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His Divine Grace

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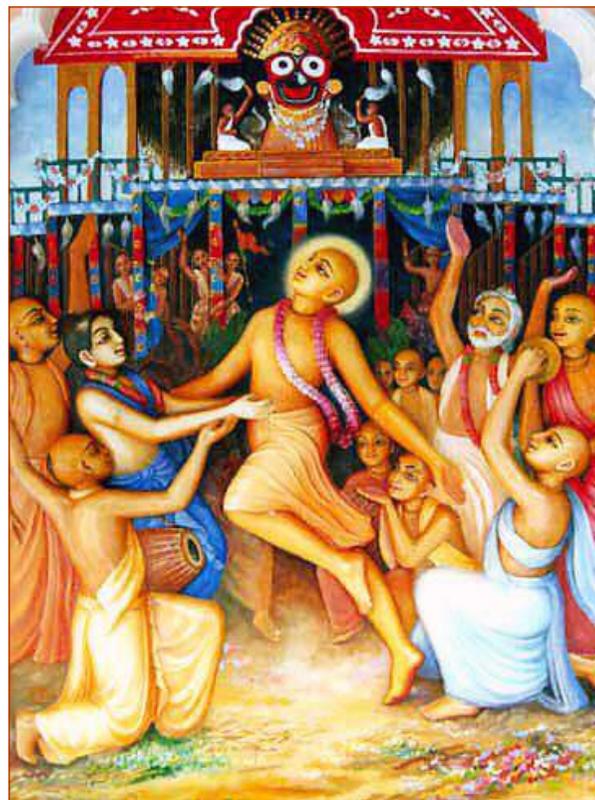
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**LORD CHAITANYA MAHAPRABHU IS
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Lord Sri Krishna is the reservoir of all pleasure, and Srimati Radharani is the personification of ecstatic love of Godhead. These two forms had combined as one in Sri Chaitanya Mahaprabhu. This being the case, Lord Sri Chaitanya Mahaprabhu revealed His real form to Ramananda Raya. Upon seeing this form, Ramananda Raya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground. When Ramananda Raya fell to the ground unconscious, Chaitanya Mahaprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Chaitanya in the dress of a *sannyāsī*, he was struck with wonder. After embracing Ramananda Raya, the Lord pacified him, informing him, “But for you, no one has ever seen this form. All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.”

Gaurasundara informed Sri Ramananda Raya, “My dear Ramananda Raya, you were actually

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seeing a separate person with a fair-complexioned body. Actually I am not fair. Being Sri Krishna, the son of Nanda Maharaja, I am blackish, but when I come in touch with Srimati Radharani I become fair-complexioned externally. Srimati Radharani does not touch the body of anyone but Krishna. I taste My own transcendental features by accepting the complexion of Srimati Radharani. Without Radharani, one cannot taste the transcendental pleasure of Krishna’s conjugal love.”

In this regard, Srila Bhaktisiddhanta Saraswati Thakura comments on the *prākṛta-sahajiyā-sampradāya*, which considers Krishna and Lord Chaitanya to possess different bodies. They misinterpret the words *gaura aṅga nahe mora* (*Madhya lila*, 13.287). We can understand that Lord Chaitanya Mahaprabhu is nondifferent from Krishna. Both are the same Supreme Personality of Godhead. In the form of Krishna, the Lord enjoys spiritual bliss and remains the shelter of all devotees, *viṣaya-vigraha*. And in His Gauranga feature Krishna tastes separation from Krishna in the ecstasy of Srimati Radharani. This ecstatic form is Sri Krishna Caitanya.

Sri Krishna is always the transcendental reservoir of all pleasure, and He is technically called *dhīra-lalita*. Srimati Radharani is the embodiment of spiritual energy, personified as ecstatic love for Krishna; therefore only Krishna can touch Her. The *dhīra-lalita* aspect is not seen in any other form of the Lord, including Vishnu and Narayana. Srimati Radharani is therefore known as *Govinda-nandini* and *Govinda-mohini*, for She is the only source of transcendental pleasure for Sri Krishna and the only person who can enchant His mind.

— *Śrī Caitanya-caritāmṛta* » *Madhya-līlā* » *Madhya 8: Talks Between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya* » Verse: 282-288. ॐ

THE CART FESTIVAL

Srila Bhaktivinoda Thakur

After bathing early in the morning, Sri Chaitanya Mahaprabhu saw Jagannatha, Baladeva and Subhadra devi get aboard Their three cars. This function is called *Pāṇḍu-vijaya*. At that time, King Prataparudra took a broom with a golden handle and began to sweep the road.

Lord Jagannatha took permission from the goddess of fortune and then started in the chariot for the Gundica temple. The road to the temple was alongside a broad, sandy beach. On both sides



of the road were residential quarters, houses and gardens. Here the servants called *gaudas* began to pull the cars. In order to perform *sankīrtana* for the pleasure of Lord Jagannatha, Sri Chaitanya Mahāprabhu divided His party into seven divisions. With two *mṛdaṅgas* in each division, there were altogether fourteen *mṛdaṅgas*.

While performing *kīrtana*, Sri Chaitanya Mahāprabhu exhibited various symptoms of transcendental ecstasy, Jagannatha and Sri Chaitanya Mahāprabhu exchanged Their feelings very blissfully.

— From *Amṛta-pravāha-bhāṣya* of *Srīla Bhakti Vinoda Thakura* » *Śrī Caitanya-caritāmṛta* » Chapter 13 » *Madhya lila* ❀

ECSTATIC DANCING OF LORD CHAITANYA

Srīla Krishna Das Kaviraja Goswami

Sri Chaitanya Mahāprabhu's dancing before the Ratha-yatra car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Krishna's uncommon dancing can be found in the revealed scripture *Śrīmad-Bhāgavatam*. In the same way Sri Chaitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

When Lord Jagannatha mounted His car, Lord Sri Chaitanya Mahāprabhu inspired all His devotees to dance in front of it. The Lord performed *kīrtana* for some time and, through His own endeavor, inspired all the devotees to dance. When the Lord Himself wanted to dance, all seven groups combined together. The Lord's devotees—including Srivasa, Ramai, Raghu, Govinda, Mukunda, Haridasa, Govindananda, Madhava and Govinda—all combined together. When Sri Chaitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarupa Damodara. These devotees [Svarupa Damodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

Offering obeisances to the Lord with folded hands, Sri Chaitanya Mahāprabhu raised His face toward Jagannatha and prayed as

*namo brahmaṇya-devāya
go-brāhmaṇa- hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ*

“Let me offer my respectful obeisances unto Lord Krishna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and *brāhmaṇas*, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krishna and Govinda.”

*jayati jayati devo devakī-nandano 'sau
jayati jayati kṛṣṇo vṛṣṇi-varṇsa- pradīpaḥ
jayati jayati megha-śyāmalaḥ komalāṅgo
jayati jayati pṛthvī-bhāra- nāśo mukundaḥ*

"All glories unto the Supreme Personality of Godhead, who is known as the son of Devaki! All glories to the Supreme Personality of Godhead, who is known as the light of the dynasty of Vṛṣṇi! All glories to the Supreme Personality of Godhead, whose bodily luster is like that of a new cloud, and whose body is as soft as a lotus flower! All glories to the Supreme Personality of Godhead, who appeared on this planet to deliver the world from the burden of demons, and who can offer liberation to everyone!"

*jayati jana-nivāso devakī-janma- vādo
yadu-vara- pariṣat svair dorbhir asyann adharmam
sthira-cara- vṛjina-ghnaḥ susmita-śrī- mukhena
vraja-pura- vanitānām vardhayan kāma-devam*

"Lord Sri Krishna is He who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yashoda-nandana, the son of Devaki and Yashoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrindavana. May He be all-glorious and happy!"

*nāham vipro na ca nara-patir nāpi vaiśya na śūdro
nāham varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsāmudāsaḥ*

“I am not a *brāhmaṇa*, I am not a *kṣatriya*, I am not a *vaiśya* or a *śūdra*. Nor am I a *brahmacārī*, a householder, a *vānaprastha* or a *sannyāsī*. I



identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krishna, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance."

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead. When Sri Chaitanya Mahaprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand. Wherever Sri Chaitanya Mahaprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt. When Chaitanya Mahaprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility. When Sri Chaitanya Mahaprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground. Nityananda

Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there. Advaita Acharya would walk behind the Lord and loudly chant "Haribol! Haribol!" again and again.

Just to check the crowds from coming too near the Lord, the devotees formed three circles. The first circle was guided by Nityananda Prabhu, who is Balarama Himself, the possessor of great strength. All the devotees headed by Kashishvara and Govinda linked hands and formed a second circle around the Lord. Maharaja Prataparudra and his personal assistants formed a third circle around the two inner circles just to check the crowds from coming too near.

When Chaitanya Mahaprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously. His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the *śimulī* [silk cotton tree], all covered with thorns. Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out. Sri Chaitanya Mahaprabhu's whole body flowed with perspiration and at the



same time oozed blood. He made the sounds “jaja gaga, jaja gaga” in a voice choked with ecstasy. Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet. Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallika flower. Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move. When the Lord fell to the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble. Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon. The foam that fell from the mouth of Sri Chaitanya Mahaprabhu was taken and drunk by Shubhananda because he was very fortunate and expert in relishing the mellow of ecstatic love of Krishna.

After Sri Chaitanya Mahaprabhu had performed His devastating dance for some time, His mind entered into a mood of ecstatic love. After abandoning the dancing, the Lord ordered Svarupa Damodara to sing. Understanding His mind, Svarupa Damodara began to sing as follows.

*sei ta parāṇa-nātha pāinu
yāhā lāgi' madana-dahane jhuri' genu*

“Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away.”

When this refrain was loudly sung by Svarupa Damodara, Sri Chaitanya Mahaprabhu again began rhythmically dancing in transcendental bliss. The car of Lord Jagannatha began to move slowly while the son of mother Saci went ahead and danced in front. While dancing and singing, all the devotees in front of Lord Jagannatha kept their eyes on Him. Chaitanya Mahaprabhu then went to the end of the procession with the *saṅkīrtana* performers. His eyes and mind fully absorbed in Lord Jagannatha, Chaitanya Mahaprabhu began to play the drama of the song with His two arms. When Chaitanya Mahaprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannatha would come to a standstill. When Chaitanya Mahaprabhu again went forward, Lord Jagannatha's car would slowly start again. Thus there was a sort

of competition between Chaitanya Mahaprabhu and Lord Jagannatha in seeing who would lead, but Chaitanya Mahaprabhu was so strong that He made Lord Jagannatha wait in His car. While Sri Chaitanya Mahaprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetah samutkañthate*

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of *caitra*. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."

This verse was recited by Sri Chaitanya Mahaprabhu again and again. But for Svarupa Damodara, no one could understand its meaning. Formerly, all the gopis of Vrindavana were very pleased when they met with Krishna in the holy place Kuruksetra. Similarly, after seeing Lord Jagannatha, Sri Chaitanya Mahaprabhu awoke with the ecstasy of the gopis. Being absorbed in this ecstasy, He asked Svarupa Damodara to sing the refrain.

Sri Chaitanya Mahaprabhu spoke thus to Lord Jagannatha: “You are the same Krishna, and I am the same Radharani. We are meeting again in the same way that We met in the beginning of Our lives. Although We are both the same, My mind is still attracted to Vrindavana-dhama. I wish that You will please again appear with Your lotus feet in Vrindavana. In Kuruksetra there are crowds of people, elephants and horses, and also the rattling of chariots. But in Vrindavana there are flower gardens, and the humming of the bees and chirping of the birds can be heard. Here at Kuruksetra You are dressed like a royal prince, accompanied by great warriors, but in Vrindavana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute. Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vrindavana. I therefore request You to come to Vrindavana and enjoy



pastimes with Me. If You do so, My ambition will be fulfilled.”

Sri Chaitanya Mahaprabhu recited many other verses, but people in general could not understand their meaning. The meaning of those verses was known to Svarupa Damodara Goswami, but he did not reveal it. However, Sri Rupa Goswami has broadcast the meaning. While dancing, Sri Chaitanya Mahaprabhu began to recite the following verse, which He tasted in the association of Svarupa Damodara Goswami.

*anyera hṛdaya—mana, mora mana—Vṛndāvana,
‘mane’ ‘vane’eka kari’ jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni*

“[The gopis spoke thus:] ‘Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.’”

Speaking in the mood of Srimati Radharani, Chaitanya Mahaprabhu said, “For most people, the mind and heart are one, but because My mind is never separated from Vrindavana, I consider My mind and Vrindavana to be one. My mind is already Vrindavana, and since You like Vrindavana, will You please place Your lotus feet there? I would deem that as Your full mercy. My dear Lord, kindly hear My true submission. My home is Vrindavana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life. My dear Krishna, formerly, when You were staying in Mathura, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn’t accept it. There is no place in My mind for *jñāna-yoga* or *dhyāna-yoga*. Although You know Me very well, You are still instructing Me in *jñāna-yoga* and *dhyāna-yoga*. It is not right for You to do so. I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your

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instructions. The gopis are not like the mystic yogīs. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogīs. Teaching the gopis about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more and more angry with You. The gopis have fallen into the great ocean of separation and are being devoured by the timingila fish of their ambition to serve You. The gopis are to be delivered from the mouths of these timingila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopis do not want that liberation desired by yogīs and jñānīs, for they are already liberated from the ocean of material existence. It is amazing that You have forgotten the land of Vrindavana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamuna and the forest where You enjoyed the *rāsa-līlā* dance? Krishna, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You. Yet Your mind does not even remember the inhabitants of Vrindavana. This is only My misfortune, and nothing else. I do not care for My personal unhappiness, but when I see the morose face of mother Yashoda and the hearts of all the inhabitants of Vrindavana breaking because of You, I wonder whether You want to kill them all. Or do You want to enliven them by coming there? Why are You simply keeping them alive in a state of suffering? The inhabitants of Vrindavana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vrindavana, and without Your presence, they are all dying. What is their condition to be?

*tumi—vrajera jīvana, vraja-rājera prāṇa-dhana,
tumi vrajera sakala sampad
kṛpārḍra tomāra mana, āsi’ jīyāo vraja-jana,
vraje udaya karāo nija-pada*

“My dear Krishna, You are the life and soul of Vrindavana-dhama. You are especially the life of Nanda Maharaja. You are the only opulence in the land of Vrindavana, and You are very merciful. Please come and let all the residents of Vrindavana live. Kindly keep Your lotus feet again



in Vrindavana.”

Sri Chaitanya Mahaprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannatha, He danced and recited these verses. No one can describe the good fortune of Svarupa Damodara Goswami, for he is always absorbed in the service of the Lord with his body, mind and words. The senses of Lord Sri Chaitanya Mahaprabhu were identical with the senses of Svarupa. Therefore, Chaitanya Mahaprabhu used to become fully absorbed in tasting the singing of Svarupa.

In emotional ecstasy, Chaitanya Mahaprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger. Fearing that the Lord would injure His finger by writing in this way, Svarupa Damodara checked Him with his own hand. Svarupa Damodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Sri Chaitanya Mahaprabhu, Svarupa Damodara would personify it by singing. Sri Chaitanya Mahaprabhu looked upon the beautiful lotus like face and eyes of Lord Jagannatha. Lord Jagannatha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

An ocean of transcendental bliss expanded in the heart of Lord Sri Chaitanya Mahaprabhu, and symptoms of madness immediately intensified like a hurricane. The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight. There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion. Sri Chaitanya Mahaprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming. The sight of all these symptoms attracted everyone's mind and consciousness. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead. He sprinkled the minds of the servants of Lord Jagannatha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannatha Puri. Upon seeing the dancing and ecstatic love of Sri Chaitanya Mahaprabhu, everyone became astonished. In their hearts they became infatuated with love of Krishna.

—Śrī Caitanya-caritāmṛta » Madhya-līlā » Chapter 13: The Ecstatic Dancing of the Lord at Ratha-yātrā » Verse: 67-176. ॐ

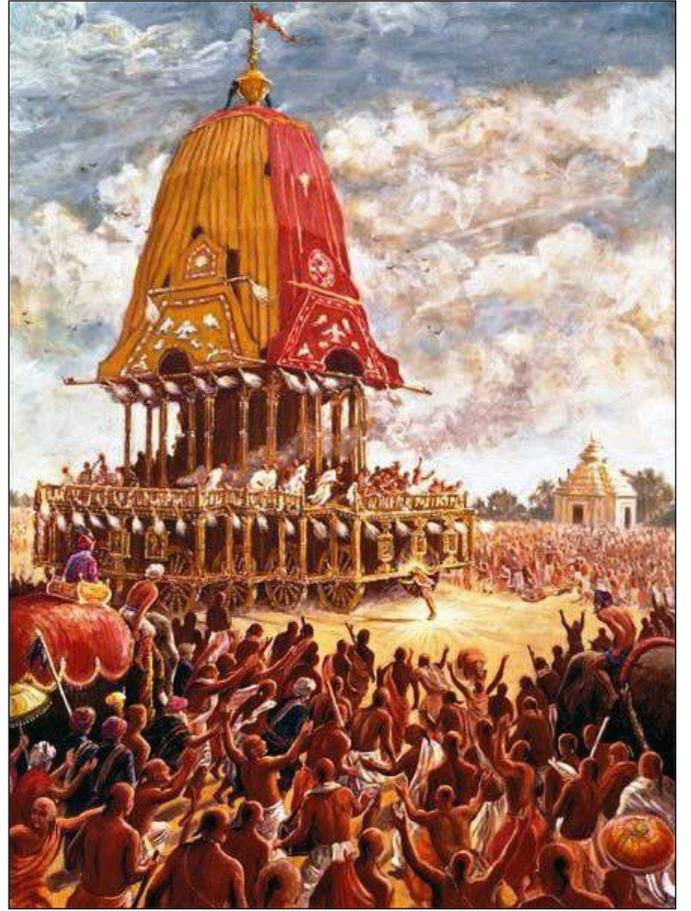
TRANSCENDENTAL COMPETITION BETWEEN LORD JAGANNATHA AND LORD CHAITANYA

Srila Bhaktisiddhanta Saraswati Thakur

After giving up the company of the gopis in Vrindavana, Sri Krishna, the son of Maharaja Nanda, engaged in His pastimes at Dwaraka. When Krishna went to Kuruksetra with His brother and sister and others from Dwaraka, He again met the inhabitants of Vrindavana.

Sri Chaitanya Mahaprabhu is *rādhā-bhāva-dyuti-suvalita*, that is, Krishna Himself assuming the part of Srimati Radharani in order to understand Krishna. Lord Jagannatha-deva is Krishna, and Sri Krishna Chaitanya Mahaprabhu is Srimati Radharani. Chaitanya Mahaprabhu's leading Lord Jagannatha toward the Gundica temple corresponded to Srimati Radharani's leading Krishna toward Vrindavana. Sri Ksetra, Jagannatha Puri, was taken as the kingdom of Dwarka, the place where Krishna enjoys supreme opulence. But He was being led by Sri Chaitanya Mahaprabhu to Vrindavana, the simple village where all the inhabitants are filled with ecstatic love for Krishna. Sri Ksetra is a place of *aiśvarya-līlā*, just as Vrindavana is the place of *mādhurya-līlā*. Sri Chaitanya Mahaprabhu's following at the rear of the ratha indicated that Lord Jagannatha, Krishna, was forgetting the inhabitants of Vrindavana. Although Krishna neglected the inhabitants of Vrindavana, He could not forget them. Thus in His opulent Ratha-yatra, He was returning to Vrindavana.

In the role of Srimati Radharani, Sri Chaitanya Mahaprabhu was examining whether the Lord still remembered the inhabitants of Vrindavana. When Chaitanya Mahaprabhu fell behind the Ratha car, Jagannatha-deva, Krishna Himself, understood the mind of Srimati Radharani. Therefore, Jagannatha sometimes fell behind the dancing Sri Chaitanya Mahaprabhu to indicate to Srimati Radharani that He had not forgotten. Thus Lord Jagannatha would stop the forward march of the ratha and wait at a standstill. In this way Lord Jagannatha agreed that without the ecstasy of Srimati Radharani He could not feel satisfied. While Jagannatha was thus waiting, Gaurasundara, Chaitanya Mahaprabhu, in His ecstasy of Srimati Radharani, immediately came forward to Krishna. At such times, Lord Jagannatha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Krishna and Srimati Radharani. In that competition between Lord Chaitanya's



ecstasy for Jagannatha and Jagannatha's ecstasy for Srimati Radharani, Chaitanya Mahaprabhu emerged successful.

—Śrī Caitanya-caritāmṛta » Madhya-līlā » Chapter 13: The Ecstatic Dancing of the Lord at Ratha-yātrā » From Anubhāṣya commentary of Śrīla Bhaktisiddhānta Sarasvatī Thākura. ॐ



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