



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



**Nṛsiṃhadeva will
give you PROTECTION
in my ABSENCE**

**INSIDE: THREADS OF CONNECTION | VERSE OF THE MONTH | RUKMINI DVADASI
SPECIAL | OFFERING CORRECTION TO OTHERS | AKSHAYA TRITIYA**

TABLE OF CONTENTS

3 From the desk of the Founder Ācārya



5 Threads of Connection

8 Verse of the Month



9 Śāstric Anthology

11 Offering Correction to others



13 HONOURING SACRED DAYS

15 Analogy Arena



16 Reader's Review

17 Upcoming Courses



18 New arrivals



FROM THE DESK OF THE FOUNDER ĀCĀRYA



NRSIMHADEVA WILL GIVE YOU PROTECTION IN MY ABSENCE

A.C. Bhaktivedanta Swami Prabhupāda

*namas te narasiṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye*

I offer my obeisances to Lord Narasiṁha who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśīpu.

*ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādim śaraṇam prapadye*

Lord Nṛsiṁha is here and also there. Wherever I go Lord Nṛsiṁha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsiṁha, the origin of all things and the supreme refuge.

*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśīpu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare
jaya jagadīśa hare jaya jagadīśa hare*

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp-like demon Hiraṇyakaśīpu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

Divine Protection:

Nṛsiṁha-deva may save you. Lord Nṛsiṁha, prahlāda āhlāda-dāyine. And to the Hiraṇyakaśīpu, śilā-ṭaṅka-nakhālaye. Both ways Kṛṣṇa is protecting. And Viṣṇu, you see He has got four hands. In two hands He's carrying śaṅkha, cakra, and in two hands gadā, padma. This śaṅkha and padma is for the devotee, and gadā and cakra for the demon. Kṛṣṇa says in the Bhagavad-gītā, yadā yadā hi . . . paritrāṇāya sādhūnām vināśāya ca duṣkṛtām (BG 4.8). He has got two business: to give protection to the devotee and to kill the demons. But the result is one. He does good to the demons by killing him, and He does good to the devotees by giving him protection.

So Nṛsimha-deva will give you protection in my absence. I am now going to Japan to get some books printed personally, and after that my program is to go to India. Maybe I shall be able to establish some temples there. Of course, in India there are many temples, but it does not mean that I shall not also establish some temples. Just like there is overpopulation, it does not mean that one should not beget child. Similarly, there may be many hundreds of thousand temples in India, still our this Society, ISKCON, should have their own temples. That is the way since time immemorial. There are hundreds and thousands of temples.

So my advice to you, I am old man. So even I may not return, you shall continue this Kṛṣṇa consciousness movement. This is eternal, and I shall request you to keep the standard as I have already given you the program: the Deity worship, the kīrtana, the street saṅkīrtana, distribution of literature, books. You should carry on this program with great enthusiasm. That is my request.

In the path of Kṛṣṇa consciousness the first principle is enthusiasm. If you lack enthusiasm then other things will not happen. And you can keep enthusiastic if you follow the rules and regulation and chant regularly Hare Kṛṣṇa mantra. Otherwise that enthusiasm also will dry.

So six things are required for advancing Kṛṣṇa consciousness. The first thing is enthusiasm. Utsāhān dhairyāt. And patient. And niścayād, with conviction, firm conviction. Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt (NOI 3): following the rules and regulation, chalked-out plans. And sato vṛtteḥ, dealing very straightforward. No diplomacy, no politics, no duplicity. That will not help you. Sato vṛtteḥ. Vṛtteḥ, his profession, should be very straightforward. No underhand dealings. Sato vṛtteḥ and sādhu-saṅga (CC Madhya 22.83), and in the association of devotees.

Six things - enthusiasm, patience, firm conviction, following the rules and regulations, dealing straightforward, no duplicity, and in association of devotees. If you can keep these six principles always in front, then your progress in Kṛṣṇa consciousness is sure. There is no doubt about it. So as far as possible I've tried to train you, and you are doing nice. I'm satisfied. So keep the standard and go on. March forward, and Kṛṣṇa will bless you.

Thank you very much. Hare Kṛṣṇa.

THREADS OF CONNECTION: UNDERSTANDING RELATIONAL ETIQUETTE

By Vrinda Duraisamy

Grade X

In the Śrīmad-Bhāgavatam, Lord Śiva is declared as the ideal devotee, celebrated as the embodiment of Vaiṣṇava qualities among devotees. His divine virtues help as a guide for devotees on the Vaiṣṇava path. Yet, even on the un-entangled level of his being, Lord Śiva is envied by mere conditioned souls. Delving into one such incident, we will examine virtues exhibited by both divine and demoniac mentalities.

Once upon a time, in the heavenly realm, a grand sacrifice was taking place under the direction of Dakṣa, the respected chief Prajāpati and father-in-law of Lord Śiva. It was to be a magnificent sacrifice, an event attended by celebrities from every part of the universe. As Dakṣa entered the assembly hall, his presence commanded awe, and all rose in reverence. Having entered, he paid homage to his father, Lord Brahmā. Yet, amidst all this pomp and celebration, a simmering tension slithered.

Amidst the divine gathering, sat Lord Śiva, lost in transcendental meditation, seemingly oblivious to the protocols of respect. Dakṣa's pride was severely offended, igniting a flame of resentment within him. In a fit of rage, masked with mimicked civility, Dakṣa shamelessly criticized Śiva, his words reeking with disrespect. He cursed Lord Śiva, declaring him unworthy of sacrificial offerings, and stormed out, leaving a trail of stunned silence.

Amaninā māna-denā: Expect No Respect

A true devotee of the Lord is endowed with humility and willingly endures insults while eager to offer respect to others. Dakṣa, however, expected reverence from Lord Śiva and became deeply angered when it was not met. On the other hand, Lord Śiva honored Dakṣa, by recognizing the presence of the Lord within himself and Dakṣa. Therefore, he never sought respect from others.

Nandīśvara, the chief servant of Lord Śiva, could not bear the insult hurled at his revered master. His fury unleashed a torrent of curses upon the assembly, setting off a chain of retaliation and chaos from the agitated followers of Dakṣa, especially Bhṛgu Muni. The air smoked with hatred, and Lord Śiva, pained by the disorder, departed silently, followed by his gloomy procession.

The Sinner and The Associated

While Nandīśvara's anger towards Dakṣa and his loyalists was understandable, it did not justify him cursing all the brāhmaṇas in the assembly. Recognizing the distinction between the wrongdoer and those connected with them is crucial in such provoking situations.

This had the members of the assembly soothed. They turned their devotion towards Lord Viṣṇu, the main objective of all sacrifices.

Yet, this story was far from over.

Still, consumed by his false ego, Dakṣa hosted another sacrifice, intentionally excluding Lord Śiva from the guest list.

Satī, the daughter of Dakṣa and the beloved wife of Lord Śiva, yearned to visit her parental home, her heart torn between her familial and marital relationships. Despite her husband's warnings of looming difficulties, Satī, powered by a strong longing, started on a journey embedded with unbearable insults.

Arriving at her father's doorstep, Satī was met with cold indifference, except for the warm embrace of her mother and sisters. But the absence of her father's welcome and the glaring neglect of offerings to her husband set ablaze of fury within her.





Pride Is Followed by a Fall

Dakṣa's arrogance, shown in neglecting his daughter due to her ties with Lord Śiva, leads to his downfall. His pride results in Vaiṣṇava-aparādhās, termed the 'mad elephant offense' by Śrī Caitanya Mahāprabhu (CC Madhya 19.156), leaving him with enduring consequences of unchecked pride.

With fury surging through her veins, Satī condemned Dakṣa's arrogance and envy towards Lord Śiva, lamenting her own lineage.

And in a final act of defiance towards the ego of Dakṣa, she renounced her mortal body in a blinding self-immolated blaze while meditating on the lotus feet of Lord Śiva. This action greatly infuriated Lord Śiva's servants, who wanted to attack at once. Witnessing the situation, the devatās known as the Ṛbhus intervened and drove them away.

Upon hearing of the Satī's demise, Lord Śiva filled with a sorrowful fury. He immediately created Vīrabhadra, a fearsome personality from his hair, ordering him to kill all the sacrificial participants. Chaos followed with deaths and injuries, finally ending in Dakṣa's beheading and his head cast into the flames. With the ceremony thoroughly disrupted, Śiva's followers departed for Kailāśa, leaving behind a terror and destruction.

Tolerance and Forgiveness

In this episode, Lord Śiva demonstrates the qualities of tolerance and forgiveness time and again. As we shall see, despite Dakṣa's role in Satī's death, Śiva forgave him and gave him a second life, showing his magnanimity and compassion.

Accompanied by sages and devatās, Lord Brahmā requested Lord Śiva for forgiveness and Dakṣa's life. Known for his being easily satisfied, Lord Śiva not only suggested remedies for the injured but also a solution to regain Dakṣa: replacing his head with a goat's. By this act of mercy, Śiva restored Dakṣa's life.

Thus unfolds the tale of Dakṣa's sacrifice – a story of envy, tolerance, forgiveness and distress – set aside through the pages of time.

VERSE OF THE MONTH



**CROSSING NESCIENCE BY
GLORIFYING THE LORD**

SB 7.9.18

*so 'haṁ priyasya suhṛdaḥ paradevatāyā
līlā-kathās tava nṛsiṁha viriñca-gītāḥ
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ*

O my Lord Nṛsiṁhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [haṁsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

SASTRIC ANTHOLOGY

LORD CAITANYA IN THE MOOD OF RUKMINI

Rukmini Dvadaśī Special

When Rukmiṇī's marriage was arranged with Sisupala, she sent a letter with a brahmana to Krishna to kidnap her. The immortal words of this letter are revealed in the pages of Srimad Bhagavatam from SB 10.52.37-43. When Lord Caitanya was in Navadvipa, He once desired to dance in the mood of Lakshmi. He ordered Sadasiva and Buddhimanta Khan to arrange for the costumes. Lord Caitanya dressed Himself and became totally absorbed in the mood of Rukmiṇī.

In His ecstasy, He considered Himself the daughter of the king of Vidarbha. He then began to write a letter, using His tears as ink, the ground as paper, and His finger as pen. He cried as He read Rukmiṇī's letter, consisting of seven verses from the Śrīmad Bhāgavatam.

Vrndavana Dasa Thakura gives the following phala-sruti. He says,

*gīta-vandhe śuna sāta ślokera vyākhyāna
ye kathāśunile svāmī haya bhagavān*

The Supreme Lord becomes the husband of one who hears the purport of those seven verses. SCB Madhya-khanda 18.76

The purport as mentioned by Lord Caitanya is stated herewith. This is from Sri Caitanya Bhagavata Madhya Khanda 18.77 onwards

*“śuniyā tomāra guṇa bhuvana-sundara
dūra bhela aṅga-tāpa trividha dunkara*

“O beauty of the worlds, after hearing of Your qualities, the insurmountable threefold miseries have been destroyed.

*sarva-nidhi-lābha tora rūpa-daraśana
sukhe dekhe, vidhi yāre dileka locana*

“Seeing Your form is like attaining the greatest treasure. Such a form is seen only by one who has been awarded suitable eyes by the creator.

*śuni' yadu-simha tora yaśera vākhāna
nirlajja haiyā citta yāya tuyā sthāna*

“O lion like personality of the Yadu dynasty, by hearing the descriptions of Your glories, my heart has shamelessly been drawn to You.

*kon kulavatī dhīrā āche jaga-mājhe
kāla pāi' tomāra caraṇa nāhi bhaje*

“What chaste sober woman of this world would not worship Your lotus feet upon receiving the opportunity?”

*vidyā, kula, śīla, dhana, rūpa, veśa, dhāme
sakala viphalā haya tomāra vihane*

“Without You one's education, family, character, wealth, beauty, dress, and residence are all useless.

*mora dhārṇṭya knamā kara tridaśera rāya
nā pāri' rākhite citta tomāre miśāya*

“O Tridasa-rāya, please forgive my arrogance, for I am unable to control my heart, which wants to merge with You.



*teke varila tora caraṇa-yugala
manaḥ, prāṇa, buddhi—toṅhe arpila sakala
patnī-pada diyā more kara nija dāsī
mora bhāge śīśupāla nahuka vilāsī
kṛpā kari' more parigraha kara nātha
yena simha-bhāga nahe śṛgālera sātha*

“That is why I have accepted Your lotus feet as my life and soul. I have offered my mind, life, and intelligence to You. Please make me Your maidservant by accepting me as Your wife. Do not let me become the object of Śīśupāla's enjoyment. O Lord, please accept me, because what is meant for the lion should not be taken by the jackal.

*vrata, dāna, guru-dvija-devera arcana
satya yadi sevyāchoṅ acyuta-caraṇa
tabe gadāgraja mora hau prāṇeśvara
dūra hau śīśupāla, ei mora vara*

“If I have actually observed any vows, given in charity, worshiped the gurus, brāhmaṇas, and demigods, or served the lotus feet of the Supreme Lord, then, O Gadāgraja, I pray for the benediction that You become the Lord of my life and drive away Śīśupāla. “My marriage is fixed for tomorrow, so come quickly today without delay. Stay secretly near Vidarbhapura, and later enter the city with Your army. After defeating Śīśupāla, Śālva, and Jarāsandha, display Your strength by kidnapping me.”

“O Lord, now is the time to manifest Your pride. Your wife is never meant to be usurped by Śīśupāla.”

»» OFFERING CORRECTION TO OTHERS ««

by Tanay Shah



In the Kiṣkindhā-kāṇḍa of the Rāmāyaṇa comes a beautiful story that teaches us the best way to help others realize their faults. This incident takes place after a fire sacrifice that formalized the friendship between Lord Rāma and the Vāṇaras.

After the completion of this great sacrifice in the midst of a serene forest, Hanumānji, the great devotee, began wrapping up the ritual. As Hanumān concluded the formalities after the ritual, Sugrīva momentarily disappeared into the nearby thicket. Within moments, he returned bearing a majestic, flowery branch from a sala tree.

With meticulous care, Sugrīva positioned the branch at the centre of the flat cliff and gestured for Rāma to take his seat. Rāma settled onto one corner of the branch, leaving ample space for his brother Lakṣmaṇa to join. However, before Lakṣmaṇa could step forward and sit, Sugrīva, wearing a knowing smile, pre-emptively filled the vacant spot himself!

Observing his master Sugrīva's oversight, Hanumān felt a twinge of concern. Yet, he refrained from directly addressing Sugrīva's mistake, mindful of the decorum of correcting a superior in public. Instead, Hanumān opted to lead by example.

Venturing into the thicket, he returned with a branch from a fragrant sandalwood tree, placing it silently beside the sāla branch. As Rāma and Sugrīva were seated, Hanumān felt that his subtle gesture would help Sugrīva realize his mistake.

Influence hearts through the silent eloquence of your deeds rather than the loudness of your words.

As Lakṣmaṇa took his seat, Hanumān's humble gesture drew everyone's attention. Instead of sitting alongside Lakṣmaṇa, he chose to position himself on the floor next to Lakṣmaṇa's feet. This subtle act did not escape Lord Rāma's notice, and a serene smile graced Rāma's lotus-like face.

Like a magnet to steel, the Lord is irresistibly drawn to the unassuming humility of His devotees.

This story teaches us that when offering correction to others, it's best to teach others through our own actions. This has two benefits. It helps the opposite person learn without him being offended and it helps us develop humility.





HONORING SACRED DAYS

Vaishakha – Jyestha Masa (May)

MAY 1 - ŚRĪ ABHIRĀMA ṬHĀKURA DISAPPEARANCE DAY

Shri Abhirāma Gopāla Ṭhākura, also recognized as Śrī Rāmadāsa. In the eternal lila, he is Śrīdāmā, one among the twelve gopas or cowherd boys of Vraja within Kṛṣṇa and Balarāma's circle. He was a great devotee of Lord Nityānanda. On the order of Śrī Nityānanda Prabhu, he became a great ācārya and preacher of Gauḍīya Vaiṣṇavism. His formidable influence instilled fear in atheists and detractors. It is said that if he offered obeisances to any stone other than a śālāgrāma-śilā, it would immediately burst into pieces.

*purā śrīdāma-nāmāsīd abhirāmo'dhunā mahān |
dvātrimśatā janair eva vāhyaṁ kāṣṭham uvāha saḥ*

He who was previously known as Śrīdāmā is today Abhirāma Ṭhākura. He picked up a piece of wood that it took thirty-two men to lift. (Gaura-gaṇoddeśa-dīpikā 126)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes, "Ten miles southwest of the Cānpāḍāṅgā railway station on the narrow-gauge railway line from Howrah, in Calcutta, to Āmtā, a village in the Hugli district, is a small town named Khānākūla-kṛṣṇanagara, where the temple in which Abhirāma Ṭhākura worshiped is situated.

Following the disappearance of Mahāprabhu and Nityānanda Prabhu, Abhirāma Ṭhākura resided with Virbhadrā Gosai, Nityānanda Prabhu's son. It is said Abhirāma Ṭhākura had a whip named "Jaya Mangala" and that whomever he touched with it would immediately become a devout Kṛṣṇa Bhakta.

Abhirāma Gopāla stood as a formidable ācārya of Gauḍīya Vaiṣṇavism, striking fear in the hearts of atheists and detractors. He was Lord Nityānanda's most fervent preacher, well-versed in scriptures, and adept in music, song, and dance. Abhirāma utilized his residence for preaching and serving Vaishnava pilgrims, dedicating it solely to spiritual pursuits. His house resounded with kirtana and Kṛṣṇa katha, and was often visited by pure Devotees. His samadhi rests within the 64 Samadhis Area. The descendants of Abhirāma Ṭhākura's disciples continue to reside in Hugli and Bankura districts, at Kṛṣṇanagar, Amta, Vishnupur, and Kotalpur.



HONORING SACRED DAYS

Vaishakha – Jyestha Masa (May)

MAY 10 - AKṢAYA TRITĪYĀ

- **Descent of Mother Ganga:** It is believed that Mother Ganga descended to earth on Akṣaya Tritīyā, adding to the day's sanctity and significance.
- **Pious and Auspicious Day:** Akṣaya Tritīyā is considered a highly pure and auspicious day. It is believed to be the perfect time for performing any auspicious activities,
- **Moon and Sun at Their Peak:** The day holds special significance because both the Moon and the Sun are at their peak positions, enhancing the auspiciousness of any actions undertaken on this day. It is believed that any chanting, austerity, or donations performed on Akṣaya Tritīyā yield manifold benefits and become permanent due to the heightened spiritual energies.
- **Start of Universe and Yugas:** According to Hindu mythology, several significant events occurred on Akṣaya Tritīyā. It marks the beginning of the creation of the universe by Brahma, as well as the commencement of the four yugas (Satyuga, Treta, Dvapara, and Kaliyuga), making it known as 'Yugaadi.'
- **Appearance of Lord Paraśurāma:** Akṣaya Tritīyā is also the day when Lord Paraśurāma, the sixth avatar of Vishnu, appeared on earth. His story involves his lineage, his anger towards a king who unjustly took a divine cow, and his subsequent actions to eliminate the Kshatriya class.
- **Pāvana-sarovara and Mahābhārata:** Nanda Sarovara was renamed Pāvana-sarovara after a divine encounter with the personified form of Prayag. Additionally, it is said that Vedvyasa began writing the Mahābhārata on Akṣaya Tritīyā.
- **Eternal Happiness through Bhakti:** Bhakti, or devotion to the divine, is considered the only eternal and indestructible aspect in this world. Engaging in Bhakti brings permanent happiness and liberation from the cycle of birth and death.
- **Celebration and Rituals:** On Akṣaya Tritīyā, devotees wake up early, visit temples, chant holy names, read scriptures such as the Bhagavad Gita and Ramayana, take baths in holy rivers, give donations, and perform austerity. These activities are believed to attract blessings and divine grace.

ANALOGY ARENA



Agni, or fire, comes out of wood, and by it the wood is completely destroyed. A blazing fire is visible by its exhibition of heat and light.

Similarly, when the living entity within the heart becomes enlightened with full spiritual knowledge and detached from the material world, he burns up his material covering of the five elements — earth, water, fire, air and sky — and becomes free from the five kinds of material attachments, namely ignorance, false egoism, attachment to the material world, envy and absorption in material consciousness.

While dreaming, a person may consider himself a king and see the royal paraphernalia, his soldiers, etc., but when the dream is over, he does not see anything beyond himself.

Similarly, a liberated person understands that he is part and parcel of the Supreme Lord acting in accordance with the desire of the Supreme Lord, and as such there is no distinction between himself and the Supreme Lord, although both of them retain their individuality (*nityo nityānām cetanaś cetanānām*). This is the perfect conception of oneness in relation to the Supersoul and the soul.



Introducing Reader's Review Section


NEW

Welcome you all to take part in.....


- We value your feedback and encourage you to share your thoughts on Bhagavata Pradipika ezine. Please adhere to these guidelines :
- Share constructive insights relevant to this month's Bhagavata Pradipika ezine.
- Keep reviews under 75 words. Email your thoughts to bvvp.gev@gmail.com to get your reviews published in next month's magazine. Let's foster an informative environment together !




Upcoming courses



International Society for Krishna Consciousness
 Founder Acharya : His Divine Grace A. C. Bhaktivedanta Swami Prabhupada



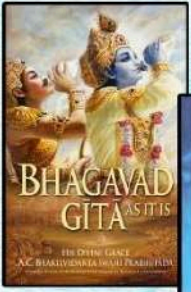

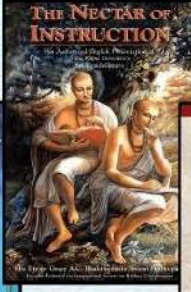
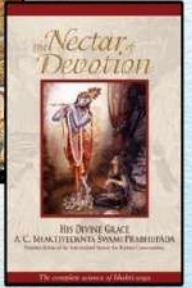
భక్తి శాస్త్ర తెలుగు



Zoom Live

(ఆన్లైన్ కోర్సు)


- మాడ్యూల్ 1: భగవద్గీత 1-6
- మాడ్యూల్ 2: భగవద్గీత 7-12
- మాడ్యూల్ 3: భగవద్గీత 13-18
- మాడ్యూల్ 4: శ్రీ ఈశోపనిషత్
- మాడ్యూల్ 5: ఉపదేశామృతము
- మాడ్యూల్ 6: భక్తి రసామృత సింధు







**MCQ tests, Close-book tests,
Open-book tests, Sloka tests**

ప్రతి శనివారం 7:30 pm
జూన్ 1 నుండి

For registration







Fees - 3500 INR

website: www.vidyapitha.in

శ్రీ గౌర నామ దాస్

For Querries

 +91 8928073812

 vidyapitha@ecovillage.org.in



International Society for Krishna Consciousness
Founder Acharya : His Divine Grace A. C. Bhaktivedanta Swami Prabhupada



भक्ति शास्त्री

मराठी (ऑनलाइन कोर्स)

ऑनलाइन पद्धतशीर अभ्यासक्रम

8 मे 2024 पासून

बुधवारी संध्याकाळी 8-9:30
रविवारी दुपारी 3-4:30

- भाग १: भगवद्-गीता १-६
- भाग २: भगवद्-गीता ७-१२
- भाग ३: भगवद्-गीता १३-१८
- भाग ४: श्री इशोपनिषद्
- भाग ५: श्री उपदेशामृत
- भाग ६: भक्ति रसामृत सिंधु

- बहुविकल्प प्रश्न परीक्षा
- खुली-पुस्तक परीक्षा
- बंद-पुस्तक परीक्षा
- श्लोक परीक्षा

भाषा - मराठी
(रेकॉर्डिंग उपलब्ध असेल)

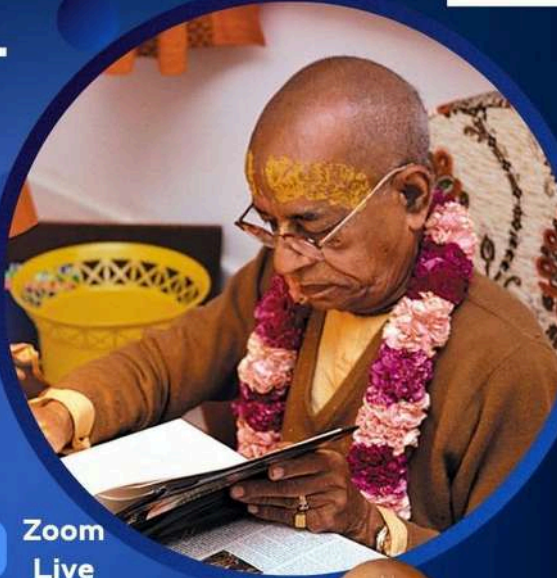
FEES

4000 INR

website: www.vidyapitha.in

श्रीमान महाभागवत दास

For Queries +91 8928073812 vidyapitha@ecovillage.org.in



Zoom
Live

Registration
& more info



International Society for Krishna Consciousness
Founder-Acharya : His Divine Grace A. C. Bhaktivedanta Swami Prabhupada



Zoom

भक्ति शास्त्री

हिंदी (ऑनलाइन कोर्स)

4 पुस्तकों पर ऑनलाइन
पद्धतिसार अध्ययन पाठ्यक्रम

4 जून से प्रत्येक मंगलवार एवं बुधवार
रात्रि 8-9:30 बजे

भाषा - हिंदी
रेकॉर्डिंग उपलब्ध होगी

REGISTER NOW



- भाग १: भगवद्-गीता १-६
- भाग २: भगवद्-गीता ७-१२
- भाग ३: भगवद्-गीता १३-१८
- भाग ४: श्री इशोपनिषद्
- भाग ५: श्री उपदेशामृत
- भाग ६: भक्ति रसामृत सिंधु

- बहुविकल्प प्रश्न परीक्षा
- खुली-पुस्तक परीक्षा
- बंद-पुस्तक परीक्षा
- श्लोक परीक्षा

श्रीमान हरि गोपाल दास

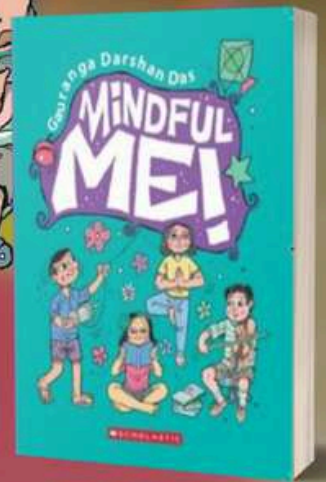
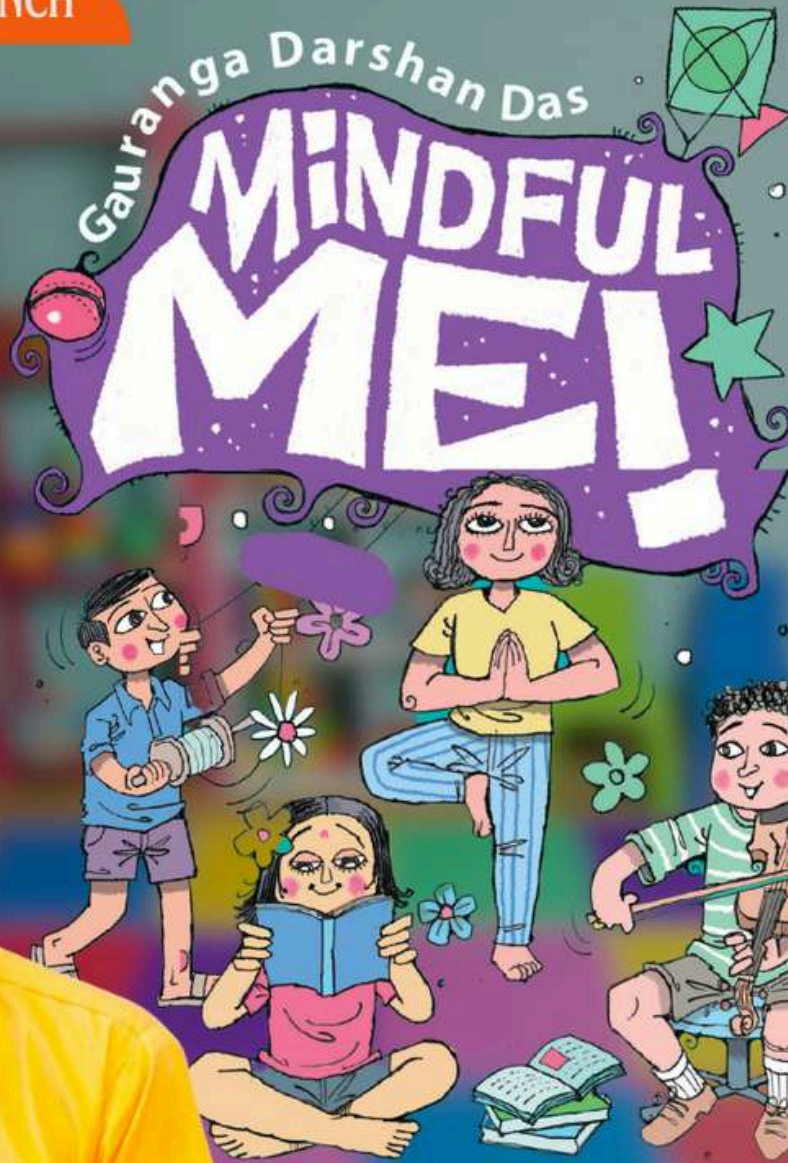
www.vidyapitha.in

Fees
4000 INR

For Queries +91 8928073812 vidyapitha@ecovillage.org.in

New Arrivals >>> >>> >>>

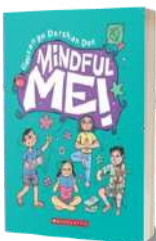
NEW BOOK LAUNCH



Get Your Copy on Amazon & Scholastic Today

www.gaurangadarshandas.com

Dive into this summer vacation with this delightful read!



Get your copy on



[Click on this link to purchase](#)



[Click on this link to purchase](#)

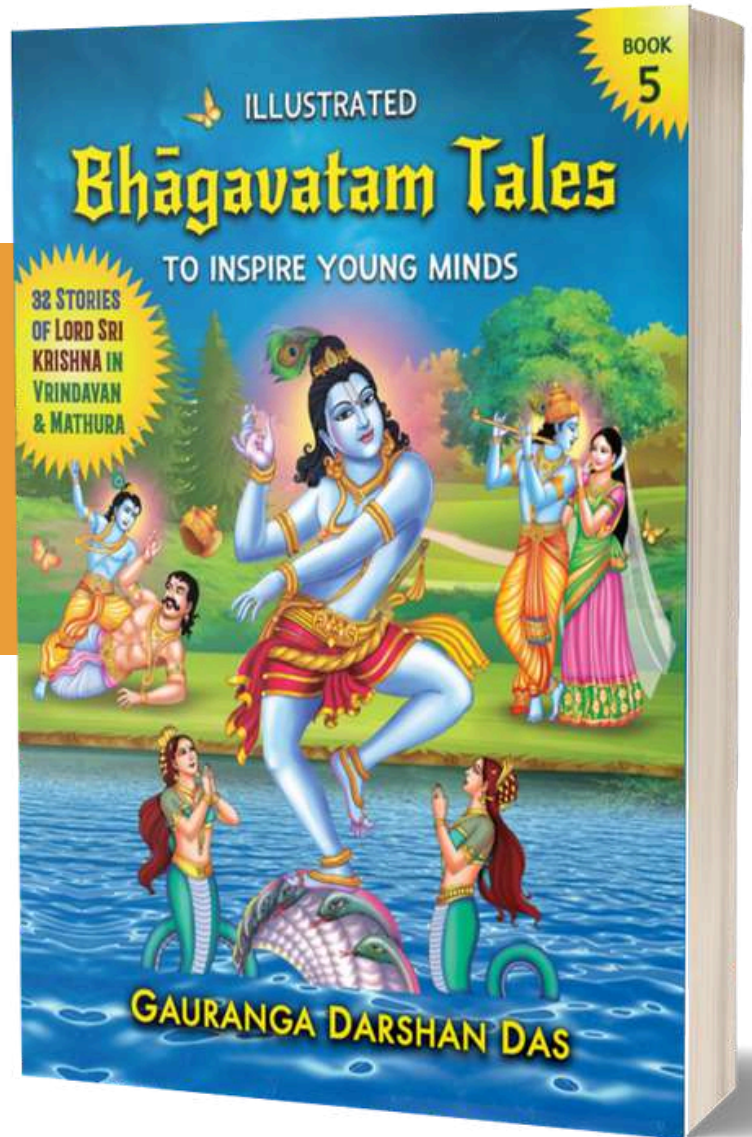
New Arrivals >>> >>> >>>

Dive into this
summer vacation
with this delightful
read!

Get your copy on



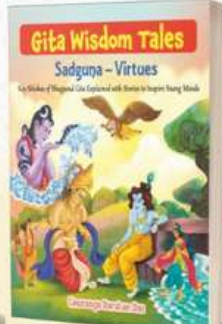
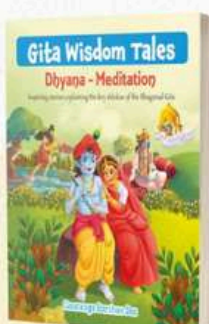
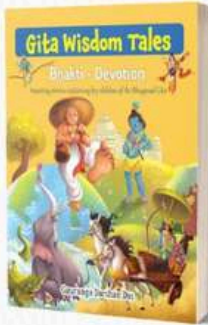
[Click here to purchase](#)



Are you ready to absorb the magic of Krishna's mesmerizing flute melodies, divine dance, and letter to the gopis? Do you wish to uncover Krishna's dealings with the rain god, water god, mountain god, and mountain-like wrestlers? Dear cherished readers, all your curiosity will be fulfilled in the pages of BHAGAVATAM TALES Book 5.

Gita Wisdom Tales Series >>>>>>>>>

Gita Wisdom Tales Series



"Unlock the wisdom of the Bhagavad Gita through captivating stories. Let the essence of its shlokas come alive with vivid illustrations and timeless tales."

Get Your Copy on Amazon & Om Books Today

www.gaurangadarshandas.com



Get your copy on



Om Books International

[Click here to purchase](#)