

Ananda Sambada Newsletter Issue #3.

KRISHNA BALARAM TEMPLE (BHUBANESWAR)

CONSTRUCTION FUND NEWSLETTER

**ISKCON FOUNDER - ACARYA. SRILA A. C. BHAKTIVEDANTA
SWAM PRABHUPADA**

"I want to build a temple in Bhubaneswar just like the Jagannath Puri temple. Because my disciples are not allowed there, Jagannath will come here and stay." (Bhubaneswar) - Srila Prabhupada to Srila Gour Govinda Swami.

Jaya Sri Sri Krishna-Balaram!
Jaya Sri Jagannath, Baladev, Subhadra!
Jaya Sri Sri Gour-Nitai!
Jaya Sri la Prabhupada!
Jaya Sri la Gurudeva!

Dear Prabhus,

Please accept our humblemost obeisances. This, the third issue of the newsletter, we hope will bring pleasure to all who read it. Coming up soon, on the sixteenth of February, is the celebration of the appearance anniversary of Sri Nityananda Prabhu. As we are aware, this day is most important to all true followers of Sri Caitanya Mahaprabhu - and to all who aspire to become so. As this newsletter is dealing with the temple at Bhubaneswar, along with the activities and preachings of His Divine Grace Srila Gour Govinda Swami, the Most Holy Appearance day of Sri Nityananda Rama is an especially important one. This day holds great significance in the history of the temple here, for it was on this day that ISKCON's founder-acharya His Divine Grace Srila Prabhupada laid the corner stone at this place.

Sri Nityananda Prabhu is described as being the original spiritual master, the spiritual master is a manifested representation of Him, and He is most merciful upon the fallen souls of this age. It was on the anniversary of the appearance of Sri Nityananda Prabhu that Srila Prabhupada laid the corner stone to this, his last founded project.

In this regard, our beloved Gurudev has remarked,

"Yes, Nityananda Rama is very merciful. Therefore my Guru Maharaj opened this temple, laid the corner stone on that auspicious day. He stayed here for seventeen days, he didn't leave earlier - he let that day come. He laid the corner stone and left, the day

after. He poured all, all, all his mercy here to the last limit, then left the planet. 'Now I've poured all my mercy here, any rascal comes, he'll get this mercy.'

Again, on this most auspicious of days, fourteen years later (1991) a wonderful event took place. The temple was full with devotees, some of whom had traveled thousands of miles to witness the grand installation ceremony of Their Lordships Sri Sri Krishna Balaram, Sri Jagannath Baladev Subhadra and Sri Sri Gour Nitai. Many of our society's senior most Vaisnavas took part in the celebrations for the opening of the temple; the function was also well attended by Government officials, civil dignitaries and many thousands of local people.

To celebrate this most holy day we at the newsletter present, for your pleasure a most nectarean discourse by His Divine Grace Srila Gour Govinda Swami on the transcendental pastimes of Lord Nityananda.

- * - C.c.Adi 1.43 purport
- * - C.c.Adi 1.46 purport
- * - C.c.Mad 16.65 purport

What follows is a lecture given by Srila Gour Govinda Maharaj on the 23rd of August 1991 at the preaching center in Coventry, England.

Lecture

The Lilas of Sri Nityananda Rama

By His Divine Grace Srila Gour Govinda Swami

"So today, we have been asked to speak on Nityananda; Baladeva tattva, Nityananda tattva, same tattva, not different, "Balaram hoilo Nitai". He who is Balaram with Krishna, he is Nitai with Gaura.

How long can I speak, one hour? Yes it's going to be nine, so until ten, alright.

Nityananda Prabhu appeared in Radha-desh in Bengal, you understand? In Bengal there is Radha-desh. His father was Hadai Ojha and His mother's name was Padmavati. So Nityananda Prabhu was the eldest son of Hadai Ojha and Padmavati. After a few years of the birth of Nityananda, another son was born to them, His name was Banka Ray. He was the younger brother of Nityananda.

In their boyhood days these two brothers, Nityananda and Banka Ray, were playing with the same aged boys in Ekacakra village. Nearby the Jamuna nadi, Jamuna river was flowing, and on the banks of Jamuna both Krishna and Balaram were doing Their pastimes in Dvarpara yuga. Now this Nityananda and Banka Ray were doing pastimes

there. Banka Ray you can understand is really Banka Ray, in three places curved, He's Krishna, the 'Rai' is Radharani. So Krishna and Radharani combined together is Gaura. So Banka Ray significantly Gaura. So Gaura and Nitai.

One day, these two brothers went to the village of Their grandfather, the father of Their mother. One day the two brothers were traveling, and not far, very close to that village was a dense jungle. The two brothers started to enter that jungle, but some of the villagers de-barred them, "Don't go to that jungle, there is a great poisonous cobra there. One who goes there he devours, no one ever returns from that place. You don't go there.

But Nityananda didn't listen to it. He entered into the jungle. As soon as They entered into the jungle they saw a Tamal tree, this is a nice looking tree, Tamal tree. So He went to that tree and immediately when He went there a great cobra came out raising its hood and hissing, 'hsss, hsss'. But Nityananda Prabhu was never disturbed at all.

"O Rascal, stay there, stop there! Don't come forward! Why are you persecuting such innocent animals and human beings here?" He asked him.

Nityananda Prabhu is Himself Anantadev, He's Nagaraj. So when Anantadev ordered then that naga stopped.

Then He, Nityananda Prabhu asked, "Why are you doing like this? Why are you killing, persecuting innocent animals and human beings here?" Then he narrated his past story. Do you know that story?

Devotee - "Past story, you mean Kaliya?"

Sri Gurudev - "If you don't know, say 'no'. Don't speculate."

Bhima and Bakasura

"In Dvarpara Yuga, the panca (five) Pandavas, after they escaped from the house of lac, which was later burned, they were traveling in disguise in the form of brahmanas. They were Ksatriyas, but putting on brahmana garb, they were traveling. So during their travels they stayed at that Ekacakra gram, village, in the house of a poor brahmana. His name was Vedasava. They were staying with their mother Kuntidevi at that time, and all the brothers were going out for 'biksa' (collecting donations), but one brother would stay with mother Kunti every day.

One day Bhima was staying with her. On that day, one man came beating drum he gave proclamation that "Today is the turn of this Vedasava brahmana, he should now prepare himself to go to that demon Bakasura.

There was a demon named Bakasura who was creating much trouble there in that village. Every day he would come to that village and kill so many men and animals.

One day, the villagers assembled together and told that Bakasura, "Please don't come here again and create disturbance. Every day we'll send your food to you, "that means one man, two Buffaloes and one cartload of anna (rice) and cakes. One cartload, huge amount of food.

"Alright, if you send every day, I won't come."

So every day one man's turn was there. That was a very big village, so a turn comes after 33 years, 2 months, 20 days to one villager, such a big village. That day was the turn of that Vedaśava brahmana.

When Vedaśava brahmana heard that, he prepared. He was very poor, anyhow he collected some rice etc, prepared rice and cake, but who would go? One man should go, he'd devour, eat that man.

Vedaśava said, "I'll go", but his wife said, "no,no,no, you won't go, I'll go". That brahmana couple had a son and a daughter, son was ten years old, daughter was eight years old, but son said, "no,no, I'll go". Then the whole family was crying.

So Kuntidevi could hear them crying. She immediately went to them. "What's the reason you're crying?"

Then that brahmani told her everything. She (Kunti) said, "No,no, don't cry I have five sons. You only have one son, I have five, I'll send one of my sons."

So Bhīma was there. Kunti knows the strength of Bhīma and that Bhīma could kill that demon. Then she told him, "Bhīma, they were crying, this is the event, they have to go to that demon Bakasura, but they had only one son, so you go in his place. We should protect this family because they have given us shelter in our distressful condition. So we must help them."

Bhīma became very glad, "Alright, very nice!" So Bhīma went with that cart with a load of anna and cakes, two buffaloes were drawing the cart. Bhīma was eating and calling, "O Rascal demon come out, Bakasura come out!" Eating and calling, eating and calling.

That Bakasura came out and saw that one person was eating his food. Then he got angry, "O rascal, who are you eating my food?" Then he uprooted one big tree and threw it at Bhīma. Bhīma did the same thing, he was very strong, then there was a fierce battle between them, but Bhīma killed him.

In the meantime, Arjuna came back (to the village). He asked mother Kuntidevi "where is brother Bhīma?" She told him he had gone to that demon. "O, brother Bhīma has gone alone? He may be facing some trouble, alone fighting with the raksasa, demon, so let me go also."

Arjuna started on his way, mid way he thought, "It will take me time to reach there, so let me shoot this arrow 'nagapas". This means cobra arrow, come out and bite this demon. So he shot the arrow.

However, after a few minutes he met Bhima coming back after killing the demon. Arjuna heard that the demon was already killed, then he said, "O, I have sent that naga, he may be creating some trouble there, let me go and settle him."

Arjuna went there, saw that naga. Arjuna said, "You should remain underneath this Tamal tree here. The naga asked, "Alright, I'll stay here, but how can I survive? What shall I eat? Arjuna replied, "You stay here in this hole, don't go hither and thither. If by chance someone will come to you, you may devour him. Otherwise don't go outside and kill anybody." So from that day I was doing that thing." That naga, he narrated that story.

Nityananda Prabhu said, "But from today, I tell you don't come out from this hole. Don't devour any animals, don't bite any human beings."

Then naga said, "How can I survive?"

"Don't bother, people will come and worship you. They'll worship you and they will offer many nice foodstuffs to you. You'll eat and remain happy."

So from that day the naga settled there. Nityananda Prabhu took off one of the ear-rings from His ear, put that 'kuntala' in the opening of that hole. He closed that hole, and that kuntala gradually expanded, bigger, bigger, bigger? now that kuntala has turned into a big block of stone. 'Up until now that place is known as 'Kuntali tala', it's there in Bengal.

Sri Banka Ray

Once, another story, that Banka Ray, the brother of Nityananda Prabhu, was looking after the cultivation of some land, some workers were working there. He used to go to that land and oversee the work. One day the workers were rooting out weeds from a big plot of land. Many workers were engaged, but they couldn't finish it, it was mid-day. Then Banka Ray said, "Alright you go home. Take some food, take some rest and come again in the afternoon."

So when the workers went Banka Ray rooted out all the weeds in a very short time and put them in mounds, heaps. When they returned they saw the whole field was cleared up. That boy had done such a miraculous thing. They went and reported the facts to His parents, Hadai Ojha and Padmavati. They came to see.

From a distance, Banka Ray could see the villagers and His parents were coming, so immediately He hid Himself behind one of the heaps of grass. Disappeared.

So the villagers came, His parents came, they searched but they could not find Him. Then from an aerial voice Banka Ray said, "You can not find Me now in this form. This

coming Ekadasi day you'll find Me. I'll be floating in the River Jamuna in the form of a log of wood.

That happened, the coming Ekadasi day they found that log of wood, they offered worship to it, this is Banka Ray you see. Then Nityananda Prabhu picked it up and carved up a nice form of Krishna out of it. Nityananda Prabhu installed it and offered worship. The villagers also built a nice temple.

I was relating this story from Bhakti Ratnakara, you might not have heard this story. It is also said when Nityananda Prabhu disappeared, He entered into this Vighraha. That is there.

Nityananda and Visvarupa

Then I'll tell some other pastime. Nityananda Prabhu was manifesting His pastimes there in Ekakakra village, the village where He was born. When He was twelve years old one parivrajak sannyasi came to that village, and became the guest of Hadai Ojha, the father of Nityananda Prabhu. It is written there in Caitanya Bhagabat that one very handsome looking sannyasi came one day, he became the guest of Hadai Ojha and Hadai Ojha took care of him nicely, made all nice arrangements for his stay. This handsome looking sannyasi was the elder brother of Gouranga Mahaprabhu. He is Visvarupa. When Visvarupa left home and took up Sannyasa, He became known as Sankararanya Puri, His sannyasa name.

In Caitanya Caritamrta it is said,

"tabe putra janamila visvarupa nama,
maha-gunavan tenha baladeva-dhama." (C.c. Adi 13.74)

In this Caitanya Caritamrta it has been written that Visvarupa is Baladeva, Mahaprabhu is Krishna. Visvarupa is Baladeva, He is Sankarsana in Paravyoma. This Maha-Sankarsana is a manifestation of Baladeva; this Visvarupa.

In Gour Ganoddesa Dipika you'll find Kavi Karnapura has written the very nice, beautiful bodily features of Sri Nityananda Prabhu,

"bhakta svarupa nityananda,
vraje yah sri-halayudhah." (G.g.d. text 11)

In Vraja lila, He who was Baladeva, He is Nityananda, 'balaram hoilo nitai'. 'Again it is written that,

"baladeva visvarupa,
vyuhah sankarsano matah.
nityanandavadhutas ca,
prakasena sa udyate." (G.g.d. texts 58 & 59) That means, Visvarupa is Baladeva, He is Sankarsana in Catur vyuha, the quadruple forms. And He is Nityananda avadhuta. Gour

Ganddesa Dipika mentions like that. Therefore Nityananda Prabhu is Baladeva of Dvarpara Yuga.

Sri Caitanya Caritamrta mentions,

"ataeva prabhu tanre bale,'bada bhai'
krsna balarama dui, caitanya nitai."

So, Mahaprabhu was calling Nityananda as My elder brother, 'bada bhai', because He was Balaram. So, 'krsna balarama dui, caitanya nitai.'

So this Krishna and Balaram They are Caitanya and Nityananda. When Visvarupa, Mahaprabhu's elder brother left home, He didn't marry He took sannyasa, I told His name was Sankararanya Puri, He came to Ekacakra village and was staying under a Banyan tree there. He stayed there for a few days, and Hadai Ojha took nice care of Him.

Every day Nityananda was going to Him to associate with that sannyasi, and' every day that sannyasi was looking at Him, gazing at Him constantly, and H'e was very much pleased with the sweet words of Nityananda.

Once that sannyasi asked Hadai Ojha that "I will take some biksa from you, if you will kindly give Me."

Hadai Ojha said, "Yes, whatever You like!"

Then that sannyasi asked, "Please give Me your eldest son, Nityananda." He asked for that biksa. "I am going out for tirtha-yatra, traveling to some holy places, and He'll go with Me. I want this biksa from you."

Hadai Ojha became morose, distressed. "O, He's asking for my eldest son!" He couldn't speak anything, he became so distressed in his heart. Then he went to his wife and asked her that this sannyasi was asking for this biksa, that He wants to take our son Nityananda with Him. His wife Padmavati was very devoted, she's 'pati vrata' devoted to her husband, she immediately gave her consent. She said, "What you want I am not unwilling to do,"

Then Hadai Ojha thought "Alright my wife has given her consent, and a sannyasi is asking. A sannyasi should not be refused. If a sannyasi would be dissatisfied, angry, bad fortune will come and, we'll commit offence, we'll go to hell." He thought like that. He at last consented.

He thought that in Treta yuga such a thing happened to Dasaratha. Viswamitra came and asked for Rama and Laksman to take with him as biksa, because They would go and kill the demons. When the rishis were doing yajna these demons were coming and creating disturbances and destroying their yajnas. So Viswamitra Muni came, that is in Ramayan.

Hadai Ojha thought 'O, the same event has now happened to me.' Anyhow, he gave Nityananda to that sannyasi. The sannyasi took Nityananda with Him, They went for pilgrimage.

When Nityananda left the village of Ekacakra so all ill fortune came there. There was no rainfall, a scarcity of food and all the boy friends of Nityananda left the village. Some left home, became sannyasis, some went out for pilgrimage some went to other villages, like this. So all ills came.

And it's also mentioned that Nityananda Prabhu travelled to many places of pilgrimage with that sannyasi, and in 1510 a.d. at Pandarapur that Visvarupa left His body, disappeared, 'aprakat lila'. It is also said that He entered into the body of Nityananda.

Nitai and Srivas

Then some other lila. After traveling then Nityananda came to Hadai and Mahaprabhu met Him. Mahaprabhu kept Nityananda in the house of Srivas Pandit. Srivas took good care of Nityananda Prabhu, like his own son. Nityananda Prabhu was sometimes doing boyhood lila, balya lila, and He never took food with His own hand. So the wife of Srivas, Malini devi, was feeding Him, because they treated Him as their son. He would sit on her lap and Malini devi was feeding Him. Nityananda Prabhu was also calling her 'mother' and would sometimes suck the breast of Malini devi and milk would come out. This is motherly affection.

One day, Srivas Pandit was narrating some of the pastimes of Krishna and Nityananda was hearing, He was ecstatic. Mahaprabhu came there to test Srivas. Srivas had so much affection for Nityananda, Mahaprabhu came there to test it.

He asked Srivas, "Srivas why have you kept this avadhuta? Why have you kept Him in your house? There is no certainty of His gotra, birth; just don't keep that avadhuta in your house." Mahaprabhu said like that.

But Srivas said, because he had developed so much affection for Nityananda, "If Nityananda drinks liquor and if He destroys our caste, jati, our life, our wealth, everything, still we won't leave Him. This is the truth I am speaking."

Hearing this, Mahaprabhu became very much pleased, that he had developed so much affection for Nityananda Prabhu.

Then Mahaprabhu said, "Srivas you have developed so much affection for Nityananda Prabhu, very nice, but how could you understand Him, this is a very confidential thing. I am very pleased with you."

Nitai and Saci Mata

Nityananda also goes to the house of Saci Mata, Gouranga Mahaprabhu's mother. Saci Mata had also developed affection for Nityananda, Because They were two brothers, Krishna and Balarami; Saci Mata is Yashoda Mata.

Once Saci Mata saw a dream which she narrated before Viswambar, Nimai. She said, "I saw that You and Nitai were five year old boys and were moving in my room. You were going there and sitting on the simhasana, deity throne."

They were worshipping Rama and Krishna in Their deity room.

Nityananda was holding the deity of Balaram and You were holding the deity of Krishna. Then both of You, and the deities assumed the forms of Krishna and Balaram, You four were playing together. I saw this in my dream. Nityananda was also calling 'O, mother! I am very hungry, give Me food to eat!' (because Balaram was fed by Yashoda in Vrajabhumi.)

When Viswambhar heard all of this He said, "Mother, you saw a very nice dream, but don't tell this thing to anybody, keep it secret."

So from that day, Nityananda sometimes comes to Saci Mata and says, "Mother, mother, I am hungry, please give Me some food, I'll eat." Saci Mata has also developed affection for Him, so sometimes she would invite Him to come and eat. She was preparing very nice dishes for Nityananda, and asked Viswambhar "Go call Nityananda. Both you two brothers will sit together and eat, I have prepared so nice dishes." Viswambhar was going and calling and inviting Nityananda. The two brothers, washing hands and feet, sitting together, and Saci Mata was coming and serving Them food, affectionately feeding Them. Saci Mata was also thinking that in Treta yuga, as Mother Kausalya, I was feeding Them, Rama and Laksman. Such a mood.

In Treta yuga They are Rama and Laksman, Those who were Krishna and Balaram in Dvarpara yuga, They are Gour Nitai.

Sometimes when she was going to take some other food from the kitchen, when coming back she saw that Nimai and Nitai had become five year old boys, and Nimai had a blackish hue, Nitai had a whitish hue. She saw like this, and They were naked. Sometimes she saw the two of Them had assumed four handed forms, Catur Bhuja Rupa. sankha, cakra, gada, padma. She saw that Nimai had assumed a four handed form holding sankha, cakra, gada, padma, whereas Nitai was holding hala and gada, plough and club, and Srivatsa was there, and Kausubha, the gem on the chest of Visnu. Gouranga Mahaprabhu had assumed that form and Nityananda Balaram, He had only one kuntala (ear ring) in His one ear, the other kuntala He had put there; from that He is 'Eka Kuntala'.

Saci mata also sometimes narrates this story in front of Laksmipriya. While narrating this story, Saci mata sometimes becomes fainted out of ecstasy. While she was coming in to serve food, she was coming in with one plate of anna, so she thought of these pastimes

and she fell down and fainted, the whole plate fell to the floor. Immediately Nimai got up, washed His hands and lifted His mother from the floor. When Saci mata got back her consciousness, then Nityananda Prabhu went to her and said, "Mother, O mother, I am so hungry, will you not feed Me?" When Saci mata heard such sweet words of Nityananda she became very pleased, so much that milk came out from her breast in motherly affection. Then Saci mata said, "O Nitai, from today you become my son. You two are my sons, Nimai and You Nitai. She said like that and shed tears of affection.

From that day Saci mata used to call Nityananda as son, son, 'putra, putra'. Sometimes Nityananda falls flat at the feet of Saci mata and says, "O Mother, what you say, I accept it as truth, and from this day I become your son. If sometime I may commit some offense, please excuse Me."

One day Saci mata gave five ksira sandesh to Nityananda Prabhu. He ate one and threw away the other four. Then Saci mata said, "O why did You throw out these ksira sandesh? Nityananda then said, "No, no, why did you give me all at one time?" "There is no sandesh, what will you eat? Next time, again You'll ask 'Mother, give Me sandesh' What shall I give You?"

Nityananda Prabhu said, "No, no, you go to the house and you'll see those sandesh are there." When Saci mata entered into the house she saw those four sandesh were there. Such wonderful thing. Saci mata was amazed, you see, "What is this? Nityananda threw these four sandesh outside, but how is it that four sandesh are here?" Then Saci mata thought, "How these four sandesh came into this house?" Some dust was there on the sandesh. Saci mata took up those sandesh and cleaned off the dust. Then, when she came back she saw that Nityananda Prabhu was eating those four sandesh. It's wonderful, you see.

Then Saci mata asked Nityananda, "Where did You get such sandesh?" Then Nityananda said, "I got back those sandesh which I had thrown out." When Saci mata saw this, she thought, "I couldn't recognize You, who are You Nityananda. I couldn't recognize You. You must be Isvara, You must be Isvara. Why are You cheating me, why didn't You show Your real form to me?"

Nityananda assumed the form of a five year old child, then says, "Mother, mother I am very hungry, please feed Me." This is the nice pastime of Nityananda Prabhu.

With Malinidev

Then some other lila. Nityananda Prabhu was staying with Srivas Pandit and Malini devi, both were also treating Him as their son. Malini devi had so much motherly affection that milk also came out of her breasts, and Nityananda sucks it. Once, one crow came and took away the ghee cup of Malini devi and flew far away. Malini devi was crying because when Srivas Pandit would come, he would chastise her. In the meantime, Nityananda Prabhu came and saw her crying.

He asked, "Mother, why are you crying?" She told Him. Then, "Don't cry, I will get back the ghee cup from that crow."

Nityananda Prabhu then told that crow, "O wicked crow, come back soon with the ghee cup!"

Immediately the crow came with the ghee cup and dropped it there. Nityananda Prabhu then took that ghee cup back to Malini devi and handed it over to her. "Mother please don't cry again, here is your ghee cup."

Malini devi said, "This is not wonderful on Your part, O Nityananda, because when You were in Sandipani Muni's asrama in Dvarpara yuga, You two brothers were students reading there, so when You had completed Your studies there, You wanted to give some guru daksina. Your guru-patni, guru's wife, asked, "Please get back my son." because her son was dead. Then, O Nityananda, You brought back her son from Yamaraj's abode. So is it wonderful that You brought back my ghee cup?"

"In Treta yuga You, Laksman, went with Rama and Sita and were staying in the jungle. You killed Indrajita, the son of Havana, who was a great warrior, unconquerable " Nobody could conquer him, but You killed that Indrajita. Are You not the same person?" She was saying like that. "Is it so wonderful that You get back a ghee cup from a crow?"

Then Nityananda Prabhu laughed and became a little five year old boy and said, "Mother, mother, I am hungry, I want to suck your breast." Then milk comes out and He sucks the breast of Malini devi. It's inconceivable, transcendental lilas.

With Mahaprabhu

One day, Viswambhar, Sri Caitanya Mahaprabhu was in His room with His wife Laksmipriya. She was putting betel nut in the mouth of Mahaprabhu, when Nityananda Prabhu, in an ecstatic mood of Krishna Prema, avadhuta - sometimes naked you see In such an ecstatic mood, like a mad man, naked He entered the room where Viswambhar and Laksmipriya were. Mahaprabhu said, "O Nityananda, why are You naked? Go put on cloth!" Then Mahaprabhu Himself brought cloth and made Him put it on. Saci mata was seeing all these things and was laughing, and she was thinking of Nityananda as her elder son, Visvarupa. "He seems to be my elder son Visvarupa." Visvarupa had entered into Nityananda Prabhu's body.

One day, Nityananda Prabhu was naked, putting on no cloth like a five year old boy. Tears of love were rolling down, 'premasru', sometimes dancing, sometimes rolling on the ground. In this ecstatic mood He came to Viswambhar, Mahaprabhu. When Mahaprabhu was sitting in one place He came to Him. Mahaprabhu saw He was naked so immediately, Mahaprabhu had a turban on His head, He took off some cloth from His turban and put that cloth on Nityananda. He also took a, flower garland and put it around His neck, and smeared some nice sandalwood paste on His body. He made Nityananda sit on a nice asana, then said, He offered some prayers,

"name nityananda tumi rupe nityananda
ei tumi nityananda rama murti mantha" (?)

He offered this prayer. Then Mahaprabhu took some portion of Nityananda's kaupina and tore it into small pieces and He distributed it to one and all.

"You take this kaupina of Nityananda. If you keep it on your head then you'll get the mercy of Nityananda and all of you will get Krishna bhakti."

Then Mahaprabhu washed the feet of Nityananda and gave that feet washing water to one and all to drink it. It's nectar! And Mahaprabhu distributed, all drank that feet-washing water and became very cheerful, ecstatic. They all chanted and danced because Nityananda was in that ecstatic mood, always.

Along with Mahaprabhu, Nityananda, all danced and chanted Hari Nam sankirtan. Then Mahaprabhu said, "O devotees, one who develops bhakti towards Nityananda you should understand he is very dear to Me. Even Lord Shiva and Lord Brahma worship the Lotus Feet of Nityananda. One should not disrespect Lord Nityananda, if someone may be a great devotee of mine, but if he disrespects Lord Nityananda he'll go to hell. He'll never be dear to Me. If the air coming out from Nityananda's body touches the body of someone else, that person will get Krishna Prema Bhakti.

Hearing this, all the devotees said, "Jaya Nityananda Prabhu ki jaya!"

NITYANANDA PRABHU KI JAYA! NITYANANDA PRABHU KI JAYA!

These are some of the pastimes of Nityananda.

Question - "When They appear in different yugas it seems that They change Their ages, the sequence. Sometimes one is older, sometimes the other."

Sri Gurudev - "Sometimes elder, sometimes younger. Yes, in Rama avatar Balaram was the younger brother, and Krishna avatar Balaram is elder brother. Also in Gour-Nitai, Nityananda elder. He is calling Him 'bhai', brother, Mahaprabhu was calling."

To finish off a most ecstatic evening, Sri Gurudev sang two bhajans glorifying Sri Nityananda Prabhu - 'Are bhai Nitai amara doyaravadi' ("Doya means mercy, the last limit of mercy, doyaravadi") by Sri Vrindabandas, and 'Doya koro more Nitai doya koro more' by Sri Locandas.

Sri Nityananda Prabhu ki jaya!

Slokas The Sadhu (pt 2)

In every issue of this newsletter we will be including a few slokas most often used by our revered Gurudev in his discourses. We are continuing with the section entitled, "The Sadhu".

SB 6.14.5 muktanam api siddhanam,
narayana-parayanah,
sudurlabhah prasantatma
kotisvapi maha-mune.

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a pure devotee of Lord Narayana, or Krishna. Such devotees, who are fully peaceful, are extremely rare."

S.B.3.5.3 janasya krsnad vimukhasya daivad,
adharmasylasya sudukhitasya,
anugrahayeha caranti nunam,
bhutani bhavyani janardanasya.

"O Lord, great philanthropic souls travel on this earth on behalf of The Supreme Lord simply to show compassion to the fallen souls who are adverse to the sense of subordination to The Lord."

S.B.11.14.15 na tat ha me priyatama,
atma-yonir na sankara,
na ca sankarsano na srir,
naivatma ca yatha bhavet.

"My dear Uddhava, neither Lord Brahma, Lord Shiva, Lord Sankarsana, the Goddess of fortune Laksmidevi, nor indeed My Own Self are as dear to Me as you are"

slokas sent by Parabrahma das

Over the past couple of years His Divine Grace Srila Gour Govinda Swami, according to his desires, has been able to travel and preach much more, due largely to improvements in his health and the good progress of temple construction. It was the desire of The Lord that since 1990 Sri Gurudev has been able to again travel outside of India, first with a trip to Australia, and then in 1991 to Europe, England and America. At the end of '91 he visited S.E.Asia, where devotees had been patiently waiting his coming for many years, Sri Caitanya Candra das, the temple president at Bhubaneswar writes -

VISIT TO S.E. ASIA

Regarding Guru Maharaj's tour, I am to state that he showered his mercy upon me and asked me to accompany him during his tour to Singapore, Indonesia and Malaysia. Srila Gurudev left Bhubaneswar on 15.12.91 for Singapore. On 23rd of December Gurudev gave initiation to six devotees, five took Hari Nam and one took Brahmin initiation.

On the 24th he left for Jakarta. Upon arrival he went straight to the farm, where he stayed the night. In the morning he gave the Bhagavatam class. As the farm was not suitable for his stay, the next two nights were spent at the home of one Mr S.G.N Swami. In spite of all troubles he stayed there just to give his valuable association to the devotees at the farm. He also went to a house program there.

Next he left for Bali, where there is a ban on ISKCON's activities. While there he initiated 13 devotees, 8 took Hari Nam and 5 second initiation. In Indonesia there was for some time, friction between groups of devotees. Srila Gurudev solved the problems very nicely and advised them to make a zonal council there in order to decide local issues through cordial discussion; both groups readily agreed to this proposal. Then on the 30th December he left for Kuala Lumpur and stayed there in the local temple until his return to India on the 1st of January 1992.

Everywhere Gurudev was well received and appreciated. He was feeling very happy during his tour. He liked these places, and the weather was also good for him. Another interesting thing is that in Bali Sri Gurudev was given 'Dalma'. On his enquiry devotees mentioned that this was only possible due to the newsletter they had been sent (see issue 2, the Dalma recipe starting page 4). So indirectly your endeavor for publishing this newsletter became successful.

NEWS

Food for Life

Food for Life has been started at the Bhubaneswar temple, we are informed. Every Wednesday the devotees go out on the program to distribute prasadam freely to one and all. They are also in attendance during various preaching programs and festivals. The idea has been well received locally and has already attracted a little local financial backing. However, as the program requires much funding, contributions of any kind are most welcome. More information in the future!

FARM COMMUNITY

There are now several grihasta devotees, coming from abroad, who have decided to settle at Bhubaneswar. In order to facilitate their needs it has been suggested that a farm community be established close to the temple complex. The local temple president Sri Caitanya Candra Prabhu recently informed us that they were interested in two plots of cultivatable land at a distance of about 11 or 12 kms from the temple. The two plots are

very close to each other and are of 2 acres each in size. They are also next to a canal, so easy access to water. If the land is purchased at first a crop may be grown such as paddy, then as devotees decide to stay there accommodation, residential quarters can be erected. Of course funds are required for such a project. Interested parties should contact Caitanya Candra prabhu at the temple.

Donations and Pledges

Unfortunately we have not received much detailed information from the devotees (you) on how much financial support they have been giving to the project (const). You may recall in issue two we requested that devotees kindly send us their names along with amount donated to the construction fund, so that the information may be included in the newsletter for the pleasure of the devotees.

The only information we can present for now is that the following devotees have donated since November last year -

Acyutananda das (twice)
Nru Hari das
Visnurata das
Rama Nrsimha das (u.k.)
Janardan das
Janeswar das

Also if you would like to make a pledge, let us know. Parameswar das informs us that he has set himself a quota of 2000 aust. dollars per month! (for the temple)

In The Next Issue

Srila Gurudev reads the chapter on Sri Bhubaneswar Dham from Caitanya Bhagabat... NECTAR not to be missed!

AND FINALLY...

We apologise for the late running of the newsletter, we were waiting for important information, on the progress of construction at the temple, to arrive by post from Patit Pavan das (in charge of construction). Unfortunately, it still hasn't arrived. In the next issue we will supply all the latest information.

We would like to thank the following devotees for their valuable contribution to this issue - Caitanya Candra Prabhu, Patit Pavan prabhu, Krsnanand prabhu, Parabrahma prabhu, Acyutananda prabhu (who has just sent another report on Gurudev's S.E Asia tour) and Sujata devi dasi.

Please send all correspondence concerning this newsletter to -

Janeswar das,
23 C***** Road,
B*****,
S*****,
Gloucestershire, UK.

CLOSING WORDS FROM SRILA GURUDEV

"Though we have been able to install the deities in our Bhubaneswar temple by the mercy of Sri Guru & Gouranga and the holy desire of Srila Prabhupad is partially fulfilled, there are still a lot of works left to be completed in order to give a complete shape to this last project of Srila Prabhupad. So funding to this project is still necessary. So I will require your help to complete this incomplete project. You are all his (Srila Prabhupados) men and he has sent you all to serve for his temple. I am very insignificant and unworthy servant of my Guru. I just want you to engage in his service so that you will get his mercy."

from a letter, His Divine Grace Srila Gour Govinda
Swami (29.6.91)