

Ananda Samvada

A private newsletter for the disciples and followers of His Divine Grace Sri Srimad Gour Govinda Swami Maharaja

The Mercy of Guru is the Seed of Sraddha
News from Orissa
The Disciple Supports the Guru
True Disciple - Reflecting the Sun
Books-Publications-Ministries
A Devotee Remembers

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Parama Bhagavata Sri Srimad Gour Govinda Swami Maharaja Srila Gurudeva Ki Jaya!

We offer our respectful pranams to all of our dear godbrothers and godsisters.

Dear Maharajas, Matajis and Prabhus,

In 1991 our most worshipable Srila Gurudeva kindly sanctioned the continuation of this newsletter. At that time the newsletter was known as the *Krishna Balaram Temple Construction Fund Newsletter*. Over the years the newsletter has changed a little [as has the name], to focus more on Srila Gurudeva's teachings and to keep the devotee community informed about the development of the many projects that were desired by Srila Gurudeva. He would occasionally make remarks about this newsletter, how it should continue, and how it would help unite the devotees. Now, with each new issue we receive messages of support and appreciation from our readers, though the presentation has certainly been very basic.

Those who enjoy tasting nectar and remembering Srila Gurudeva's personal presence will find within the pages of this humble production, *Ananda Samvada*, our most revered Srila Gurudeva's lectures and darshans, as well as personal recollections of his divine *lilas*. The aim of *Ananda Samvada* is to also keep devotees informed about the *seva* projects directly related to our Divine Master. If we can please our highly esteemed readers then we are sure that Srila Gurudeva will also be pleased with our efforts.

Now sixteen years on, the newsletter has reached the 30th issue. We hope that it will continue to be published for many more years to come, in the service of Srila Gurudeva, and the community of disciples and followers in Srila Gurudeva's *samsara*.

Ananda Samvada is now online with the first few newsletters already on the site at: www.ananda-sambada.org. The plan is to maintain a page on the site that will be dedicated to the latest news, as we receive it. All future issues of the newsletter will be posted to the site as soon as they are ready.

Your servant, Janeswar Das.

Editor.

Gopal Krishna: Who, Goura Govinda Swami? He is a very sincere devotee.

Prabhupada: Oh, yes, undoubtedly.

Gopal Krishna: Very sincere.

Prabhupada: Krishna sent him. In Vrindavan he said "Please give me shelter." I thought that there are so many Indians, they come and go. So when he insisted, [I told him] "All right, you stay."

Hari-sauri: Yeah. He took *sannyasa* at the opening of the temple. I remember that.

Prabhupada: He's a good boy.

Hari-sauri: He's stuck it out for a long time in Orissa. He's been there a long time, by himself a lot of the time too.

Prabhupada: Yes. Yes. He's organizing nicely.

Gopal Krishna: He's very sincere. He follows all the regulations very rigidly. He gets up in the morning, ideal example.

Jagadish: He understands the philosophy quite well.

Prabhupada: Oh, yes. And he is educated. He is B.Sc. He knows Hindi also.

Editor's comment: *Perhaps significantly, this is the only time Prabhupada is recorded to have said "Krishna sent him" about any of his disciples. And it is also interesting to note that Srila Prabhupada spoke these words glorifying our Guru Maharaja after many years of being disappointed by his senior disciples, and often expressing so. And further, this wasn't simply some word of encouragement for his disciple because Guru Maharaja wasn't present at that time to hear him say it.*

The Mercy of Guru is the

Seed of Sraddha

*Srila Gurudeva gave this Çrémad Bhāgavatam 4.25.6
class in Seattle, Washington US on May 18 1993*

*gṛheṣu kūṭa-dharmeṣu putra-dāra-dhanārtha-dhīḥ
na paraṁ vindate mūḍho bhrāmyan saṁsāra-vartmasu*

Those who are interested only in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.

PURPORT

Those who are too much attached to family life—which consists of entanglement with wife, children, wealth and home—are engaged in *kūṭa-dharma*, pseudo duties. Prahlad Maharaja has likened these pseudo occupational duties to a dark well (*andha-kūpam*). Prahlad has purposefully spoken of this dark well because if one falls into this well, he will die. He may cry for help, but no one will hear him or come to rescue him.

The words *bhrāmyan saṁsāra-vartmasu* are significant. In *Caitanya-caritāmṛta* (Madhya 19.151), Sri Chaitanya Mahaprabhu very clearly explains: *brahmāṇḍa bhramite kona bhāgyavān jīva*. All living entities are wandering in different types of bodies throughout different planets, and if, in the course of their wanderings, they come in contact with a devotee by the direction of the Supreme Personality of Godhead, their lives become successful. Even though King Prachinabarhisat was engaged in fruitive activity, the great sage Narada appeared before him. The King was very fortunate to be able to associate with Narada, who enlightened him in spiritual knowledge. It is the duty of all saintly persons to follow in the footsteps of Narada Muni and travel all over the world to every country and village just to instruct illusioned persons

about the goal of life and to save them from the entanglement of *karma-bandha*, fruitive activity. — End of the *Srila Prabhupada's Purport*

*grheṣu kūṭa-dharmeṣu putra-dāra-dhanārtha-dhīḥ
na paraṁ vindate mūḍho bhrāmyan saṁsāra-vartmasu*

“Those who are too much attached to family life — which consist of entanglement with wife, children, wealth and home — are engaged in *kuta-dharma*, pseudo duties. Prahalad Maharaja has likened these pseudo occupational duties to a dark well (*andha-kūpa*), *grhāndha-kūpa*.”

This *grha* is *andha-kūpa*, a dark well. Purposefully Prahalad Maharaja has spoken of this dark well because if you fall into this well, you will die. Do you want to die? You may cry for help from the well but no one will hear you or come to rescue you, only such a *sādhu*.

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

All living entities are wandering in different types of bodies throughout different planets. If in the course of wandering they fortunately come in contact with a devotee, by the direction of the Supreme Personality of Godhead, their lives became successful.

Yes, this is most important, significant. *bhrāmyan saṁsāra-vartmasu* [Bhāg.4.25.6]. *Vaiṣṇava-sādhu* is like Narada Muni who travels throughout the world. Prabhupada Maharaja says saintly persons follow in the footsteps of Narada Muni, traveling all over the world to every country and village just to instruct people in illusion about the goal of life, about what is the goal of life. The goal of life is to approach the lotus feet of Krishna, to get Krishna. Such a *sādhu* travels throughout the world to save them from entanglement, *karma-bandha*. He is *vaiṣṇava*, he is guru whose heart bleeds seeing the suffering of the *jīvas*, human beings fallen into this deep dark well, *andha-kūpa*, *grhāndha-kūpa*.

What does guru mean? Guru means one whose heart bleeds seeing the souls, *jīvas* suffering. He is guru. He is very sympathetic to the suffering souls. Such a *sādhu-guru-vaiṣṇava* does away with the suffering of the distressed, suffering *jīvas*, and brings them to the kingdom of eternal happiness. That is guru. Guru delivers the most degraded, most distressed *jīva* from the depth of *grhāndha-kūpa*, deep dark well, and brings them to Vaikuntha in the name of the Lord. One who works as the mediator between the *jīva* and the Lord, he is guru. That is *guru-tattva*. That is guru.

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

Continuously wandering in *lakhs* of *brahmānandas*, in *lakhs* of species, the *jīva* only suffers. Why is the *jīva* suffering?

Devotee: He doesn't understand himself and his eternal relationship with Krishna so he is bound up by the body, and the body gives so much material suffering.

Srila Gurudeva: Why has he fallen here in this material world?

Devotee: Envy?

Srila Gurudeva: Abusing his minute independence. *Jīva* is minute. He has minute independence. The Lord has mercifully given minute independence out of mercy, *karuṇayā datam*. I was saying one day about the difference between *jīva* and *nirjīva* — animate and inanimate. This *svādhīnata*, independence is the difference. This [indicating the microphone] is inanimate. It has no independence, but you have independence. You are animate. If independence is taken away from you then you become an inanimate object, *nirjīva*. This is the difference. This *svādhīnata*, independence is like an invaluable gem, *ratna*. It is up to you how you use it. The Lord is the judge how you are using it; if you are making proper use of it or abusing it? As you sow, so you reap. It is up to you. The Lord is not responsible for it. It is you who are responsible. If you abuse then you will fall into the trap of *māyā* then you will suffer, undergoing *lakhs* of species of life, in *lakhs* of *brahmānandas* and suffer, revolving in the cycle of birth and death. You are responsible for it. The Lord is not responsible because you have abused your minute independence. Instead of choosing Krishna you choose *māyā*.

In *Hari-nāma-cintāmaṇi* Bhaktivinoda Thakur says how *jīva* is *taṭasthā*. *Taṭasthā* means in the margin. *Taṭasthā-jīva* means those who are in *taṭasthā* area. That is their condition. Innumerable *jīvas*, various types of *jīvas* are there. For those who are in *taṭasthā* area there is choice. *Tata* means two things are in touch. That is *tata*. If land and water touch, that point of touch is *tata*. At the seashore the land and water are in touch. That is *tata*. Who is in *tata*? Both land and water are in touch. *Jīva* is in *tata*, in *taṭasthā* area. That means the area, the place where there are two things. Krishna is there and *māyā* is there. Two are there. That is *tata*. Those who are out of *tata*, in the spiritual world, they are not *taṭasthā-jīva*. You should understand *jīva-tattva*. You have not understood *jīva-tattva* very well therefore you are put into confusion and say *jīva* falls from Vaikuntha. How? There is no choice. One thing is there. But for the rest of the *jīvas* they are *taṭasthā-jīva*. There is choice. Two things are there: this side Krishna, that side *māyā*. You are on the margin. You have been given minute independence. Now choose what you want. Do you want Krishna or do you want *māyā*? That is the test for you. As I said, *karuṇayā datam*, mercifully you have been given minute independence. The Lord has mercifully given this minute independence to you and he observes how you use it, whether you are making proper use or abusing it. It is up to you. You may choose Krishna or *māyā*. When two things are there then choice comes. When there is only one thing where is the choice? It is only one thing, so where is the choice? No choice. You have already chosen. Then, now you have gotten one. One who has chosen Krishna he goes to that kingdom.

sei sukha hetu yara krsner eva rila
kṛṣṇa pāriṣada mukta rupete hailo
 — *Hari-nāma-cintāmaṇi*

Taṭasthā jīva, marginal *jīva* has a choice. There is *māyā* and Krishna. *taṭasthā-jīva* is in between. Two are in touch. You have been given minute independence so you have been given a choice. Now you choose what you want, Krishna or *māyā*? One who is wise, one who makes the proper use chooses Krishna. He becomes *kṛṣṇa pāriṣada mukta*, and goes to that abode. Those who abuse their minute independence, they choose *māyā*.

yara punya nija sukha koriya bhavana
pasvastita māyā koti karilo kamana
sei saba nitya krsna bahir mukha haila
devi dhame māyā-kṛta sarira paila
puṇya papa karma cakre paṇi ekana
sthula linga dehe sada karena bhavana
kabu soarge uthe kabu niraye pariya
saurasi laksa jani bhoge brahmiya brahmiya

In *Hari-nāma-cintāmaṇi*, Bhaktivinoda Thakur says,

jara puṇya nija sukha kariya bhavana
pasvastita māyā koti karilo kamana

Marginal *jīva*, *taṭasthā-jīva* has two sides —one side is Krishna, other side is *māyā*. He is in the margin. The two are in touch. He has been granted minute independence. Now you have a choice. You may choose Krishna or you may choose *māyā*. Those who make the proper use of minute independence choose Krishna, *krsner varila*, so they become *kṛṣṇa pāriṣada*, liberated associates of Krishna and they stay with Krishna in his kingdom. Those who abuse their minute independence, *nija sukha koriya* — “Oh I will enjoyer.” Krishna is the enjoyer. But marginal *jīva* says, “No, I will enjoy.” Then *pasvastita*, *māyā* is very close. *Jīva* just looks at *māyā* and chooses *māyā*. Then, *sei saba nitya krsna bahir mukha haila*, they forget Krishna. They become *nitya baddha*, eternally conditioned. *Devi dhame maya-kṛtā sarira paila*, they come to this *devi-dharma*, this material world, Durga-devi’s fort, *durga*, and *māyā* gives him a material body. *Devi dhame maya-kṛtā sarira paila* — this material body has been given by *māyā*, given by Durga-devi. One who goes

to the prison house is supplied a prisoner's uniform. So those who come to this prison house created by *maya*, those who have chosen *māyā*, then *māyā* gives a dress. The body is a dress. This is *maya-kṛtā*, material body given by *māyā*, and so they come here. So he comes from where? Understand my point? From where does he come? He is in *taṭasthā* area. He comes from *taṭasthā* area to either this place or he go there. Nobody will fall down from there. He has already become *kṛṣṇa-pāriṣada*, Krishna's associate, Vishnu's associate. There are not two things. There is only one thing. There is no question of *māyā*. Is there *māyā*? That day we were discussing this. *kāraṇa-samudra māyā paraśite nāre* [ādi 5.57] — Even *māyā* cannot touch the Causal ocean. *rahe bara dure* — *māyā* is far, far away from the Causal ocean. *Caitanya-caritāmṛta* says:

vaikunṭha beḍiyā eka āche jala-nidhi
ananta, apāra—tāra nāhika avadhi
 —Cc. ādi 5.52

Vaikuntha planets means spiritual planets. Around the Vaikuntha planets there is a belt of water. That is the Causal ocean. It is unlimited, *ananta, apāra—tāra nāhika avadhi*, you cannot calculate it. *kāraṇa-samudra māyā paraśite nāre*, *māyā* cannot touch *kāraṇa-samudra*. *Māyā* is *rahe bahu dūri*, far, far away from Karana. Then where is Vaikuntha? Where is the choice? Is *māyā* close? Here he says, *pasvastita māyā koti karila kamana* [*Hari-nāma-cintāmaṇi*] — Only *taṭasthā jīva* in the *taṭasthā* area are two things there — one side Krishna, other side *māyā*, and having minute independence means now you may choose. Those who look at *māyā*, it is close by; *pasvastita* means close by. Bhaktivinode Thakur *ācārya* says this thing in *Hari-nāma-cintāmaṇi*. *Māyā* is not there in the spiritual world, *māyika bhūtera tathi janma nāhi haya* [ādi 5.53]— There is no question of *māyā*. No. Everything is spiritual there. Is there anything material? How he is there? How can he choose there? The choice is here in *taṭasthā* area. So clearly it is said here in *Hari-nāma-cintāmaṇi*. If you cannot understand then what to do? What to do?

sei saba nitya kṛṣṇa bahir mukha haila
devi dhame māyā-kṛta sarira paila
puṇya papa karma cakre paṛiya ekana
sthūla līṅga dehe sada kareṇa bramaṇa

The *jīva* does same auspicious activities, or inauspicious, sinful activities, *puṇya pāpa*, so accordingly he gets the result, gets a body, gross body, subtle body, and wanders in the cycle of birth and death. *Kabu svarge*, sometimes elevated to the heavenly planets, sometimes goes to *naraka*, hell, according to the results of his activities, *caurāśī-lakṣa*, he revolves in 84 *lakhs* of species, in the body of a mountain, tree, creeper, *sthāvārā yoni, kīṭa*, as worms, insects, birds, beasts, aquatics, human beings. Human beings are 4 *lakhs* of types.

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

So the *jīva* is enjoying his *karma-phala*, getting the results of his karmic reactions and revolving in the cycle of birth and death. *brahmāṇḍa bhramite kona bhāgyavān jīva* — a fortunate soul, *jīva* wandering in *lakhs* of species, *lakhs* of *brahmandas*, then, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* — gets the *prasāda*, mercy of guru and Krishna and the seed of *bhakti-latā* is sown.

This *bhāgyavān*, fortune is significant. What is that fortune? When he sees or meets *sad-guru*, after wandering and wandering in *lakhs* of species, throughout *lakhs* of planets, *brahmāṇḍas*, if someone is fortunate he meets such guru, like Narada Muni. As Prabhupada Maharaja says here, he met King Prachinabarhisat, he met him. That is *bhāgya*, that is fortunate meeting with a *sad-guru*, that is fortunate. Then his fortune is completely changed now. *Lakhs* and *lakhs* of lives have gone. Now he meets such guru. That is fortunate. The life in which such *sad-guru darśana* is there, that life is most fortunate life. *Guru-darśana*, he meets guru. *Guru darśana* means what? *Guru* casts his merciful glance on you. That is *guru-darśana*. *Guru* can see you, such *guru, sad-guru* will cast his merciful glance on you. You cannot see *sādhu-guru*. If he casts his merciful glance on you then you can see him. Otherwise a conditioned soul has no vision. How can you see guru? I can see

the external body of guru consisting of bones, flesh, urine, marrow, blood, nasty things. Not real *darśana*, not the real *svarūpa* of guru, no, that we cannot see unless guru casts his merciful glance on us, then our eye will be opened, then we can see the *svarūpa* of guru. Then you can understand who he is, how he is an associate of the Lord. Otherwise you cannot understand.

*ācāryaṁ mām vijānīyān navamanyeta karhicit
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ*

Krishna says to Uddhava in 11th canto. That *ācārya*, don't think him a mortal being, an ordinary human being. *mām vijānīyān*, he is as good as myself. Krishna says he is as good as myself, *ācāryaṁ mām vijānīyān navamanyeta*, don't think him don't an ordinary mortal being, *sarva-deva-mayo guruḥ*, all the demigods are there in his person. He is *ācārya*.

Ācārya means what? What is the *ācārya*'s work? He is *ācārya* who brings the message of Vaikuntha to us. He is *kṛṣṇa-pārśada*, he is the associate of Krishna. So he has brought the message of Vaikuntha, message of the Lord's kingdom and speaks about it. If we completely surrender unto him, get his mercy, then you will be able to understand it. Otherwise you cannot understand. One who has come from Vaikuntha only he can speak about Vaikuntha. One who has come from Vancouver, only he can speak about Vancouver. One who comes from Vancouver, resides in Vancouver, he can give you information about Vancouver. Nobody else. One who has come from Vaikuntha only he can give you the message of Vaikuntha. Who else can give it to you? It is very easy to understand, it is not difficult. The *ācāryas* have said this. Then you have the pure message. It is pure message because nothing is mixed. He has delivered the pure message, *kānti samvād*, because he has come from that kingdom. That is *ācārya*. Krishna says,

*ācāryaṁ mām vijānīyān navamanyeta karhicit
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ*

Such a *guru-ācārya* is as good as myself. Don't think that he is an ordinary mortal human being. If someone thinks like that he commits *aparādha*. To think of *sad-guru* an ordinary human being is an inexcusable offense, a severe *aparādha*, an inexcusable *aparādha*.

One who gets the mercy of that *ṣaṭ-guru* his vision, his eye is opened then he can see how that *sad-guru* is *kṛṣṇa-preṣṭha*, how he is the associate of Krishna, how in him *gaura karuṇā śakti*, Gaura's merciful energy is moving in him. That is *guru-darśana*. Understand my language? Help me. I have no language to express such, this philosophy. That is the real *guru-darśana*. Not to see his external body. One who sees like that he is a fortunate soul, *bhāgyavān-jīva*.

Guru means he is wonderfully merciful, wonderfully magnanimous, wonderfully munificent. He is very, very merciful towards the fallen souls, distressed *jīvas*, and he has descended here to give you Krishna because to get Krishna is the purpose of this rarely achieved human birth.

He is fortunate who has met such *guru, sad-guru*. That is *bhāgyavān jīva*, otherwise how is he *bhāgyavān*? This is fortunate. He is *kṛṣṇa-preṣṭha-jana*, he is a very intimate associate of Lord Krishna and he has descended here to give you Krishna, if you want Krishna.

*kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche*

Narottam Das Thakur says: "Krishna belongs to you, O *vaisnava ṭhākura*. Only you can give me Krishna. I am *kāṅgāla*, I am a pauper, devoid of Krishna." Therefore I am running behind you as a poor man runs behind a wealthy man, "Give me one penny, give me one penny." Similarly I am bereft of Krishna. I am a pauper in that respect. So I am running behind you, "Give me Krishna! Give me Krishna! Give me Krishna!"

You have to run like that otherwise how can you get Krishna? All right, he gave us Krishna. We got *kṛṣṇa-śraddhā* from him: how to put complete faith in Krishna, how to develop taste for *kṛṣṇa-kathā*, *kṛṣṇa-ruci*, *kathā-ruci*, how to get *prema-dhana*, pure love, with which Krishna becomes bound up. So one who gets such thing then he has seen the real form of guru. He is very

fortunate, he is *bhāgyavān*. That guru is always casting his merciful glance over us, yes, and he has come here to deliver us from this deep dark well, *grhāndha-kūpa*. We are most unfortunate. When we meet such a guru, get his mercy, then we become most fortunate, *bhāgyavān*.

*bhavāpavargo bhramato yadā bhavaj
janasya tarhy acyuta sat-samāgamah
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

10th canto *Śrīmad Bhāgavatam* [10.51.53] says: O Acyuta, O infallible Lord, the *jīvas* are wandering here in many *brahmāṇḍas*, very tightly bound up in material bondage, *bhava bandhana*, but fortunately if some *jīva* meets a *vaiṣṇava-sādhu*, *sad-guru*, then his fortune is changed, his life is completely changed. The most unfortunate fellow becomes the most fortunate fellow because now he becomes *kṛṣṇa-dāsa*. Now he will develop devotion for Krishna and he will be free from this material bondage. That is why by meeting *sad-guru* one can become fortunate. One who has seen, or has met such a person is very fortunate, *bhāgyavān*. Up till now I was most unfortunate, today I became very fortunate because I met such a person, *sad-guru*. But here in this material world if somebody meets the president of the state he thinks: “Oh I met the president. I am very fortunate.” But we are not speaking of this fortune, because he has many deficiencies. A poor man or one who wants a very high elevated position in government or some such thing says, “I met the president. I can fulfil my desires so I’m very fortunate.” He thinks like that. But we are not speaking about that fortune. One should understand what sort of fortune it is to meet guru. It cannot be compared with that of meeting the president of the state. It is incomparable. Up till now in many, many *lakhs* of lives I was either a *karmī*, a *jñānī*, *bhogī*, or *tyāgī*. But now I become *kṛṣṇa-dāsa*. I am now situated in my constitutional position, *jīvera ‘svarūpa’ haya-kṛṣṇera ‘nitya-dāsa’* [Cc.madhyā 20.108] — as an eternal servant of Krishna. That is the constitutional position of a *jīva*. I was not in that position. From today I am in that situation because I saw such a guru, *sad-guru*, *vaiṣṇava ṭhākura*. He cast his merciful glance on me, now everything is completely changed.

In other words, when such time comes that this *jīva* will be delivered from the cycle of birth and death, his good fortune has come now. He saw such a person, met such a person, such a guru, *sad-guru*. That is what you should understand. Very many lives, *lakhs* of lives you have been fallen in this deep dark well, *grhāndha-kūpa*, material existence, crying, crying, crying, suffering, and suffering and suffering. Now the time has come, that suffering will be done away with forever. That is good fortune. That is *bhāgya*. Forever it is done away with, finished, no more. This is good fortune, yes.

The opposite of guru is *laghu*. Guru means heavy, *laghu* means light. *Guru-darśana* is the opposite of *laghu-darśana*. *guru-darśana*, seeing guru is not seeing a *laghu*, a light. What are *laghus*? Those who are attached or attracted to *dhana*, *jana*, *kavitā*, *sundarī* — attracted or attached to the material world, material followers, or beautiful woman, they are *laghu-janas*, just opposite to guru. They may be poets, pandits, kings, emperors, scientists, philosophers, but they are all attached or attracted to *dhana*, *jana*, *kavitā*, *sundarī* — material world, material followers and women. They are not gurus. They are *laghus*. *Guru-darśana* means no more *laghu-darśana*. *Laghu-darśana* is finished. Do you understand Nityananda? Yes. If *laghu-darśana* is not finished then you have not seen guru. You have not gotten *guru-darśana*.

Disciple: [inaudible]

Srila Gurudeva: Why do they say? Who are *laghu*? Those who are attracted to *dhana*, *jana*, *kavitā*, *sundarī* — attracted to material world, material followers, and women. They are *laghus*. They are not gurus. Guru means only attraction is to Krishna. That is guru who has gotten Krishna, who has come here to deliver Krishna. That is guru. So *guru-darśana* means no more *laghu-darśana*. No more. It is finished. Now you will be delivered from material attachment. That means attachment to material father, mother, wife, children, kith and kin, so-called love, and friendship. No more attraction. Only one attraction, that is to Krishna. That is *guru-darśana*.

A material poet writes so many nice poems. Many people say, “Oh, very nice poem. Yes,

Wordsworth's poems are very nice poems." "Wordsworth, a great poet." "Shakespeare's poems are very good. He is a very great poet." There are so many poets but they are not gurus, *bābā*. They are *laghu-janas*. They may attract materialistic *jīvas* through their poetry. And these scientists may attract the general people by their wonderful inventions and discoveries. That political leader Rao Nrisimha, he gives newer and newer ideologies and people are attracted, yes, but that is not *guru-darśana*. That is all *laghu-darśana*. When you really have *guru-darśana*, see such a person, *vaikuntha bhartava*(?) who has descended here to deliver the message of Vaikuntha, the message of Krishna, and whose heart bleeds seeing the suffering souls, if good fortune has come to you then you meet such a person as king Prachinabhirasan met Narada Muni, then you will be able to completely free yourself from such *laghu-darśana*, seeing all these people. How can you see the sun? Now you can see the sun because sunlight is there. With the help of the sunlight one see the sun. Without the help of the sunshine nobody can see the sun. Similarly, without the mercy of *sādhu-guru* you cannot see a *sādhu-guru*. Can you? No, no *bābā*. Only by the mercy of *sādhu-guru* can one see *sādhu-guru*. It is not that only seeing the photo of that *sādhu* "Oh he looks nice. Very nice boy, nice appearance, handsome looking." That is not the real *darśana*. You will see only external things, the external body. You cannot see the real *svarūpa* of guru — what he is, how he is the personal assistant or associate of the Supreme Lord Krishna, how *gaura-karuṇā-śakti*, the merciful energy of Gauranga is moving in him — you cannot see it. If you can see then you have really had *guru-darśana*.

What does *guru-darśana* mean? What is that? What does association of *sādhu-guru* mean? It means to hear from him and to imbibe the mood of *sādhu-guru*. That is association. To be influenced by his personality and to imbibe the mood of *sādhu* is really *sādhu-guru darśana*, otherwise you have not done *guru-darśana*.

*nāyam ātmā pravacanena labhyo
na medhayā na bahudhā śrutena*

*yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā viorṇute tanuṃ svām*

— Kaṭha Upaniṣad 1.2.23

Paramātmā, *caitya-guru* is there in the heart. When he assumes a body and appears, that is guru. Therefore guru is the bona fide representative of the Lord. When one meets guru, real *sad-guru* he gets a completely new life. Yes, new light has come to him now — new life and new light. Up till now he was fallen in the deep dark well of materialistic existence, *grhāndha-kūpa*, suffering and suffering and suffering. But when a fortunate soul meets *sad-guru* that guru now pulls him up from the deep dark well. Guru has descended here with one end of that rope, the *prema-bhakti sūtra*. That is known as *prema-bhakti sūtra*, the rope of *prema-bhakti*. One end of the rope is tied to the lotus feet of Krishna there in Goloka Vrindavan. Guru has come here with the other end of the rope, and sees that, "Yes, Nityananda has fallen in the deep dark well, *grhāndha-kūpa*, suffering, crying, crying, crying, crying for many lives." *Sādhu-guru's* heart bleeds, "Oh, he is crying, he is crying, crying." So he drops that end of the *prema-bhakti-sūtra*. "All right, catch hold of it very tightly, no slackness." Then he pulls him out from the deep dark well. That is guru. The other end of the *prema-bhakti-sūtra* is tied to the lotus feet of Krishna. Now you go to Krishna.

But if you cannot catch hold of the rope very tightly, no slackness, that means, if you cannot follow guru's instructions as-it-is, then how can he help you *bābā*? How can he help you? If somebody catches but cannot hold on very tightly, if there is some slackness, he will be lifted to some height, but because he has not caught hold very tightly then he again falls down. It is such a great shock to guru. "Alas, I spent gallons and gallons of spiritual blood." It is not an easy task to deliver one fallen soul who is suffering in the deep dark well, *andha-kupam*. Not an easy task. He has to spend gallons and gallons of spiritual blood to deliver one soul. But he is so merciful. He has descended here to do this thing and he does that with the end of the *prema-bhakti-sūtra*. "Alright, catch hold of the rope very tightly, no slackness." Then he can pull you up.

But if he drops the end of that rope: “Oh, alas, I spent gallons and gallons of blood, but what this fellow does, he falls down.” It gives such a great shock to guru. You cannot understand what a great shock it is, what a great pain it is for guru. It is not an easy task to deliver one soul from the fort of Durga-devi. It is a deep dark well. It requires gallons of spiritual blood. If someone falls down because he doesn’t follow the instructions of guru as-it-is, that means he cannot catch hold of that rope very tightly, there is some slackness so he falls down, he gives so much shock, so much pain to the guru, you cannot understand. There is one saying we have and the meaning is, how can a barren woman know the pain in giving birth to a child? She cannot understand because she is barren. Similarly you cannot understand what pain there is in the heart of a guru when the disciple falls down. Therefore it is not an easy task. It is so painful, such a shock to guru, yes.

Srila Prabhupada, my very dear spiritual master came, especially he came to the Western world. You are most fallen, most degraded fellows, but he is so merciful, he came here to deliver you. He spent so much of his blood. But what happened? Fall down, fall down, fall down. It is so painful you cannot understand. Can you repay guru? You cannot repay. He is so merciful. But he tried to pull you up but you fell down. It is such a shock. It is so painful. Guru is getting so much pain, yes. These fellows cannot understand it. They are ungrateful wretches, they cannot understand what pain is there.

Therefore it is said, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. Therefore guru is known as *kṛṣṇa-kṛpā śrī mūrti*, he is the embodiment of *kṛṣṇa-kṛpā*. *kṛṣṇa-kṛpā* has assumed a body, that is *śrī-guru*. He has come here. To have the *darśana* of guru means to get *kṛṣṇa-prasāda*, the mercy of Krishna.

*kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane*

— Cc. madhya 22.47

If someone gets the mercy of Krishna he is *bhāgyavān*, he is fortunate. So that Krishna comes in the form of guru. I said, who is there as *caitya-guru* in the heart he assumes a body [*Kaṭha Upaniṣad* says] and appears. Otherwise who can give you Krishna? *kona bhāgyavāne*, if someone is fortunate, if Krishna showers his mercy on such a fortunate soul he teaches the science of Krishna consciousness who is *antaryāmi*, *caitya-guru*. *Gurudeva* means *kṛṣṇa-prasāda*, he is embodiment of *kṛṣṇa-kṛpā*. That is guru. If someone gets such guru his good fortune has already arisen. Now he has gotten the seed of *bhakti-kṛpā*.

If someone gets *bhukti*, *mukti*, *kanaka*, *kāmiṇī*, *pratiṣṭhā* — material enjoyment, material liberation, gold, woman — *labha*, *pūjā*, *pratiṣṭhā* — name, fame, adoration, that is not good fortune, no. But *māyā baddha jīva*, a conditioned soul thinks if he gets all these things, *bhukti*, *mukti*, *kanaka*, *kāmiṇī*, *pratiṣṭhā*, he thinks he is fortunate. A conditioned soul thinks like that. But that is not real good fortune. To meet a guru by whose mercy he develops pure *prema-bhakti*, then that is good fortune. *Bhoga kimva tyāga*, material enjoyment or material detachment is not *bhāgya*, not good fortune.

Then what is *bhāgya*? What is good fortune? To get *prema-bhakti* is good fortune. In *Guru-vandana* you sing: *prema bhakti yāhā hoite, avidyā vināśa yāte* — When you get *prema-bhakti* then your *avidyā*, ignorance will be completely destroyed. Otherwise ignorance cannot be destroyed. To get *prema-bhakti* is *bhāgya*, that is good fortune. Then when someone gets *bhakti* then he gets the seed of good fortune. That is the seed of good fortune. That is *bhakti-latā-bīja*, the seed of the *bhakti* creeper. What is the seed? The other name of that seed is *śraddhā*.

Therefore Rupa Goswami says, *ādau śraddhā*, first thing is *śraddhā*, unflinching faith, strong faith in *sādhu-śāstra-guru*. That is the seed of *bhakti-latā*.

Then what is the seed of *śraddhā*? The mercy of *sādhu-guru* is the seed of *śraddhā*. Understand Nityananda? The mercy of *sādhu-guru* is the seed of *śraddhā*. That is: *nitya-siddhasya bhāvasya prākṛtyam hṛdi sādhyatā*. *Haribhakti-vilāsa*, Sanatan Goswami says. *sādhu-guru’s kṛpā* is the seed of *śraddhā*. Unless you get *sādhu-guru-kṛpā* how can you develop *śraddhā*? You have doubts, *samsāyātmā vinaśyati* [Bg.4.40] — One who has a tinge of doubt will perish. You cannot be delivered. So by the mercy of *sādhu-guru* a *jīva* gets *prema-bhakti*.

sei se parama-bandhu, sei mātā-pitā
śrī-kṛṣṇa-caraṇe yei prema-bhakti-dātā
sakal janme pita mata sobe pai
kṛṣṇa guru nahi mile bojo ei yare

This is *Caitanya Maṅgala*. Lochan Das Thakur has written like that. He is my supreme friend, he is my father, he is my mother who has given me *prema-bhakti* at the lotus feet of Krishna. Yes, that is the *bīja*, the seed I have been given. He is my supreme friend, he is my father, he is mother. *sakal janme pita mata sobe pai* — You have undergone *lakhs* of births so you have *lakhs* of fathers and mothers. Not real father and mother. Material father and mother are not real. They cannot give you *prema-bhakti*. One who gives *prema-bhakti* is real father and mother, supreme friend. *sakal janme pita mata sobe pai* — In every birth one gets a father and mother, but *kṛṣṇa guru nahi mile*, to get such a guru, *sad-guru*, *vaiṣṇava-sādhu* who can give you *kṛṣṇa-prema-bhakti* *bīja* is not so easily available. It is only by the mercy of such a guru one can get *prema-bhakti*.

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah

This is gradual development. It begins from *śraddhā* and goes up to *prema*. You can develop *śraddhā* by the mercy *sad-guru*. Then, if you do *bhajana* under his guidance all *anarthas* will be completely destroyed. Then *niṣṭhā*, your mind will be fixed. *Niṣṭhā* means the mind is now fixed at the lotus feet of Krishna. No oscillation of mind. That is *niṣṭhā* stage. Then *ruci*, you'll develop taste for *hari-kathā*, *kṛṣṇa-kathā*, nectarean *kathā*. *Athāsaktis*, then attachment. No more material attachment, *māyā*. Now you have developed attachment towards the lotus feet of Krishna. That is *ruci*, *aśakti*, then *bhāva*, the heart will be completely purified. When *bhāva* matures. Maturity of *bhāva* means *prema*. It begins from *śraddhā*, faith, then ultimate culmination is *prema*, love. One who gives this is *sad-guru*. He is my supreme friend, he is my father, he is my mother, he is everything.

Jivera svarūpa haya krsnera nitya dāsa is the *svārūpa*, constitutional position, identity of *jīva*. He is a *kṛṣṇa-bhakta*. He is a devotee of Krishna, but abusing his minute independence he is captured by *māyā*, caught up by the snare of *māyā*, so his *svārūpa* is covered up now. There is a layer, a covering of the true identity of the *kṛṣṇa-bhakta*. That means *bhakti-bhāva* is covered up. When you choose *māyā* the real *svārūpa* is covered up. Who can lift the covering, *bābā*? It needs to be lifted, who can do it? *Sādhu-guru* does so. Without the mercy of *sādhu-guru* this covering cannot be lifted. Nobody can lift it. It is by the mercy of *sādhu-guru*. It is in you, it is in *jīva*, yes, *jivera svarūpa haya kṛṣṇa nitya dāsa*, Mahāprabhu says. That is the *svārūpa*, real identity, the real constitutional position of the *jīva*, you are eternal servant of Krishna. That means *kṛṣṇa-bhakta*, *jīva* is *kṛṣṇa-bhakta*. But these layers, coverings are there because you have abused your minute independence and have chosen *māyā*. You have done that. So *sādhu-guru*, out of mercy when he accepts such disciple, as I said, he pulls him up from the deep, dark well of material existence, then by the mercy of *sādhu-guru* this covering is lifted up. That is guru. One who does so he is guru. He is *mahā-bhāgavata*. By his mercy a *jīva* gets the *bhakti-latā-bīja*, seed of *bhakti* creeper. Otherwise who can gave you seed of *bhakti-latā* if guru is not this? "Up till now *lakhs* of *lakhs* of births I was so distressed, so unhappy, but this *sādhu-guru*, *sādhu-vaiṣṇava*, now he will make me happy. I was *duhkhi*. Now he will make me happy. He has come here to deliver me." This faith arises. This is *śraddhā*. This faith arises in the heart.

kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche

Krishna belongs to you. Only you can give me Krishna. I am devoid of Krishna. I am *kāṅgāla*, I

am a pauper therefore I am running behind you: “Give me Krishna! Give me Krishna! Give me Krishna!”

One who develops such faith has gotten *śraddhā*, the seed. *Śraddhā* is the seed. He has gotten the seed, *kṛṣṇa-śraddhā*, *kṛṣṇa-rati*. This *vaiṣṇava* *ṭhākura* will give me *kṛṣṇa-śraddhā* and *kṛṣṇa-rati*, to develop love for Krishna. Then it is to be understood that he has developed faith, *śraddhā*. *bhakti stu bhāgavata bhakta saṅgena parijayate* — By the association of a devotee of the Lord one can develop *bhakti*, otherwise nobody can develop *bhakti*. It is there in you, in the *jīva*, but it is covered up, in a dormant stage. But by the mercy of *sādhu-guru* the covering is lifted, now it is aroused, *bhakti udayala*. What is not there, how can it be aroused? *nāsato vidyate bhāvo nābhāvo vidyate sataḥ* [Bg.2.16] — What is not there, how can it be aroused? It is there in *jīva*, only it needs arousing, awakening, nothing else. And that *sādhu-guru* does so. That is his mercy.

This *bhakti-dhana* is in the *jīva*. It is already there. Only *gurudeva* just lifts the covering and awakens it, nothing else. This *gurudeva* is not king, but king of the kings, *mahārāja*. Great kings will come and bow down. He is not a poet, he is not a material scientist. He is great wealthy person with *kṛṣṇa-prema-dhana*, not material wealth. That is guru. Just by his presence, just to see him, if by his mercy you can see him, then immediately a *jīva* develops *śraddhā*, faith. If he really is a fortunate *jīva* he gets the merciful glance of that guru then he will develop *śraddhā*. Otherwise he cannot. “Yes, *sādhu-guru* came but I am so unfortunate, I went there but I couldn’t see him.” This is a most unfortunate affair. “He came here, he gave *darśana* but I couldn’t see him. I went there. I sat there, but I couldn’t see him.” This is a most unfortunate situation. Yes, this happens. This is *durbhāgya*, most unfortunate. But one who is really fortunate, *bhāgyavān* he sees the real *svarūpa*. Then it is spontaneous that this feeling arises in his heart: “I must surrender. I must serve this person, *sādhu-guru*.” Then he’ll get *saubhāgya*, good fortune. That is good fortune. Complete new life will be there. And this is a great event in the life, a very great event in the life to have the *darśana* of such a *sādhu-guru*. This is like a great revolution, *mahā viplava*, and such a great incident in the life. You may be an atheist, you may be a material scientist, you may be a material philosopher, whatever you may be, but if you are really fortune to have the *darśana* of *sādhu-guru* your life will be completely changed. Yes, a great event in the life. Therefore we say:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Whatever you may be, if you are fortunate and get the *darśana* of *sādhu-guru*, your life will completely change. One who has gotten *darśana* of such *sādhu-guru*, one who has gotten such guru, only he can understand what wealth he has gotten. Otherwise nobody can understand the wealth he has received. You should think very seriously, very deeply about what it is for one who has gotten *darśana* of a *sādhu-guru*, what wealth it is that he has really gotten guru. It is great fortune. One cannot express it in words. Ordinary language fails to express it.

Sādhus, *gurus*, *mahājanas* are here. You shouldn’t think that they aren’t here. They are here. Therefore *bhakti* is here, *priti* is here, love is here and service, *sevā* is here. Otherwise how it will be? But we are unfortunate, most unfortunate we cannot see such a person. We have no vision. We cannot see. We say, “No, nobody is there, nobody is there, nobody is there, nobody is there. No need. No need.” Nityananda says, “Nobody is there. Many devotees are there, but nobody is there, nobody is there, nobody is there.” Nobody? Nobody is there? If there would not have been the sun and moon do you think these activities in the world would go on? They are there, so activities are going on. If there would not have been such *sādhu* and guru, how do you think the activities of *kṛṣṇa-samsāra* will go on? How would there be *śraddhā*? How would there have been *bhakti*, *sevā*, how will they be there? They are there. There is devotion, there is love, there is loving service. Everything is here. Because of that presence they are here, because they are *kṛṣṇa-prasāda*, they are the embodiment of Krishna’s mercy, *kṛṣṇa-kṛpā śrīmūrti*. Yes, I say, to get such a guru, *sad-sādhu* means to get the mercy of Krishna.

Therefore it is said:

brahmāṇḍa bhramite kona bhāgyavān jīva

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Thank you.

Questions After Class:

Srila Gurudeva: Any question?

Disciple: In regard to minute independence,.... Krishna controls exactly what choice.....*question is inaudible.*

Srila Gurudeva: Minute independence means what? It is minute. You are minute. *Jīva* is minute. So everything is minute in you, yes.

Disciple: [*question inaudible*]

Srila Gurudeva: When he has granted you this minute independence, he has given you that choice. Now it is up to you... [recording ends abruptly].

Orissa News

H. H. Sripad Bhaktisvarupa Damodara Swami Maharaja

We are all aware of the demise of His Holiness Sripad Bhakti Svarupa Damodara Swami Maharaja on 2nd October 2006 . He had been GBC for Orissa since the last nine years. Many devotees at the Bhubaneswar temple are his disciples, and we certainly offer our heartfelt sympathies to all of them. Sripad Maharaja regularly glorified Srila Gurudeva, our most worshippable master, and Guru Maharaja himself said that Sripad Maharaja was a *sadhu*, that he had no envy in him.

His Holiness Sripad Bhakti Charu Swami

On November 27th 2006 the Regional Managers meeting in India (of which both Chaitanya Chandra and Bhaktarupa prabhush are members) decided that the new GBC member for Orissa would be His Holiness Sripad Bhakti Charu Swami. The Maharaja is certainly favourable to Guru Maharaja as demonstrated by the fact that he had previously spoken up at the GBC meetings in defence of keeping Guru Maharaja's *murtis* on the altars at Bhubaneswar and Gadei Giri. He wrote in Issue 26 of *Ananda Samvada* recollecting some wonderful memories of Srila Gurudeva.

Rathayatra July 2007

This year the traditional Car Festival (Rathayatra) of Their Lordships, Sri Sri Jagannath, Baladev, Subhadra Devi occurred from 16th July till 24th July at Krishna Balaram temple, and Gundicha temple, Bhubaneswar.

On Sri Gundicha day (16 July), *Pahandi Bijay* of the deities started at 11am amidst *kirtana ghanta badya*, *haribol* and *hulahuli* of the devotees and others present in the temple premises. Tulasi Maharani and Sudarshan were taken first to the chariot Darpadalana of Sri Subhadra Devi. Then Lord Balabhadra was taken to His chariot, Taladhwaaja by *pahandi*. After that, Devi Subhadra was taken to her chariot. Lastly Sri Sri Jagannathdev's *pahandi* started.

Quite a large number of people and devotees present were overwhelmed with joy when Lord Jagannath was taken to His chariot Nandighosh. By 2pm all the Deities were seated on their respective chariots. His Holiness Swayambhu Swami Maharaja performed the traditional *chhera panhara* on the chariots. The temple president, His Grace Gokulananda Das spoke on the *tattoo* of Rathayatra. At 3.30pm pulling the chariots began.

The District Collector was in charge of Lord Jagannath's chariot. The Additional District Magistrate was in charge of Lord Balabhadra's chariot, and the Superintendent of Police was in charge of Devi Subhadra's chariot, pulled by all women devotees. One *lakh* people gathered along the 3km long road to Gundicha temple, to have darshan of their Lordships. It is said that one who sees Lord Jagannath on His chariot will not take birth again.

Security for the procession was adequately handled by the staff of Bhubaneswar Municipality, the PHD Electrical department, and the fire brigade. They were followed by the truck carrying fresh drinking water..

This year Rathayatra was blessed with clear bright weather making the festival very colorful, attracting everyone to come out to see Jagannath.

Gundicha Eight Day Temple Program.

Pravacan was held every evening at 7.30pm by His Holiness Bhakti Gourav Narayan Swami. At the conclusion of *hari-katha* the devotees distributed *khicari* and *halva* to everyone. On the evening before Bahuda, the return Rathayatra, the devotees presented a devotional play, "*Sakshi Gopal.*"

Bahuda (Return Rathayatra) 24th July 2007

Everyone could enjoyed the return Rathayatra under cloudless sunny skies this year. *Pahandi bijay* of Sri Vighnas, Sri Sri Jagannath, Baladev, Subhadra Devi, Sudarshan and Tulasi Maharani started at 12 noon and finished by 3pm. *Pahandi bijay* was followed by *chhera panhara* by His Holiness Swayambhu Swami Maharaja.

By 4pm, all the formalities over, devotees began enthusiastically pulling the majestic chariots from Sri Gundicha Mandir back to Krishna Balaram temple. All three chariots, the throngs of people, and sankirtan parties reached the temple safely by 6pm.

Dignitaries attending this year included the Collector, the Superintendent of Police, the Additional District Magistrate, the Inspector of Police. A good number of police were visible maintaining law and order among about *lakh* people.

Suna-vesha (Golden Sringer) 26th July 2007

On the evening of Bada-ekadasi, Sri Sri Jagannath, Baladeva, Subhadra Devi appeared in *suna-vesa* giving darshan to many devotees till 11pm. The Mayor of Bhubaneswar Municipal Corporation came for Jagannath's *suna-vesa darshan* and stayed for the cultural programme (*bhajan samaroha*) in the evening.

A School for Devotee Children

Western devotees with young children thinking of moving to Bhubaneswar can now be assured that their children's schooling will be taken care of. Gunacuda Devi Dasi has taken up the responsibility of starting a school for "foreign" devotee families now living in the area. She is a fully qualified primary school teacher, a role that she was encouraged to take up by Srila Gurudeva. At present the school is a room in her rented house, close to the temple.

Gadeigiri - Sri Sri Radha Gopal Jiu Temple

Chaitanya Chandra Prabhu provided us with some of the past year's happenings at Gadei Giri, and other connected projects.

Cows on the Move

"Recently the new goshala here in Gadei Giri was completed and all our happy cows are looking comfortable in their new surroundings. Four of the cows are giving milk and soon another three will give birth. All of the milk is being used for the service of Gopaljiu and His devotees.

Biogas Plant

A biogas plant will soon be finished and will provide sufficient fuel for the Deity kitchen.

Disaster Strikes

I was in Switzerland when I received the shocking news that our big Gopal fell and got broken. I advised the devotees to fix the *vighraha* as best they could and if possible to order a new *murti*. They fixed the *vighraha* nicely. However a new *murti* is ready to be installed. We are waiting for GBC, His Holiness Bhakti Charu Swami to see the situation and advise us what to do. This sad state of affairs took place only because of our *aparadha*. Otherwise everything is going on nicely.

Sri Radhastami Utsav

Among all the festivals we celebrate in our Sri Radha Gopaljiu temple Gadeigiri, Radhastami is the grandest festival of all. Our dearmost Srila Gurudeva observed Radhastami here in Gadei Giri every year and following in his footsteps we try to observe it in the nicest way.

We can never be sure of what the weather will be like, and this year heavy rain accompanied the festivities. The rain started two days before Radhastami and continued for three days after Radhastami. The devotees started to feel quite hopeless wondering how the festival would go on with such heavy rain. But Srimati Radharani and Sri Gopaljiu's desire prevailed and as it turned out They were very merciful to us. By 10.30 a.m. the rain eased and the local people and devotees began arriving at the temple for the *abhishek* and *kirtan*. Our vice president Adwaita Prabhu gave a short talk glorifying Srimati Radharani, then *kirtan* continued until after the noon *arati*. A second party of *kirtaniyas* brought another wave of ecstatic *kirtan* with Nanda Kishore Das leading. Everyone felt attracted towards the *kirtan* and joined in dancing. Eighteen hundred devotees and visitors took *prasad* that day. We anticipated around 2500 people would come but naturally heavy rain kept people away. Sri Sri Radha Gopaljiu were already satisfied and just after taking *prasad* the rain started again.

On the second day of the festival, temple devotees and congregational members presented a famous Orissan devotional play about Jagannath Bhakta, Raghu Arakita. This year we had to do without a professional director, so like a child and his father we turned to our Sri Gopaljiu and humbly requested Him to shower kindly His mercy upon us. He did, because in spite of adverse weather conditions the play went on and the actors performed really well. To our surprise, just as we were ready to open the curtains the rain stopped and the audience quickly took advantage of the dry spell and immediately filled the seating space ready to immerse themselves in the devotional atmosphere of the drama. Srila Gurudeva was brought to the pandal and watched the drama well into the night.

Jagatsinghpur

The first week in December 2006 [1-12.12.06] at Jagatsinghpur, His Holiness Bhakti Gourava Narayan Swami nourished the ears and hearts of hundreds of devotees and visitors with *Bhagavata-katha* on Sri Krishna *lila*. Afterwards a crowd gathered for sumptuous *krsna-prasad*. On the opening day there was *harinama* of approximately 60 devotees. Thereafter *harinama* took place every day in Jagatsinghpur town. Devotees coming long distance from different parts of Orissa stayed the whole week at Jagatsinghpur. It was a very happy and successful program.

Berhampur

Temple construction has already started in Berhampur. Twenty-one columns are already in place leaving a further thirty-two columns to be completed. Because of water problems during the summer work was delayed. Work will begin again after the rainy season this coming November. We are considering digging a deep bore to avoid any future water scarcity. However, in order to operate a heavy H.P pump we need 3-phase electricity line. Together it will cost about 1.30 *lakh* rupees.

The devotees in Berhampur celebrate Sri Ramnavami festival each year and have now begun observing the Jhulan-yatra festival.

Bahanaga

Bahanaga is an extension of Sri Radha Gopal Jiu temple, Gadeigiri. It is situated 25 km before Balesore, and 35 km before Kshira Chora Gopinath temple. It is the expressed desire of Bhaktisvarupa Damodara Maharaja that it become a fully functioning center. He said anyone returning from Sri Kshira Chora Gopinath temple, Remuna, may stop over and get *prasada*, do *kirtana*, and continue on to their destination. As it is yet to be fully developed it could take 3 years before overnight accommodation is available. *For further inquiries call Kala Krishna Das at the center on 06788-236981.*

Govardhan Puja was observed for the first time in Bahanaga in 2007. About 200 congregational members and devotees came with many types of *bhoga* to be offered to Sri Govardhan. Last year during Kartik month about forty devotees and congregational members continued *sankirtan-padayatra* for 17 days. It ended at the Bahanaga center on Kartik Purnima day.

On January 1st an unfortunate incident occurred when the thatched temple caught fire causing a loss of around Rs. 40,000. However the devotees promptly constructed a new but temporary room for the Deities and *seva-puja* is going on nicely.

Jagannathpur 2006

Most of you would know that Jagannathpur is the birthplace of our revered spiritual master, Srila Gour Govinda Swami. Construction of the temple for Srila Gurudeva's appearance place at Jagannathpur has been suspended until matters of who is in charge of the project, can be settled. This is such an important project not only for all of Gurudeva's disciples and followers, but for the whole Vaishnava world. We plead with those persons concerned to put all personal desires aside for the greater glory and pleasure of His Divine Grace.

Sri Sri Krishna Balaram Temple, Bhubaneswar Srila Prabhupada's Last Founded Project

At a meeting on November 28th 2007 with the GBC member His Holiness Bhakti Charu Swami, a new management structure has been put in place for the temple. Some important points from this restructuring are that Gokulananda prabhu remains as general manager. He is now assisted by two co-general managers, Krishnagati Das (in charge of preaching and sankirtan) and Satwatapati Das (in charge of administration). The temple now has a Regional Body Council comprised of His Holiness Bhakti Gourab Narayan Maharaja, Braja Hari Das, and Jagjivan Das.

There is a Temple Management Council made up of the GBC member, the Regional Body Council members, Temple General Manager, Co-managers, and Department heads.

At this management meeting it was decided that the temple would sign up to a Medicare scheme for the benefit of all temple inmates.

Land Concerns

Approximately 18 feet of land at the front of the temple has been taken over by the government for widening the highway, and according to the Bhubaneswar Municipality, and the National Highway Authority (NHA), they intend constructing a drainage system along the side of the road, at the front of the temple, and they say it will be completed before the next rainy season. That means, hopefully, there shouldn't be any more flooding at the temple.

Because of the repeated flooding of the temple grounds holding the sacred *samadhi* and *bhajan-kutirs* of our beloved gurus, the temple discussed plans to raise the level of Guru Maharaja's *samadhi* and Prabhupada's *bhajan-kutir* by a few feet. (Further information will be made available from the temple authority).

Another development at the temple will be the construction of a new boundary wall. Since many months the front gate and wall have been completely dismantled. The security guard's office and telephone kiosk at the front of the temple have been demolished. The temple was served notice that the highway will be widened up to the reception room, but that the block of Reception-Prasad-Bookshop stall will remain. For several days last month the main gate were closed and visitors had to enter via the printing press gates. Last May when Chandan-yatra festival started the problem became quite severe and people had to literally wade in.

Devotees have also mentioned that several months ago, the area just inside the temple doors, at the top of the 22 steps, that area marked for a diorama display has been partially dismantled and to date is still not fixed.

There is renewed talk of constructing a permanent brahmacari ashram/residential quarters in place of the old inadequate rooms and huts still in place at the back of the temple. Gokulananda prabhu is hopeful that this land problem will soon be solved.

(In 1979 the temple enclosed half an acre of land, which in 2002 the Orissa government agreed to sell to the temple. Problems arose when the government more than doubled their original asking price.

Smruti Mandir - Memorial Temple

Upendra Misra Das has provided a wonderful service to Srila Gurudeva and his disciples by restoring the Smruti Mandir. If you haven't been to Bhubaneswar for some time, this is the building to the left of the main temple building as you walk in from the gate. It houses a large *murti* of His Divine Grace at the far end and down along each side of the walls are very large glass fronted display areas filled with Gurudeva's transcendental bed, desk, books. The central area floor is a beautiful marble floor. There is a lot of traditionally carved wood throughout, and the domed ceiling has been artistically decorated with paintings of transcendental pastimes. Each morning at 7am devotees gather for *guru-puja* in this serene atmosphere. The smruti mandir is used for Snana-yatra and various other classes and festivals held throughout the year.

Gour Govinda Swami Memorial Society

This Memorial Society was set up to basically take over from the discredited Festival Fund. One aspect of the fund, which will be used to pay for Gurudeva's disappearance and Vyasa Puja day festivals, and other temple festivals, is for the local devotees participating in the regular Sunday Nagar Sankirtan will donate whatever they collect, and that collection will go into a fund. (There has been anywhere up to 5000 rupees a time). Western devotees may be asked to sign up as regular monthly donors. When you visit Bhubaneswar temple, you no doubt at some point will be approached by our wonderfully humble Gurubhai, Mahaprabhu Das, (who was Srila Gurudeva's personal banker) receipt book in hand.

On **Ram Navami** day a *maha-abhiseka* ceremony was performed for the worship of Sri Sri Radha Gopinath and Srila Gurudeva, to mark the 10th Anniversary of Their installation.

Janmastami 2007 was grandly celebrated on 15th and 16th of August. This year heavy rain kept many people away. Depending on the auspicious *tithis* in the calendar, Janmastami is often celebrated over two days at our temple. The first day observed by mostly Hindu population, and the second day, according to our Vaishnava calendar will be observed by the Gaudiya Vaishnavas. This year 1500 devotees came for darshan of Krishna and to take *prasadam*. An additional program was added this Janmastami and if it becomes popular may become a regular feature every Janmastami. That is the *maha-abhiseka* performed by 50 Brahmin devotees, and many other congregational devotees. While mentioning numbers, around 750 people witnessed the main *arati*, and were later served with *anukalpa prasad*. The atmosphere was charged with *kirtan* and *bhajan*s throughout the two day celebrations.

A week or so later the 77th Vyasa Puja of our Beloved Srila Gurudeva was celebrated at the temple in the Smruti Mandir [memorial temple] over two days, 24th and 25th of August. Many dedicated disciples of His Divine Grace spoke in glorification of their divine master.

His Holiness Subhag Swami Maharaja graced the occasion with his sweet remembrances of Srila Gurudeva, and he offered encouragement to all. Subhag Maharaja loved Guru Maharaja very much. We recall how in 1991 and 1992 in Mayapur, Maharaja would daily attend Gurudeva's evening classes and *darshans*.

In the evening of the second day of Vyasa Puja, His Holiness Swayambhu Swami cut the traditional Birthday cake and distributed it to the eager devotees.

Atala Farm

Located only 10 km from Bhubaneswar temple, most devotees know nothing about the farm at Atala, and fewer ever visit there.

The four devotees serving at Atala, namely, Naba Kishore Das, Nava Gauranga Das, Sripati Das, and one Bhakta, are doing their best to hold the place together.

Set amidst shady trees are two *pukka* buildings. One is the temple, and the other is a large two storey building. The kitchen room is located on the ground floor. The upstairs rooms accommodate the devotees, with room to spare. Water and electricity seem to be in plentiful supply throughout the complex. There is a deep bore well supplying sweet tasting drinking water. A few meters away from the central living area is a large, deep circular concrete tank holding water that is pumped through plastic piping to water the struggling crops of moong dal plants, coconut, banana, and jackfruit trees. Closer to the living area and easier to hand water are two main vegetable patches. There is also a *batāpi*, or *tobā* tree [a type of grapefruit that grows to the size of a small football!] now laden with fruit. Visitors will be provided a full plate of tasty *prasad* consisting of vegetables, rice, and *pakorās*. The vegetables and rice are grown on the farm.

On the opposite side in a long stall are 10-20 cows and calves, three cows had recently been delivered back from the Bhubaneswar temple. A lot of cows, but only very little milk is being produced, maybe 2-3 litres a day. There needs to be a minimum of two people to take care of the cows full time. Directly outside the sheltered cow stall is a large coral, or open concrete standing area.

The sweet faced brass deity of Ladu Gopal in the small temple room is surrounded by pictures of Panchatattva, Radha Krishna, our Gurus in Parampara and a ceramic deity of Srila Prabhupad on a lower shelf at His feet. Directly outside the temple/pujari room is a knee-high walled-in concrete area for *darshan*, *kirtan*, and a place for the devotees to sit, beneath a fan, for morning and evening class and *bhajan* and *kirtan*. A morning and evening program is observed, and *prasad* is served twice a day .

Lack of support and man-power seems to be the only thing that keeps this peaceful haven from thriving and fulfilling Srila Gurudeva's desire for the construction of a small Panca-Tattva temple at this easily accessible and fast developing area.

Gundicha Temple

The site of the New Gundicha temple is located past CRP Square heading into town then turning right at DAV School. A distance of maybe 1km from Krishna Balaram Temple.

In 2006 Anantashesa was installed during a ground ceremony. The temple design will be laid out according to the principles of Vastu-shastra, and will permanently house the divine forms of Sri Sri Lakshmi Nrisimha.

Dandabhanga Dham

Dandabhanga Dham is a most beautiful sanctuary. His Grace Sachinandan Prabhu has impressive plans for this temple and ashram, mainly, may I add, for its further transformation into an earthly representation of the Lord's own abode. He has already planted the property with every variety of flowering and fruiting tree, many of them quite rare and unusual to these parts, such as Rudraksha. Long paths of white sand are covered with tunnels of creepers such as varieties of scented jasmines, and in the background either Srila Prabhupada or Srila Gurudeva can be heard softly singing, further adding to the spiritual atmosphere.

They have added to their sizeable goshalla seven pure breed Indian cows, bringing the total to around 30 cows all together. Across the River Bhargavi (Ganga), the devotees work vegetable gardens for the kitchens. (We collected an exclusive interview with Sachinandan Prabhu that will appear in a future issue.)

Kiran Prabhu at the Dandabhanga Ashram provided this latest news:

"Well, in regard to the development of the ashram project in the past one year, I have to say sadly it has been very slow.

As you mentioned, this year many Vedic, as well as fruit-yielding trees have been planted everywhere around the ashram. They are so profuse that we even find it difficult to organize space for construction work. It looks like in the future, (maybe after 100 years) these trees are going to grow so big there is going to be a thick Vedic jungle here, the sort of environment that can favour the future generations of devotees to come and practice *suddha-bhajan* here.

The number of cows has increased as you mentioned, crossing 30 now. Arrangements are underway to accommodate the increasing need for space for all the cows in the ashram.

Apart from that we also had some small development in the construction work this year. A beautiful gateway has been built at the front of the ashram (thanks go to the loving services of Jagadish Pandit Das). And also a small water fountain has been erected right in front of the Jagannath temple.

We have recently increased accommodation facilities for devotees by building an extra four rooms. The boundary wall also is presently under construction. At the same time we have also finished constructing a second guesthouse. Now we can start inviting the *sannyasis* of ISKCON as well as *sannyasis* from other institutions, to come and stay here for some time and experience the life of devotion at Sriman Mahaprabhu's supreme dham.

His Holiness Mahanidhi Maharaja is likely to come to Sri Jagannath Puri this December and also to visit our ashram. Just four months ago we had His Holiness Shivaram Maharaja visiting with 40 disciples and they observed Gaura Purnima here. He led some ecstatic *sankirtan* with his disciples that day.

In the field of preaching, a major achievement has been the opening of a website: www.dandabhanga.com. It was the first attempt made in broadcasting the glories of this Dham to the world.

This year hasn't seen so much development, mainly because of a lack of money. But right now, in order to complete the project, we are badly in need of a tremendous amount of funds within the very short span of two years. We humbly ask devotees to please support this important international project."

Gotipua Dance Troupe

"Our preaching here recently influenced a young boy named Chandramani, from the local village. The interesting thing is that he is a Gotipua dancer. Gotipua is an exceptional and centuries old classical dance form of Orissa that is still practiced today, here at a village named Raghurajpur, close to the ashram.

Chandramani had agreed to render his full time services for the benefit of the ashram. He will arrange among his friends their own Gotipua group on behalf of our ashram, and by giving stage performances they will help to raise funds abroad. He is not well educated, so in order to help him I have personally now taken on the role of managing director of this group of twelve people: six dancers, five musicians, and myself.

We are searching all over the world now, in the Vaishnava, as well as karmi world, to find sponsors for our group to perform abroad."

If anyone is interested in helping the Gotipua Dance Troupe get sponsors, please contact Kiran Das at: kiran_kava@yahoo.co.in.

The small Jagannath Deities at Dandabhanga

by Sacinandana prabhu

In the tradition of Sri Jagannath Puri, either in 12, 24, or 8 years, when there will be two months of Asadha together ('Mahamasa'), at that time there will be 13 months in the year. During that auspicious year the new incarnation of Lord Jagannath will be celebrated. This is traditionally called Navakalevaram. That is the day when the wooden form of Lord Jagannath is changed. First, a certain type of priest goes well before Rathayatra to a temple of Mangala Devi (Durga), about 60 kms from Puri. They sleep at that place and at the time of sleeping goddess Mangala Devi personally appears in their dream and directs them to travel in a particular direction and for

some distance, in order to get that tree, the wood of which is used for making the Deities of Their Supreme Lordships. Finally when the described tree (an old Neem tree) is located, the trunk and the branch from the said huge Neem tree, which carries the natural signs of Shankha (conch), Chakra (disc), Gada (club), and Padma (Lotus flower) on it, is cut down. Actually, according to the ritual there are many other signs also, for example there should not be any bird's nest over it. There should be an anthill underneath the trunk of the tree, and so on. Therefore, in that way after confirming everything, as per the ritual, that particular huge branch and trunk are cut down amidst ecstatic *harinam sankirtan* and Jagannath *jai dhvani* (glorification of Lord Jagannath). After that, a huge *yagna* (fire sacrifice) is also conducted, and then the wooden logs are brought in a massive procession along with ecstatic *harinam sankirtan*. In that way, the huge Deities of Their Lordships Sri Jagannath, Baladev, Subadhra Maa and Sudarshan are carved from the wood and placed inside the temple.

Then a blindfolded priest goes alone inside the temple to remove the 'Naavi Brahma' (the navel portion of the Supreme Lord Krishna) from the old Deity of Lord Jagannath and is placed in the new one. Then the old Deities are taken to the burial ground and buried. As per the tradition, a lot of care is taken to see that nobody uses the remaining parts of the wood.

But still some of the traditionally engaged Sevaks (servants), who were engaged, sometimes in order to patronize their so-called clients, would save some of the wood for themselves without any authorization. Among them was one such Sevak who saved some wood for himself and carved the small Deities of Their Supreme Lordships, Sri Jagannath, Baladev, Subadhra Maa and Sudarshan. It so happened that ever since those Deities were carved, this particular Sevak continued getting directions from Them saying that what he had done was wrong and rather he should immediately present Them to some ashram within Sri Jagannath Puri Dham. Henceforth he embarked on a search for a suitable ashram to which They could be presented. He had been to many ashrams but was not satisfied. In this way, on his search, he finally came across our ashram. At that time our ashram was only in the beginning stage. But still for some reason he was deeply touched with our ashram. He then found my address and came in a taxi early in the morning around 5.00 a.m. There he presented the small Deities of Their Supreme Lordships to this unworthy servant. I was very surprised. Of course, I was also very glad because Lord Jagannath had Himself come. Still I was surprised for quite a long time because I did not know who these people were. They were total strangers to me then.

Eventually they explained the whole story to me. I was happy and decided to give some money to them for the travelling expenditure. But they refused the money. They said, "We have not come for any business. Their Supreme Lordships had personally desired to come to your ashram. That is why we brought Them to you." And then they left.

These small Deities of Their Supreme Lordships Sri Jagannath, Baladev, Subadhra Maa and Sudarshan, which are now being worshipped at the Ashram, are from those same remaining parts of wood which were used to carve the Deities of Lord Jagannath at Sri Jagannath Puri during the Navakalevara period. (Abridged from *Dandabhanga Prakashini*)

Choti and Kendrapara - Sri Sri Radha Madhava Temple Project

We received extensive information from Ramin Das, assisting Dr Fakir Mohan Das, on the Choti Project, as well as the Kendrapara Sri Sri Radha-Nikunja-Bihari Ashram and related projects. For a more complete understanding please contact the address supplied in the directory. Here are a few important points:

"In Choti the court cases are still running successfully to obtain the land. Now Maharaja (Dr Fakir Mohan prabhu) is getting closer to purchasing a suitable plot for the temple."

"Sri Radha-Nikunja-Bihari Math at Kendrapara will serve as a base for the Bhaktas and is now being prepared. Sri Sri Radha Madhava are staying there with a permanent *pujari*. The University of Bhagavata Science and Culture is being prepared by local Bhaktas. "Food for Life" needs more Bhaktas, as does the library to help maintain the books and palm-manuscripts in good condition. The daily medical Health Camp is continuing in Choti (Palli)."

How You Can Support the Sri Sri Radha Madhava Temple Project

“Serving Sri Sri Radha Madhava’s *prasadam*; supporting the medical camp; helping to organize the temple project and welfare activities; helping in Their Lordship’s *seva-puja* (daily worship); doing *kirtan* for Them; chanting Their holy names; cooking and arranging decorations, gardening for Them; building Their temple; collecting funds; advertising the project to spread Sri Sri Radha Madhava’s glories; preserving precious books of the Thakuras, to name a few.

There is a never-ending list of wonderful services available for everyone and something for all tastes in the Sri Sri Radha Madhava Temple Project. Please take advantage of this chance and make your life successful.”

“Sri Sri Radha Madhava joyfully invite you to join this wonderful project, and many great Vaishnavas are waiting to bestow their blessings on all those who please Their Lordships and Their dear servants. Kindly take this rare chance to heart and hand and participate in the Sri Sri Radha Madhava Temple Project in which ever way you can.”

Nava Govardhan - Jantaribol, Denkhanal

The auspicious inauguration of the newly completed Sri Sri Gaura-Nityananda and Sri Jagannathdeva temple at the Gaura-Nityananda Paramarthika Seva Ashram – (Orissa).

On the holy day of Sri Govardhana Puja, Sri Srimad Gour Govinda Swami Maharaja, Srila Gurudeva’s first founded project, Sri Sri Gaura Nityananda Paramarthika Seva Ashram at Jantaribol was beautified by the inauguration of the new Sri Sri Gaura Nityananda and Sri Jagannathdeva’s temple.

This place was very dear to our most beloved Srila Gurudeva. He predicted that one day, on the top of the mountain on the property, a wonderful Radha Krishna temple would appear. The new temple for the presiding deities Sri Sri Gaura Nityanada and Sri Jagannathdeva is the partial fulfillment of Srila Gurudeva’s desire to develop this site.

The place resembles the Govardhan area at Vraja, and this is maybe one reason why Srila Gurudeva loved to come here regularly. Accordingly, devotees have appropriately named the project Nava Govardhan.

For the last half year (2006) the devotees of Bhubaneswar, both Oriya and Western, cooperated nicely together for the completion of the temple, under the expert direction and guidance of His Holiness Murali Krsna Swami Maharaja, aided by financial assistance of devotees from Europe and Russia supporting Maharaja. All devotees concerned look blissfully back at the successful cooperation as brothers and sisters centered around the satisfaction of Srila Gurudeva and his desire for such a wonderful temple in this area.

On the day of the inauguration devotees started 24 hour *kirtana* at a beautifully auspicious *nama yajna pitha*, featuring several local *kirtana* groups as well as local devotees throughout the whole day and night. A traditionally authentic *agni yajna pitha* was established where Yasodananda Babaji Maharaja, a Sanskrit scholar, *yajna* expert, and above all a kind Gaudiya Vaishnava, performed the detailed and elaborate rituals for the inauguration of the temple. Sudarsana-cakra was established on the beautiful dome of the temple. Afterwards, Sri Sri Gaura Nityananda and Sri Jagannathdeva were invited to Their new temple. Throughout the ceremonies the devotees were engaged in continuous *kirtana*.

Over 2000 devotees and guests attended the festival. A large bus was arranged and around 100 devotees came from Bhubaneswar, including several Western devotees. At the conclusion of ceremonies an opulent *prasadam* feast was served to all the devotees and guests.

Srila Prabhupada’s Disappearance Festival

Srila Prabhupada’s disappearance festival was celebrated with glorification of Srila Prabhupada, *puspanjali* and *arati*, and a wonderful feast of *prasadam* was served. Immediately afterwards the yearly Padayatra, organized by the Bhubaneswar temple started from Jantaribol. For the pleasure of Srila Gurudeva and Srila Prabhupada both Western and local devotees set out together chanting and dancing, walking village to village spreading Krishna consciousness in

Orissa. They completed the Padayatra on November 12th with a grand gathering of Padayatris who took *prasadam* at the newly inaugurated temple in Jantaribol.

Everybody is kindly invited to visit Nava Govardhan, enjoy the peaceful atmosphere favorable for spiritual practice, and serve in any way possible to develop this wonderful project.

His Holiness Murali Krishna Swami is based in Bhubaneswar. He has rented a large building just across the highway from the temple where he is holding *Bhagavatam* class daily. Maharaja recently wrote this account to be included in the newsletter:

“I base myself in Bhubaneswar and we are preaching also in the villages in Orissa. We have built one small temple and are building preaching centres in a couple of other places here in Orissa. We have devotees from around the world with us here and have set up an ashram near the temple, with 40 beds for international and local devotees.”

Darshan with Srila Gurudeva

Excerpted from the darshan of 5th November 1993 at Bhubaneswar

The Disciple Supports the Guru

Disciple 1: This morning when you were saying you have this pain, and you need our help to relieve this pain, all day long I was feeling completely hopeless because, how is it possible? I couldn't think of it. I'm completely in anxiety.

Srila Gurudeva: A big banyan, straight branches spread out. Some are hanging and come down and they touch the ground. Then the banyan tree is so heavy it may break down. But now those hanging branches, they touch the ground, they support. “Now we support you from breaking down.” They are *sat-putra*, real children. Do you understand me, what I say?

Disciple 2: My understanding of that is that we have to support everything you say, and we have to be ideal disciples. We have to actually show by example; example is better than precept.

Srila Gurudeva: Therefore guru is judged by his disciples. If they see something ↓ “Oh, who are you? Whose disciple are you?” If they see something good, then that's all right. If something bad, then they see bad in the disciple, they see bad. Now they are all hitting my head, pointing out my disciples, nothing else. They cannot find any fault with me. Now they are very critical ↓ “Your disciples!”

Wherever I went this time, all these nasty things coming up. I got so much pain everywhere [I went] to hear all these things. [I was] so much disturbed. I got so much pain. I felt as if I cannot survive, I'll die, because my life is *krsna-katha*. That is my life. I have come here to speak *krsna-katha*. Now they are just choking my voice, yes, “Stop! Stop! Stop! Stop! Stop!” “Come here, here, here.” Suffocated, I'll die. Thinking of that thing. Anyhow, Mahaprabhu protected me. I cried before Mahaprabhu, “O Mahaprabhu, I have come here to speak Your *katha*, to glorify, to spread Your message. So what is this happening? I can't understand. You don't want me to stay, to speak Your *katha*? I want to leave my body. What do You want?” Somehow He protected me.

Some death news came. It was like death *loka* coming to me. One of my disciples died, yes. It had transferred to him. It is so painful. Understand?

Disciple 2: Could you explain that again, one of the disciples died? **Srila Gurudeva:** Yes, in Bali. . . [end of recording]

The True Disciple Reflects the Guru

After class conversation, 7th November 1993 at Krishna Balaram Mandir, Bhubaneswar.

Srila Gurudeva: if you are true disciple then guru will reflect. Guru is the carrier of Krishna, the chief sun, then that will reflect in you, then you can distribute. Otherwise how can

you distribute? If you have not gotten, if you have not relished, then if you speak why will other people believe it? "Have you gotten? Have you relished?"

"No."

"Then why are you giving me? You have not done so. You may be cheating me. You have not gotten, you have not relished, and you are telling, "Yes, yes, you take! Relish, relish!" But you have not tasted, then how can I?"

Understand? Then your preaching is not effective. It is blank fire, all blank fire.

Disciple 1: It is not just blank fire, it is troublesome.

Srila Gurudeva: Very troublesome, very, very troublesome. Very, very troublesome.

Disciple 2: People wait to see that you are happy first.

Srila Gurudeva: Yes, when you are happy, when you are relishing, then, "Oh yes, he is relishing so he is giving to me."

He says, "Yes, I have taken this. I am relishing now. Alright, now you take this."

"Oh yes."

Then they'll put faith in your words. Otherwise how can he put faith in your words? Understand me?

Disciple 3: You are such a moon dissipating the darkness.

Srila Gurudeva: I'm not moon, *baba!*

Disciple 3: You are, you are. But still you have had to suffer so much pain.

Srila Gurudeva: What to do, my lot is to suffer. I am cursed. I have this bad luck, ill luck. I have to suffer. And you have come to relieve my suffering. Understand Anuradha? I need your help. Please relieve me of my suffering. Yes, you are all . . . I have produced you to relieve my suffering. Yes. Understand what I say?

Books - Publications - Ministries

Sri Guru Gouranga Press Trust

Since the BBT vacated the Bhubaneswar temple complex and relocated to a new site at Chandaka Industrial Estate, the running of the temple press, Sri Guru Gouranga Press Trust has been re-established under the management of Dhruba Maharaja Das, assisted by Sanjay. In keeping with its former incarnation the press is printing devotional books, and to maintain running costs Guru Gouranga Press also accepts outside work from local business people.

To date twelve titles have been printed in the Oriya language in Srila Gurudeva's name. These works include three volumes of articles written by Srila Gurudeva for publication in *Bhagavat Darshan* magazine, the Oriya language version of *Back to Godhead*. There is also a book of Srila Gurudeva's Oriya translations of the original Bengali, *Gaura Parisad Caritavali*, also taken from *Bhagavat Darshan*. This book is 500 pages in length. The devotees have added the divine life stories of Srila Prabhupada, and Srila Gurudeva to complete the work. They have printed a 60-page book titled *Sri Gopaljiu*. Before the end of the year the book '*Bhakta Prahlad*' will be printed.

[Ed. Please can someone translate these books into English?]

Bhaktivedanta Book Trust (BBT)

In 2004 Prataprudra Das, head of Bhaktivedanta Book Trust (BBT) Orissa, purchased a large piece of land (30,000 square feet), located at a distance of 10 km from Krishna Balaram Temple Bhubaneswar, in the Chandrakar industrial area. The BBT has since switched its operations from the confines of the Bhubaneswar temple compound to this large purpose built complex, which at present covers an area of 13,000 square feet. Besides offices, the computer room, storerooms, this

spacious new building houses two presses, single color and two color press. The vast upper floor space was initially intended to house the printing presses, is still vacant, and may be used for a high class AC restaurant which would cater to the needs of the management and staff of the many new industrial complexes moving into this developing industrial area. There are presently no vegetarian restaurants in the area. A cost estimate could be within 50-60 lakhs.

The BBT has now published the complete Oriya translation of the 9th canto *Srimad Bhagavatam*. Other books presently under way in Oriya language are, “A Second Chance”, “Journey of Self Discovery, and Quest for Enlightenment.

Gopal Jiu Publications [Oriya]

Gopal Jiu Publications, Oriya division have printed *Sri Caitanya Bhagavata*, as well as books by Srila Bhaktivinoda Thakur, and Narottama Dasa Thakur.

The Oriya Gopaljiu Publications team consists of Atmaram Das (chairman), Kalakantha Das (secretary), and Samihan Das (production manager).

Upcoming Book: Gour Govinda Swami Lilamrita

Kalakantha Das is currently writing a book in the style of *Sri Caitanya-caritamrita*, glorifying the life of Srila Gurudeva. The introductory pages begin with the Sanskrit *Gour Govinda Swamyastakam*, then the main body of work continues with a combination of Bengali and Oriya verses, translations and purports. So far nine chapters are complete. There will be a total of 16 chapters. Target date for completion is expected in the second half of 2008. Kalakantha prabhu said this book will be a high quality print production. *Gour Govinda Swami Lilamrita* will first appear in Oriya language, with a first printing run of 1 000 copies, with an estimated cost around Rs. 60 000/. He said an English version should quickly follow and that whoever will take up the *seva* of translating this devotional work into English should be willing to work with him to ensure translation accuracy.

Gopal Jiu Publications [English]

Our godbrothers and sisters at Gopaljiu Publications wrote the following brief summary of their recent and upcoming publications.

Newly Printed

* “*My Revered Spiritual Master*” – A collection of all the remembrances and glorifications that Gurudeva gave of Srila Prabhupada. This is also an art book and contains over 50 original high quality drawings of Srila Prabhupada and Srila Gurudeva. It also includes over 60 pages of archives from their correspondence and other early documents concerning ISKCON Bhubaneswar.

* “*Vaishnava Institutions and the Sweet Dealings of Sri Chaitanya Mahaprabhu*” — A 28 page booklet that includes articles by Srila Bhaktisiddhanta Saraswati Prabhupada, Srila A.C. Bhaktivedanta Swami Prabhupada and Srila Gurudeva on the importance of cooperation, humility, and tolerance in our Vaishnava society.

* “*Sri Krishna Kathamrita Bindu Volume Four*” — A printed collection of issues 66 to 91.

* “*Sri Krishna Kathamrita Bindu Volume Five*” — A printed collection of issues 92 to 115.

Upcoming:

* Sri Krishna Kathamrita issue number 12 titled, “*The Secret Identity of Lord Jagannath*”. This will contain many new research findings as well as first time translations of rare songs and prayers to Lord Jagannath.

* “*The Glories, Pitfalls and Responsibilities of the Grihastha Ashram*”. Several years in the works, this looks like it will be the largest book printed yet of Guru Maharaja’s lectures.

Work is also going on to redo the Gopaljiu Publications website, to make it much better.

Gopaljiu Publications have released a series of three CDs containing Gadeigiri *kirtans*. Guru Maharaja’s lectures on DVD are also being published with English subtitles for those who find it

difficult to grasp Srila Gurudeva's every word. Watching, hearing and reading Gurudeva give class, all at the same time, has added another dimension to this nectarean activity.

We are full of gratitude to Bhakta Karlis for this wonderful *seva* of adding English subtitles to the DVDs, and look forward to his return from England very soon.

Tattva-vichar Publications

We have been informed by the devotees at Tattva-vichar Publications that a book prepared from Srila Gurudeva's lectures on Grihastha Ashram is ready for print.

Work on Volumes 2 and 3 of Guru Maharaja's English language biography 'Krsnalingita Vighraha'

Tattva-vichar Publications are working on the remaining volumes of the biography, especially volumes 2 and 3.

His Divine Grace personally sat for several hours of interviews with Nimai Pandit Das and gave his backing for this work. Guru Maharaja gave Nimai specific instructions about the biography, which was put on hold for some time when a few of Srila Gurudeva's godbrothers requested that a biography should not make its appearance in his lifetime.

Nimai Pandit also received instructions from Srila Gurudeva to publish books on other topics like *jiva-tattva* and *guru-tattva*.

USA Tape and Book Ministry

The USA Tape Ministry's published book "*Sri Guru Nityananda*" is now to be found in many of the world's major libraries and universities due to the sincere efforts of the Ministry's devotees.

New Website for Ananda Samvada

The newsletter now has its own website at www.ananda-samvada.org. The website already has several of the first issues of the newsletter up on site, as well as the more recent editions. Eventually all issues will be available on the site in a searchable format. We will also include additional material related to Srila Gurudeva and an up-to-date news bulletin board, and many other features of interest. Please check it out and bookmark the site for regular visits.

Gudakesh Das Shares His Memories of Meeting Srila Gurudeva

Gudakesh Das, from England, wrote for Ananda Samvada the following account of when he first met Srila Gurudeva when Gurudeva visited the UK in 1985.

"In the mid eighties I was the servant of His Holiness Shivaram Maharaja. Once he told me that an important guest was coming and we should therefore move out of his room and made way for the guest. I knew that it was someone quite senior, but who exactly I had no idea.

The guest arrived. He was an elderly Indian *sannyasi*. It took me by surprise, as it wasn't a common sight at that time. Initially he spoke very little, and was most certainly meek and humble. He appeared smartly dressed in silk cloth, but had an aura of simplicity about him.

We gathered quite excitedly, both senior and junior, to hear his class. Nobody really knew him, other than that he was on a world tour, and that he wasn't young. He then began with prayers and formalities. In no time at all we were all quite naturally drawn by his class, he was confident, clear and very philosophical. I just remember being quite overwhelmed by the content and by his delivery, which all came together in a triumphant finale of "*sarva-dharmān parityajya*". Many of us were left quite speechless. One of my seniors simply remarked: "That was like being with Prabhupada again." By this time we then knew that this was Gour Govinda Swami, from Orissa, and he was highly learned to say the least.

Whenever senior devotees would visit we would serve them in what had previously been

Bhagavan Dasa's dining room. Complete with gold-plated cutlery, and napkins, the table was set for our esteemed guest. We served *prasad* and our guest respected *prasad* in a very traditional way. At the end of the meal I took the jug and bowl and offered it to Maharaja to rinse his fingers. He looked at me and then took large handfuls of water, rinsed his mouth several times and spat all the water into the bowl. I stepped back amazed, in such situations everyone else had been so prim and proper, rinsing their fingertips in the Western way. I sensed at the time that Maharaja was very cultured, but in a tradition that I was not familiar with † the *sadhu* tradition.

Following the departure of Bhagavan Dasa, the then acting guru, I was greatly disillusioned and felt a great need to understand the subject of guru and disciple in greater depth. I prayed a lot and studied Srila Prabhupada's books and letters like never before. I remembered that Gour Govinda Maharaja was very learned and I wished that he would come back to the UK again.

As my desire to hear from him and ask him questions grew stronger, a peculiar thing happened. I was visiting a friend and he told me he had a gift for me. He then handed me a photo of Gour Govinda Maharaja and myself together at the Manor. I wasn't exactly with him on the occasion where the photo had been taken, rather I just happened to be close to him when someone took the shot. Seeing the photo I was not only surprised, but more, deeply thoughtful. Was it some kind of sign?

TO BHUBANESWAR

In 1989 I left the UK with two purposes in mind. One was to learn how to teach, in Vrindavan, and the second was to visit Maharaja in Bhubaneswar. After six months in Vrindavan I went by train to Bhubaneswar. As I arrived at the temple I immediately went to meet Maharaja. He simply remarked, "Why did it take you so long to get here?"

The temple was very much a construction site, however there were some guest rooms and I shared a room with my friend Para Brahma Das. I felt guilty for not paying any rent or performing any practical service, but Maharaja advised that I should study and attend classes. And that was the sum and substance of my stay.

Each morning we gathered for *Bhagavatam* class, and each evening for *Gita* class. The *vyasasana* and a carpet were just put out amidst the cement dust in the lower floor of the future temple. Maharaja would sit for hours on end like a great narrator, or poet, delivering endless *krsna-katha*. I was well impressed indeed by his little pile of school notebooks wherein he kept all his notes, meticulously stacked and wrapped in cloth. They would be carefully unwrapped for the class and then Maharaja would delicately finger through the pages until he found the notes that he wanted to refer to. I remember thinking, how I tended to trash everything, and how he had kept such simple notebooks so nicely over many years.

Maharaja's disciples were very kind to me and I quickly learned that some of them had been his students when he was a schoolteacher, and had later accepted him as their guru. One of them told me that he used to take Maharaja on *sankirtan* on the back of his pedal bicycle. They were like a family, and Maharaja was clearly their spiritual father. Their faith was implicit.

Maharaja spent his days inside a very small hut and ate only *dhalma* [a famous traditional dish of Orissa consisting of *dal* and vegetables]. I wondered how he could stay in such a confined space, and what exactly was he doing? When he emerged in the evenings to give class it became clear, he was translating Srila Prabhupada's books into Oriya, and it rang out in his every word. He relished the fact that Srila Prabhupada was calling the atheistic classes as "hogs, dogs, camels, and asses." Maharaja would repeat this again and again until tears would be seen in the corners of his eyes as he laughed, relishing Srila Prabhupada's challenge and boldness. He would often say, in referring to materialists, "My Guru Maharaja called them rascals!" And that's how he viewed everything, from his own guru's insight.

My favourite time was when Maharaja opened the doors of his *bhajan kutir* and let us come in to ask him questions. I was probably a little challenging at times, though no match for Maharaja. He was a Vaishnava, and in that I was defeated each time. I asked him how he came to accept Srila Prabhupada as his guru? He replied that Prabhupada had spoken out what was in his heart.

I then asked if he knew my heart, to which he responded, "I am a mere speck of dust at the lotus feet of Srila Prabhupada", chastising me in a sense for my arrogance in comparing him with his spiritual master.

On another occasion I expressed that I felt that the role of guru was perfectly fulfilled in my life simply by living in Vrindavan in the association of devotees. He told me that I was like a child with a new toy and after sometime I would be looking for another one. I felt Maharaja had not fully understood the inspiration that I felt for Vrindavan. However, in retrospect, I understood the deep significance in his words."

— Gudakesh Das

ANNOUNCEMENTS

Sri Ghanashyam Giri

It is with unhappiness that we report the passing of Sri Ghanashyam Giri, Guru Maharaja's cousin-brother. Chaitanya Chandra Das provided the additional information.

It was Ghanashyam Giri who handed over Sri Gopaljiu, along with His landed property, to our beloved Gurudeva.

He left his body on July 8th 2007 at about 8am. The devotees of Sri Gopal and the Gadeigiri Sankirtan party took the body to Swargadwar, Puri for his last rite. Jagannath *prasad* was distributed after the cremation. On July 14th Gopal Jiu temple devotees, all his family members, all the local members of all *sankirtan mandalis* in Balikuda area took *prasad* together in Ghanashyam's house, while the atmosphere resounded with ecstatic *kirtan*. On the 15th July Murali Krsna Swami sponsored the program of 200 devotees, including the Giri family and their relations. The program ended with *prasad* in the Gopal Jiu temple.

Srimati Bidulata Mataji

We are also very saddened to report the departure of Srimati Bidulata Mataji, Sachinandan Prabhu's respected mother. She left this world on 22nd September 2007 at 11.17 p.m. According to all accounts Mataji was fully Krishna conscious as she left this world (even in the final days, in a comatose state she would raise her arms calling out Lord Jagannath's divine name) and had been preparing for the event for several months. She was listening to *Srimad Bhagavatam* recitation every day over the last months, and was giving many valuable spiritual instructions. Of course she had much personal association with our revered Srila Gurudeva, her son being Guru Maharaja's first follower. Naturally all Vaishnava ceremonies and functions were observed for her passing.

A New Bhakta in Srila Gurudeva's Family

Nadia Vihari Devi Dasi, daughter of Anuradha Devi Dasi, and Jagadatma prabhu, gave birth to a healthy boy on the most auspicious occasion of Sri Radhastami 2007. The child was born just after 5.30 in the morning. He is named Nila Madhava. We are sure all devotees will shower their kind blessings on the mother, father, and baby.

*sri bhaktivedanta dhara, pracare jagata sara jei sunilo haila ananda
gudha tattva prakasile, prenamrta vitarile gaura-priya sri goura-govinda*

Translation: "Next there came a disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who preached all over the world. Whoever listened to his discourses felt great happiness. In his talks he spoke of very deep and confidential *tattvas*. In this way he distributed love of Godhead indiscriminately to one and all. Thus he is very dear to Sri Chaitanya Mahaprabhu and is known as Srila Gour Govinda Swami."

"Sri Guru Parampara" is by Srila Bhaktisiddhanta Saraswati Thakur Prabhupadji Maharaja. This verse [ten] adds Srila Gurudeva to the list of our Acharyas glorified in this popular bhajana, after, of course, the added verse glorifying Srila Prabhupada.

[The above translation is has been rendered into English by Chaitanya Chandra Das and Kalakantha Das]

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