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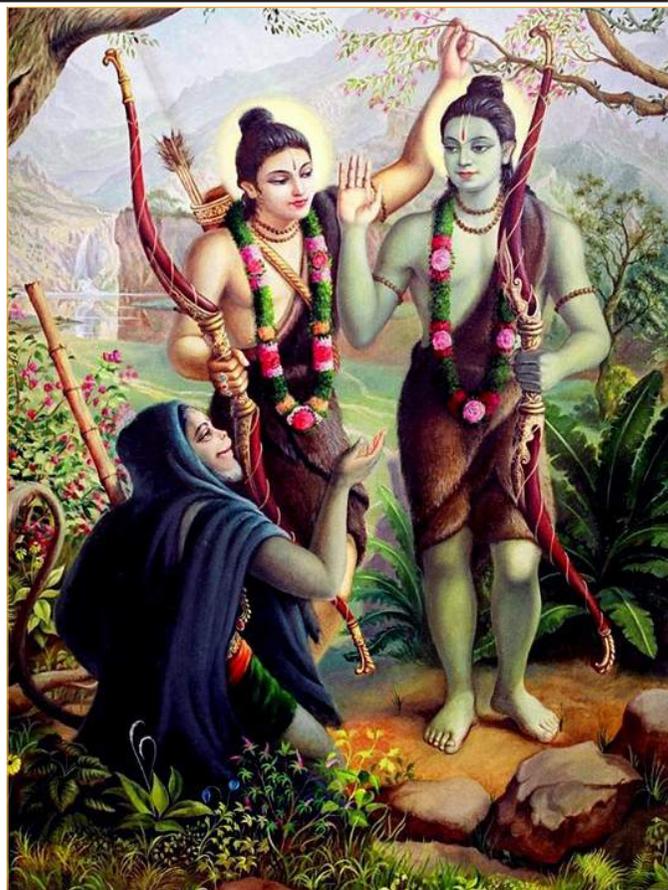
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A DESCRIPTION OF THE ISLAND OF JAMBUDVIPA  
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In *Kimpuruṣa-varṣa* the great devotee Hanuman is always engaged with the inhabitants of that land in devotional service to Lord Ramachandra, the elder brother of Lakshmana and dear husband of Sita. A host of Gandharvas is always engaged in chanting the glories of Lord Ramachandra. That chanting is always extremely auspicious. Hanumanji and Arstisena, the chief person in *Kimpuruṣa-varṣa*, constantly hear those glories with complete attention. Hanuman chants the following *mantras*: "Let me please Your Lordship by chanting the *bīja-mantra omkāra*. I wish to offer my respectful obeisance unto the Personality of Godhead, who is the best among all highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Aryans, those who are advanced in nature. Your character and behavior are always consistent, and You always control Your mind and senses. Acting as an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a lodestone that can be used to examine the quality of gold, but You are like a lodestone that can verify all good qualities. You are worshiped by *brāhmaṇas* who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisance unto You."

The Lord, whose pure form (*sac-cid-ānanda-vigraha*) is uncontaminated by the modes of material nature, can be perceived by pure

consciousness. In the *Vedānta*, He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not perceivable by material vision, He is known as transcendental. He has no material activities, nor does He possess a material form or name. Only in pure consciousness, Krishna consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Ramachandra, and let us offer our respectful obeisance unto those transcendental lotus feet. It was ordained that Ravana, chief of the *Rākṣasas*, could not be killed by anyone but a man, and for this reason Lord Ramachandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Ramachandra's mission, however, was not only to kill Ravana but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. Since He is the self-sufficient Supreme Personality of Godhead, and He never laments over anything how otherwise could He be subjected to tribulations by the kidnapping of mother Sita? Lord Sri Ramachandra is the Supreme Personality of Godhead, Vasudeva, and thus He is not attached to anything in this material world. He is the most beloved Super-soul of all self-realized souls, and He is their very intimate friend. He is full in all varieties of opulence. Therefore He could not possibly have actually suffered because of separation from His wife, nor could He have given up His wife Sita and His younger brother Lakshmana for to give up either would have been absolutely impossible.

One cannot establish friendship with the Supreme Lord Ramachandra on the basis of material qualities such as birth in an aristocratic family, personal beauty, eloquence, sharp intelligence or birth in a superior race or nation. None of these qualifications are actual prerequisites for friendship with Lord Sri Ramachandra. Were it not so how could it be that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Ramachandra has nevertheless accepted us as friends? Therefore, whether one is a demigod or a demon, a man or a non-human creature, such as a beast or bird, he should worship Lord Ramachandra, the Supreme Personality of Godhead, who appears on this earth as if a human being. There is no need to perform great austerities or penances to worship the Lord, for He accepts even a simple service offered by His devotee and is thus



satisfied. And as soon as He is satisfied, the devotee is successful. Indeed, Lord Sri Ramachandra brought all the devotees of Ayodhya back home, back to Godhead (Vaikuntha).

The glories of the Supreme Personality of Godhead are inconceivable. In order to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego, He has appeared in the form of Nara-Narayana in the land of *Bhārata-varṣa*, at the place known as Badarikashrama. He possesses the opulence of spiritual assets, and He practices austerity currently and will continue until the end of this millennium. Thus He teaches the process of self-realization.

The greatly powerful Narada, in his book known as *Narada Pañcarātra*, has very vividly described how to endeavour to achieve the ultimate goal of life through knowledge and the execution of the mystic *yoga* system. He has also described the glories of the Lord, the Supreme Personality of Godhead. In order to teach those inhabitants of *Bhārata-varṣa* who strictly follow the principles of *varnāśrama-dharma* how to achieve the devotional service of the Lord, the great sage Narada instructed the tenets of his transcendental literature to Savarni Manu. Thus Nārada Muni, always engages in the service of Nara-Narayana, along with the other inhabitants of *Bhārata-varṣa*, prays as follows: "Let me offer my respectful obeisance unto Nara-Narayana Rṣi, who is the best of all saintly persons and the Supreme Personality of Godhead. He is perfectly self-controlled and self-realized, free from false prestige, and He is the possession of those who have no material possessions. He is the spiritual master of all *paramahamsas*, who are themselves the most exalted human beings, and He is the master of the self-realized. Let me offer my repeated obeisance at His lotus feet."

Narada, the powerful and saintly sage, also worships Nara-Narayana Rṣi with the following *mantra*: "Though the Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic manifestation, He is completely free from false prestige. He is unaffected by bodily tribulations like hunger, thirst and fatigue although to the foolish He appears to have accepted a material body like us. Although He is the witness who sees everything, His senses remain unpolluted by the objects He sees. Let me offer my respectful obeisance unto that unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead. O my Lord, master of all *mystic yoga*, the explanation of the yogic process spoken of by the self-realised

Lord Brahmā (Hiranyagarbha). Is that at the time of death, the *yogis* give up their material body with complete detachment simply by fixing their minds on Your lotus feet. That is the perfection of *yoga*. Materialists are generally very attached to bodily comforts both now and in the future. Therefore they are always absorbed in thoughts of their wives, children and wealth and are afraid of giving up their bodies, which are simply reservoirs of stool and urine. If a person practicing Krishna consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the *śāstras*? It was simply a waste of time. Therefore, O Lord, O Transcendence, kindly grant us the power to execute *bhakti-yoga* so that we can control our restless minds and fix them upon You. We are all affected by Your illusory energy; therefore we are very attached to our bodies, which are full of stool and urine, and to anything related to it. Aside of devotional service, there is no way to give up this attachment. Therefore kindly bestow upon us this supreme benediction."

In the tract of land known as *Bhārata-varṣa*, as in *Ilāvṛta-varṣa*, there are many mountains and rivers. Some of the mountains are known as Malaya, Mangala-prastha, Mainaka, Trikuta, Rsabha, Kutaka, Kollaka, Sahya, Devagiri, Rsyamuka, Sri-saila, Venkata, Mahendra, Varidhara, Vindhya, Suktiman, Rksagiri, Pariyatra, Drona, Citrakuta, Govardhana, Raivataka, Kakubha, Nila, Gokamukha, Indrakila and Kamagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes. Two of the rivers, the Brahmaputra and the Shona are called *nadas*, or main rivers. These are other great rivers that are very prominent: Candravasa, Tamraparni, Avatoda, Krtamala, Vaihayasi, Kaveri, Veni, Payasvini, Sarkaravarta, Tungabhadra, Krsnavenya, Bhimarathi, Godavari, Nirvindhya, Payosni, Tapi, Reva, Surasa, Narmada, Carmanvati, Mahanadi, Vedasmṛti, Rsikulya, Trisama, Kausiki, Mandakini, Yamuna, Sarasvati, Drsadvati, Gomati, Sarayu, Rodhasvati, Saptavati, Susoma, Satadru, Candrabhaga, Marudvṛdha, Vitasta, Asikni and Visva. The inhabitants of *Bhārata-varṣa* are purified because they always remember these rivers. Sometimes they chant the names of these rivers as *mantras*, and sometimes they go to the rivers to touch and bathe in them. Thus the inhabitants of *Bhārata-varṣa* become purified. The people who take birth in this tract of land are divided according to the qualities of material nature the modes of goodness (*sattva-guṇa*), passion (*rajo-guṇa*), and ignorance (*tamo-guṇa*). Some of them are born as exalted



personalities, some are ordinary human beings, and some are extremely abominable, for in *Bhārata-varṣa* one takes birth precisely according to one's past karma. If one's natural position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Vishnu according to the four social divisions (*brāhmaṇa*, *kṣātriya*, *vaiśya* and *sūdra*) and the four spiritual divisions (*brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*), one's life becomes perfect. After many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees of the Lord. Then one is able to cut the knot of bondage to ignorance, which bound him because of his varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That *bhakti-yoga*, devotional service to Lord Vasudeva, is the real path of liberation. Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: "How wonderful it is for these human beings to have been born in the land of *Bhārata-varṣa*. They must have accrued piety through austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they be enabled to perform devotional service in so many ways? We demigods can only long to achieve human births in *Bhārata-varṣa* to execute devotional service, but these human beings are already doing just that."

**The demigods continue:** "Through the performance of the difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly implicated in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Narayana. Indeed, because of our excessive sense gratification, we have almost always forget His lotus feet. A short life in the land of *Bhārata-varṣa* is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in *Bhārata-varṣa*, in a lower planetary system, is very short, one who lives there can elevate himself to complete Krishna consciousness by fully surrendering unto the lotus feet of the Lord and achieve thus the highest perfection, even in this short life. Thus one will attain *Vaikuntha loka*, where there is neither anxiety nor re-birth in a material body.

An intelligent person is never attracted to a place, even in the topmost planetary system, if the pure Ganges water of topics concerning the Supreme Lord's activities does not flow there; if there are no devotees engaged in loving service on the banks of such a river of piety, or if there are no festivals of *saṅkīrtana-yajña* to appropriately satisfy the Lord. *Bhārata-varṣa* affords one the proper place and circumstances in which to execute devotional service, which can free one from the results of *jñāna* and *karma*. If one obtains a human body in the land of *Bhārata-varṣa*, with fully functioning sensory organs with which to execute the *saṅkīrtana-yajña*, but in spite of this opportunity he does not take to devotional service, he is certainly comparable to liberated forest animals and birds that are careless and are therefore again caught by a hunter.

In India (*Bhārata-varṣa*), there are many worshipers of the demigods - the various officials appointed by the Supreme Lord - such as Indra, Candra and Surya, all of whom are worshiped individually. The worshipers offer the demigods their oblations, considering them part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually elevates the worshipers to the proper standard of devotional service by fulfilling their desires and aspirations. Because He is complete, the Lord offers the worshipers the benedictions they desire even if they worship only a part of His



transcendental body. The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with material motives, but He does not bestow benedictions upon the devotee that will cause him to demand further similar boons. Rather, the Lord willingly gives the devotee shelter at His own lotus feet, even he does not desire it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

We are now living in the heavenly planets-undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and *yajñas* and having studied the Vedas. However, our lives here one day will be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in *Bhārata-varṣa* as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of *Bhārata-varṣa* to enhance the good fortune of her inhabitants."

In the opinion of some learned scholars, there are eight smaller islands that surround Jambudvīpa. When the sons of Maharaja Sagara were searching all over the world for their lost horse, they dug up the earth, and by this the eight adjoining islands came into existence. The names of these islands are Svarnaprastha, Candrasukla, Avartana, Ramanaka, Mandaraharina, Pancjanya, Simhala and Lanka. The island of *Bhārata-varṣa* and its adjoining islands are the islands that constitute Jambudvīpa.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus » Chapter 19: A Description of the Island of Jambudvīpa » Verse: 1-31.

### BHĀRATA-VARṢA AND VARṆĀSRAMA-DHARMA His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Quoting from the *Viṣṇu Purāṇa* (389), the great sage Parāśara Muni has recommended:

*varṇāśramācāravatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-kāraṇam*

— Śrī Caitanya-caritāmṛta. Madhya 8.58

"The Supreme Personality of Godhead, Lord Vishnu, is worshiped by the proper execution of prescribed duties in the system of *varna* and *āśrama*. There is no other way to satisfy the Lord."

The real success or fulfillment of the mission of human life can be achieved in *Bhārata-varṣa* (India), because in *Bhārata-varṣa* the purpose of

life and the method for achieving that success is evident. People should take advantage of the opportunity afforded by *Bhārata-varṣa*, and this is especially so for those who are following the principles of *varṇāśrama-dharma*. If we do not take to the principles of *varṇāśrama-dharma* by accepting the four social orders (*brāhmaṇa*, *ksatriya*, *vaiśya* and *śūdra*) and the four orders of spiritual life (*brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*), there can be no question of success in life.

In the land of *Bhārata-varṣa*, the institution of *varṇāśrama-dharma* may be easily adopted. At the present moment, certain demoniac sections of the population of *Bhārata varṣa* are disregarding the system of *varṇāśrama-dharma*. Because there is no institution to teach people how to become *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* or *brahmacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs*, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the administrative governmental posts. No one is being trained to act according to the principles of *varṇāśrama-dharma*, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to people in general, and therefore their human lives are being spoiled.

Therefore, this Krishna consciousness movement has been started not only for the inhabitants of *Bhārata-varṣa* but for all the people of the world, as announced by Sri Caitanya Mahāprabhu. There is still time, and if the inhabitants of *Bhārata-varṣa* take this movement of Krishna consciousness seriously, the entire world will be saved from a hellish situation. The Krishna consciousness movement follows the processes of *pañcarātrika-vidhi* and *bhāgavata-vidhi* simultaneously, so that all people can take advantage of this movement and make their lives successful.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus » Chapter 19: A Description of the Island of Jambudvīpa » Verses: 11 and 20, Purport.

### IS IT PROPER TO DESTROY THE PRINCIPLES OF VARṆĀSRAMA? Sri Bhaktivinoda Thakura

"The principles of *varṇāśrama* are the life and soul of human beings in society. If the system of the *varṇāśrama* is destroyed, then the scientific society of the human beings will be destroyed and



they will be cursed as per the old saying "again become a mouse" and thus lead a scripturally unregulated life like the wayward mlechas. It is never the intention of those who are devoted to the welfare of their native land to destroy the principles of *varṇāśrama*. Rather it is everyone's duty to remove the contamination that has entered into the institution of *varṇāśrama*.

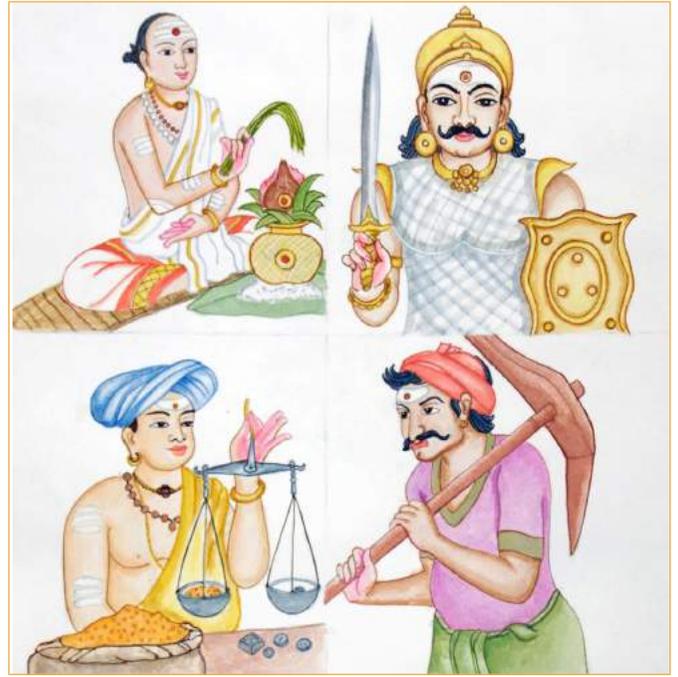
— (2/7), *Sajjana-toṣaṇī*, A Magazine by Srila Bhaktivinoda Thakura published initially in the year 1882.

## TWO KINDS OF VARṆĀŚRAMA

Srila Bhaktisiddhanta Saraswati Thakura

There are two kinds of *varṇāśrama*-demoniac and divine. The system of *varṇāśrama* that is based on fruitive activities meant for material enjoyment and that is followed by those who are averse to Lord Hari, is called demoniac *varṇāśrama*. Divine *varṇāśrama* is that followed by the community of those who want to serve Hari. Both the hereditary *brāhmaṇa* community and the initiated *brāhmaṇa* community can progress towards spiritual life side-by-side if they put aside their biases and quarrels. However if they fall from this goal and become the servants of worldly desire, they will not have the good fortune of becoming eternal servants of the Lord (*Hari-janas*). If one gives up spiritual practices and supports demoniac society, and if one glorifies the system of materialistic *varṇāśrama*, it will certainly hamper his prospects for eternal auspiciousness. Such pseudo devotees should impartially consider whether benefit can be achieved if one's spiritual life is covered by mundane selfishness. We will however refrain from publicly discussing their foolishness. When we see that they are gradually progressing toward the spiritual kingdom with humility, then our happiness will increase.

The followers of *varṇāśrama* who are on the path of spiritual progress under the guidance of the *paramahamsas*, unlike others, are not mad with the false pride of the temporary material world and therefore they can become transcendently situated. When they actually attain an impartial mind, they will understand that worship for fulfilling material desires is mundane and that there is no difference between the goal of one's constitutional duties (*daiva-varṇāśrama*) and of love for Krishna. When a person is mad enough to defy a vaishnava with his body and mind, it is to be understood that he is not behaving in his constitutional position as spirit soul. Only the spiritual minded vaishnavas are qualified to worship Lord Vishnu. The material body and mind can never worship Vishnu through



the medium of matter. Thus the followers of demoniac *varṇāśrama* can never worship Lord Vishnu. Their worship pricks Him like a pin for it is not possible to properly worship Lord Vishnu without first worshiping the vaishnavas. Persons who have carefully studied the scriptures know that before worshiping Lord Vishnu one must first worship the spiritual master and Lord Ganesha, who is a vaishnava and the destroyer of obstacles. There is no gain in worshiping Vishnu without first worshiping the vaishnavas, for it is the logic of half-a-hen, (*ardha-kukkuṭī*).

Only a vaishnava is capable of giving others the capacity right to worship Vishnu. Those who are envious of the vaishnavas can never give Vishnu *mantras* to others. A person who criticizes the spiritual master and the vaishnavas or who does not worship them is not qualified to receive a Vishnu *mantra*. If a person is not qualified to possess anything, how can he give it to others? Therefore the scriptures declare that one cannot successfully worship Vishnu with *mantras* that are received from a non-devotee. One should give up the association of such non-devotees and take initiation, into transcendental knowledge from a vaishnava spiritual master. Unless one gives up the bad association of persons who are averse to the vaishnavas, he achieves no benefit in life. Wise *Vaiṣṇava-ācāryas* like Srila Ganganarayana Chakravarti and Sri Rama Krishna Bhattacharya took initiation from a vaishnava and thus established spiritual life as the highest goal in this world.

### IS VARṆĀŚRAMA-DHARMA ETERNAL?

Every living entity considers his body the self, thus they need to learn to think that: "I am the Lord's eternal servant and it is my eternal

constitutional duty to serve Him. I belong neither to the four varṇas nor the four āśramas." This is the truth, so how can *varṇāśrama dharma* be considered eternal dharma? By properly following the practices of *varṇāśrama dharma*, one receives an immense advantage both in this life and the next. One can follow the *varṇāśrama* system for as long as one has a material body. It is good to follow this system as long as one wanders throughout within the fourteen worlds. But it has no use in the spiritual world. Sri Chaitanya Mahaprabhu states:

*nāham vipro na ca nara-patir  
nāpi vaiśyo na śūdro  
nāham varṇī na ca grha-patir  
no vanastho yatir vā  
kintu prodyan-nikhila-  
paramānanda-pūrnāmṛtābdher  
gopī-bhartupada-kamalayor  
dāsa-dāsānudāsah*

I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra*. I am not a *brahmacārī*, *grhastha*, *vānaprastha*, or *sannyāsī*. What am I? I am the eternal servant of the servant of the servant of Lord Krishna." (Padyāvalī 63)

The Supreme Lord is cognizant, and so too are the living entities, for they are part and parcel of Him and hence share His qualities. However the living entities are not super-cognizant; they are only minutely cognizant. Therefore the living entities are subordinate to the Supreme Lord. Because of misusing their independence, the living entities have become degraded. As soon as they fall down from the Lord's service, they begin to suffer material miseries. Once they again engage in His service, they attain auspiciousness.

—AmṛtāVāṇī: Nectar of Instructions of Immortality by His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada » Compiled by Śrīpāda Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara Das.

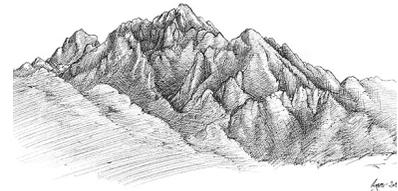
### THE NATURE OF DEVOTIONAL SERVICE Sri Daksinatya

*ārcye viṣṇau śilā-dhīr guruṣu  
nara-matir vaiṣṇave jāti-buddhir  
viṣṇor vā vaiṣṇavānām kali-mala- mathane  
pāda-tirthe 'mbu-buddhiḥ  
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he  
śabda-sāmanya-buddhir  
viṣṇau sarveṣvareṣe tad-itara-sama-dhīr  
yasya vā nārakī saḥ*



One who thinks that the worshipable deity form of Lord Vishnu is a stone; that the bona fide spiritual master is an ordinary man; that the Vaishnava belongs to a caste in the *varṇāśrama* system; that the water which has washed the feet of Lord Vishnu or the Vaishnavas, and that actually removes the sins of the Kali-yuga is ordinary water; that the name of Lord Vishnu which is a sacred *mantra* that removes all sin is an ordinary sound; or that the Supreme Lord Vishnu is the same as other persons, is a resident of hell.

—Śrī Dakṣiṇātya, Adopted from Padyāvalī of Srila Rupa Goswami.



!! Sri Sri Nitai Gaurchandra Jayati !!

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# Bhāgavata

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Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



# Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

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