



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

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

The Scripture that
Fills the Heart



The Strength of
Obedience

Verse of the month

ANALOGY ARENA

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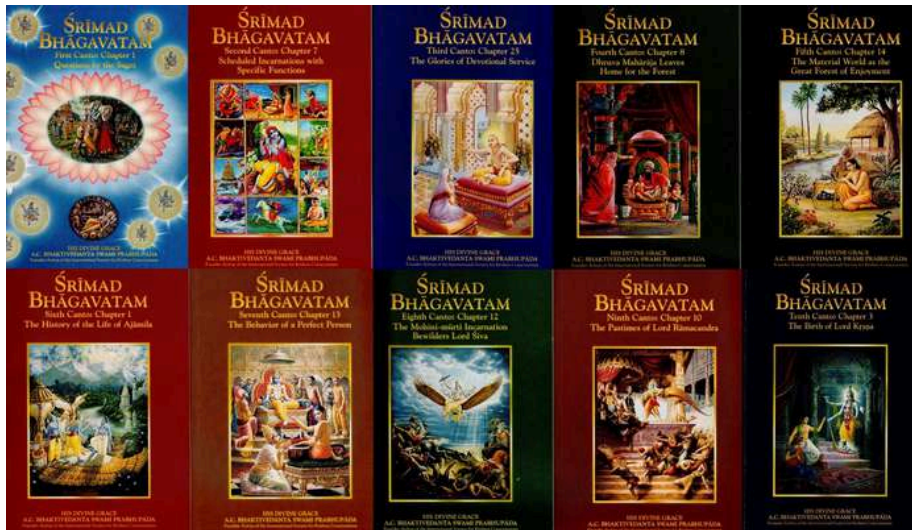
FROM THE DESK OF THE FOUNDER ĀCĀRYA

Bhakti Beyond Boundaries

A.C. Bhaktivedanta Swami Prabhupāda

The method of worship—chanting the mantra and preparing the forms of the Lord—is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place and available conveniences. Our Kṛṣṇa consciousness movement is going on throughout the entire world, and we also install Deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, “This has not been done. That has not been done.” But they forget this instruction of Nārada Muni to one of the greatest Vaiṣṇavas, Dhruva Mahārāja. One has to consider the particular time, country and conveniences. What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of ācāryas, or who personally have no knowledge of how to act in the role of ācārya, unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Kṛṣṇa consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to śāstra. Śrīmad Vīrarāghava Ācārya, an ācārya in the disciplic succession of the Rāmānuja-sampradāya, has remarked in his commentary that caṇḍālas, or conditioned souls who are born in lower than sūdra families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaiṣṇavas.

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahāprabhu is bhāgavata-dharma, and He especially recommends kṛṣṇa-kathā, or the cult of Bhagavad-gītā and Śrīmad-Bhāgavatam. He recommends that every Indian, considering this task to be para-upakāra, or welfare activity, take the Lord’s message to other residents of the world. “Other residents of the world” does not refer only to those who are exactly like the Indian brāhmaṇas and kṣatriyas, or like the caste brāhmaṇas, who claim to be brāhmaṇas because they were born in the families of brāhmaṇas. The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The Kṛṣṇa consciousness movement is meant for this purpose. There is no bar to propagating the Kṛṣṇa consciousness movement even among people who are born in caṇḍāla, mleccha or yavana families. Even in India, this point has been enunciated by Śrīla Sanātana Gosvāmī in his book Hari-bhakti-vilāsa, which is smṛti and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Sanātana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide dīkṣā, or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. This is called dīkṣā-vidhāna. Lord Kṛṣṇa states in Bhagavad-gītā, vyapāśritya: one should accept a spiritual master. By this process the entire world can be converted to Kṛṣṇa consciousness.



**THE
SCRIPTURE
THAT FILLS
THE HEART**

Hari Bhakti Das

It is said that a human being is a social animal, and sometimes also that he is an emotional animal. Whatever the description, one thing is sure that we all crave emotional fulfillment. Some of us try to satisfy this longing through relationships; others seek escape through intoxication, getting high in their emotions while becoming oblivious to them. Still, others look for satisfaction through enjoying in different ways.

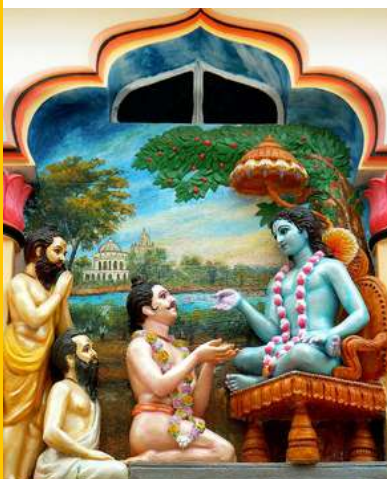
But Śrīla Prabhupāda explains that all emotions we long for can be truly fulfilled by reading the Śrīmad-Bhāgavatam. One may ask, how can a mere book fulfill all our emotional longings? How can a book give us the experience of the highest rasa, the spiritual mellow or juice of life? Let us analyze.

BHAGAVATAM: BORN OF COMPASSION

The Bhāgavatam is not a mere book. It is a manifestation of divine compassion. It contains within it the mercy of great souls, namely, Vyāsadeva, who compiled it out of compassion; Śukadeva Gosvāmī, who spoke it out of compassion; and Sūta Gosvāmī, who repeated it again out of compassion.

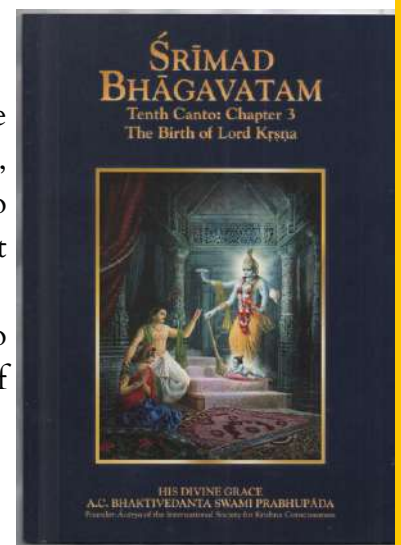
Every syllable of the Bhāgavatam is saturated with their heartfelt desire to uplift the conditioned souls. When one hears it sincerely, one partakes of that same compassion and becomes spiritually nourished.

BHAGAVATAM: FILLED WITH BLESSINGS OF GREAT DEVOTEES



The Bhāgavatam also carries the blessings of devotees. Vyāsadeva blesses the readers—“śuśrūṣubhis tat-kṣaṇāt,” those eager to hear immediately receive the fruit of devotion (SB 1.1.2). Śukadeva Gosvāmī blesses the hearers with attainment of Krishna’s abode (SB 2.2.37). Even Parikṣit extols the glory of Bhagavata saying that it is a pleasing medicine both for the ears and the mind (SB 10.1.4).

Thus, the Bhāgavatam comes alive with the mercy of its speakers and hearers, carrying their blessings across generations to anyone who approaches it with faith.



BHAGAVATAM: FILLED WITH BLESSINGS OF GREAT DEVOTEES

The Bhāgavatam contains the narrations of exalted devotees of the Lord, who were themselves filled with the highest rasa of love for Him.

How fulfilled was Ambarīṣa Mahārāja! Even when insulted and attacked by Durvāsā Muni, and fasting for an entire year, he remained fully satisfied in remembering the Lord.

How fulfilled was Parīkṣit Mahārāja! Upon being cursed to die in seven days, he simply went to the bank of the Gaṅgā and surrendered his heart completely to the Lord, without caring for anything else.

How fulfilled was Dhruva Mahārāja! The same boy who once desired a kingdom greater than that of his great-grandfather, on seeing the Supreme Lord face to face, found all his desires completely fulfilled.

And what to speak of the gopīs of Vṛndāvana! They were simple cowherd girls, yet they possessed the greatest treasure of love for Kṛṣṇa. They renounced everything to attain that treasure. They endured separation and suffering just to make their beloved Lord happy. The kind of emotions that Śrīmatī Rādhārāṇī expresses in the Bhramara-gītā or the Song of the Bumblebee, reveals the pinnacle of divine love and emotional fulfillment she had attained for Kṛṣṇa.



BHAGAVATAM: FILLED WITH ENCHANTING PASTIMES OF THE SUPREME LORD

Bhāgavatam also contains enchanting pastimes of the Supreme Lord. When Kṛṣṇa descended on this planet, He performed His activities only to attract the hearts of all conditioned souls who are drowning in the ocean of sense gratification, misery, lamentation, and hankering.

Bhagavatam has the potency to transform the reader from the material ocean of anger, envy, competition, avarice and malice to the spiritual ocean of bliss, ecstasy, servitude, and deep emotional fulfillment.

BHAGAVATAM: KRISHNA'S INCARNATION IN KALI YUGA

Bhāgavatam is described to the very form of Krishna in this age of Kali. “This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kāṇḍa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana.” SB 1.3.43

If Krishna can satisfy our emotions fully, why not Srimad Bhagavatam? Reading and hearing Srimad Bhagavatam is non-different than associating with Krishna. Can anyone remain unhappy in Krishna's association?

BHAGAVATAM: BLESSED BY LORD CAITANYA'S GRACE

Finally, the Śrīmad-Bhāgavatam is imbued with the grace of Lord Caitanya Mahāprabhu. In Jagannātha Purī, Lord Caitanya would hear Gadādhara Paṇḍita recite the Bhāgavatam daily. It was He who declared the Bhāgavatam to be the topmost scripture, the spotless Purāṇa.

When we read the Bhāgavatam, it is not only the message that enters our heart but also the mercy of Śrī Caitanya Mahāprabhu Himself, who desired that the whole world relish its sweetness.

Thus, the Śrīmad-Bhāgavatam is not just a textbook – it is a living, breathing manifestation of divine love. It is the be-all and end-all of all existence. As Śrīla Sanātana Gosvāmī declares in his prayer:

*mad-eka-bandho mat-saṅgin mad-guro man-mahā-dhana
man-nistāraka mad-bhāgya mad-ānanda namo'stu te*

O Srimad-Bhagavatam, O my only friend, O my companion, O my teacher, O my great wealth, O my deliverer, O my good fortune, O my bliss, I offer respectful obeisances unto you.

Therefore, this masterpiece of Vyasa can definitely fulfill all our longings and take us on a joy ride of devotion. If we remain connected with Srimad Bhagavatam, we can daily feel Krishna's loving presence and his soothing shelter always protecting us from all odds.





THE STRENGTH OF OBEDIENCE

Shrilakshmi

WHAT IS OBEDIENCE?

Obedience — a word we often hear in childhood but rarely reflect upon in adulthood. It is one of the first and most basic qualities taught to us from childhood. In those days, we used to follow our parents, relatives, teachers at school, and elder members of society—whatever they said, without arguing or questioning. But somewhere along the journey of growing up, obedience turned into skepticism. We began to ask, “Why should I listen to anyone?” This shift is not inherently wrong. In fact, questioning is a sign of growth.

But obedience, when understood deeply, is not about blind submission—it is about aligning our life and actions with dharma (principles & guidelines) by understanding the purpose behind it.

WHY OBEDIENCE IS IMPORTANT?

This is a common and valid question in today’s world of independence: Why should I listen to anyone? Why should I not live based on my own experiences? Yes, life experiences are valuable—but not all experiences are necessary. Some can waste time, energy, or even lead to pain. That’s why it’s better to learn from someone who already has experience.

If our parents ask us to stay away from fire, it’s not to control us, but to protect us. If we disobey, we may be burned—not because they were wrong, but because we failed to trust them.

Long life, obedience, good reputation, righteousness, prospects of being promoted to higher planets, and blessings of great personalities are all vanquished simply by disobedience to a great soul. One should strictly try to follow in the footsteps of great souls. [SB 2.7.9]

Even in the modern world, disobedience to traffic rules doesn’t make one bold or independent—it leads to disaster. Similarly, whenever elders give us advice or suggestions, we should pause, reflect, and then decide. We can learn something from it—or clarify our doubts by asking questions respectfully. If we value everyone, we tend to listen to everyone—regardless of age, gender, nationality, or background. This shows that we are respectful and open-minded. Everyone has something valuable to share. We can listen, think, and choose to follow.

Learning from others is a great quality. It helps us grow into better people—in a simpler and wiser way.

A disobedient person, however great he may be, is ignorant of his own self, and of the Supreme Brahman, Paramātmā and the Personality of Godhead, due to a vacant heart. Therefore, there is no hope of perfection of life for him. [BG 3.32 Purport]

HOW TO PRACTICE OBEDIENCE

Obedience is not just about what we do when others are watching. Real obedience comes from the heart. It is defined by our actions when no one sees us. A teacher tells a student not to look at others' answers during a test. The student listens and doesn't cheat—even when the teacher leaves the room. This shows that the student is honest and truly obedient.

To practice obedience:

- Accept humbly that others may know more than us.
- Reflect on why the suggestion was given.
- Use intelligence and discrimination to evaluate.
- Let's read and reflect on the lives of great personalities who lived with obedience.

EXAMPLES FROM SRIMAD BHAGAVATAM

1. Lord Rāma

When Kaikeyī demanded that Lord Rāma be sent to the forest, Rāma obeyed without anger or protest. He accepted His father's order with full understanding.

This was not blind obedience—it was wise and dhārmic obedience.

2. Dhruva Mahārāja

Dhruva followed the instructions of his mother Sunīti and went to the forest to perform great austerities.

He was obedient because he had full faith in his mother's words. As a result, he attained the darśan of Lord Viṣṇu and received a glorious kingdom. *Obedience with faith leads to success.*

3. Arjuna

At the start of the Kurukṣetra war, Arjuna was confused and full of doubt. But he submissively accepted Lord Krishna as his teacher and followed His instructions.

This gave him the clarity and strength to fight and fulfill his duty. *Obedience leads to right action and victory.*

4. Indra and the Devatas

Although King Indra and the other devatas are exalted beings, they were so obedient to Nārada Muni that Indra immediately accepted his words concerning Prahlāda Mahārāja. (Śrīmad Bhāgavatam 7.7.11). *Even great personalities follow saintly guidance with humility and respect.*

RIGHT WAY TO PERCEIVE – RIGHT DISCRIMINATION

Sometimes, when someone gives us advice, we may feel we don't need to obey them because their advice seems biased or not suitable for us. In such situations, we should not reject or accept blindly. Instead, we must use our understanding of dharma and also consult other authorized teachers for guidance.



One example from the Śrīmad Bhāgavatam is Mahārāja Pṛthu. When Lord Brahmā advised him to stop his yajña, it appeared as if Brahmā was supporting Indra, who was acting wrongly. However, Pṛthu accepted Brahmā's advice with faith and humility. He understood that the purpose was to stop Indra's adharmic behavior without creating further conflict. Later, as Brahmā had foreseen, Indra realized his mistake and came to apologize.

Obedience to higher authority with humility helps avoid conflict and is not about surrendering to personalities—it is about surrendering to principles.

SHOULD WE LISTEN TO YOUNGER ONES TOO?

Many people ask this question: Should we listen to younger people too? It depends. Obedience usually means following the guidance of those who have more experience or responsibility, like parents, teachers, elders, or spiritual guides. Younger ones may not always have the knowledge or maturity to give the best advice. However, sometimes younger people may ask us to do kind or helpful things, or they may share good ideas. In those cases, it is good to respect and cooperate with them.

While we mainly obey those who guide and protect us—like the Lord, teachers, parents, and elders—it is also important to be kind, respectful, and open to younger ones too. Obedience must not become arrogance in reverse—believing only elders deserve a voice. Respect flows both ways. Śukadeva Gosvāmī was only 16 years old, yet he was accepted as the guru by King Parīkṣit, a wise and powerful ruler. Knowledge and realization are not limited by age. When someone speaks with realization, even elders can listen.

WHEN NOT TO OBEY ?

There are times when obedience can become complicity. When someone—however senior—asks us to act against dharma, we must step back. Even if the person is an elder, senior, parent, or teacher, we can respectfully reject such advice. But before doing that, we must be sure about what is right or wrong. That's why we should study scriptures, listen to authentic teachers, and learn moral values.

Bali Mahārāja rejected the advice of his teacher Śukrācārya because it went against the principles of hospitality and devotion to the Lord. He chose to obey Lord Vāmanadeva instead. *Obedience to the Supreme Lord and dharma is higher than obedience to anyone else when the two are in conflict.*

King Parīkṣit saw Kali personified and chastised him strongly. He did not obey or tolerate Kali's wrong actions, even though Kali was powerful. Parīkṣit stood for dharma with courage. Dakṣa, a great Prajāpati, did not obey the wise advice of Nārada Muni. Instead, he became angry and cursed him. As a result, Dakṣa himself faced consequences later. *This teaches us that disobedience to the advice of saintly and well-wishing people can block our life's progress.*

RIGHT WAY TO PERCEIVE – RIGHT DISCRIMINATION

- Obedience is more than following instructions—it reflects humility and respect.
- It is a strength, not a weakness, as it removes pride, ego, and superiority.
- It protects us from mistakes by placing us under proper guidance.
- It helps us make wiser decisions, based on the experience of elders and mentors.
- It removes confusion and brings clarity, as we follow trusted advice.
- It expresses our faith and trust in higher authority, spiritual teachers, and scriptures.



VERSE OF THE MONTH



ABSORPTION - The Key to Attain Krishna

ŚB 7.1.26

*tasmād vairānubandhena
nirvairēṇa bhayena vā
snehāt kāmēna vā yuñjyāt
kathañcin nekṣate pṛthak*

Therefore by enmity or by devotional service, by fear, by affection or by lusty desire — by all of these or any one of them — if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship.

ANALOGY ARENA



When a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. The process of watering a tree is to pour water on the root.

Similarly, the process of rendering service to different parts of the body is to supply food to the stomach.

The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors.

Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal.

This is stated in Bhagavad-gītā as avidhi-pūrvakam. In other words, Kṛṣṇa does not approve the unnecessary worship of the demigods.

HONORING SACRED DAYS

Keshava - Narayana (December)

Dec 1 - Appearance Day of Srimad Bhagavat Gita



Gita Jayanti is the sacred day when Lord Krishna spoke the Bhagavad-gita to Arjuna over 5000 years ago. On this day, the Lord revealed the essence of Vedic wisdom and the true goal of life. The Bhagavad-gita, meaning “the song of God,” teaches how we can live with peace, happiness, and freedom from fear and confusion. It guides us to understand our real identity as souls and to live a meaningful life. Srila Prabhupada, the Founder-Acharya of ISKCON, presented Bhagavad-gita As It Is in clear and simple language, making it the world’s most widely read edition. Reading the Gita is truly uplifting for everyone.

Dec 8 - Disappearance Day of Srila Bhaktisiddhanta Sarasvati Thakura

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A.C. Bhaktivedānta Swami Prabhupāda, appeared in Jagannātha Purī in 1874 as the son of Śrīla Bhaktivinoda Ṭhākura. A brilliant scholar from childhood, he was known as “The Living Encyclopedia.” He boldly preached pure Gauḍīya Vaiṣṇavism, opposed caste discrimination, and earned the title “Lion Guru” for fearlessly presenting true siddhānta. He established 64 Gauḍīya Maṭhas and powerfully used printing presses, calling them the “bṛhat-mṛdaṅga” for spreading Lord Caitanya’s message. His greatest gift to the world was inspiring Śrīla Prabhupāda to spread Kṛṣṇa consciousness globally.

Dec 23 - Disappearance Day of Sri Jiva Goswami

Śrī Jīva Gosvāmī, the beloved nephew of Śrī Rūpa and Śrī Sanātana Gosvāmīs, was one of the greatest scholars and teachers of the Gauḍīya Vaiṣṇava tradition. Even as a child, he worshipped Kṛṣṇa and constantly remembered Lord Chaitanya. On Nityānanda Prabhu’s order, he studied in Varanasi and later served Rūpa and Sanātana in Vrīndavan. Śrī Jīva Gosvāmī wrote many important scriptures, including the famous Ṣaṭ-Sandarbhās, and helped preserve and spread Lord Chaitanya’s teachings. He trained great ācāryas like Narottama Dāsa Ṭhākura and Śyāmānanda. His life reminds us to combine devotion with deep knowledge and humbly serve the Lord and His devotees.

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Gīta Pravāha
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Gīta Pravāha
 A Simplified Overview of Bhagavad-gītā in 30 Days

Day	Date	Topic	Day	Date	Topic
1	1 Dec 25	Gīta Mahātmya	16	16 Dec 25	Chapter 9
2	2 Dec 25	Chapter 1	17	17 Dec 25	Chapter 9
3	3 Dec 25	Chapter 2	18	18 Dec 25	Chapter 10
4	4 Dec 25	Chapter 2	19	19 Dec 25	Chapter 10
5	5 Dec 25	Chapter 2	20	20 Dec 25	Chapter 11
6	6 Dec 25	Chapter 3	21	21 Dec 25	Chapter 11
7	7 Dec 25	Chapter 3	22	22 Dec 25	Chapter 12
8	8 Dec 25	Chapter 4	23	23 Dec 25	Chapter 13
9	9 Dec 25	Chapter 5	24	24 Dec 25	Chapter 13
10	10 Dec 25	Chapter 6	25	25 Dec 25	Chapter 14
11	11 Dec 25	Chapter 6	26	26 Dec 25	Chapter 15
12	12 Dec 25	Chapter 7	27	27 Dec 25	Chapter 16
13	13 Dec 25	Chapter 7	28	28 Dec 25	Chapter 17
14	14 Dec 25	Chapter 8	29	29 Dec 25	Chapter 18
15	15 Dec 25	Chapter 9	30	30 Dec 25	Chapter 18

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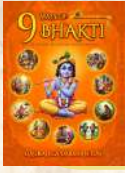
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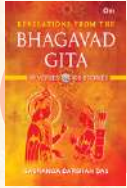
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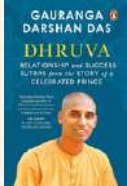


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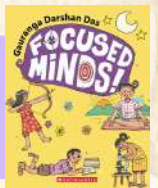


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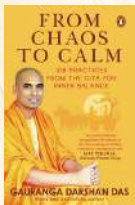


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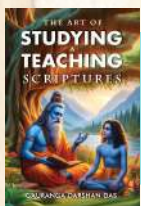


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