

# Gurudeva Siksamrta

## ‘CO-OPERATE AND TOLERATE’

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the newsletter exclusively for disciples and followers of  
**HDG Sri Srimad Gour Govinda Swami Maharaja**  
(dearliest disciple of HDG Srila Prabhupada, the founder-acharya of ISKCON)

### ‘Understanding Adhikara’

Guru Maharaja’s discourse on the verse SB 9.18.44 recorded in Bhubaneswar on the 18th of April 95

*uttamas cintatam kuryat  
prokta-kari tu madhyamah  
adhamo ‘sraddhaya kuryad  
akartoccharitam pituh*

A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father’s order is second class, and one who executes his father’s order irreverently is third class. But a son who refuses his father’s order is like his father’s stool.

Puru, Yayati’s last son immediately accepted his father’s proposal, for although he was the youngest, he was very qualified. Puru thought, “I should have accepted my father’s proposal before he asked, but I did not. Therefore I am not a first class son. I am second class. But I do not wish to become the lowest type of son, who is compared to his father’s stool.” One Indian poet has spoken of *putra* and *mutra*. *Putra* means “son” and *mutra* means “urine”. Both a son and urine come from the same genitals. If a son is an obedient devotee of the Lord he is called *putra*, or a real son; otherwise, if he is not learned and not a devotee, a son is nothing better than urine.

(translation and purport by HDG Srila Prabhupada)

Many things are there ! Vaisnava *siddhanta*, Gaudiya Vaisnava *siddhanta* means deep, very deep, unfathomable... very confidential *tattva*, very subtle *tattva* - *sukma tattva*... not gross, it is very subtle *tattva*. Unless one understands it he can not be free from anarthas. No. *Tattva-bhrama* is one of the anarthas. Unless you are free from anarthas how can you develop pure devotion? You can not develop pure devotion !

You can not earn *adhikara* in *suddha-bhakti*. Do you understand *adhikara* ? You can not earn *adhikara* at all for *suddha-bhakti*. Therefore, Prabhupada has said you have not yet earned *adhikara*... you have no *bhakti-adhikara*.

Gross materialists, western persons, gross materialists - *rajah guna, tamah gunah* predominating, no *sattva guna* at all. You have not come to the level of *sattva guna* at all; you are all - *rajah guna* and *tamah guna* - passion and ignorance... so where is the question of *bhakti-adhikara* ? You have no *bhakti-adhikara*. Therefore Prabhupada says for you *varnasrama dharma, karma-nistha*; yes. *Varnasrama dharma*, that is prescribed for you. Do *varnasrama dharma, daivi varnasrama dharma*; work work work, 'do this, do this, do this - run there - do this, do this, do this !' Do it ! And whatever you earn, the result you offer to Hari... *hari tosanam*. This is *karmapana*. That is the only *adhikara* you have - is *karma-nistha*. Not yet achieved *bhakti-adhikara*. No, no. Doing that under guidance of an expert *guru* - when your heart will become purified, consciousness will be purified, mind will be purified and you'll free yourself from all sorts of desires - no desire for material enjoyment, no desire for liberation - by doing *sadhu-sanga*, hearing constantly, hearing *hari-katha* and serving *sadhu-guru*, you'll get his mercy, then you'll develop such desire... then you'll develop *katha-ruci*. You'll develop the taste for *bhagavat-katha, krsna-katha*, you'll relish. Then it is to be understood that now he has attained, he has come to the proper level, he'll develop *bhakti* now. *Bhakti-adhikara* will be developed. Otherwise no *bhakti-adhikara*.

Three types of sons, here it says... Puru says there are three types of sons; *uttama, madhyama, adhama*, and forth type also who is stool. "A son who acts anticipating what his father wants him to do is first class son, one who acts upon receiving his father's orders is second class son, one who executes the father's order irreverently is third class son, but a son who refuses his father's order is like his father's stool." Yes.

Puru says he is second class son, not first class, "I should have accepted my father's proposals before he asked, but I didn't. Therefore I am not first class son, I am second class." Father requested, he accepted - second class son. "But I do not wish to become the lowest type of son, forth class son who is compared to his father's stool." 'One Indian poet has spoken of *putra* and *mutra*. *Putra* means "son", *mutra* means "urine". Both a son and urine come from the same genitals. If a son is an obedient devotee of the Lord he is called *putra*, or his real son. Otherwise if he is not learned, not a devotee his son is nothing better than urine, *mutra*.'

Similarly *sisya*, disciple... *guru* is spiritual father, disciples are his sons; they are also of three types, four types. Three types, forth type can not be *sisya*, he is rejected. One who understands what is the desire of *guru* and he acts, he is first class *sisya*. But if you act when *guru* orders you, then second class *sisya*. One who doesn't wait for the order, one who understands 'yes this is what *gurudeva* wants' and acts immediately, he is first class *sisya*, disciple. But one who gets order then acts, carry out, then he is second class *sisya*. At the same time, who accepts the *guru*'s order irreverently, third class. *Guru* orders, he grumbles, 'oh, I have difficulty, I have some problem, I would have done but now I have problem - my health is very weak, I have this thing, that thing,' so grumbling ! While grumbling he acts, then third class. Not with love. And who refuses *guru*'s order is rejected. He is like stool; stool is rejected. Similarly three types of disciples, forth type is not disciple at all.

So it is said in *sastra*, acharyas have said... Urdhva-amnaya tantra,

*harau ruste gurus-trata gurau ruste na kascana  
tasmad sarva-prayatnena gurum-eva prasadayet*

If Lord Hari becomes displeased, *gurudeva* can deliver you, but if *guru* becomes displeased, nobody can deliver you. You have no place at all - finished ! Therefore, with utmost care one should please *guru*; *yasya prasada bhagavat prasado, yasya prasadan na gati kuto 'pi*, if *guru* is pleased, then Lord is, Krsna is pleased. If *guru* becomes displeased where is your place ? No place at all. Lord Hari kicks you, yes, 'get out !'

Ananta samhita says, 'those persons who are very very.. those persons whose consciousness is very very low consciousness, completely covered with ignorance, nescience, they think

*guru* as an ordinary human being. Therefore sometimes they speak ill of *guru*, yes. For one hundred births they'll have the birth of hogs, yes - they get hog births for one hundred births.

Urdhvamnaya tantra says, 'as long as *gurudeva* is not pleased you should serve *guru*. When *guru* becomes pleased, all the sinful reactions of the *sisya* immediately are destroyed. If *guru* becomes pleased then Brahma, Visnu, Siva, all demigods, munis, yogis all become pleased, and they all shower mercy on that person.

Krsna says that thing also, *guru-susrusaya yatha* "I am very pleased with the person who serves *guru* and pleases him. I never become pleased with a person who strictly follows the principles of *brahmacharya*, the principles of *grhastha asrama*, *varnaprastha* or *yati*... I am never pleased with him, but I am pleased with the person who serves *guru* and pleases him."

Sastra says, 'if someone thinks *guru* as an ordinary human being, and *mantra* - only alphabets, deity - idol, he'll go to hell, definitely ! Therefore it is said,

*acaryam mam vijaniyan, navamanyeta karhicit,  
na martya-buddhyasuyeta, sarva-deva-mayo guruh.*

Krsna says, "One should not think *acharya*, *guru* as an ordinary human being. If somebody thinks like that, whatever *mantra* he has received from that *guru*, that is all useless - there will be no effect at all. And if he does *devarcana*, offers worship to the deity that will never be effective, or perfect at all."

Who can not be *sisya* ? One who has been rejected. Ananta samhita says, 'who can not be corrected at all, who is incorrigible, no possibility to be corrected, who can not tolerate the discipline inflicted on him by *guru*, he is unable to tolerate, accept it, he can not be *sisya* at all. He should be rejected. He is like stool or like urine. Puru says, 'who refuses he can not be a disciple at all.'

Who is true disciple ? Visnu smrti says, '*guru* has the right to inflict discipline... 'disciple' means under discipline. *Guru* will inflict very severe, more severe, more severe discipline on you - that is good for you. Thereby, you'll be purified. The goldsmith many times puts the gold in the fire, and hammers many times. Then again he puts into the fire, picks up, again hammers - he does it many times. Thereby whatever impurities are there, they are all burnt and pure gold will come out. Similarly *guru* does. *Guru* inflicts severe discipline, more severe, more severe, more severe, yes ! That is to put into the fire, so that all of the impurities that are there will be burned to ashes. Then purity will come out, otherwise no purity.

So one who can tolerate it and accepts it gladly, he is real disciple. If you can not accept it, 'oh, always scolding me, always beating me, hitting me, kicking me, I can not tolerate it.' So he is not disciple at all. But who accepts it gladly, and who never acts in such a way that will displease *guru*, he is real disciple. He has full faith in the words of *guru*, he never acts in a displeasing way in spite of all sorts of punishments inflicted on him. So his body, mind and speech, and his strength and his wealth, whatever he has he serves *guru* and pleases *guru*, he is real disciple. He gets the mercy of *guru* and in a very short time will achieve perfection in his life. Otherwise he can not be a disciple. So he is *uttama* disciple. He is *uttama*, first class. So, I said first class disciple, second class, third class, fourth class or last class or rejected class.

So accordingly also we find three types of Vaisnavas; *uttama-adhikari*, *madhyama-adhikari*, *kanistha-adhikari*. Who is *kanistha-adhikari* ?

*arcayam eva haraye pujam yah sraddhayehate,  
na tad-bhaktesu canyesu sa bhaktah praktah smrtah*

(translation read) ‘Those who faithfully worship the deity but can not treat devotees properly, who can not properly deal with the people in general are known as *prakṛta bhaktas*, materialistic or neophyte devotees.’

(SB 11.2.47)

They are neophyte devotees, those who have not developed *sastrīya-sraddha*, only developed *lokīka-sraddha*. He knows, ‘oh yes Bhagavan is here in this temple in this *murti* so he comes directly, pays obeisances directly to deity. But *bhagavata*, *grantha bhagavata* and *bhakta bhagavata* are present here, Vaisnavas are present here, *bhagavata* is not different from Kṛṣṇa, *vānī* incarnation of Kṛṣṇa, not different from Kṛṣṇa, and *bhakta bhagavata* is an embodiment of *bhagavata*, that Vaisnava who speaks Bhagavata, he never pays respect to Them. Just straight comes, pays respect and goes away straight. He has not developed *sastrīya-sraddha*, only *lokīka-sraddha*. He is *kanīṣṭha*.

### Who is *madhyama-adhikari* ?

*isvare tad-adhīnesu balīsesu dviṣatsu ca,  
prema-maitri-kṛpopekṣa yah karoti sa madhyamah.*

(translation read) ‘A *madhyama-adhikari* vaisnava shows love to the Supreme Lord, friendship to the devotees, mercy to the innocent and ignorant, and is indifferent towards the envious.’ (SB 11.2.46)

Yes, he is *madhyama*. He develops love to Kṛṣṇa, Kṛṣṇa is the object of love. He keeps friendship with vaisnavas, and he is very merciful and affectionate towards the ignorant fools, innocent persons - they are innocent, don’t know; and who is an offender, he ignores them. This is *madhyama-adhikari*.

### Who is *uttama-adhikari* ?

*sarva-bhūtesu yah paśyed bhagavad-bhavam atmanah  
bhūtāny bhagavatyaṭmany eṣa bhagavatottamah*

(translation read) ‘A person advanced in devotional service sees in everything the Soul of souls, the Supreme Personality of Godhead Sri Kṛṣṇa. Consequently he always sees Kṛṣṇa everywhere and in everything. He is an *uttama-bhagavata*.’ (SB 11.2.45)

Who sees Kṛṣṇa everywhere and in every thing, that is a *premi-bhakta*. He is *uttama-bhakta*, *uttama-adhikari*.

*sthāvara jaṅgama dekhe na dekhe ta’ra murti,  
sarvatra sphuraye tan’ra isthadeva-murti.*

(translation read) ‘The *maha-bhagavata* certainly sees everything mobile and immobile but he does not exactly see their forms. Rather everywhere he immediately sees manifest the form of the Supreme Lord.’

(CC Mad. 8:274)

He is *uttama*. *Bhagavatottama*, *uttama-bhagavata*, who is *uttama-bhagavata* ?

*visṛjati hṛdayam na yasya saksad  
dharir avasabhihito’py aghaughā-nasah  
pranaya-rasanaya dhṛtanghri-padmah  
sa bhavati bhagavata-pradhana uktah*

You have ? Eleventh canto, second chapter, fifty-fifth verse. (repeats verse) Who has bound up Lord Hari with the rope of love in his heart, Lord Hari never leaves his heart; He is bound up with the rope of love. He is... Lord Hari is there in his heart... he is *bhagavata*, *uttama-bhagavata*, he is *premi-bhakta*, he is *uttama-bhagavata*. Caitanya-caritamrta also says... what Rupa Goswami has said in Bhakti-rasamrta-sindhu, basing on that Caitanya-caritamrta says,

*sraddhavan jana haya bhakti-adhikari*  
'uttama', 'madhyama', 'kanistha' - *sraddha-anusari*

*sastra-yukte sunipuna, drdha-sraddha yanra*  
'uttama-adhikari' sei taraye samsara

*sastra-yukti nahi jane drdha, sraddhavan*  
'madhyama-adhikari' sei maha-bhagyavan

*yahara komala sraddha, se 'kanistha' jana*  
*krame krame tenho bhakta ha-ibe 'uttama'*

(translations read) 'A faithful devotee is a truly eligible candidate for the loving service of the lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.'

## Uttama, madhyama and kanistha.

'One who is expert in logic, argument and the revealed scriptures and who has firm faith in Krsna is classified as a topmost devotee. He can deliver the whole world.'

'One who is not very expert in argument and logic based on revealed scripture but has firm faith is considered a second class devotee. He also must be considered most fortunate.'

'One who's faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first class devotee.'

Gradually, associating with elevated vaisnavas, serving them, constantly hearing, serving, he can gradually make advancement. At last he will become *uttama*.

That is the same thing that is said in Bhakti-rasamrta-sindhu... Rupa Goswami has said, this *vaidhi-bhakti* has three *adhikaras*, similarly *raganuga-bhakti* has three *adhikaras* - *uttama*, *madhyama*, *kanistha*. Rupa Goswami says,

*uttamo madhyamasca syat kanisthasceti sa tridha*  
(BRS 2:16)

There are three types of *adhikari*, bhaktas, vaisnavas, according to... *uttama*, *madhyama*, *kanistha*...[break]

*sastre yuktau ca nipunah sarvatha drdha-niscayah*  
*praudha-sraddho 'dhikari yah sa bhaktavuttamo matah*

(translation read) 'One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.'

(CC Mad. 22:66)

That is *uttama-adhikari*. Then what are the symptoms of *madhyama-adhikarai* ?

*yah sastradiv anipunah sraddhavan sa madhyama*  
(CC Mad. 22:68)

You have ? (translation read) ‘He who does not know scriptural argument very well but has firm faith is called an intermediate or second class devotee. He doesn’t know so much *sastra*; *sastra-yukti* he doesn’t know. When a very strong argument will be put forth, he can not resolve it by quoting *sastra* - he doesn’t know. He knows some, little. When a strong argument someone will put forth, he can not resolve it. He is *madhyama*. But he has strong faith. Therefore he is *bhagyavan*, he is fortunate.

This *kanistha-laksana*, the symptoms of a *kanistha* -

*yo bhavet komala-sraddhah sa kanistho nigadyate*

(translation read) ‘One who’s faith is not very strong, who is just beginning, should be considered a neophyte devotee.’

His faith is not strong, soft faith, any time it may break, it is very soft. Faith in *sastra*, *sadhu-sastra-guru-vakhya* is very soft, just beginning; is *komala-sraddha*. This is a neophyte. Those who are *madhyama*, those who are *uttama* they can very easily penetrate... his faith will be very easily penetrated - *komala*, he has very soft faith.

This question of *adhikara* comes here, because these three types of bhaktas or vaisnavas are determined according to *adhikara*.

Caitanya-caritamrta says, *tri-vidha-adhikari - kanistha-adhikari, madhyama-adhikari, uttama-adhikari*. One who has *adhikara*, he is *adhikari*. What *adhikara* you have ? Are you *uttama-adhikara*, or *madhyama-adhikara* or *kanistha-adhikara* ? That is the question; and this *adhikara* is most important thing to understand. Acarya knows what *adhikara* he (the devotee) has, accordingly he speaks, accordingly he instructs. Yes, ‘he has this *adhikara*, he has no *bhakti-adhikara* - he has *karma-adhikara* only. “So this is alright for you, *varnasrama dharma* - you have no *bhakti-adhikara* at all.”’

*karma-jnana viragadi-cestam hitva samantatah*  
*sraddhavan bhajate yam sri-caitantam aham bhaje*

Bhaktivinode Thakur has discussed all these things, Rupa Goswami has discussed, Jiva Goswami has... they have all discussed this point. Without *adhikara* nobody can develop *suddha-bhakti*, pure devotion. Unless one understands this ‘*adhikara*’, he can not understand this *tattva-vicara*. Many think like that, as I was saying - and he is the typical example - ‘for many years I have accepted many gurus, number one *guru*, number two *guru*, number three *guru*, four *guru*, five *guru*... so many gurus I have accepted, yes. I have received *mantra*, I have been doing *sravana-kirtana*, hearing and chanting for many many years, still nothing comes up.’ Yes, isn’t it ?! ‘Nothing comes up. Why ?’ Most important question.

In answer, the Acaryas have given the answer - in this way what will happen to him ? He’ll loose faith; finally he’ll loose faith in *sastra*, loose faith in *guru*, acaryas, vaisnavas. That will happen to him - yes ! Definitely. Isn’t it ?! Yes ! That’s correct. Then he is finished; he looses faith in *sastra*, looses faith in *guru*, acaryas, vaisnavas - he is finished ! He will go to hell and will suffer. Therefore one should understand *adhikara*. ‘What is my *adhikara* ?’ Then his doubt will be cleared. Everybody doesn’t have the same *adhikara*, no Different *adhikara* is there. Therefore three types of *adhikara* are there; *karma-adhikara, jnana-adhikara, bhakti-adhikara* or *prema-adhikara*, that is said ‘*prema-adhikara*’. *Bhakti* means ‘with love’, *sarva-dharman parityajya mam ekam saranam vraja*. What Krsna says, it’s based on love. Otherwise nobody can give up all *dharma*, unless he has developed love for Krsna. Gopis are example. They kicked *Veda-dharma*, everything they kicked ! They have

have developed pure love for Krsna. They run at mid-night through the jungle of Vrndavana, yes ! They are house-wives. Vedas restricted, the house-wives, they can not cross the threshold. She will be condemned in society, they are all condemned in society - the Gopis and Radharani; 'they are all prostitutes', people say. But they didn't care, they don't care for it.

They say, 'Oh Syama ! For You I can put on the garland of all this nasty criticisms around my neck.' This is love ! Understand ? They are the typical examples of *sarva-dharman parityajya mam ekam saranam vraja*, 'just abandon all varieties of *dharma* and just surrender unto Me.' They are *premi*. Without that love nobody can surrender at all. You are not surrendered at all, then how can you develop *bhakti-adhikara* ? You have not surrendered at all. Then how can you develop *bhakti-adhikara* ?! You have no *bhakti-adhikara*. Do you follow ? You have *karma-adhikara* only.

Therefore Prabhupada says for you, *varnasrama-dharma*. Do *karma* - this *karma*, *karma*, *karma* - you are a *sudra*, you are a *vaisya*, you are a *brahmana*... a few brahmanas are there, they are in *sattva* stage, he may be *brahmana*, Madhavananda, or one may be *sudra*, one may be *vaisya*. Do this, do this, do this and offer the result of your *karma* to Bhagavan Hari. That's your *adhikara*. No *bhakti-adhikara*, you have no *bhakti-adhikara*. Doing that thing under the expert guidance of a bona-fide *guru*, when your heart will be purified, your consciousness will be purified, your mind will be purified, you'll free yourself from all sorts of desires - desires for material enjoyment, desires for liberation, and you develop *katha-ruci* you develop taste for *Hari-katha*, *Krsna-katha*, *Bhagavata-katha*; then it is to be understood that now you have come to the proper level, then *bhakti-adhikara* can begin. Otherwise no *bhakti-adhikara*. That acaryas have said. If you attain *bhakti-adhikara* in pure devotion *suddha bhakti-adhikara*, then immediately you'll get the result. He said "I am not getting any result." Why ? Because you have not developed *bhakti-adhikara*, how can you have ! You may do it in crores of lives, *koti janma* still you can not get it. So ? Yes, you can not get it. You have so many desires, many lusty desires you have - you are not free from it. So how do you expect that... 'nothing is coming up'; how will it come up, baba ?! Rather committing more *aparadhas* thereby. Understand ? The answer is given here.

So in Srimad Bhagavad-gita it is said,

*catur vidha bhajante mam janah sukrtino 'rjuna  
arto jijnasur arthartha jnani ca bharatarsabha*

'O best among the Bharatas, four types of pious men begin to render devotional service unto Me - the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.'

They are pious men, so they have *adhikara* in *bhajan*. One who is a distressed person, he does *hari-bhajan*, he is *artha*. Then, inquisitive - so many inquiries you have, 'who am I ? Who is Lord ? Why have I been suffering ? What is my relationship with the Lord ? What is the requirement for that? How can I get it ?', so many inquiries. He is *jijnasuh*. Therefore he does *bhajan*. *Arthartha*, who is poor, suffering out of poverty, therefore he offers prayer to the Lord, so he's suffering, he will go and get some wealth. He is *arthartha*. That *arthartha* does *bhajan*. And *jnani*, who is very eager to acquire transcendental knowledge, he offers prayer, does *bhajan*,; he is *jnani*.

So, the question is here, one may be distressed or inquisitive, or poor praying for money, wealth, or *jnani*, whatever you may be, if you have no *sukrti* you'll never do *bhajan*. Therefore it says, 'four types of **pious** men, they have *sukrti*.' Jiva Goswami here gives the meaning of *sukrti*, what do we mean by '*sukrti*'. Prabhupada only said, 'pious men', but Jiva Goswami speaks very subtle thing. What is *sukrti* ? (quotes sloka)

That is *sukrti*. That means, these three - *artha*, *jijnasu*, *artharathi*, the distressed, inquisitive and poor - these three may have *sukrti*, or may not have *sukrti*, there may be doubt, but *jnani* has *sukrti*. *Jnani* has *sukrti*. Therefore, how can one acquire transcendental knowledge? So in this respect, Rupa Goswami has said in *Bhakti-rasamrta-sindhu*,

*tatra gitadisuktanam caturnamadhikaranam  
madhye yasmin bhagavatah krpa syattatpriyasyava  
sa ksinatattadbhavah syacchuddhabhaktiyadhikaravan  
yathebhah saunakadisca dhruvah sa ca catuhsana  
(BRS 2;20/21)*

In Gita, these four types *artha*, *jijnasu*, *artharathi*, *jnani*, four types of pious men, *sukrtivan purusa*, do *bhajan*.

That is they have some *bhakti-adhikara*. Above these four, who gets the mercy of Bhagavan or *bhakta*, *vaisnava*, then that person may be distressed, or inquisitive or poor, or *jnani*, when that mood is gradually lessened, lessened, lessened, completely gone, then he'll have pure *bhakti-adhikara*. Otherwise one can not have pure *bhakti-adhikara*.

As for example - Gajendra, the elephant, was caught up in the jaws of the crocodile. So he was distressed, isn't it - example of distressed *bhakta*. Then he offered prayers to the Lord how he will be freed from such distress.

All the Rishis in the forest of Naimisaranya headed by Saunaka, they are very much afraid of the approaching *kali yuga*, isn't it. So they are doing *yajna* for thousands of years. At last they invited Suta Goswami to become *acharya* and speak Bhagavatam. Getting his mercy after hearing Bhagavata, then come to the level of *suddha bhakti-adhikara*.

Dhruva - Dhruva had material desires. He is *artharathi*, isn't it, a *bhakta* who wants material position. Therefore he engaged himself in *bhajan*. But when Lord Visnu appeared, all gone! Then he came to the platform of *suddha bhakti-adhikara*.

Sanaka, Sanatana... the four Kumaras, they were first impersonalists or *janis*. When they got the mercy of Lord, Bhagavan, they they came to the *suddha-bhakti* stage... *suddha bhakti-adhikara*.

Gajendra offered prayer to the Lord how he would be free from this distress. The Lord appeared, protected him, he got Lord's mercy. At that time he became free from distress. Then he got *adhikara* in *suddha-bhakti*.

The all Rishis at Naimisaranya headed by Saunaka, they are very much afraid of approaching *kali*. They understand that through *karma* nothing can be done. Therefore they invited Suta Goswami and accepted him as an *acharya* and enquired what is real *sreya*. Hearing from Suta Goswami, getting mercy from *grantha-bhagavata*, *bhakta-bhagavata*, by the mercy of Suta Goswami they became free from that fear and developed pure devotion. Then they got the *adhikara* for *suddha-bhakti*.

Dhruva was *artharathi*, yes. Therefore he offered prayer to Bhagavan. When Bhagavan Visnu appeared, Dhruva got the mercy of Bhagavan Visnu, all his desires gone! Yes, no more! When Bhagavan Visnu asked, "now you ask for the boon, whatever you want," what Dhruva said?

*sthanabhilasi tapasi sthito ham  
tvam praptavan deva-munindra-guhyam  
kacam vicinvann api divya-ratnam  
svamin krtartha smi varam na yace*

(translation read) When he had been benedicted by the Supreme Personality of Godhead, Dhruva Maharaja said, ‘O my Lord, because I was seeking an opulent material position I was performing severe types of penances and austerities. Now I have gotten You who are very difficult for the great demi-gods, saintly persons and kings to attain. I was searching after a piece of glass but instead I have found a most valuable jewel...’ Most valuable jewel, yes. (break)

When he got the mercy of Lord Visnu, all his desires gone, then he came to the *suddha-bhakti-adhikara*. These are all examples given and explained.

Sanaka, Sanatana, Sananadana and Sanatkumara, Four Kumaras - Catuhsana, they are on impersonalist path, but when they get the mercy of Bhagavan Visnu and Vaisnavas; their impersonalism gone, then they came to the path of pure devotion, they got the *adhikara* for *suddha-bhakti*. The conclusion is that as long as there is this contamination - the contamination of distress is there, the contamination of inquisitiveness is there, the contamination of getting money is there, and the desire how to acquire knowledge is there - they couldn't have *suddha-bhakti-adhikara*. When it is all gone, then they get this *suddha-bhakti-adhikara*.

So Rupa Goswami in Bhakti-rasamrta-sindhu has said on this topic what is *suddha-bhakti-adhikara*,

*yah kenapyatibhagyena jatasraddho 'sya sevane  
natisakto na vairagyabhagasyamadhikaryasau*

(BRS 2;14) That means, who is very much attached

to this material world he can not develop *suddha-bhakti* at all. But who is detached from this material world - he has developed detachment, but not completely developed, some tinge of attachment is there, he is not completely detached - such a person if he is fortunate, he comes in contact with a *suddha-bhakta*, *vaisnava*, *sadhu*, hears from him, then he develops faith in devotional service. By the mercy of that *suddha-bhakta vaisnava* he gets the *adhikara* in *suddha-bhakti*.

The purport is that a person who is in the material world in many ways is distressed. Do you understand ? And he feels so many kinds of deficiencies. Thereby he understands that this material world is *duhkhalaya*, it is a miserable platform - only misery is here, no true happiness and pleasure is here. Understanding this he develops detachment to it. And at last he understands that only the lotus feet of the Lord is the only place of shelter; no other place of shelter is there. One who understands, one who develops firm faith in it, with firm faith he engages himself in *bhajan*, then he develops *sraddha*, *sastriya-sraddha*, faith in sastric evidences - faith in the words of *sadhu-sastra-guru*. He develops *sastriya-sraddha*, this is the only reason of *suddha-bhakti-adhikara*. Therefore in Bhagavata, eleventh canto says,

*jata-sraddho mat-kathasu nirvinnah sarva-karmasuh  
vedaduhkhatmakan kaman parityage 'py anisvarah  
tato bhajeta mam pritah sraddhalur drdha-niscayah  
jusamanas ca tan kaman duhkodarkams ca garhayan*

(SB 11.20. 27/28)

Explaining theses two verses in Bhakti-sandarbha Jiva Goswami has written, ‘So, *sraddha* is the only thing, to develop *adhikara* in *suddha-bhakti*, *sraddha* is the first requisite. One who has developed *sraddha*, *drdha sraddha*, he does *bhajan*.’

Krsna has said - these are Krsna's words - Krsna says who has developed faith, strong faith in my words, he gives up everything, all *karma*, only engages himself in my *bhajan*, he develops complete detachment to this material world, materialistic activities. He understands that the

consequence of this is only unlimited miseries, so he gives it up and engages himself in my *bhajan*. But he is a family man, he has family burden, he can not give up, but he understands 'I have to give it up completely surrender', but he can not because of his previous *sukrti*, he can not free himself from the net of this *karma* but he understands the consequences are only suffering. He has already developed some *sraddha*, faith in the words of *sadhu-sastra-guru*. He condemns all these activities, still he is doing. He condemns and is doing. And through it also he does some *bhajan*. Again Jiva Goswami writes, '*sraddha* means strong faith in *sastra*, *sadhu-sastra-guru*.'

*Sastra* says 'as long as one has not taken shelter at the lotus feet of Krsna, that is a place of fearlessness, he has *bhaya*, he has fear.' Definitely. Fear for his wealth, fear for his body, fear for his relatives, so many fears he has. Always in a fearful condition. But one who has taken shelter, abandoning all varieties of *dharma* completely, he is fearless, yes !

So, when we can see one who is completely surrendered, then you can understand he has developed *sraddha*. Strong faith. We'll have to accept it. What is *saranagati* ? Jiva Goswami has said, 'if someone develops complete faith, strong faith in sastric evidences, in the words of *sadhu-sastra-guru*, he gives up all *karma*.' Yes *sastra* says, 'abandon all varieties of *karma*, just surrender. With strong faith he gives up all *karma* and only surrenders unto the lotus feet of Krsna and engages in the loving service ... no other activity he has. His *karma* is automatically given up. This is *saranagati*.

In Bhagavad-gita, *sastra*, Krsna has in the beginning discussed about *karma*, *jnana*, then He speaks about *bhakti*, separately, separately, separately. At last He said,  
*sarva-dharman parityajya mam ekam saranam vraja*  
*aham tvam sarva-papebhyo moksayisyami ma sucah*

This most concluding instruction comes up. Whatever he has discussed about *karma*, *jnana*, *bhakti* et cetera, et cetera, *varnasrama dharma*, this that this that; give up everything ! Give up ! Only surrender unto Him. So do you understand ?

So where is the question of *varnasrama dharma* ?! This is *suddha-bhakti* ! Do you understand ? Completely surrender, abandoning all varieties of *dharma*. That means *varnasrama dharma* is abandoned. Just completely surrender. This includes *varnasrama dharma*; *karma jnana yoga* everything. Abandon *varnasrama dharma* - *karma-nistha* offering worship to demi-gods, He has discussed everything in Bhagavad-gita. At last He said, 'just surrender !', so everything else is abandoned. *Varnasrama dharma* abandon, offering *puja* to demi-gods abandon, *karma* abandon, *jnana* abandon, *yoga* abandon - everything is abandoned ! Completely surrender.

It is to be understood that he has developed *bhakti-adhikara*, only he has developed *bhakti-adhikara*. Otherwise no *bhakti adhikara*. Therefore Prabhupada has said you have no *bhakti-adhikara*, you have *karma-adhikara*, do *varnasrama dharma*. And they are stressing, 'yes, Prabhupada says *varnasrama dharma*,' do it, do it ! Yes alright do it ! No *bhakti-adhikara*, *suddha-bhakti*, pure *bhakti*. Only lower type of *bhakti*, *karma-adhikara*. And therefore Krsna assures you... someone may think I'll give up all *dharma* then I'll become irreligious, I'll commit some *pap*. If some *pap* will be there, if you think so then Krsna says, '*aham tvam sarva-papebhyo moksayisyami ma sucah*, I destroy all sinful reactions, don't fear.' Fearlessly you surrender. He gives you assurance. So some may have some doubt. *Sraddha* means some liking must be there. Otherwise how can you do ?

So with the question of *karma* and *jnana* there is some liking also, therefore he does this *karma*, he has liking. He has liking for this *jnana* therefore he makes endeavours how to attain it. So in that respect, this *sraddha* is not only the cause of *bhakti*, but also the cause of *karma* and *jnana* also. The question of liking comes. So in this respect, the *siddhanta*, conclusion is that *sraddha* means full faith, complete faith in sastric evidences.

It is not only that - this is not complete - something else is also there. That is *ruci* - taste. You have faith, but you have no taste - you won't do... So that taste is there also; it is required. So somebody has faith in *karma*, and taste for it, therefore he does that *karma*. And *jnana* also. And *bhakti* also.

So the Goswamis have discussed in a very very subtle way. In respect of *bhakti*, whatever *sraddha* is required, that means complete faith in the sastraic evidences, in addition to it there should be taste for *bhakti*. This is there. So, *sraddha* with taste... *sraddha* is the seed of *bhakti-lata*, *sraddha* is the seed of the *bhakti* creeper, but not ordinary *sraddha* - *sraddha* with taste. *Sraddha* with taste is the seed of the *bhakti* creeper. Jiva Goswami says like that.

*brahmanda bhramite kona bhagyavan jiva  
guru-krsna-prasade paya bhakti-lata-bija*

Wandering, wandering in *lakhs lakhs* of *brahmandas*, *lakhs* of species, one *bhagyavan* fortunate *jiva* meets a *sadhu guru*, does *sadhu-sanga* and hears from him, thereby by the mercy of *guru* and *Krsna* the seed of the *bhakti-lata*, the seed of the *bhakti* creeper is sown in the heart. What is that seed ? That seed is *sraddha*. Not mere *sraddha*, *ruci-yukta-sraddha*, *sraddha* with taste. that is the seed. So *karma-sraddha*, *jnana-sraddha* man who has *sraddha* in *karma*, he has *sraddha* in *jnana*, so he has *karma-ruci* taste in *karma*, and taste in *jnana*.

Similarly as different different types of *sraddha* and *ruci* are there if it is mixed with *bhakti-ruci* their *sraddha*, then you will surrender, *saranagati* comes. Then you'll come for *sadhu-sanga*, hear *krsna-katha*, do *bhajan* - when you accept *sadhu-guru* and do *bhajan* under his guidance, then gradually you'll be free from all sorts of anarthas. When the anarthas are destroyed then you'll come to the level of *nistha*. *Nistha* is the minimum level to develop *bhakti-adhikara*. Unless you have achieved *nistha*, no *bhakti-adhikara*. Therefore Jiva Goswami has said like that.

So *bhakti-tattva* is there, therefore *sraddha* is different *tattva*. In *Bhakti sandarbha* it is all discussed in a very subtle way. Unless you understand all these things, how can you be free from anarthas ? *tattva-bhram* is one of the anarthas. Unless you are free from anarthas, you have no *suddha-bhakti*. No, no, no ! You are surrounded by many types of anarthas how can you develop *suddha-bhakti*, baba ! Not easy thing. Therefore Prabhupada knows it, 'yes, do *varnasrama dharma*, that is your *adhikara*, *karma-adhikara*. Do it. Chelo !' He can not tell them; they can not understand it, because they have no *adhikara*. How can they understand it ? They'll beat you - they are beating ... yes ! They are beating... hitting, beating my head ! They can not understand it, definitely.

So Jiva Goswami in *Bhakti sandarbha* writes, '*sraddha* is not *anga* of *bhakti*, rather it is an adjective of *ananya-bhakti*. Not *anga* of *bhakti*.' Then more things will come up !

So unless one develops, understands this *tattva* he can not develop *suddha-bhakti-adhikara*, unless one is free from anarthas, one of which is *tattva-bhram*, how can he develop *suddha-bhakti-adhikara*. Therefore Rupa Goswami says,  
*adau sraddha tatah sadhu-sango 'tha bhajana-kriya  
tato 'nartha-nivrttih syat tato nistha...*

*nistha* is minimum stage. After *anartha-nivrtti*, *nistha* comes. *Bhajan-nistha*, that is known as *bhajan-nistha*. When you achieve *nistha* stage, then *suddha-bhakti-adhikara* begins. It begins, baba. Otherwise it has not begun at all. No ! Surrounded with so many anarthas, how can you have the *adhikara* for *suddha-bhakti* ? You may have *karma-adhikara* or *jnana-adhikara*; no *bhakti-adhikara*. Prabhupada knows all these things, so he says... Somehow he tricks you. "Yes, you are in *Krsnaloka* and you fell down. Alright, come to *Krsna* now !" (laughter). Just tricks you ! Alright, that trick is very good. Come to *Krsna* somehow !

devotees - 'Srila Gurudeva ki jaya !'

after class Madhavananda dasa quotes a verse (not clear on tape)

It is not easy to understand ! That is a big topic. If I speak it will take a few hours.

‘you spoke on this verse once in Los Angeles where Kaviraja Goswami says there are two types of devotees, one who is fully surrendered and one who is free from material desires. And devotees got very angry, they were saying ‘well how can that be, how can you say these are the only devotees..’

(Gurudeva) Difficult to understand, baba ! If you can not understand, then why do you say ? You have no *adhikara*, so how can you understand ? A little boy can understand ? A little boy, how can he understand *gopi prema* ?! Or *Radha prema* ! He can not understand the poems from Shakespeare - (a child) ... how can you understand ?

(Acaryaban dasa) If the spiritual master engages the disciple according to his *adhikara*, what will happen if someone changes it to some other activity ?

Who is a fool - he will change.

(Acaryaban dasa) What if someone else says we know that your *guru* said that, but we want you to do this.

You hear to Guru or you hear to some other body ? Nonsense ! No - “I’ll hear only one person, I’ll never hear so many persons.” How will you develop *adhikara*...

(devotee) Guru Maharaja if someone doesn’t develop *nistha* when his *guru* leaves the planet, what is his fate?

*Guru* leaves planet, still *guru* is there. *Guru* is in different forms...

(devotee) So the disciple can develop *nistha*...

Yes, yes. *Guru* is in different forms; *janme janme prabhu sei* - life after life. Why not in this life ? When life after life *guru* is there, why not in this life.. *guru* leaves... I never think my *Guru* has left me. He is with me. He is always teaching me. Taking care of me. So ? How can you understand this ?

(Madhavananda dasa) If he doesn’t find the *guru* and thinks, ‘O I’m initiated that’s enough...’

Alright, therefore you can not understand it. That question we discussed. ‘I have accepted *guru* I have gotten *mantra*, I am doing for so many years *sravana kirtana*, chanting, but nothing is coming to me. Why ?’

(Mathuranatha dasa) Gurudeva, if *nistha* is just the beginning of *bhakti-adhikara*, at what stage does *jnana adhikara* begin ? *Jnana-adhikara* begins from *sadhu-sanga* or from *bhajana-kriya*...

Impersonalists, they are great jnanis. Yes. They have developed distaste for this material world. They are not attached to this material world - they are attached to ‘*mukti, mukti, mukti, mukti, mukti, mukti*, liberation, liberation !’ Yes, they are jnanis, so ? They have *jnana-adhikara*.

(Math. d.) So we don’t do *jnana-adhikara*, we go from *karma-adhikara* to *bhakti-adhikara*.

Gita discusses all these things, *karma-adhikara*, *jnana-adhikara*, *bhakti-adhikara*. Gita speaks about this *adhikara*. ...(break)... they can not give it up. He condemns, but still he can't free himself from the net of *karma*. He cultivates *jnana*. Then from *karma-adhikara* he comes to *jnana-adhikara*.

(Madhav.d.) So that person may be cultivating *jnana* in the form of *bhakti-sastra* ? Yes. If *karma* and *jnana* leads you to *bhakti* then it becomes *bhakti*. Otherwise no *bhakti*. Then it is said 'devotional service', your activities of *karma* should be done for Krsna. And the end of all knowledge is *bhakti*. Krsna says that thing in Bhagavad-gita, isn't it ? *Jnana* is not end, *bhakti* is the end.

(the conversation continues but we have run out of space !)

Sri Krsna-krpa-murti Srila Gurudeva ki jaya !

## **Book Publication**

### **Gopal Jiu Publications**

Madhavananda dasa in Bhubaneswar informs us that Gopal Jiu Publications has now become an official legal entity with it's own bank account and legal use of the name 'Gopal Jiu Publications'.

The devotees based in Bhubaneswar have recently published another book entitled 'Pariprasna; The Process of Inquiry' as part of their projected sixty volume set of Guru Maharaja's books. 'The Embankment of Separation' has also been reprinted in a new simple format, to meet popular demand for this beautiful book. (I've heard reports that even an ISKCON guru had to make a photocopy of this classic as original copies were not easy to obtain.)

'The Embankment' will hopefully be reprinted again by the Dutch branch of Gopal Jiu Pubs. in it's original format sometime early next year, thanks to a donation by Upananda dasa and Sadananda dasa from San Diego, USA.

### **Tattva-vicara Publications**

Nimai Pandit dasa and Mother Manjumedha several months ago brought out an English edition of the first book written by Guru Maharaja (following Srila Prabhupada's order back in 1975) entitled 'Bhagavat Darshan'. (It was originally published in Oriya.) This 50 page booklet has a very attractive picture of the Lord dancing in His spectacular peacock dress on the front cover, and the contents of the book gives the reader an all-round introduction to Mahaprabhu's teachings and the history of the Krsna consciousness movement.

They are also working on the first volume of Guru Maharaja's biography. To make this most important authorised biography of our revered Guru Maharaja a first class quality publication, the devotees at Tattva-vicara Publications have estimated that around Aus \$ 12 000 are required. Anyone who feels inspired to donate to this valuable project may contact the devotees at -

Tattva-vicara Publications, PO Box 614, Mundaring, WA 6073, Australia. tel; 00 61 8 92950296

Three more books are planned for release in the near future - 'Guru Makes Krsna Appear in Your Heart', 'Sri Guru Pada Padme - The Lotus feet of Sri Guru', and a book on *grhasta dharma* and vedic marriage.

## Other Devotees Publishing Books

We have received word that other disciples are taking up the service of printing books. In USA Acaryaban dasa and Mother Haravali are currently working on various publications. In England Govinda Bhakata dasa is planning to print 10 000 small books specifically for street distribution containing a couple of lectures delivered by His Divine Grace.

Jagadish Pandit dasa, who is responsible for publishing 'Krsna Prema Bhakti', is at present working on a book of Guru Maharaja's teachings on the sannyasa ashrama.

## 'Vraja-lila-kahani'

In the Netherlands Raghava Pandit dasa is back in action and is working finishing the book entitled 'When Good Fortune Arises'. He is also planning to bring out a book 'Vraja-lila-kahani' in the style of 'the Embankment of Separation', but for this he has made a request for our readers' assistance. He asks that devotees please contact him immediately if they have any suitable material for the book on the topics of Damodara-lila and Radha-prema lilas (for example Krsna hiding in the courtyard of Jatila to catch a glimpse of Sri Radha, or Krsna waiting down stream when Srimati Radhika takes a bath in the Yamuna etc.) He should be contacted at

Lorentzstraat 573, 2041 RT, Zandvoort, the Netherlands

## Distribution

We've heard over the last few months that persons other than disciples of His Divine Grace are coming forward to distribute Guru Maharaja's books. Within ISKCON, HH Jayapataka Swami ordered 100 books from Gopaljiu Publications, and the BBL, Europe's largest distributor also took many books. Outside the institution, HDG Srila Narayan Maharaja instructed that where-ever he travels overseas, Guru Maharaja's books should be sold. His disciples purchased many books from Tattva-vicara Publications.

## ***GURUDEVA LILAMRTA (!)***

Srila Gurudeva's tour of N. America in 1991, pt 1  
by Raghunath Bhatta dasa.

Some years have passed since having received the mercy to travel with His Divine Grace in America and Canada during his first major tours from the years 1991 through 1994. during this time we could not understand even a fraction of the good fortune that we can now realise only after his Divine departure from this world. What we now know, if only we could again have the same intimate association with His Divine Grace, we certainly would not take any of this for granted. But as fate has it, we all have to spend the rest of this life serving him in separation. This is the mercy of our beloved Guru Maharaja as we are forced to develop a deeper and more internal relationship with him.

During these wonderful times, being so close with His Divine Grace we had witnessed so many amazing lilas which, although quite inconceivable always left us in a state of wonder with great hope in our hearts. By his personal example and preaching he would instill in us

*sraddha* and would always reciprocate with us whenever we would render any, even insignificant, service to him.

One amazing lila took place on Guru Maharaja's first North American tour in 1991. Guru Maharaja had arrived in New York in the evening of 30th September. From the very beginning of his tour he was exhibiting some very mystical mercy in very subtle ways, in reciprocation of our having to reduce our eating and sleeping, and to help increase our *sraddha*. [Some details of this can be given in a future issue of this publication].

After New York we flew to Tucson Arizona and then we took Guru Maharaja to the airport in Phoenix where he and Patita Pavana prabhu flew to Hawaii. It was planned that a few days after Guru Maharaja would meet us in Los Angeles. Meanwhile, we returned to Tucson to proceed on our journey by car to Los Angeles. I traveled with an ISKCON sannyasi, his servant and my wife Jasoswini Devi Dasi. Before leaving Tucson we first at a local health store where we purchased an ample supply of edibles e.g. dried fruits, nuts, juice, cheese etc., including a large bag of pistachio nuts.

I personally offered these items to a picture of Guru Maharaj. We drove a few hours and stopped at a rest stop to honor our prasadam.

Then we continued our journey and arrived in Los Angeles waiting a few days anticipating Guru Maharaja's arrival. During those few days I managed to devour the remaining portion of the prasadam except for half of the bag of pistachio nuts, which I kept wrapped up in my book bag. After Guru Maharaj arrived in Los Angeles his strong, bold preaching was having different effects on different people. At that time we really could not understand why he was preaching the way he did, so heavy and uncompromising.

After Los Angeles we traveled to many cities, Laguna Beach, San Diego, Denver, Dallas, Houston, Chicago, St Louis and back to Chicago. Now several weeks had passed since his arrival in the USA and although intense we hoped it would never end.

While driving Guru Maharaj in our white Dodge van (which we used, to drive Guru Maharaj to so many places in the USA and Canada) on our way from St. Louis back to Chicago I became somewhat fatigued, due to a very hectic schedule and lack of sufficient sleep. I asked Guru Maharaj if I could stop for a few minutes and take some rest. As I was the only driver in the car Guru Maharaj had no choice but to mercifully agree. Then I took rest for approximately ninety seconds and woke up refreshed and Guru Maharaj looked at me in an amusing way and said, "Take more rest". I replied, "No Guru Maharaj I feel okay now", and he began to chuckle.

Then a most extraordinary exchange took place. I needed to honor some prasadam to get some energy to continue the long drive, and remembering the bag of pistachio nuts in my bag, which I was carrying for several weeks, I brought the bag out, after taking permission from Guru Maharaj. (Previously we had offered him different edibles, but he was very strict in not taking between meals and would always refuse so we did not consider that on this day he might also be hungry) While driving I placed the bag of pistachio nuts between my seat and Guru Maharaja's seat and began to take a few pistachio nuts out of the bag and breaking the shells I started to eat them. Then all of a sudden I could hear the crinkling of the bag and from the corner of my eye I could see that Guru Maharaj started to take pistachios from the same bag and he was doing the same thing. He was eating the nuts and throwing the shells out of the window! I was shocked and stunned and didn't know what to do or say. So I just pretended that I did not notice anything and continued to eat more pistachios and Guru Maharaj continued to also eat pistachios from the same bag!!!

Patita Pavana Prabhu and Jasoswini Devi Dasi, who were in the back of the van, did not notice what was going on.

This is a good example of Guru Maharaja's simplicity and love. I pray that I may once again be in direct sanga of our beloved father and friend in the very near future.  
Patita Pavana Srila Gurudeva Ki Jaya !

## **NEWS**

### **Gadei Giri**

Caitanya Candra dasa informs us that the grand opening of the Gopalajiu temple will be held on the auspicious day of Vasanta Pancami next year. All of Guru Maharaja's disciples are cordially invited to attend this wonderful occasion - the fulfillment of one of Guru Maharaja's wishes.

### **Bhubaneswar**

Ratha Yatra this year both began and ended at the temple, as a new site has been organised for the Gundica mandir.

(We have just heard that Bhakti Caru Maharaja's Vyasa Puja was just held at the temple.)

### **Berhampur**

On Rama navami the Bhumipujana ceremony was held at the temple site for the Sri Rama Govinda Mandir in this town in Southern Orissa, the last temple building project accepted by our revered Guru Maharaja. Caitanya candra dasa performed the yajna and the Orissan Nama Hatta party, under the leadership of Adwaita Acharya dasa took part in the festival. The program was well attended by local people.

### **Australia**

Jagadatma prabhu, Anuradha mataji and family are now settled near the Cessnock farm in NSW, Australia. Due to their patient preaching efforts, the local devotees are now very favourable to our Gurudeva and his message.

### **Surinam**

In 1995 Guru Maharaja visited the South American country of Surinam, where he was very eagerly received by the local devotee community. The response was quite over-whelming even though His Divine Grace spent little more than a day there. The groundwork for his visit had been laid by two very enthusiastic disciples Purushottama Tirtha dasa and Janakinatha dasa. Well, Janakinatha is still there ! He has no association with any godbrothers, and so invites our readers to please write to him and give him a bit of 'association' and encouragement in his service there - where runs the temple and looks after their Lordships Sri Sri Gour-Nitai. He can be reached at -  
ISKCON, Middenpad van Kwatta 459, Postbus 713, Paramaribo, Surinam.

### **Uganda**

Nru Hari dasa and family are no doubt continuing with their *seva* preaching in Uganda. the last we heard from them, they informed us that along with two temples (one a farm), a school

and *goshalla*, they have been given a restaurant to run ! They are in desperate need of association and really do need any godbrothers/sisters interested in doing service for Guru Maharaja's mission in Africa to contact them ASAP. Positions are there for temple president, restaurant manager, teachers - well just about every service ! They also would be happy to hear from devotees willing to sponsor orphans at the school they run.

You can contact them at -  
New Gadei Giri, PO Box 1647, Kampala, Uganda.

## **England**

Govinda Bhakata dasa has opened a new temple in Birmingham (tel; 0044 (0) 121 682 9159). This large property is being purchased by the local devotees.

Meanwhile Raghunnath Bhatta dasa and Mother Jasoswini have opened a preaching centre in Bristol, a city in the west of England (tel; 0044 (0) 117 908 5886).

## **The Netherlands**

Every morning at 4.30 Anupama dasa gives a talk disseminating Gurudeva's teachings on Srimad Bhagavad-gita on the local radio station.

## **USA**

The tape ministry and several devotees headed by Dina Syama dasa have relocated to Atlanta, Georgia. They are responsible for distributing many books and tapes in America and have reported very favourable responses from many devotees they come across. Distribution was particularly successful at the recent New York Ratha yatra. They are also publishing Guru Maharaja's books in Hindi - with 'The Embankment' coming out shortly. (They also have a stock of Guru Maharaja's books in Gujarati.)

The devotees also report that at Gita nagari, following Bhakti Tirtha Maharaja's advice, many devotees are now regularly listening to Guru maharaja's lectures on tape.

### **Video Ministry**

Ananta dasa and Mother Raseswari have compiled a catalogue of Guru Maharaja's lectures currently available on video, which they will be sending out to all disciples. If you do not hear from them shortly, you can contact them on 0044 (0) 1323 638583

## **Tape Ministry**

*UK and Europe* - Nalini dd, 48 Cardinal Ave., Morden, Surrey, England. tel; 0044 (0) 181 395 2056

*North America* - GGS Tape Ministry, PO Box 923353, Norcross, Georgia 30010 - 3353 USA  
tel; 001 770 4098853/6384519

## ***Gurudeva Siksamrta***

This issue has no editorial or contents list due to lack of space. As it is, this is the largest issue so far.

We'd like to thank everyone who contributed to this issue, either with their items of news, articles or the many words of encouragement we receive. Thanks also to Sujata devi dasi for her help.

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**Janeswar dasa, Gurudeva Siksamrta, \*\*\*\*\*Bridgend, Stonehouse, Glos. UK.**