way, their father was performing different types of fruitive activities. At this time the great saint Narada, master and teacher of all spiritual life, became very compassionate upon the King and decided to instruct him for his spiritual benefit.

Narada Muni asked King Pracinabarhisat: My dear King, what do you intend to achieve by performing these fruitive activities? The goal of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.

The King replied: O great soul, Narada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of this entanglement. Those who are interested only in a so-called dutiful life, namely remaining as a householder surrounded by sons and a wife and searching after wealth, think that such things are life's ultimate goal. Such people simply wander in different types of bodies in this material universe and never find out the ultimate

goal of life.

The great saint Narada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have killed without compassion or mercy in the sacrificial arena. All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns. Therefore for your benefit I wish to narrate an old history of a king called Puranjana. Please try to hear me with great attention.

My dear King, once in the past lived a king named Puranjana [“the enjoyer in a body”], who was celebrated for his great activities. He had a friend named Avijnata [“the unknown one”]. No one could understand the activities of Avijnata. King Puranjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place to his liking. Finally he became morose due to disappointment. King Puranjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately however he had a feeling of dissatisfaction everywhere he went.

Once while wandering in this way, he eventually came to a city that had nine gates around it and was characterized by all auspicious facilities. That city was located on the southern side of the Himalayas, in a place named *Bhārata-varṣa* [India]. It was surrounded by walls and parks, and within it were towers, canals, windows and water outlets. The

houses there were decorated with domes made of gold, silver and iron. The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in that capital, the city was compared to the celestial town named Bhogavati. In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these facilities ornamented and enhanced the city.

On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. On the edges of that lake were many groups of birds and bees that were always calling out and humming. The branches of the trees standing on the bank of that lake were moistened with mist carried by the spring air from the icy water falls coming down from the mountains. In such an atmosphere even the animals of the forest became nonviolent and non-envious like great sages. Consequently, they were not aggressive and did not attack anyone. Over and above all this was the pleasant cooing of the cuckoos which could be heard everywhere. Simply by the pleasing atmosphere of that place a passerby naturally felt invited to take rest there.

While wandering in that wonderful garden, King Puranjana unexpectedly came in contact with a very beautiful woman who was also wandering there in a carefree manner. She had ten servants with her, and each servant had hundreds of wives accompanying him. The woman was protected on all sides by a five-hooded snake. She was young and very beautiful. Yet she appeared very anxious to find a suitable husband. The woman's nose, teeth and forehead were all very beautiful. Her ears, bedecked with dazzling earrings, were equally very beautiful, as were her waist and hips. She was dressed in a yellow *sārī* with a golden belt. While she walked, her ankle bells tinkled and thus she very much resembled a heavenly damsel. With the end of her *sārī* the woman was trying to cover her breasts, which were equally round and well placed side by side. She repeatedly tried to cover them out of shyness as she walked in the manner of a majestic elephant.

The hero Puranjana, felt attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Puranjana, who, although a hero, could not refrain from addressing her as follows:

O dear lotus-eyed lady, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What

are you trying to do? Please explain all these things to me. Furthermore dear lotus-eyed one, who are those eleven powerful bodyguards with you, and who are those ten specific servants? Who are those women following the ten servants, and who is the snake that is preceding you? My dear beautiful girl, you are exactly like the goddess of fortune, the wife of Lord Shiva or the goddess of learning. Although you must be one of them, I see that you are aimlessly wandering in this forest. Indeed, you appear to be as silent as the great sages. Is it that you are searching for your husband? Whoever your husband may be, simply by your being so faithful to him, he will come to possess all varieties of opulence. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I ask you where you have thrown that lotus. O greatly fortunate one, it appears that you are none of the women I have mentioned because I can see that your feet are touching the ground. If you are a woman of this planet, you can, like the goddess of fortune who, accompanies Lord Viṣṇu and increases the beauty of the Vaikuntha planets also increase the beauty of this city by associating with me. You should know that I am a great hero and a very powerful king on this planet. Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time provocative, is very much awakening cupid within me. Therefore, O most beautiful one, I ask you to be merciful upon me. My dear girl, your face is so beautiful with attractive eyebrows and eyes and with bluish hair surrounding it. In addition, very sweet sounds are coming from your mouth. Nonetheless, you are veiled by shyness so much so that you do not see me face to face. I therefore request you, my dear girl, please smile and kindly raise your head to see me.

Narada Muni continued: My dear King, as Puranjana became very attracted and impatient to touch the girl and frolic with her, so too the girl became attracted by his words and tacitly accepted his request with a coy smile.

The girl said: O best of human beings, I do not actually know who has begotten me. I cannot speak say much about this. Nor do I know the names or the origin of my associates. O great hero, I only know that we are here in this place. What will come next I also do not know. Indeed, I am so foolish that I do not care to understand who has created this beautiful place which is my residence. My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects me even during my sleeping hours. This much I know but I do not



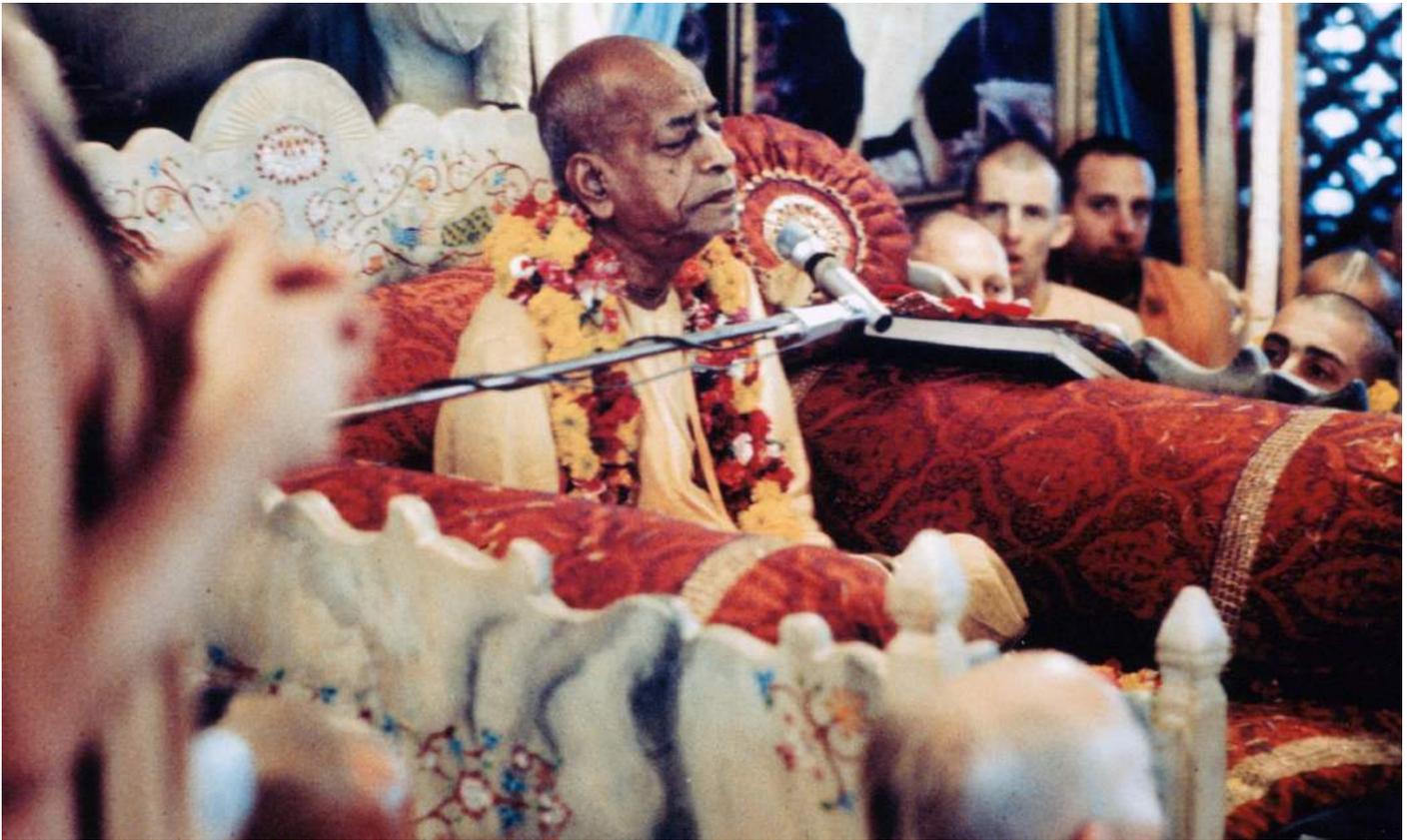
know anything beyond this. O killer of the enemy, by chance you have come here. This is certainly great fortune for me. I wish all auspiciousness for you. You have a strong yearning to satisfy your senses; certainly all my friends and I shall try our best in all respects to fulfill this desires. My dear lord, I have arranged this city of nine gates just for you so that you can have all kinds of sensory enjoyment. You may live here for one hundred years, and everything for your sense gratification will be supplied. How can I expect to unite with others, who are neither conversant with conjugal matters nor capable of knowing how to enjoy life while living here and after death? Such foolish persons are like animals because they do not know the proper process of sense enjoyment in this life and the after life.

In the world, a householder's life brings all kinds of happiness in terms of religion, economic development, sense gratification and the begetting of, sons and grandsons. After that, one may desire material reputation or liberation. The householder can experience the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. Indeed they cannot even imagine such happiness. According to scriptural authorities, householder life is pleasing not only to oneself but beneficial to all the forefathers, demigods, great sages, saintly persons and the whole society. Household life is thus most auspicious. O my dear hero, who in this world would not accept a husband like you? You are so famous, so magnanimous, so beautiful and so readily attained. O mighty-armed one, who in this world would not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like me by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us..

Narada continued: My dear King, after coming to a mutual understanding, those two together entered that city and enjoyed life for one hundred years. Many professional singers used to sing about the glories of King Puranjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company. Of the nine gates in that city, seven were on the surface and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city's governor. My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward

the western side. I shall try to give the names of these different doors. The two gates named Khadyota and Avirmukhi were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrajita accompanied by a friend whose name was Dyuman. Similarly in the east there were two sets of gates named Nalini and Nālini, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhuta, used to go to the city of Saurabha. The fifth gate situated on the eastern side was named Mukhya, or the chief. Through this gate, accompanied by his friends named Rasajna and Vipana, he used to visit two places named Bahudana and Apana. The southern gate of the city was known as Pitru, and through that gate King Puranjana used to visit the city named Daksina-pancala, accompanied by his friend Shrutadhara. On the northern side was the gate named Devahu. Through that gate, King Puranjana used to go with his friend Shrutadhara to the place known as Uttara-pancala. On the western side was a gate named Asuri. Through that gate King Puranjana used to go to the city of Gramaka, accompanied by his friend Durmada. Another gate on the western side was known as Nirrti. Puranjana used to go through this gate to the place known as Vaishasa, accompanied by his friend Lubdhaka (53). Of the many inhabitants of this city, there are two persons named Nirvak and Peshaskrt. Although King Puranjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.

Sometimes he used to go to his private home with one of his chief servants [the mind], who was named Vishnucina. At that time, illusion, satisfaction and happiness used to be produced from his wife and children. Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Puranjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen. When the Queen drank liquor, King Puranjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Puranjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also cried, and when the Queen laughed, he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the



Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction. In this way, King Puranjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 25. The Descriptions of the Characteristics of King Puranjana, Verse: 1-61.*

LAKES AND GARDENS WITHIN THE BODY

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

A living being has different activities in the different stages of life. One stage is called *jāgrata*, or the life of awakening, and another is called *svapna*, or the life of dream. Another stage is called *suṣṭi*, or life in an unconscious state, and still

another stage occurs after death.

Puranjana used to live with his wife for sense enjoyment, and at night this sense enjoyment was actuated in different ways. A man sleeps very soundly when he is greatly fatigued. When a rich man is greatly fatigued he goes to his garden house with many female friends and there plays in the water and enjoys their company. Such is the tendency of the living entity within this material world. A living entity is never satisfied with a woman unless he is trained in the system of *brahmacharya*. Generally a man's tendency is to enjoy many women, and even at the very end of life the sex impulse is so strong that even though one is very old he still wants to enjoy the company of young girls. Thus because of the strong sex impulse the living entity becomes more and more involved in this material world.

Since the body is a great city, there must be various arrangements, such as lakes and gardens, for sense enjoyment. Because the body has genitals, when the living entity attains the right age—be he man or woman—he becomes agitated by the sex impulse. As long as one remains a child, he is not agitated by seeing a beautiful woman. Although the sense organs are present, unless the time is ripe there is no impulsion for sex. The favorable conditions surrounding the sex impulse are compared here to a garden or a nice solitary park. When one sees the opposite sex, naturally the sex impulse increases. It is said that if a man in a solitary place does not

become agitated upon seeing a woman, he is to be considered a *brahmacārī*. But this practice is almost impossible. The sex impulse is so strong that even by seeing, touching or talking, coming into contact with, or even thinking of the opposite sex—even in so many subtle ways—one becomes sexually impelled. Consequently, a *brahmacārī* or *saṅnyāsī* is prohibited to associate with women, especially in a secluded place. The *śāstras* enjoin that one should not talk to a woman in a secret place, even if she happens to be one's own daughter, sister or mother. The reason is the sex impulse is so strong that even if one is very learned, he will become agitated in such circumstances. If this is the case, how can a young man in a nice park remain calm and quiet after seeing a beautiful young woman?

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 25. The Descriptions of the Characteristics of King Puranjana, Verse: 44 and 17, Purport.*

DOES ONE NEED TO CHECK ONE'S MATERIAL PROPENSITY?

Srila Bhaktisiddhanta Sarasvati Thakura

What is enjoyment and what is renunciation?

Enjoyment refers to sense activities, and renunciation refers to remaining aloof from material objects for sense gratification. When enjoyment is prominent, renunciation is diminished, and when renunciation is prominent, enjoyment is diminished. Neither enjoyment (material variegatedness) nor renunciation (material impersonalism) are necessary in this world. Actual enjoyment means to serve the Supreme Lord; real renunciation means to reject material enjoyment in order to give Krishna pleasure. A devotee's two primary qualities are attachment to Krishna and renunciation of the thirst for material enjoyment. A devotee finds enjoyment in assisting Krishna to satisfy His senses.

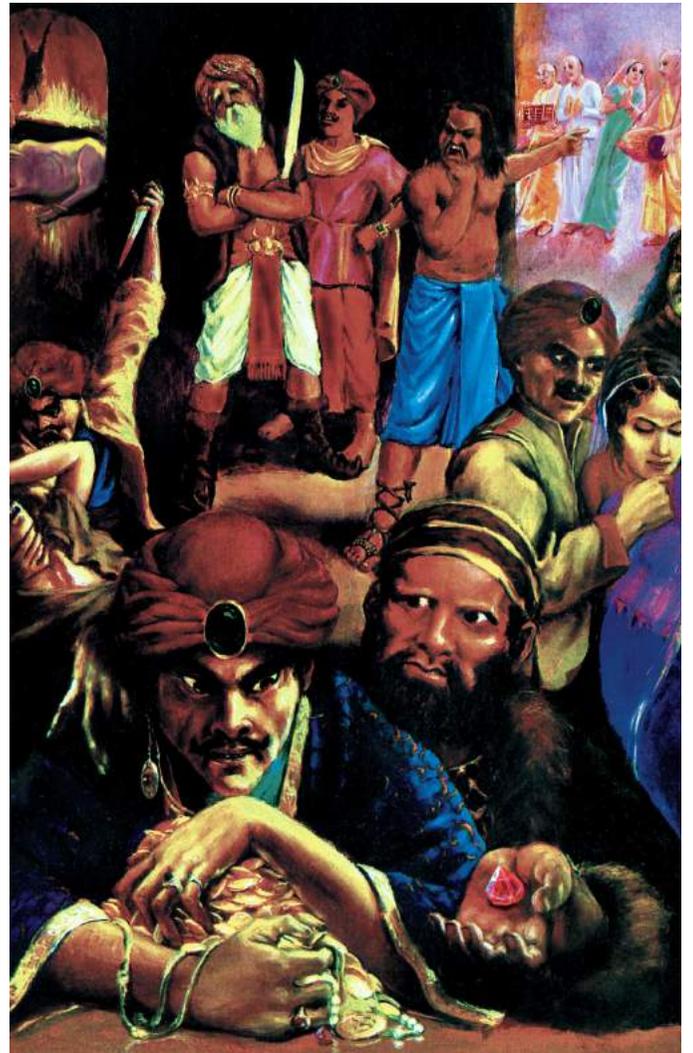
Does the soul enjoy?

The soul serves the Supersoul as its only duty. Therefore, why should the soul renounce the Lord's service to engage in material enjoyment? It is not natural for the soul to hanker after material enjoyment. Such hankering is the nature of the mind. The propensity to taste material enjoyment binds one to matter and covers the soul's original propensity to serve Krishna.

How should one treat the material world?

The *Īsopaniṣad* mantra, states:

*īśāvāsyamidamsarvaṁ, yatkiñcajagatyāṁ jagat
tenatyaktenabhūñjīthā, āgrdhaḥkasyasviddhanam*



Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.

O sense enjoyers! Why do you think that this world is meant for your pleasure? You will not be able to worship Hari as long as you remain engrossed in material enjoyment. Why have you forgotten that this material world is meant for the Lord's service and that Lord Krishna is the supreme enjoyer of all objects? Why do you try to enjoy, even though you are servants? It is the servants duty to serve his master; a servant's satisfaction lies in giving the master pleasure. Striving to taste matter does not bring peace. Only serving the Lord allows one to feel peaceful.

What is devotional service and what is nondevotional service?

To retain sensual knowledge is called nondevotional service. Nondevotional service



—Adapted and Published by Īsvara dāsa, Translated from Bengali by Bhumipati dāsa, Edited by Kaiśorī devī dāsī, Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja

flows through three channels: sense gratification, fruitive activities, and the cultivation of impersonal knowledge. To work for our own benefit and for the benefit of others is called *karma*. To neither work for our own benefit nor for the benefit of others is called *jñāna*. Pleasing the senses of Sri Hari, the transcendental Absolute Truth, by renouncing both the cultivation of sensual knowledge and impersonal knowledge is called *bhakti*. *Bhakti* does not begin until we are liberated from the hands of both material enjoyment and liberation.

What is *anartha*?

That which is not *artha*, which is devoid of spiritual significance, is called *anartha*. Material enjoyment, desire for religiosity, economic development, sense gratification, liberation, and the desire for wealth, women, and fame are *anarthas*. When one chants the holy name of Hari, all *anarthas* are destroyed. *Anartha* in this context refers to the desire for sense gratification. Desire for sense gratification is the principal impediment on the devotional path. Material desires interrupt one's attempt to constantly remember the Lord and direct one's attention to things unrelated to Krishna.

Does one need to check one's material propensity?

If the propensity to enjoy material life is not checked, then one will continue in the cycle of repeated birth and death. It is important to stop acting for sense gratification. Unless one stops acting for sense gratification, the propensity for material life—and the suffering that comes from material distress—will not be destroyed. It is essential to cultivate Krishna consciousness. Spiritual cultivation removes the desire for material life, destroys the desire to try for *artha*, *kāma*, *dharma*, and *moksa*, and gives one supreme fortune. All the material desires in the heart of a person in which Lord Krishna has manifest are automatically destroyed, because Krishna is the transcendental Cupid and all desires serve Him and no one else. One who has captured Krishna in his heart has no desire for sense gratification.

Whenever we do not follow the Vaishnava lifestyle, our senses will become misguided and fall prey to material objects. We will forget that Lord Krishna is the proprietor of our senses. We have been given this human form of life to worship Hari. Guided by the sailor in the form of *guru*, we can cross the ocean of material existence on the boat of the human body and attain Sri Krishna's lotus feet. Why, then, should we prefer to drown in the ocean of material existence?

TWO TYPES OF DEVOTEES ATTACHED TO SENSE ENJOYMENT

Srila Bhaktivinoda Thakura

The sense enjoyers and persons fond of sense enjoyers are both worldly-minded. Persons who are fond of sense enjoyers are themselves also sense enjoyers, because they always think of sense enjoyment within their hearts. There are some people who are not themselves sense enjoyers, but they take pleasure in associating with sense enjoyers. Their association should also be renounced, because they will soon become sense enjoyers and bad association themselves.

There are two types of sense enjoyers—those who are extremely attached to sense enjoyment and devotees who are attached to sense enjoyment. Associating with those who are extremely attached should be totally rejected. The devotees who are attached to sense enjoyment are also of two types—those who have included the Lord as a part of their sense enjoyment and those who have kept the Lord in the center of their sense enjoyment. Association with the latter type is preferable to association with the former. Although those who engage in sense enjoyment according to religious codes are better than the sinful sense enjoyers, still the practicing devotee should not associate with them until they become devotees. Simply by wearing the dress of a renunciate one does not become a devotee free from sense gratification, because renunciates often collect and save objects of sense enjoyment. On the other hand, many persons resemble sense enjoyers but utilize everything in the worship of Lord Hari in the mood of detachment. Considering all this, the practicing devotee should give up the association of sense enjoyers and those fond of them and engage in devotional service in a secluded place or, if he is fortunate, in the association of genuine devotees.

Do not associate with women. On the other hand, when a woman is engaged in *sādhana-bhakti*, she should not associate with men. Associating with the opposite sex is very inauspicious for the advancing devotee. There are two types of men and women. When a man and woman are married according to religious principles, there is no sin in their touching and talking with each other; rather, this touching and talking is beneficial because of the scriptural sanction. There is, however, no provision for illusory activities other than the execution of



reciprocal duties. If they are illusioned by each other and they engage in activities other than prescribed duties, then that is called *strī-saṅga* and *purusa-saṅga*, or association with the opposite sex. For those who are engaged in worshiping Krishna, such association yields inauspicious results. If either one is guilty of such association, then they become an obstacle for the other party. If the wife is helpful in the discharge of devotional service, then the fault of *strī-saṅga* does not arise. But if the wife is an impediment in the discharge of devotional service, then one should carefully give up her association. We should consider the behavior of the great *Vaiṣṇavaācārya*, Srimad Ramanujacaraya. Srimad Ramanujacaraya sent his wife to her parent's home after she offended his guru's wife. He then took *sannyāsa*, in this connection. When there is no marital relationship and one converses with a woman with evil intentions, then this is *strī-saṅga*. That is sinful and detrimental to devotional service. Considering these points, the practicing devotee should very carefully give up the association of women and persons fond of women. As stated in *Śrīmad-Bhāgavatam* (3.31.35):

*kāśāyan na ca bhojanādi-niyamān no vā vane vāsato
vyākhyānād athavā muni-vrata-bharāc cittodbhavaḥ kṣīyate
kintu sphīta-kalinda-śaila-tanayā-tīreṣu vikrīḍato
govindasya padāravinda-bhajanārambhasya leśād api*

Not by wearing saffron cloth, not by restricting food and other sense-activities, not by living in the forest, not by discussing philosophy, and not by observing a vow of silence, but only by even the slightest beginning of devotional service to the lotus feet of Lord Govinda, who enjoys pastimes on the Yamuna's wide banks, is Kama-deva stopped.

— From Srila Rupa Goswami's *Śrī Padyāvalī*, verse: 12, Translated by Kuśakratha dāsa

*natathāsyabhavenmoho
bandhaścānya-prasaṅgataḥ
yoṣit-saṅgādyathāpūmso
yathā tat-saṅgi-saṅgataḥ*

"The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women."

For a householder devotee, touching and speaking to his wife in the above mentioned manner is not detrimental to devotional service; but for a renunciate there cannot be any type of talking or touching a woman, otherwise his practice of devotional service will be completely spoiled. Association with such a deviated person should be totally rejected.

— *Śrī Bhaktyāloka - The Six Faults and Qualities of Bhakti, Jana-saṅga - Association with worldly-minded persons. Writings of Śrīla Bhaktivinode Thākura.*

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS

E-Magazines. E-books. Education

Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

**For subscriptions please visit
our website: www.nbsmag.com**

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations and Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.



Bhāgavata Vidyālaya

A Project to open Śrīmad-Bhāgavata schools in every town and village.

With the intention of serving the mood and mission of Srila Prabhupada, a humble attempt is made to open a Bhagavata School in each area. This certified course, exclusively based on Śrīmad-Bhāgavatam, is essentially for the congregational devotees. It can be conducted anywhere, in temples, farm communities, places of congregational gathering or at houses of congregational devotees.

Those leaders who are willing to open a Bhagavata school can register with us on the following link: www.nbsmag.com/vidyalaya.

Features

1. A weekly program mainly lead by the congregational leaders for their congregation members.
2. It would be a three-hour session which includes Kirtan, Reading, Lecture and Question / Answers
3. In each session one chapter of Śrīmad-Bhāgavatam will be covered.
4. A maximum of 15 students per session is advised.
5. A Program will be conducted by two to three teachers.
6. Students Handbook and Appropriate Teachers notes will be provided.
7. There will be a Bhagavata Festival after completion of each level.
8. Students will get encouragement for writing articles and giving lectures.
9. This program is free of cost.

Self Study Course

An easy way of studying Śrīmad-Bhāgavatam

Despite knowing about the glories of Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who are in fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness.

We have a solution by which one can make Śrīmad-Bhāgavatam its life and soul. For subscribing to self study course visit our page: <http://www.nbsmag.com/self-study>.

Nityam Bhagavata-sevaya

A Fortnightly E-Magazine for serving Śrīmad-Bhāgavatam

Nityam Bhagavata-sevaya (NBS) E-magazine was started on December, 2014 on Mokṣadā Ekādaśī exclusively for serving Śrīmad-Bhāgavatam. We are presenting various topics from Śrīmad-Bhāgavatam with the help of the commentaries of Srila Prabhupada and the previous acharyas.

For viewing previous issues visit our page: <http://www.nbsmag.com/emagazines>.