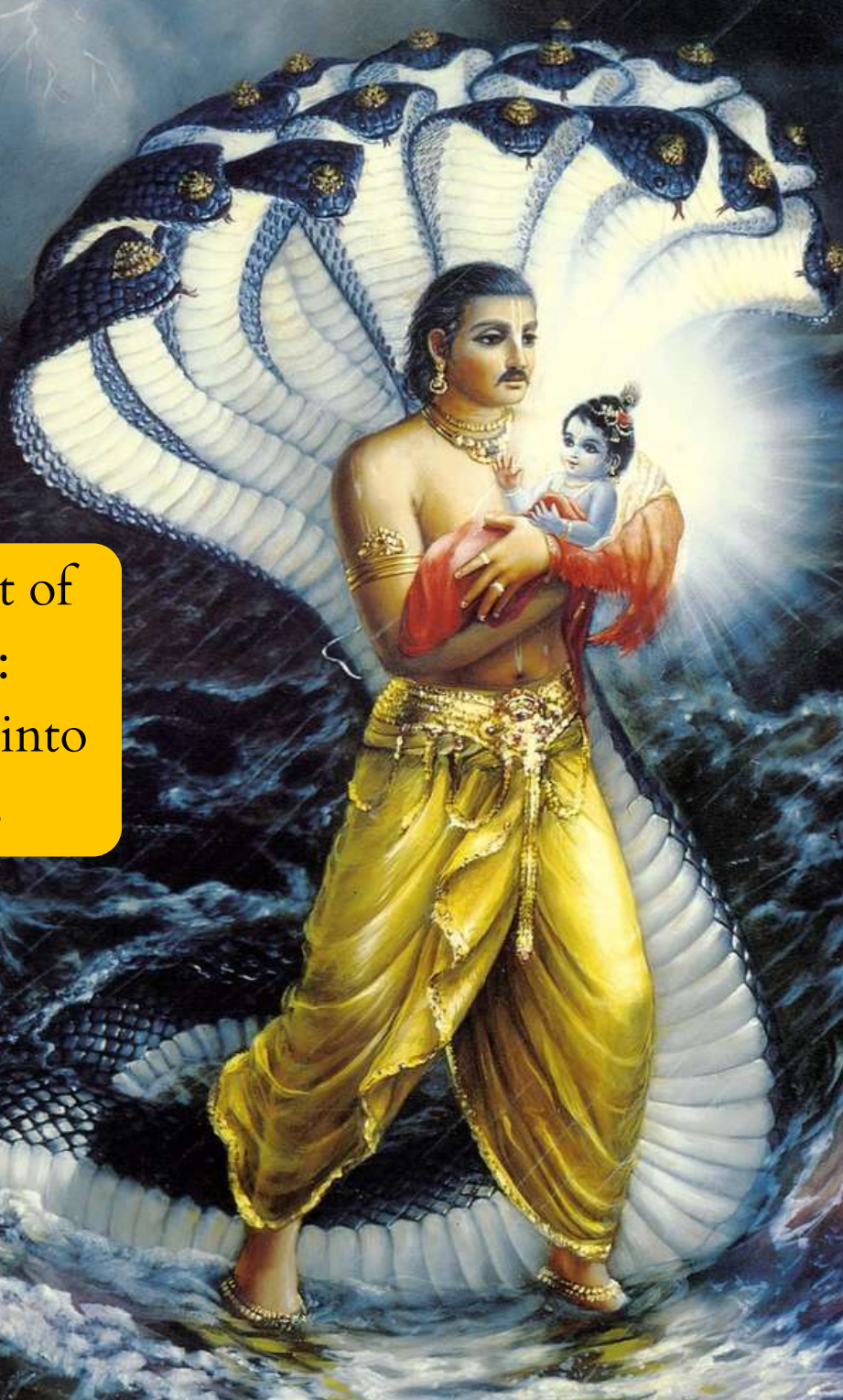




A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhāgavatam

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

The Real Spirit of
Janmāṣṭamī:
Inviting Kṛṣṇa into
Our Hearts



The White Moon
Before the Dark Cloud

The Spiritual Ambassador
Who Transformed the World

ANALOGY ARENA

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FROM THE DESK OF THE FOUNDER ĀCĀRYA

A.C. Bhaktivedanta Swami Prabhupāda

I thank you very much for your coming here and participating in this ceremony, Janmāṣṭamī, advent of Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā,

*janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]*

This fact, that we can achieve such a stage of life when we can stop our birth and death... Sa 'mṛtatvāya kalpate.

*yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarsabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate
(BG 4.9)*

Amṛtatva means immortality. So the modern civilization, they have no idea, either the great philosopher, great politician or great scientist, that it is possible to attain the stage of immortality. Amṛtatva. We are all amṛta. In the Bhagavad-gītā it is said, *na jāyate na mrīyate vā kadācin*. We living entities, we never die, never take birth. *Nityaḥ śāśvato yaṁ, na hanyate hanyamāne śarīre* [Bg. 2.20]. Every one of us, we are eternal, *nityaḥ śāśvato*; Purāṇa, the oldest. And after annihilation of this body, we do not die. *Na hanyate*. The body is finished, but I have to accept another body. *Tathā dehāntara prāptir dhīras tatra na muhyati. Dehino 'smin yathā dehe kaumāraṁ yauvanam jarā* [Bg. 2.13].



This simple thing, at the present moment, they are lacking knowledge, that we, all living entities, part and parcel of Kṛṣṇa, we are eternal, we are blissful, and we are cognizant. Kṛṣṇa is described in the Vedic śāstras:

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]*

Sac-cid-ānanda-vigrahaḥ. God, Kṛṣṇa, when I speak Kṛṣṇa, that means God. If there is any important name... God, it is sometimes said God has no name. That's a fact. But God's name is given by His activities. Just like Kṛṣṇa accepted the sonhood of Mahārāja Nanda, or Yaśodāmāyī, or Devakī, or Vasudeva.

Vasudeva and Devakī were Kṛṣṇa's real father and mother. Nobody is real father and mother of Kṛṣṇa, because Kṛṣṇa is the original father of everyone. But when Kṛṣṇa comes here, advents, He accepts some devotees as His father, as His mother. Kṛṣṇa is the original, ādi-puruṣaṁ. Ādyaṁ Purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He is the original person. Then must be very old? No. Adyam purāṇa puruṣaṁ nava-yauvanam ca. Always fresh youth. That is Kṛṣṇa. When Kṛṣṇa was on the battlefield of Kurukṣetra, you have seen the picture, He's just like a boy of twenty years or, at most, twenty-four years old. But at that time, He had great-grandchildren. Therefore, Kṛṣṇa is always youth. *Navayauvanam ca*. These are the statements of Vedic literatures.

*advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlābhaṁ adurlābhaṁ ātmā-bhaktau
[Bs. 5.33]*

So, to understand Kṛṣṇa, simply if we read as a formality the Vedic literature, it will be very difficult to understand what is Kṛṣṇa. *Vedesu durlābhaṁ*. Although all the Vedas are meant for understanding Kṛṣṇa. In the Bhagavad-gītā, it is said, *vedaīś ca sarvair aham eva vedyo. Aham eva vedyo*. What is the use of studying Vedas if you do not understand Kṛṣṇa? Because the ultimate goal of education means to understand the Supreme Lord, the supreme father, the supreme cause. As it is said in the Vedānta-sūtra, *janmādy asya yataḥ* [SB 1.1.1]. *Athāto brahma jijñāsā. Brahma-jijñāsā*, to discuss about the Supreme Absolute Truth, Brahman. What is that *Brahman*? *Janmādy asya yataḥ*. That Brahman means wherefrom everything emanates. So science, philosophy, means to find out the ultimate cause of everything. That we are getting from the śāstras, Vedic literature, that Kṛṣṇa is the cause of all causes. *Sarva-kāraṇa-kāraṇam*. So in the advent of Kṛṣṇa, we shall try to understand the philosophy of Kṛṣṇa. His Excellency was speaking of peace. The peace formula is there, spoken by Kṛṣṇa. What is that?

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]*

If the politicians, diplomats, they are trying to establish peace in the world... The United Nation is there, and there are many other organizations. They are trying to have real peace and tranquillity, no misunderstanding between man to man, nation to nation. But that is not happening. That is not happening. The defect is that in the root is wrong. Everyone's thinking "It is my country. It is my family. It is my society. It is my property." This "mine" is illusion. In the śāstra it is said, *janasya moho 'yam ahaṁ mameti* [SB 5.5.8]. This "I and my" philosophy is illusion.

So I shall specially request the Indians, especially His Excellency, kindly cooperate with this movement, and try to make successful your life and others' life. That is the mission of Kṛṣṇa, advent of Kṛṣṇa.

Thank you very much.



Lord Śrī Kṛṣṇa's Appearance Day Lecture, London, August 21, 1973



THE REAL SPIRIT OF JANMĀṢṬAMĪ

Inviting Kṛṣṇa into Our Hearts

GAURANGA DARSHAN DAS

Janmāṣṭamī is the sacred celebration of Lord Kṛṣṇa's divine appearance in this world. On this auspicious day, devotees commemorate the moment Kṛṣṇa manifested as the son of Vasudeva and Devakī.

However, Kṛṣṇa's "birth" is unlike ours. He is aja—the unborn, without beginning or end. Just as the sunrise does not mark the birth of the sun, Kṛṣṇa's appearance is not His origin, but the commencement of His pastimes in a particular universe. And just as sunset does not signify the sun's death—merely its setting in one place and rising in another—*Kṛṣṇa concludes His pastimes in one universe only to begin them elsewhere.*

When the next day of Brahmā arrives, Kṛṣṇa reappears, just as the sun rises again where it had once set. Thus, Kṛṣṇa proclaims in the Bhagavad-gītā (4.9): *janma karma ca me divyam*—His appearance and activities are transcendental. Though ever present, He becomes visible when the time is ripe, to bless and uplift the world. Devotees around the globe celebrate Janmāṣṭamī with joy, reverence, and

heartfelt devotion. Yet beyond the external celebrations, this sacred day poses a deeply personal question: Has Kṛṣṇa appeared in our hearts?

To welcome Him, we must do what the great souls of the *Bhāgavatam* did—*prepare our hearts with sincerity, humility, and longing. For it is not just a historical event we observe, but a divine opportunity to invite Kṛṣṇa into our lives—where He can appear, stay, and never depart.*

1. PREPARING OUR HEARTS FOR KṚṢṆA

The story of Lord Kṛṣṇa's parents—Devakī and Vasudeva—offers a powerful lesson in devotion and surrender. On the very day of their marriage, a divine prophecy declared that Devakī's eighth child would be the cause of her brother Kāṁsa's death. Enraged and fearful, the tyrant Kāṁsa imprisoned the couple and mercilessly killed their first six children. The seventh child, Lord Balarāma, was mystically transferred to the womb of Rohiṇī, paving the way for Kṛṣṇa's divine appearance.



According to our Vaiṣṇava ācāryas, these six slain sons symbolize the six anarthas—lust, anger, greed, pride, envy, and illusion. Lord Balarāma represents guru-tattva, the principle of the spiritual master. What does this teach us? When the heart is cleansed of anarthas and guided by a bona fide spiritual teacher, it becomes a suitable place for Kṛṣṇa to appear. Removing inner impurities and accepting spiritual guidance prepares the ground for divine connection.

This Janmāṣṭamī, let us reflect: Are we creating space for Kṛṣṇa in our lives? Are we ready for the inner purification required to welcome Him?

2. ENDURING THE INEVITABLE DISCOMFORT

Devakī and Vasudeva endured immense hardship—imprisonment, heartbreak, and constant fear. Yet they remained unwavering in their desire to receive Kṛṣṇa. Their sacrifice and steadfastness ultimately brought the Supreme Lord into their lives.

Similarly, if we wish for Kṛṣṇa to appear in our hearts, we too must cultivate sincerity, perseverance, and a willingness to undergo inconvenience for His pleasure.

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Similarly, if we wish for Kṛṣṇa to appear in our hearts, we too must cultivate sincerity, perseverance, and a willingness to undergo inconvenience for His pleasure. Bhakti is not always comfortable—it calls for endurance and sacrifice. But the struggles we face in devotional service purify our hearts and attract the mercy of Kṛṣṇa.

This Janmāṣṭamī, let us reflect: Are we willing to embrace inconvenience for His pleasure? Are we ready to choose devotion over comfort, and sacrifice over ease—for the joy of having Kṛṣṇa dwell within us?

3. CULTIVATING A DEEP LONGING

When Lord Kṛṣṇa appeared in the dark prison cell of Kāṁsa, He filled it with divine radiance. More than just lighting up the space, He brought true joy to the hearts of Devakī and Vasudeva, who had endured unbearable sorrow.

Likewise, when we patiently endure the struggles life brings, the moment Kṛṣṇa appears in our hearts becomes profoundly transformative. We realize that every hardship was worthwhile for that one moment of divine grace.

But such moments don't arrive accidentally. We must deeply desire them, sincerely endeavor for them, earnestly pray for them, and yearn with all our heart. Often, Kṛṣṇa first comes as subtle inspiration—nudging us toward deep devotion. As we serve with sincerity, that inspiration becomes longing, and longing ripens into a heartfelt cry. When that cry becomes pure and intense, Kṛṣṇa's presence fills our hearts, dispelling the darkness of doubt, ego, and illusion with the light of divine knowledge, love, and bliss. Until then, we walk the sacred path of bhakti-yoga—with humility and steady dedication—knowing each step draws us closer to Him.

This Janmāṣṭamī, let us reflect: Are we cultivating that longing for Kṛṣṇa's presence? Are we allowing inspiration to grow into yearning, and yearning into transformation?

4. SINCERITY OVER GRANDEUR OR SIMPLICITY

Today, Janmāṣṭamī is celebrated with grandeur—temples adorned with flowers, elaborate abhishekams, sumptuous feasts, and vibrant cultural programs. But how did Devakī and Vasudeva celebrate the original Janmāṣṭamī? They had no palace, no garlands, no feast. Shackled in a dark prison, they celebrated not with outward opulence but with inner devotion. Vasudeva, though bound in chains, mentally gave thousands of cows in charity.

Their hearts, not their surroundings, defined the celebration. And when Kṛṣṇa appeared, even the prison glowed with divine effulgence.

True celebration – whether grand or simple – requires internal sincerity. The rituals—abhiṣhekams, prasādam distribution, and decorations are to be offered with the right mood of pleasing the Lord (saṁsiddhir hari-toṣaṇam, SB 1.2.13).

If our hearts are filled with love, humility, and devotion, even a simple Janmāṣṭamī becomes glorious. Without those inner qualities, even the grandest events may leave us feeling empty—and untouched by grace.

This Janmāṣṭamī, let us reflect: Are we focused more on the celebration or on whom we are celebrating? Are our offerings filled with devotion, or merely decoration?

ŚRĪLA PRABHUPĀDA INVITES KṚṢṆA ON THE JALADUTA

How did Śrīla Prabhupāda, the beloved Founder-Ācārya of ISKCON, celebrate Janmāṣṭamī while sailing across the Atlantic on the Jaladuta?

For over forty years, Śrīla Prabhupāda tirelessly endeavored to spread Kṛṣṇa consciousness across the globe. Despite facing repeated setbacks, he never gave up. He showed the world that real success lies not merely in achieving results, but in remaining steadfast through failure.

True failure is giving up; true success is serving on with unwavering faith.

Eventually, by Kṛṣṇa's mercy, Śrīla Prabhupāda received passage aboard the Jaladuta, alone, heading toward the unknown shores of the USA. During this solitary voyage, Janmāṣṭamī arrived. There were no temples, no devotees, no elaborate arrangements. Yet, Prabhupāda celebrated simply—offering little bhoga, singing a small kīrtana, and speaking Kṛṣṇa-kathā to a few fellow passengers.

That humble celebration, over fifty years ago, sowed the seeds for something extraordinary. *Today, Janmāṣṭamī is celebrated by millions—not only in India, but across continents: in the USA, Australia, the UK, New Zealand, and beyond.*



Just as Vasudeva and Devakī celebrated Janmastami in the confines of a prison cell, Śrīla Prabhupāda celebrated on the rocking waves of the Atlantic. Both lacked external opulence, but were rich in faith and devotion. Today's grand celebrations are possible only because of such pure-hearted sacrifices.

The true spirit of Janmāṣṭamī, therefore, is gratitude—to Vasudeva and Devakī, to Śrīla Prabhupāda, and to all the ācāryas who brought Kṛṣṇa into our lives.



THE REAL SPIRIT OF JANMĀṢṬAMĪ

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Janmāṣṭamī is more than a date—it is an invitation. Kṛṣṇa doesn't seek grandeur; He seeks sincerity. What pleases Him most is our genuine desire to serve, love, and remember Him.

Let us not be spectators, but participants—cleansing our hearts and preparing a place for Him through service, japa, kīrtana, and kindness. As we decorate altars and offer bhoga, let us also present the garlands of our efforts, the lamps of our devotion, and the sweets of our purified intentions. Then, Kṛṣṇa will appear—not just in temples or scriptures, but within our hearts.

This Janmāṣṭamī, let our grand celebration be marked by introspection, purification, and deepening devotion—a heartfelt invitation for Kṛṣṇa to reside in the temple of our hearts. Kṛṣṇa once lit up Kāṁsa's dark prison. He can surely illuminate our hearts—if we let Him in, this Janmāṣṭamī.



THE WHITE MOON BEFORE THE DARK CLOUD

HOW LORD BALARĀMA CAME TO EARTH

A long time ago, a special baby was born to Mother Rohiṇī. Before he was born, something magical happened — he was first in Mother Devakī's womb but was moved to Rohiṇī's by Yogamāyā, Krishna's special power!

This child was none other than Balarāma, and He was born during the holy month of Śrāvaṇa. People said He looked like a shining full moon, with glowing eyes and beautiful curly hair. He looked peaceful, powerful, and full of love.

KRISHNA'S LOVING PROTECTOR

Everyone lovingly calls Lord Balarāma "Dauji", which means the older brother. He always looked out for Krishna.

Once, Lord Balarāma felt sad because Krishna had fought so many demons, but He hadn't helped in a while. So He asked Krishna, "Can I wear Your peacock feather and play Your flute for a day?"

This sweet moment shows just how much Balarāma loved and cared for Krishna!

Did you know? Lord Balarāma helps Krishna in all His activities:

- When Krishna was Lord Rāma, Lord Balarāma came as Lakṣmaṇa, His younger brother.
- When Krishna became Lord Caitanya, Lord Balarāma came as Nityānanda, spreading the holy name everywhere.

Lord Balarāma even becomes Krishna's bed, clothes, and home! That's how much He serves Krishna — with all His heart!

LORD BALARĀMA HAS A VERY SPECIAL ROLE IN SOME STORIES:

- Dhenukasura – He was a bad demon who looked like a donkey. Lord Balarāma defeated him bravely.
- Pralambasura – This demon tried to join the games of Krishna and Lord Balarāma by pretending to be a cowherd boy. But Balramji found out and stopped him.
- Yamuna River – Lord Balarāma helped the river goddess Yamuna by teaching her a lesson when she didn't listen to him.
- Samba's Rescue – When the Kauravas captured Krishna's son Samba, Lord Balarāma saved him.
- Romaharshana – This person didn't show respect to the great sage Vyasadeva. So Lord Balarāma punished him.



ALL FIVE WAYS LORD BALARAM LOVES AND SERVES KRISHNA

- *Shānta Rasa – Calm and Silent Love*

Lord Balarāma becomes all the things Krishna uses—His bed, shoes, clothes, jewelry, and even musical instruments like the mridanga and kartal! That's why we should treat these items with great respect.

- *Dāsyā Rasa – Serving Krishna*

When Krishna comes home tired after herding cows, Lord Balarāma lovingly presses His feet and takes care of Him like a perfect servant.

- *Sakhya Rasa – Friendly Love*

Lord Balarāma plays with Krishna, shares butter with Him, and even teases Him like a best friend!

- *Vātsalya Rasa – Caring Like a Parent*

Lord Balarāma takes care of Krishna like an elder brother—he stops Him from going to dangerous places like the river or mountain and keeps Him safe.

- *Mādhurya Rasa – Loving as Ananga Manjari*

In a very special and hidden way, Lord Balarāma also serves Krishna in the form of Anand Manjari, the younger sister of Radharani, showing the deepest kind of love.



Incorporation of ISKCON

In an unknown world full of hippies and drunk people, where nobody knew anything about KC, an Indian swami entered out of nowhere, with a vibrant tilak and saffron robes. He changed everything, converting hippies into happies. Such a great soul, who himself didn't know where to go when he placed his first step in New York, changed everything—from dressing styles to eating habits, inaugurating temples, preaching to everyone, and converting people in his wake.

When he first entered New York, he was completely surrounded by drunk hippies staggering about, and there was the intolerable stench of dog poop all around. Such a divine person, who tolerated a lot of inconvenience himself and changed the lives of everyone around him, was none other than Srila Prabhupada. To follow his Guru's instruction, he left his comfortable home in Vrindavan, in the Radha Damodar temple, and he travelled all the way to the U.S.A, just to preach. He even wrote in his Jaladuta diary that he missed Sri Vrindavan, Radha Gopinath, Damodar, and Govinda. Still, he preached to a crowd of drunk hippies, converting them into pure devotees and sannyasis. He even inaugurated the New York temple on 19th July, 1966.

So, as this auspicious occasion of the incorporation of the temple is coming near, we should remember and be grateful for all that Srila Prabhupada has given us—and think what state we would have been in without him. On this occasion, remembering the struggle he took in establishing the first ISKCON temple in New York, we must pray to His Divine Grace A.C Bhaktivedanta Swami Srila Prabhupada to give us the strength to go out and preach just like him.

By Kamakshi, Grade 5

VERSE OF THE MONTH

The Crown Jewel of Govinda's Love



ŚB 10.30.28

*anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yaṁ no vihāya govindaḥ
prīto yām anayad rahaḥ*

Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

HONORING SACRED DAYS

Shridhara – Hrishikesha (August)



17th August

Appearance Day of Śrīla Prabhupāda

When one pure soul dedicates their life to serving God, the whole world can change. This was the life of Śrīla A.C. Bhaktivedānta Swami Prabhupāda, the founder-ācārya of the International Society for Krishna Consciousness (ISKCON), who carried the timeless message of the Bhagavad-gītā and Bhāgavatam beyond borders and boundaries.

The Spiritual Ambassador Who Transformed the World

Born in 1896 in Kolkata, India, Śrīla Prabhupāda was a devoted follower of Śrī Caitanya Mahāprabhu, the 16th-century saint who began a movement of joyful, heartfelt chanting of the holy names of God—Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma, Rāma Rāma Hare Hare.

At the instruction of his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he took up the most unimaginable mission—to share Kṛṣṇa consciousness with the Western world. With barely any money, no institutional support, and just a trunk of books, Śrīla Prabhupāda boarded a cargo ship, the *Jaladuta*, in 1965. He was 69 years old.

His journey was not easy. He suffered two heart attacks at sea. But arriving in New York City, he began his work—chanting, teaching, writing, and transforming lives. His genuine humility, spiritual depth, and tireless energy attracted seekers and hippies, scholars and students. What started as a small storefront chanting circle became a global movement.

Within just 12 years, Śrīla Prabhupāda:

- Established 108 temples around the world
- Circled the globe 14 times
- Translated and wrote over 70 books on Vedic wisdom
- Inspired thousands of disciples
- Initiated the Govinda's prasādam movement, ISKCON farm communities, gurukulas, and spiritual festivals like Ratha-yātrā

But his success was not in numbers—it was in his heartfelt compassion, faith in Kṛṣṇa, and strict personal practice. Whether he was speaking to a child or a scholar, a king or a simple devotee, he always gave the same message: “We are not these bodies; we are eternal souls, part and parcel of Lord Kṛṣṇa.”

Today, Śrīla Prabhupāda's books have been translated into over 80 languages, and his legacy continues to inspire millions across continents. From village homes in India to college campuses in America, from rural Africa to urban Europe—his teachings light the path of bhakti. At a time when the world was searching for peace, identity, and truth, he brought the eternal wisdom of bhakti-yoga to every corner of the globe. His life reminds us that age is no barrier, resources are no excuse, and one person—guided by faith—can impact millions.

His teachings continue to guide hearts, transform lives, and inspire service.

— Few Lessons for a Devotional Life

In the Footsteps of Śrīla Prabhupāda

Chant Hare Kṛṣṇa and be happy.

Always remember Krishna and never forget Krishna.

Books are the basis, preaching is the essence, purity is the force, and utility is the principle.

I have given you everything in my books.

Everything is there in my books. You simply have to read them carefully.

If you read my books, you are directly associating with me.

Don't try to see Kṛṣṇa; try to serve Kṛṣṇa in such a way that He is pleased to see you.

Simple living and high thinking.

Just offer everything to Kṛṣṇa and be peaceful.

If Kṛṣṇa is satisfied, your life is perfect.

To become a devotee is not difficult. Just chant Hare Kṛṣṇa sincerely.

Bhakti means to please Kṛṣṇa with love and devotion.

Devotional service is not dry philosophy—it is joyful.

If one becomes a devotee, everything else will follow.

You cannot preach unless you practice.

Don't waste your human life. It is very rare and very valuable.

ANALOGY ARENA



If a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes.

Similarly, one may or may not know the power of chanting the Hare Kṛṣṇa mantra, but if one chants the holy name he will become free from all sinful reactions.

SB 6.2.18

If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding.

Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

SB 6.2.19



Upcoming Online Courses

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON)
(FOUNDER ACHARYA: HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPADA)

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ಈ ವೆಬಿನಾರ್, ಯುಮ್ ನಲ್ಲಿ ನೇರ ಪ್ರಸಾರವಾಗಲಿದೆ

ರಾಜಹಂಸ ದಾಸ್

ದಯವಿಟ್ಟು ವಿವರಣೆಯಲ್ಲಿ ಪಡೆದ ಗುಂಪಿನ ಲಿಂಕ್ ಸೇರಿಕೊಳ್ಳಿ - <https://tinyurl.com/janmashtamisessions-in-tulu>



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श्रीमद्भागवतम् स्कंध 1-6 पर एक प्रमाणित,
ऑनलाइन अध्ययन पाठ्यक्रम हिंदी में

Date - 3rd Aug 2025 onwards
Timings - Every Sun 5:30 to 7:30 PM IST

पाठ्यक्रम: • भाग १: श्रीमद्भागवतम् स्कंध 1-2
• भाग २: श्रीमद्भागवतम् स्कंध 3
• भाग ३: श्रीमद्भागवतम् स्कंध 4
• भाग ४: श्रीमद्भागवतम् स्कंध 5-6

भाषा - हिंदी
सत्र माध्यम - ऑनलाइन Zoom
(रिकॉर्डिंग उपलब्ध होगी)
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4 पुस्तकों पर ऑनलाइन पद्धतिसार अध्ययन पाठ्यक्रम

- 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

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3. बंद-पुस्तक परीक्षा
4. श्लोक परीक्षा

स्थानीय इस्कॉन मंदिर से अनुशंसा पत्र आवश्यक है

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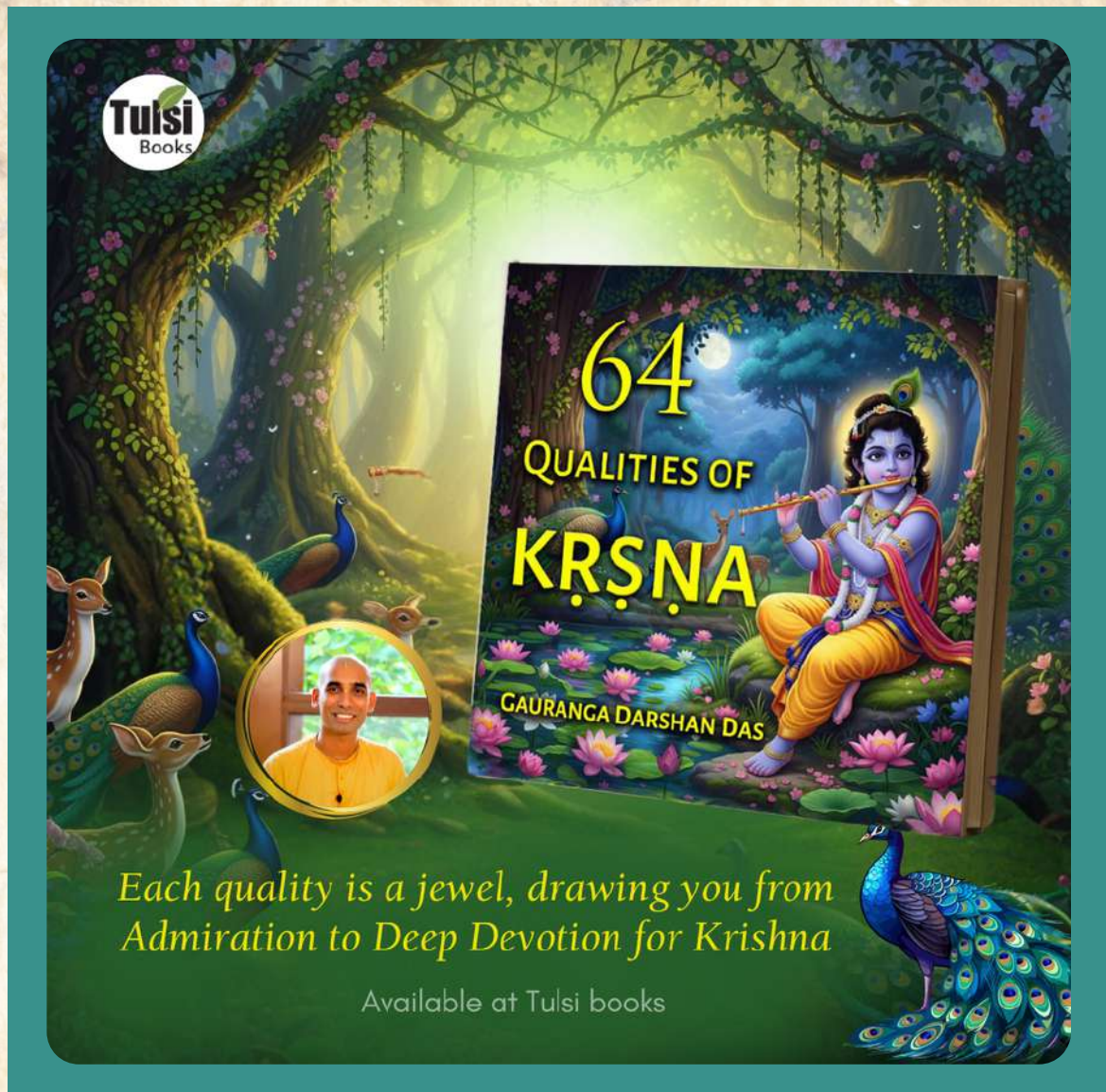
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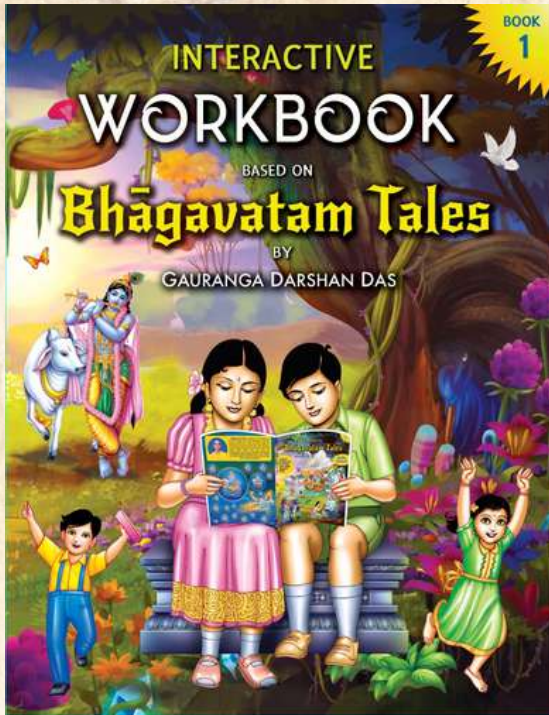


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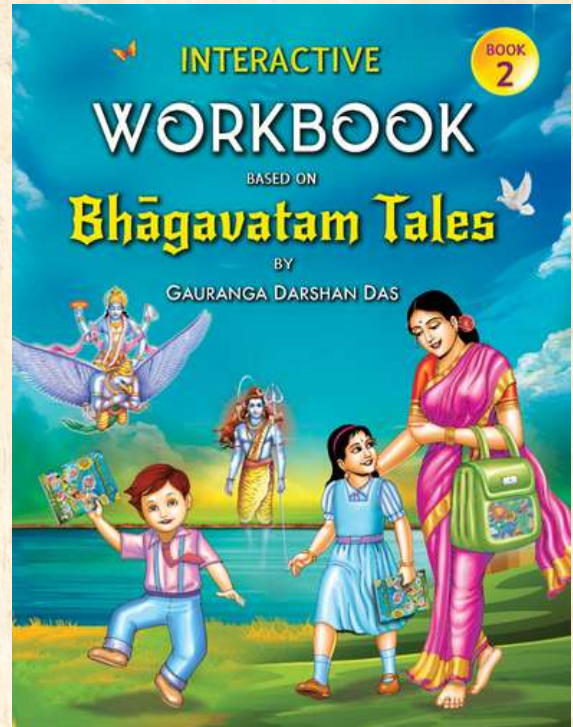
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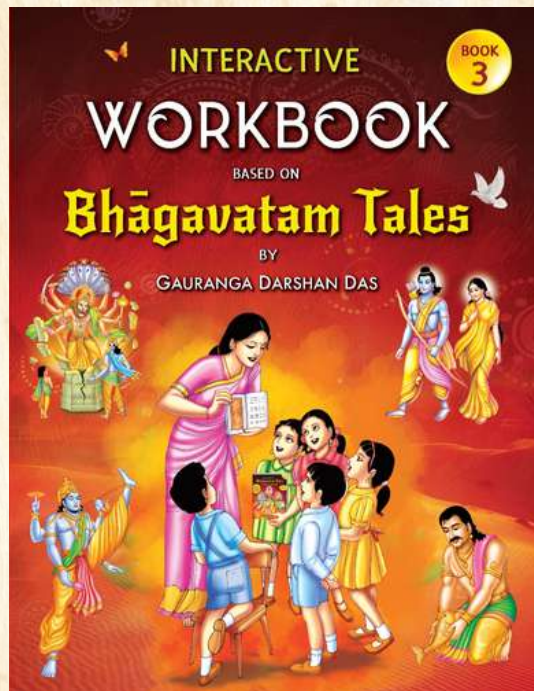


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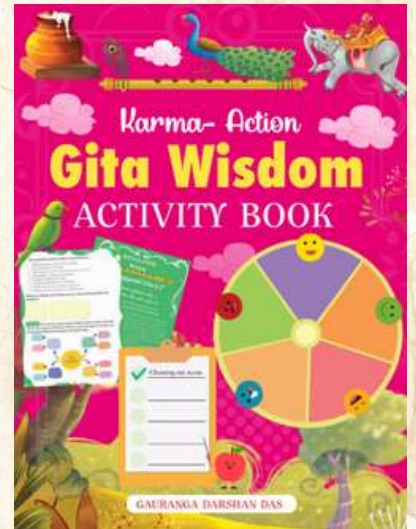
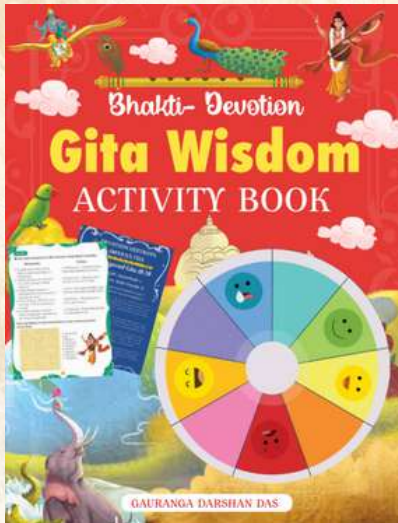


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