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VARIOUS ECSTATIC SYMPTOMS
OF SRIMATI RADHARANI

Srila Krishnadas Kaviraja Goswami

The gopi consorts of Krishna in Vrindavan can be divided into two categories - left wing and right wing. Both of them induce Krishna to taste transcendental mellows by various manifestations of their ecstatic love. Of all the gopis, Srimati Radharani is the topmost. She is a jewel mine of ecstatic love and the source of all transcendental conjugal mellows. “Radharani is in full youth, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always experiences the mood of a left- wing gopi. “Because She is a left- wing gopi, Her womanly anger readily awakens, but Krishna derives transcendental bliss from Her activities. The exhibiting of loving affairs by a youthful couple is winding by nature, like the movement of a snake. Because of this, two types of loving anger arise in their dealings—anger with cause and anger without cause.”

‘*adhirūḍha mahābhāva*’—*rādhikāra prema viśuddha, nirmala, yaiche daśa-vāṇa hema*

Srimati Radharani’s love is highly advanced ecstasy. All Her sentiments are purely spiritual and devoid of any material tinge. Indeed, Her love is as pure as like gold smelted ten times.’

As soon as Radharani gets a chance to see Krishna, Her body is immediately decorated with various ecstatic ornaments. “The transcendental ornaments of Srimati Radharani’s body include the eight *sāttvika bhāvas*, or transcendental symptoms; the thirty- three *vyabhicārī- bhāvas*, beginning with *harṣa*, or jubilation in natural love; and the twenty *bhāvas*, or ecstatic emotional ornaments. Some of the symptoms critically explained are named *kila- kiñcita*, *kuṭṭamita*, *vilāsa*, *lalita*, *vivvoka*, *moṭṭāyita*, *maugdhya* and *cakita*.

“When Srimati Radharani’s manifests
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any of these ecstatic symptoms, waves rise in the ocean of Krishna’s transcendental happiness. With these ecstatic moods, beginning with *kilakiñcita*, Srimati Radharani enchants the mind of Krishna. Whenever Sri Krishna sees Srimati Radharani and wants to touch Her body, He prohibits Her from going to the crossing of the river (Yamuna).

Coming near to Srimati Radharani Krishna prohibits Her to continue picking flowers. He may also touch Her in front of Her friends. At such times, the ecstatic symptoms of *kilakiñcita* are awakened. First there is jubilation in ecstatic love, which is the root cause of all other symptoms. Pride, ambition, weeping, smiling, envy, fear, anger and coyly withdrawing oneself are the symptoms of *kilakiñcita- bhāva*. There are seven other transcendental ecstatic symptoms, and when they combine with the aforementioned jubilation, the condition called *mahābhāva* arises.

There are seven components of *mahābhāva*, namely transcendental pride, ambition, fear, dry artificial crying, anger, envy and mild smiling. When the eight symptoms of ecstatic love brought about by the heroine’s expression of transcendental jubilation combine and are tasted by Krishna, His mind is completely satisfied. Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet. The satisfaction of Lord Sri Krishna upon seeing the face of Srimati Radharani lit up from this combination of ecstatic love is thousands upon thousands of times more than what He derives from direct union with Her. Srila Rupa Goswami declares, ‘May the sight of Srimati Radharani’s *kilakiñcita* ecstasy, which is like a bouquet of beautiful and fragrant flowers, bring good fortune to all.’

When Sri Krishna blocked Radharani’s passage to the *dāna-ghāṭi* river crossing, there was laughter within Her heart. Her eyes became bright and the reddened by



fresh tears. Due to Her sweet relationship with Krishna, Her natural enthusiasm showed in Her eyes, and when Her crying subsided, She appeared even more beautiful. Agitated by tears, Srimati Radharani's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and amorous desire. Her eyebrows curved, and a mild smile decorated Her lotus-like face. Seeing Radharani's face exhibit such emotions, Lord Sri Krishna felt a million times happier than when He embraced Her. Indeed, Lord Sri Krishna's happiness is far beyond anything in this mundane world.'

Sometimes when Srimati Radharani is
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sitting or when She is going to Vrindavan, She sees Krishna. The symptoms of various ecstasies that become manifest at that time are called *vilāsa*. Srila Rupa Goswami explains: 'The various symptoms manifested in a woman's face, eyes and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called *vilāsa*.' Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopis are all ecstatic symptoms that combine to agitate Srimati Radharani heart. 'When Srimati Radharani saw Lord Krishna just before Her, She stopped walking and assumed a contrary attitude.

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Although Her face was slightly covered by a blue garment, Her two starry eyes were active and appeared wide and curved. Thus She was decorated with the ornaments of *vilāsa*, and Her beauty increased to give pleasure to Sri Krishna, the Supreme Personality of Godhead.’

Srimati Radharani stands before Krishna, bent in three places—Her neck, waist and legs—and Her eyebrows dance. The *lalita* ornamental mood is manifest when there is an awakening of the various ecstatic features on Srimati Radharani’s face and in Her eyes that are appropriate to a charming feminine attitude. Srīla Rupa Goswami explains’ ‘The ornament of feminine charm, called *lalita alaṅkāra* is manifest when the bodily features are delicate and expertly curved, and the eyebrows are very beautifully agitated.’

If Lord Sri Krishna happens to see Srimati Radharani decorated with these *lalita* ornamental moods, They both become eager to meet each other. Srīla Rupa Goswami explains ‘When Srimati Radharani was decorated with the ornament of *lalita alaṅkāra*, just to increase Sri Krishna’s love, an attractive curve was manifested in Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Krishna. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved, Her body was decorated with the ornaments of *lalita alaṅkāra*.’

When Krishna comes forward and greedily snatches at the border of Her *sari*, Srimati Radharani is actually very pleased within, but still She tries to stop Him. “This ecstatic attitude of Srimati Radharani’s is called *kuttamita*. When this ecstatic ornament is manifested, Radharani externally tries to avoid Krishna, and She apparently becomes angry at Him, although internally She is very happy. ‘When the border of Her *sari* and Her Her faceveil are caught, She externally appears offended and angry, but within Her heart She is very

happy. Learned scholars call this attitude *kuttamita*.’ ‘Although Srimati Radharani was checking Krishna with Her hand, internally She was thinking, “Let Krishna satisfy His amorous desires.” In this way She was very pleased within, although She externally displayed opposition and anger. Srimati Radharani externally displays a kind of dry crying, as if She were offended. Then She mildly smiles and admonishes Lord Krishna. ‘Actually She has no desire to arrest Krishna’s endeavor to touch Her , yet Srimati Radharani, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without Her charming face becoming teary eyed.’ In this way, Srimati Radharani is ornamented with various ecstatic symptoms, which attract the mind of Sri Krishna.

— Sri Caitanya-caritamṛta » Madhya-līla » Madhya 14:
Performance of the Vrindavan Pastimes » 159-201.

THE LEFT WING AND RIGHT WING HEROINES DESCRIBED

Srīla Rupa Goswami

The left wing heroine is described in this way:

*mana-grahe sadodyuktā
tac-chaithilye ca kopanā
abhedyā nāyake prāyaḥ
krūrā vāmeti kīrtiyate*

“A gopi who is always eager to be jealously angered, who is very enthusiastic to maintain that condition, who immediately becomes angry when defeated, who is never under the control of a hero, and who always opposes Him is called a *vāmā*, or a left-wing heroine.”

The right-wing heroines has the following symptoms:

*asahyā māna-nirbandhe
nāyake yukta-vādinī
sāmabhis tena bhedyā
ca dakṣiṇā parikīrtitā*

“A gopi who never displays or appreciates feminine anger, who speaks in submissive language before the hero, and who is satisfied by His sweet placating words is called a *dakṣiṇā*, or a right-wing gopi.”

Thus the left and right wing gopis have been explained by Rupa Goswami in his *Ujjvala-nīlamaṇi* (*Sakhī-prakarāṇa* 26 and 32)

— *Sri Caitanya-caritamṛta* » *Madhya-līla* » *Madhya 14: Performance of the Vrindavan Pastimes: text 161; Purport by His Divine Grace A.C.Bhaktivedanta Swami Srīla Prabhupada.*

THE NATURE OF GOPIS

His Divine Grace A.C.Bhaktivedanta Swami

All the gopis of Vrindavan are transcendently situated purely spiritually personalities. One should never think that the Vraja gopis or Sri Krishna have material bodies. Vrindavan *dhāma* is also a spiritual abode, and there the days and nights, the trees, flowers and water, and everything else is spiritual. There is not even a trace of material contamination anywhere in Sri Vrindavan *dhāma*. Sri Krishna, who is both the Supreme Brahman and Supersoul, is not even slightly interested in anything material. His activities with the gopis are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Krishna’s amorous desires and all His dealings with the gopis are purely on the spiritual platform. One has to be transcendently realized before even considering contemplating the pastimes of Krishna with the gopis. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Krishna and the gopis.

As Sri Caitanya Mahāprabhu and Svarupa Damodara Goswami spoke about the relationship between Krishna and the gopis the subject matter is neither mundane nor materially erotic. Being a *sannyāsī*, Sri Caitanya Mahāprabhu was very strict in His dealings with women. Unless the gopis were on the spiritual platform, Sri



Caitanya Mahāprabhu would have never even mentioned them to Svarupa Damodara Goswami. Therefore these descriptions do not pertain to material activity in the least.

— *Sri Caitanya-caritamṛta* » *Madhya-līla* » *Madhya 14: Performance of the Vrindavan Pastimes* » *Text 158, Purport.*

THE BEST WAY TO WORSHIP KRISHNA

Srīla Bhaktisiddhanta Sarasvatī Thākura

Our previous teachers have emphatically declared that the best way to worship Supreme Lord Krishna is the way in which the gopis of Vraja worshiped Him.

Lord Sri Krishna is supremely independent and is full of transcendental energies. His transcendental energies have three principal duties. The first is called *hlādinī śakti*, and its purpose is to give Krishna pleasure. His second energy is known as *samvit śakti*, and its purpose is to help Krishna realize the depth of His own nature. The third energy is known as *sandhinī śakti*, the energy of existence, and its purpose is to provide the foundation for the Lord’s enjoyment.

In actuality, all the ingredients for Krishna’s enjoyment are arranged by the

sandhinī-śakti. In her personified form, she serves Krishna by manifesting His abode and the paraphernalia for His pastimes. The *samvit* energy serves Krishna by making Him feel pleasure and helping Him realize Himself. The personified *hlādinī-śakti* manifests Herself in various form to increase the transcendental mellows of Sri Krishna's ecstatic love in newer and newer ways. These forms appear as the Vraja damsels, the gopis of Vrindavan.

These gopis are in fact expansions of Sri Radha, who is the personification of ecstatic love for Krishna and His supreme enchantress. Sri Radha is the original shelter of all of Krishna's transcendental energy. Although this divine young couple Sri Radha Krishna form a unity, they manifest Themselves as enjoyer and enjoyed. Sri Caitanya Mahaprabhu made His advent in this world to establish our service to Sri Krishna through subordination to Srimati Radhika.

—*Amṛta Vāṇī* - Nectar of Instructions for Immortality, Adapted and Published by Īsvara dāsa. Translated from Bengali by Bhumipati dāsa

UNDERSTANDING THE GOPI'S PAROḌHA-ABHIMĀNA Sri Bhaktivinoda Thakura

“Sri Krishna, son of Nanda Maharaja, is a gopa (cowherd) and His most exquisite partners in *mādhurya-rasa* are solely the Vraja gopis. The *sādhaka* who is eligible to practise *mādhurya-śṛṅgāra-rasa* must perform Krishna-bhajana in the same manner as the gopis. He must contemplate in his mind that he is a gopi in Vrindavan, a maidservant under the guidance of one of the immensely fortunate *vraja-vāsinīs*, the female residents of Vraja. The *sādhaka's* sole duty is to strictly execute her instructions and lovingly serve Sri Radhika and Sri Krishna under her guidance. He must conceive of himself as a *paroḍhā*, a gopi married to a gopa, and always desire Krishna's association. Only then, he can evoke the *parakīya-rasa* within his heart. This conception of already being the wife



of a Vraja gopa (*paroḍhā-abhimāna*) is the innate nature of the vraja gopis. Srila Rupa Goswami writes in *dhāma Śrī Ujjvala-nīlamanī, Kṛṣṇa-vallabhā prakaraṇa*, (verse 19):

*māyā-kalita-tādṛk-strī-śīlanenānusūyibhiḥ
na jātu vrajadevīnām patibhiḥ saha saṅgamah*
“The vraja-gopis who maintain the *abhimāna* (self-conception) of being *paroḍhā* become wives of gopas after a contrived marriage has been arranged by Yogamaya. However, they never consummate their marriages with their individual husbands. When these gopis are away from their homes on a lover's rendezvous with Krishna, Yogamaya creates exact replicas of them who remain present in their houses. When the husband returns to his house and sees his wife, he considers, “My wife is certainly here at home.” Thus, he can never develop enmity towards Krishna.’

“There is never an intimate conjugal relationship between the vraja-gopis and their so-called husbands. In truth, these contrived husbands are the *avatāras* in Vraja-Gokula of the *paroḍha-bhāva* (wedded mood) of the gopis in Goloka. Their marriages are also *māyika-pratyaya*, illusory notions; hence, there is no question of the vraja-gopis being the wedded wives

of these husbands, or in relationship to Krishna as another's wife. Nevertheless, this *parodha-abhimāna* is eternally present within the hearts of the vraja-gopis. Were it absent, then the wondrous *rasa* engendered by the transgression of marriage vows, the impediments placed before the *upapati* (paramour), and the gopis' *vāmatā*, contrariness, and *dhurlabhatā*, elusiveness, would never be natural and spontaneous. Therefore, to attain the *bhāva* of a *nāyikā* (mood of a heroine) in *vraja-rasa*, the cultivation of *parodha-abhimāna* is absolutely indispensable. Sri Laksmi Devi of Vaikuntha is an example of someone who cannot enter *parakīya-rasa* despite Her ardent desire to do so since she does not cultivate *parodha-abhimāna*.”

— Jaiva-dharma Translated by Bhaktivedanta Book Trust, Int. & Sarvabhāvana dāsa.

ONLY THE GOPIS UNDERSTAND
TRANSCENDENTAL CONJUGAL LOVE
Sriila Jagadananda Pandita

“Everyone in this world talks about love, but who really understands what love is? Only one who realises the truth of spiritual amorous exchanges with the Supreme Lord is truly fit to become a damsel in the bowers of Vrindavan.

“The word *priti*, or love, consisting of three syllables, is famous throughout the universe, and whoever is touched by love, becomes totally obsessed by it and oblivious to shame or disrepute in this world.

“Gradually as one who properly cultivates *priti* to *Bhagavān* develops the mood of the gopis, he begins to recollect his original identity in the spiritual world and cuts asunder all material attachments. Lord Krishna becomes the only object of his love, and the soul becomes the repository of that love. He approaches the Lord through an intermediary (*guru*) who constantly reminds him of his beloved Krishna. In this way, the conjugal exchanges in the mood of a paramour develop.

“*Parakīya-bhāva*, or conjugal mellows in

the relationship of a paramour, is found in Vraja alone. This same relationship is absent between Lord Narayana and Laksmi-devi in Vaikuntha and is considered immoral.

—Prema-Vivarta - Sriila Jagadananda Pandita, Translated by Sarvabhāvana dāsa

WHY DOES A SĀDHAKA HAVE
TO TAKE BIRTH IN A GOPI'S WOMB?
Sriila Viśvanātha Cakravari Ṭhakura

Through the process of spontaneous *rāgānugā-bhakti* the devotee gradually advances from *anartha-nivṛtti* (removal of unwanted desires), *niṣṭhā* (firm faith), *ruci* (taste), *āsakti* (attachment), and finally to *prema* (pure love of God). The following quote from the *Ujjvala-nīlamaṇi* describes the results of worshipping the Lord in *rāgānugā-bhakti* (spontaneous devotion) :

tad-bhāva-baddha-rāgā
ye janāste sadhane ratāḥ
tad-yogyam-anurāgaugham
prāpyot kaṅthā-anusārathaḥ
tā ekaśo 'thavā dvitrāḥ
kāle kāle vraje' bhavan

The *sādhakas* who are strongly inclined towards the devotional mood of the Vrajabasis on the path of *rāgānugā-bhakti* develop *utkaṅthā* (eagerness), characteristic of this mood of *bhajana* (worship). Hence, singularly or in small groups they periodically take birth in *Vraja-bhūmi*.

Here the word *anurāgaugham* refers to the eagerness typical of *rāgānuga-bhajana*. This eagerness is not the *anurāga* (attachment or inclination) found in *sthāyi-bhāva* (permanently matured emotions), because the attachment in *sthāyi-bhāva* cannot appear in a *sādhaka* (an imperfect practitioner). The purport of 'vraje bhavan' is that when Lord Krishna incarnates in this material world, the gopis of Vraja, who are eternally His beloved girl-friends, also descend along with Him. The newly promoted *sādhana-siddha* take birth in Vraja



front the wombs of the gopis. Accepted by all as the most elevated devotees of Lord Krishna, the gopis possess the highest devotional mellows extending up to *mahābhāva*. Gradually, by their association and by seeing the Lord directly, by engaging in *kīrtana* and so on, the *sādhana-siddhas* in gopi forms develop and manifest all the different stages of *prema* such as *sneha*, *mana*, *pranaya*, *raga*, *anuranga*, and the ultimate loving mood of *mahābhāva*. For the *sādhana-siddha* gopis, such devotional mellows, could never have flourished in their previous births as *sādhakas*.

Some of the extraordinary excellences of the gopis are explained in the *Śrīmad-Bhāgavatam*: They experience extreme jubilation on seeing their beloved Lord Krishna; to them, a fleeting moment where they do not see Krishna seems an endless eon. Thus the gopis have said that without seeing Krishna a moment extends to an unbearable *yuga*. This feeling of the endlessness of time in Krishna's separation is symptomatic of *mahābhāva*.

One may ask why the *sādhaka* who has attained the platform of *prema* and has left his material body, has to take birth in a gopi's womb. Why doesn't he simply appear, as with spiritual appearances and disappearances of the Lord (*prakāṣa* and *aprakāṣa*) and directly attain the form of a gopi? Such a devotee could then gradually acquire the various ecstasies of *prema* in the association of the *nitya-siddha* gopis. The answer to this question is that in order for the *nara-līlā*, or human pastimes, to be logically and realistically enacted, the *sādhaka* must be born in a Vraja gopi's womb and acquire the auxiliary different family relationships.

The next enquiry would be, "Could the *sādhaka* not take birth in Vraja in the *aprakāṣa-līlā* pastimes?" This is also impossible. The spiritual realm of Goloka Vrindavan is manifest beyond the grasp of materialism and therefore any living entity tinged with imperfection cannot reach it. Only the perfected souls, or *siddha-puruṣas*, can enter that sanctified

sphere. The obvious conclusion is that Vrindavan is unquestionably the absolute abode meant only for self-realized and perfect souls. Although absolute, Goloka Vrindavan does not facilitate the *sādhaka* in perfecting even his intrinsic but immature bhava such as the quality of *sneha*.

For those devotees whose *sneha-bhāva* is still imperfect, Yogamaya, the Lord's internal potency, helps their *prema* flourish. Before they can be with Krishna's eternal associates, participating in the Lord's pastimes in Goloka Vrindavan, those possessing immature *sneha* appear in Gokula Vrindavan that 'is manifest on the material plane at the time when Krishna incarnates.

The Vrindavan that is manifest on the material plane (Gokula) beckons and shelters the karmis, the *sādhaka* devotees, and the *siddha* devotees. Hence it is both a *sādhaka-bhūmi* (land of *sādhakas*) and a *siddha-bhūmi* (land of *siddhas*).

The next question asked is, "Where does the *sādhaka* devotee, eager for perfection and already experiencing *prema*, go between his death and attainment of the spiritual form of a gopi?" The Supreme Lord mercifully reveals Himself and His associates to this loving devotee even though the devotee's *prema*, *sneha*, and so on are still immature. The Lord also allows such a devotee to serve in the way he most desires. For example, Narada Muni, in his previous birth, was able to behold the Supreme Lord in his heart. Later, the Lord befittingly gave Narada Muni the form of a gopi. Yogamaya arranges for the *sādhaka* to be born in a gopi's womb when the Lord is about to incarnate in *prakāṣa* Vrindavan, or the manifest Vrindavan, in this material universe. No time is wasted since the Lord's manifest pastimes occur continuously. In whichever part of the universe that Krishna's pastimes are manifest, in that very Vraja *dhāma* that aforementioned *sādhaka* is born as the daughter of a gopi. The *sādhaka*'s departure from his material body and the Supreme Lord's appearance, along with His associates, are a continuous

and simultaneous process. Therefore, here is a clarion call to all eager and loving *sādhakas*—do not fear! Be patient for you are extremely blessed souls, and great fortune awaits you.

O Lord Gokulananda, Krishna! You are absorbed in the pleasure of performing pastimes; You are the avid bumble-bee suckling honey from the *bhakti-mañjarīs* (the delicate blossoms of the creeper of devotion). You are the reservoir of both enchantment and omniscience; I offer my obeisance to You.

O Lord, You have said “I give my devotees the spiritual understanding by which they can attain and come to Me”. So I am praying, “O son of Maharaja Nanda, O King of Vraja, the gopis give You pleasure by caressing You fondly. Be merciful and fill me with the spiritual understanding that can qualify me for engagement in Your transcendental service.”

Those who say that *rāgānugā-bhakti* is always far above the rules and regulations of the scriptures, and those who reject the scriptural injunctions but take up Deity worship with imaginary faith, are condemned by the *Bhagavad-gītā* in the words *vidhihina asprstna*. This censure disturbs them now and in the future. There is no need for further elaboration on this topic. Just remember, the path of *vaidhī-bhakti* is labourious and cumbersome even for the demigods. O intelligent and Krishna conscious devotees, use this moon-like beacon to give you clear vision on the path of *rāga-bhakti*.

— Ragavartma-Candrika - Srila Viṣvanātha Cakravartī Ṭhākura,
Translated by Sarvabhāvana dāsa



!! Sri Sri Nitai Gaurchandra Jayati !!

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