



Śrī Utthāna Ekādaśī

Issue no: 49

11th November 2016

## Sri Damodara Lila

**GARGACHARYA VISITS NANDA MAHARAJA**  
*Editorial*

**DAMODARA LILA**  
*Srila Sukadeva Goswami*

**THE POSITION OF A PURE DEVOTEE**  
*His Divine Grace*  
*A.C. Bhaktivedanta Swami Prabhupada*

**THE DISTANCE OF TWO SHORT FINGERS**  
*Srila Vishvanath Chakravarti Thakura*

**THE MAGNIFICENCE OF VĀTSALYA-RASA**  
*Srila Bhaktivinoda Thakura*

**HOW CAN WE ATTAIN KRISHNA'S SERVICE?**  
*Srila Bhaktisiddhnata Saraswati Thakura*



### GARGACHARYA VISITS NANDA MAHARAJA

*Editorial*

One day, Vasudeva sent for Gargamuni, the family priest of the *yadu-varṇṣa*. Thus Gargamuni went to the house of Nanda Maharaja, who received him very well and humbly requested him to give names to Krishna and Balarama. Gargamuni, of course, reminded Nanda Maharaja that King Kamsa was looking for the son of Devaki and advised that if he performed the ceremony very gorgeously, it would certainly come to his notice. Kamsa, would then suspect that Krishna was the son of Devaki. Nanda Maharaja therefore requested Gargamuni to perform this ceremony without anyones knowledge, and thus the name giving ceremony was performed inconspicuously. In giving names to the boys Gargamuni explained that because Balarama, the son of Rohini, increases the transcendental bliss of others, His name should be Rama, Also because of His extraordinary strength, He should be called Baladeva. Similarly, since He attracts the Yadus to follow His instructions, His name is Sankarsana. Krishna, the son of Yashoda, previously appeared in many other forms with different colors, such as white, red and yellow. Now He had now assumed a swarthy (blackish) complexion. Because He was sometimes the son of Vasudeva, His name is Vāsudeva. According to His various activities and qualities, He also has many other names. After thus informing Nanda Maharaja of His son's multifarious virtues, Gargamuni completed the

name-giving ceremony, He advised Nanda Maharaja to protect his son very carefully and then departed.

Sukadeva Goswami further describes how the two children crawled, walked on Their small legs, played with the cows and calves, stole butter and other milk products and broke the butter pots. In this way, he described the many mischievous activities of Krishna and Balarama. The most wonderful of these occurred when Krishnas playmates complained to Mother Yashoda that Krishna was eating earth. Mother Yashoda wanted to open Krishnas mouth to see the evidence so that she could chastise Him. Sometimes she assumed the position of a chastising mother, and at the thugh generally she was overwhelmed with maternal love. After describing all this to Maharaja Pariksit, Sukadeva Goswami, praised the fortune of Mother Yashoda and Nanda Maharaja who were formerly Drona and Dhara, and by the order of Brahma they came to this earth to accept the Supreme Personality of Godhead as their son.

### DAMODARA LILA

*Srila Sukadeva Goswami*

One day when mother Yashoda saw that all the maidservants were engaged in other household affairs, she personally began to churn yogurt to make butter for her Gopāl. While churning, she remembered His childish activities, and in her own way she composed songs and enjoyed singing to herself about all those

activities.

Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yashoda pulled on the churning rope, laboring considerably. Her bangles and earrings moving and vibrating and her whole body shook. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was also wet with perspiration, and malati flowers were falling from her hair.

While mother Yashoda was churning the yoghurt, Lord Krishna, desiring to drink milk, approached her. In order to increase her transcendental pleasure, He caught hold of the churning rod and thus prevented her from churning. Mother Yashoda in response embraced Krishna, allowed Him to sit on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. At that time however, she saw that the milk on the stove was boiling over. Hastily she immediately left her son to take care of that even though the child was not yet fully satisfied with His drinking milk. Being very angry and biting His reddish lips with His teeth, Krishna, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

Mother Yashoda, after taking the hot milk from the stove, returned to the churning pot. When she saw that the container of yogurt was broken and that Krishna was not present, she concluded that the breaking of the pot was the work of her naughty son. Krishna, at that time, was sitting on an inverted pounding mortar and was giving milk preparations such as yogurt and butter to the monkeys in a carefree manner. Being aware of His wrong doing Krishna was repeatedly looking over His shoulder anxiously, suspecting that He may well be chastised by His mother. Mother Yashoda, upon seeing Her naughty son, very stealthily approached Him from behind. When Lord Sri Krishna saw His mother, stick in hand, He very quickly got down from mortar and began to flee as if very much afraid. Although *yogīs*, desiring to enter into His effulgence try to capture Krishna in His form as Paramatma by meditation, great austerities and penances, they fail to reach Him. Still mother Yashoda, thinking that same Personality of Godhead, Krishna, to be her son, began chasing Him. However mother Yashoda, her thin waist overburdened by her heavy breasts, could not run very sprightly. Due to chasing Krishna, her braids became loose, and the flowers in her hair fell to the ground. Yet she still managed to captured her son, Krishna. When caught by mother Yashoda, Krishna became more and more afraid and admitted to being an offender. As she held Him, she saw that He was crying and His tears mixed with the black ointment around His eyes. He rubbed His eyes with His hands and thus smeared the

ointment all over His face. Mother Yashoda, catching her beautiful son by the hand, began to mildly chastise Him.

Mother Yashoda was always overwhelmed by intense love for Krishna, not knowing who Krishna really was or how powerful He actually was. Because of maternal affection for Krishna, she never even cared to know these things. When she saw that her son had become excessively afraid, she threw the stick away and thought to bind Him so that He would not commit any further mischief.

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yashoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

When mother Yashoda was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two thumbs. Thus she brought another rope to join to it. This new rope





also was short by a measurement of two thumbs, and when another rope was joined to it, it was still similarly short. As many ropes as she joined, all of them failed; their shortness could not be overcome. Thus mother Yashoda joined whatever ropes were available in the household, but still she failed in her attempt to bind Krishna. Mother Yashoda's friends, the elderly gopis in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yashoda, although laboring in that way, was also smiling. All of them were struck with wonder. Due to her strenuous efforts, mother Yashoda's whole body became covered with perspiration, and the flowers and comb fell from her hair. When child Krishna saw His mother thus fatigued, He became merciful and agreed to be bound by her. O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Shiva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krishna in this pastime.

Neither Lord Brahma, nor Lord Shiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yashoda. The Supreme Personality of Godhead, Krishna, the son of mother

Yashoda, is accessible to devotees engaged in spontaneous loving service, but He is not accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to

those who consider the body the same as the self.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa)* » Canto 10: *The Summum Bonum* » SB 10.9: *Mother Yashoda Binds Lord Krishna.* » Verses: 1-21. ❧

### THE POSITION OF A PURE DEVOTEE His Divine Grace

*A.C. Bhaktivedanta Swami Prabhupada*

From these dealings between Mother Yashoda and Krishna, we can understand the exalted position of a pure devotee in loving service to the Lord. *Yogīs, jñānīs, karmīs* and vedantists cannot even approach Krishna; they must remain very, very far away from Him and try to enter His bodily effulgence, although this also they are unable to do. Great demigods like Lord Brahma and Lord Shiva always worship the Lord by meditation and by service. Even the most powerful Yamaraja fears Krishna. Therefore, as we find in the history of Ajamila, Yamaraja instructed his followers not even to approach the devotees, what to speak of capturing them. In other words, Yamaraja also fears Krishna and Krishna's devotees. Yet this Krishna became so dependent on Mother Yashoda that when she simply showed Krishna the stick in her hand, Krishna admitted to being an offender and began to cry like an ordinary child. Mother Yashoda, of course, did not want to chastise her beloved child very much, and therefore she immediately threw her stick away and simply rebuked Krishna, saying, "Now I shall bind You so that You cannot commit any further offensive activities. Nor for the time being can You play with Your playmates."



Mother Yashoda wanted to bind Krishna not in order to chastise Him but because she thought that the child was so restless that He might leave the house in fear. That would be another disturbance. Therefore, because of full affection, to stop Krishna from leaving the house, she wanted to bind Him with rope. Mother Yashoda wanted to impress upon Krishna that since He was afraid merely to see her stick, He should not perform such disturbing activities as breaking the container of yogurt and butter and distributing its contents to the monkeys. Mother Yashoda did not care to understand who Krishna was and how His power spreads everywhere. This is an example of pure love for Krishna. This shows the position of a pure devotee, in contrast with others, like *jñānīs*, *yogīs* and the followers of Vedic ritualistic ceremonies, in regarding the transcendental nature of the Absolute Truth.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » SB 10.9: Mother Yashoda Binds Lord Krishna. » Verses: 11 & 12, Purport.* ❀

### THE DISTANCE OF TWO SHORT FINGERS *Srila Vishvanath Chakravarti Thakura*

With the ropes of her intense *prema*, Yashoda tied up Krishna, the all-pervading Lord who binds up everyone from Brahma to the blade of grass with the modes of material nature. Limited objects can be bound by surrounding them on the outside. But where can one tie the rope on He who is greater than the greatest, and who has no inside or outside? Krishna pervades all space and time as well. Krishna cannot be limited by past, present and future. The unlimited can bind the limited, but in this case it was the opposite. The entire universe, which is created by His power, cannot bind Krishna, then what to speak of an insignificant rope within that universe? One cannot say that a little boy cannot bind up the universe, because Yashoda saw the entire cosmic manifestation within that little boy Krishna's mouth. How then could Yashoda bind Him?

The answer is given: Krishna was bound by the uncommon motherly love of Yashoda who thought of Him as her son. Though Krishna is all powerful, by His inconceivable energy He allows Himself to be controlled by love and bound by His beloveds. Krishna is called *avyaktam* (unmanifested) because under the control of love He conceals His powers and appears like a human being, *martya-līngam*, even though He is beyond material sense perception, *adhokṣajam*. The power of Yashoda's love bound up the Lord, who is the aggregate of all consciousness, just as one binds an ordinary child *prākṛtam*.

Krishna was thinking, "I cannot be bound up because I must do my daily duties of stealing yogurt and playing with My friends." Krishna's *vibhūti-śakti* (the power to show or reveal His opulence) inspired by His *satya*

*saṅkalpa-śakti* (the power to fulfill each and every desire of the Lord) suddenly entered into His body at that time. Thus, the rope remained two fingers too short no matter how many ropes Yashoda tied together.

All the elderly gopis in the neighborhood were laughing (*gopīnām susmayantīnām*). In her astonishment (*vismitā*), Yashoda thought: "A rope of one hundred *hastas* (150 feet) does not fit around my son's waist which measures only one fist width. His small waist is not getting any bigger, and the rope is certainly not getting any shorter. But still the rope does not reach around Him. This is the first amazing thing. Furthermore, when I tie the ropes together, each time it is two fingers short, not three or four fingers. That is the second amazing thing."

The onlooking older gopis advised Mother Yashoda: "As you cannot bind Krishna even with all the ropes in the house, then it must be concluded that it is His good fortune that it should not be tied. Listen Yashoda, give up this attempt!"

Still, Yashoda was determined: "Even if evening comes and I tie together all the ropes in the whole village, I must find out just once the extent of My son's waist."

Yashoda wanted to teach a lesson to her son. Due to her persistence, she would not give up her attempt to bind the Lord. In the competition between Krishna and His devotee, the devotee's determination always prevails. Thus, seeing His mother's fatigue, Lord Krishna gave up His own persistence, became merciful and allowed Himself to be tied.

Krishna's mercy, which reigns as the king of all His potencies and illuminates all others, melts the heart of the Lord like butter. The appearance of Krishna's mercy made His *satya saṅkalpa* and *vibhūti śaktis* immediately disappear. The distance of two fingers was filled by the devotee's effort and hard work (*parīśramam*) and the Lord's causeless mercy. The *bhakta-niṣṭhā* (firm faith of the devotee) seen in his tireless endeavors to serve and worship the Lord, and the *sva-niṣṭhā* (the natural inborn quality) of the Lord, which brings forth His mercy upon seeing the devotee's effort and fatigue caused Krishna to be bound. In the absence of these two, the rope will remain two fingers too short. But when *bhakta-niṣṭhā* and *sva-niṣṭhā* are present the Lord can be bound. In this pastime, Krishna showed Yashoda and the whole world that only love can bind the Supreme Lord.

— *From Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam by Srila Vishvanātha Chakravartī Thakura » Canto 10: The Summum Bonum » Chapter 9: Mother Yaśodā Binds Lord Kṛṣṇa » Verses: 18,19 & 20 » Translated by His Holiness Bhanu Swami.* ❀





## THE MAGNIFICENCE OF VĀTSALYA-RASA Sri Bhaktivinoda Thakura

One day, after relishing *khicurī prasādam*, Vijaya-kumara and Vrajanatha went to pay their respects at the *samādhi* of Srila Haridasa Thakura. Thereafter, they proceeded for the auspicious *darśana* of Sri Tota Gopinatha, who resides resplendently in the garden-like area in south Jagannatha Puri known as Tota. Finally, they arrived at the Sri Sri Radhakanta temple. After offering prostrated obeisances at Srila Gopala-guru Goswami's feet, they sat down. However, soon Srila Gopala-guru Goswami went away to take *prasādam*, so the two seekers of *rasa-tattva* discussed various Krishna-conscious topics with Sri Dhyana-candra Goswami. Upon his return, Srila Goswami sat upon his *āsana* and Vrajanatha felt inspired to humbly enquire about the details of *vātsalya-rasa*, parental mellow.

Srila Goswami started his elucidation, "In *vātsalya-rasa*, Sri Krishna is the *viśaya-ālambana*, principal objective, and His *guru-jana*, superior and elder *vrajavāsīs*, are the *āśrayā-ālambana*, principal shelter. Krishna is the epitome of beauty, dark complexioned, the reservoir of all auspiciousness, tender and gentle, sweet in speech, guileless, bashful, humble, charitable, and respectful to His elders. Krishna's superiors are Vrajeshvari Yashoda Devi, Vrajeshvara Nanda Maharaja, Rohini Devi, the senior gopis, Devaki Devi, Kunti Devi, Sri Vasudeva, Sandipani Muni, and so on. Yashoda devi and Nanda Maharaja are principal amongst the seniors. The *uddīpanas* in *vātsalya-rasa* are the different ages of Krishna as a child, His beauty, His clothing as a child, His behaviour as a child, His restlessness, His sweet words and talks as a baby, His joyful chuckling laughter, and His sometimes mischievous pastimes, etc."

Vrajanatha, "What are the different *anubhāvas* of this *rasa*?"

Goswami, "Smelling the top of Krishna's head, gently squeezing and stroking His body, blessing Him, pampering Him, protecting and maintaining Him, offering Him good advice, are some of the *anubhāvas*. The *sādhāraṇa*, general, *anubhāvas* in this *rasa* are kissing, embracing, loudly calling Krishna by His pet names, and restraining and chastising Him at appropriate moments."

Vrajanatha, "What are the *sattvika-vikāras* in this *rasa*?"

Goswami, "The eight regular transformations such as becoming stunned, ecstatic trembling, tears of ecstasy, etc., are present, plus, unique to this *rasa*, the outflow of breast-milk from the elder ladies. Thus, there are nine *sattvika-vikāras*."

nityaṁ bhāgavata-sevayā

Vrajanatha, "What are the *vyabhicārī-bhāvas* of *vātsalya-rasa*?"

Goswami, "All the *vyabhicārī-bhāva* symptoms of *prīta-rasa* (*dāsyā-rasa*) like: "Harsa, smiling; *garva*, pride; *dhṛti*, patience; *nirveda*, remorse; *viśada*, dejection; *dainya*, humility; *cintā*, anxiety; *smṛti*, remembering; *śaṅkā*, doubt; *matī*, understanding; *autsukya*, eagerness; *cāpalya*, restlessness; *vitarka*, argumentation; *āvega*, trepidation; *hrī*, shame; *vṛīḍa*, bashfulness; *jāḍya*, inertia; *moha*, delusion; *unmāda*, madness; *avahitthā*, hiding emotions; *bodha*, perceptiveness; *svapna*, sleep; *supti*, state of dreaming; *klama*, fatigue; *glāni*, a feeling that one is in a faulty position; *vyādhi*, sickness; and *mṛti*, yearning for death, plus *mūrchā*, swoon, are manifest in *vātsalya-rasa*."

Vrajanatha, "What is the nature of the *sthāyi-bhāva* in this *rasa*?"

Goswami, "In this *rasa*, the *sthāyi-bhāva* is benevolent love and kindness, completely devoid of awe and reverence, given to the recipient of mercy. The *vātsalya-rati* of elders such as Yashoda devi is mature and matronly by nature. In this *rasa*, the *sthāyi-bhāva* extends through *prema* and *sneha* to reach *rāga*.

"Balarama's love for Krishna is a mixture of *dāsyā-rasa* and *vātsalya-rasa*. Yudhisthira's *rasa* is infused with *vātsalya*, *dāsyā*, and *sakhyā-rasa*. Ugrasena's *dāsyā-rasa* is combined with *vātsalya* and *sakhyā-rasa*. Nakula, Sahadeva, and Narada exhibit a combination of *sakhyā* and *dāsyā-rasa*. The *bhāvas* of Lord Shiva, Garuda, Uddhava and many others also exhibit an amalgamation of *dāsyā* and *sakhyā-rasa*."

—Jaiva Dharma, Part Three: The Rasas of Vātsalya and Mādhurya, Chapter Thirty Further Consideration of Rasa-tattva Translated by Sarvabhāvana dāsa. ❀

## HOW CAN WE ATTAIN KRISHNA'S SERVICE?

Sri Bhaktisiddhanta Saraswati Thakura

Sri Krishnacandra, Lord of Vrindavana, is the eternal son of Nanda and Yashoda, who are eternally perfect residents of Vraja. He is no one else's son. Nanda and Yashoda rendered unlimited amounts of service, and therefore they were given the gift of having the Supreme Personality of Godhead as their son. This Shyamasundara, who is Yashoda's son, is our worshipable Lord. In the *śloka* beginning *ārādhya bhagavān vrajeśa tanaya*, Devaki's son has not been described as the worshipable Lord but the son of Yashoda. Vasudeva and Devaki were not as qualified as Nanda and Yashoda in terms of their service.

Worship of Nandanandana is the highest of all. Better than that, however, is the worship of Nanda, who by his service pleases Krishna so much. If we receive Nanda's mercy, we will certainly receive the





home. Here the cart was broken. Here Lord Damodara, who breaks the bonds of birth and death for His devotees, was Himself tied up with ropes by Mother Yashoda?”

—Śrī Kaviśekhara

*nītaṁ nava-navanītaṁ kiyad iti kṛṣṇo yaśodayā prātaḥ  
iyad iti guru-jana- savidhe vidhṛta-dhaniṣṭhā- payodharaḥ pāyāt*

Mother Yashoda asked child Krishna: “How much butter did You take?” In the presence of all the grown-ups child Krishna grasped Dhanistha’s breast and said: “This much.” May that child Krishna protect us all.

—Śrī Sāraṅga

*śambho svāgataṁ āsyatām ita ito vāmena padmodbhava  
krauñcāre kuśalaṁ sukhaṁ sura-pate vittaśa no dṛśyase  
itthaṁ svapna-gatasya kaiṭabha-ripoḥ śrutvā jananyā girāḥ  
kiṁ kiṁ bālaka jalpasīty anucitam thūthū-kṛtam pātu vah*

Hearing sleeping Krishna say, “Shiva, welcome! Sit down. Brahma, you sit at my left. Karttikeya! Auspiciousness to you. Indra! Happiness to you. Kuvera! I did not see you.” Mother Yashoda said: “Child! What, what nonsense are You saying?” I pray these words of Mother Yashoda will protect you all.

—Śrī Mayūra

*vatsa sthāvara-kandareṣu vicaran dūra-pracāre gavāṁ  
himsrān vikṣya puraḥ purāṇa-puruṣaṁ nārāyaṇaṁ dhyāsyasi  
ity uktasya yaśodayā mura-ripor vavyāj jaganti sphuraḍ-  
bimboṣṭha-dvaya-gāḍha-pīḍana-vaśād avyakta-bhāvaṁ smitam*

Mother Yashoda said, “Child, when You take care of the cows far away in the forests or the caves of Govardhana Hill and You see dangerous wild animals, You should meditate on the ancient Supreme Person, Lord Narayana, and He will protect You.” As Lord Krishna heard these words, it was only with great difficulty that He prevented a smile from appearing on His bimba-fruit lips. May that suppressed smile protect all the worlds.

—Śrī Abhinanda

*śyāmoccandra svapiśi na śiśo naiti mām adya nidrā  
nidrā-hetoḥ śṛnu suta kathāṁ kām apūrvāṁ kuruṣva  
vyaktaḥ stambhān naraharir abhūd dānavāṁ dāraṇīṣyaṁ  
ity uktasya smitam udayate devakī-nandanasya*

“O my rising dark moon, my child, Are You not asleep?”

“No Mother. Sleep has not yet come to Me.”

“Listen, my son. I will tell You a bedtime story that will

nityaṁ bhāgavata-sevayā

make You fall asleep.”

“What is this story I have never heard? Please tell it.”

Mother Yashoda then told the story. When she came to the sentences, “Then Lord Narsimha appeared from the pillar and was very eager to rip the demon to shreds,” a smile suddenly arose on child Krishna’s lips.

—Śrī Sarvānanda

*mukta-munīnām mṛgyam kim api phalaṁ devakī phalati  
tat pālayati yaśoda nikāmam upabhuñjate gopyaḥ*

Devakī bore a precious fruit sought by the libeared sages, Yashoda protected that fruit, and now the gopis taste that fruit to their hearts content.

—Śrī Dakṣiṇātya

*tāmbūlaṁ sva-mukhārdha- carcitam itaḥ ko me mukhe niḥṣipet  
unmarga-prasṛtam ca cāṭu-vacanaṁ ko mām vaśe sthāpayet  
ehy ehīti vidūra-sārīta- bhujāḥ svānke nidhāyādhunā  
keli-srasta- śikhaṇḍakam mama punar vyādhūya badhnātu kaḥ*

Thinking of Mother Yashoda from Mathura Sri Krishna said: Now who will take half-chewed betelnuts from her own mouth and place them in Mine? Now who will subdue Me with sweet words when I depart from the path of righteousness? Now who will call: Come! Come!; wave her arm, and place Me on his lap? Now who will re-tie My peacock- feather when it falls because of My pastimes?

—Śrī Tairabhukta Kavi

—Taken from Śrī Padyāvalī of Srila Rupa Goswami, Translated by Kuśakratha dāsa



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Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations and Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of  
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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