

Gurudeva Siksamrta

- ananda sambada -

The newsletter for all disciples and followers of
His Divine Grace Srila Gour Govinda

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GBC Meeting About Srila Gurudeva's Murti

On the 23rd of February, at the beginning of the Iskcon GBC meetings in Sri Mayapur Dham, a GBC sub-committee meeting was held to discuss the complaints against Srila Gurudeva's Sri Vighraha being worshipped on the altar in the Sri Sri Krishna Balarama Temple at Bhubaneswar. Present at the meeting were TH Bhakti caru Swami, Gopal Krishna Swami, Bhakti caitanya Swami and the GBC secretary Kalakantha Prabhu. Atmarama, Sacinandana and Gokulananda Prabhus attended to present the case for the Bhubaneswar devotees (and most of Srila Gurudeva's disciples worldwide.)

The information we so far have been given is that most surprisingly the general mood of the sub-committee was in favour of the Bhubaneswar devotees, allowing the worship of Srila Gurudeva to continue on the altar in front of Sri Sri Gour-Nitai, with certain restrictions of course.

Notably HH Bhakti caru Swami spoke up on the side of our godbrothers, and they faced no real opposition, apparently apart from HH Gopal Krishna Goswami.

It was basically accepted that as Srila Gurudeva's Murti was already installed and had been worshipped for some years at Bhubaneswar on the altar it would be improper to remove him. The idea is that Srila Gurudeva will remain on the altar, though prominence will continue to be given to Srila Prabhupada.

It was agreed that at the other temples and centres in Orissa Guru Maharaja's pictures would not be allowed to remain on the altars. This means the new temple at Berhampur, the Goshalla, the preaching centres at Cuttack, Kamakhyanagar, and eventually the new temple when it is constructed at Danda bhanga.

The devotees dealing with this crisis at Bhubaneswar have written a document accepting all of these points and it has been submitted to the GBC for it's final official approval.

We must point out though that at the time of our 'going to press' there is no absolute confirmation that the Iskcon GBC has officially accepted that Srila Gurudeva's Vighraha should remain on the altar at Bhubaneswar. We look forward to seeing that official confirmation, in writing.

There are some godbrothers/sisters outside Orissa that have rejected the conditions set by the GBC saying that devotees should have the right to worship Srila Gurudeva everywhere, and will continue to oppose such restrictions.

A Note on the Campaign The local devotees in Bhubaneswar had always opposed such suggestions that Srila Gurudeva's Sri Vighraha be removed from the temple rooms. And finally, when news of this attempt to remove Srila Gurudeva's murti first came to the attention of disciples outside of India, a small and somewhat disjointed campaign began with individual devotees writing to various GBC members to object to this perceived attack on Srila Gurudeva, many seeing this as just one more assault on His Divine Grace from that same source.

However, perhaps not surprisingly, other disciples expressed their feeling that the Iskcon GBC had already made up their minds, and so it was simply a waste of time to protest. And anyway, 'Gurudeva is in our hearts, he can not be removed from there.'

Yet during the meeting in Mayapur the GBC members mentioned by name some of the devotees that had been writing to them on this matter. Their thoughts and concerns had been expressed, and it seems the GBC members concerned had taken some note.

As Caitanya candra Prabhu was not present in Mayapur for the meeting, we understand that a decision on Gadei giri has been differed for now.

(It should also be stated here that a very small number of disciples had no objection at all to the removal of Guru Maharaja's murtis.)

Krishna is Always with Radha

(from a room conversation with a disciple of Srila Prabhupada who was interested to develop a more intimate relationship with Krishna, Bhubaneswar 3 Nov 94)

HDG - ...Sankalpa-kalpa-dhrama by Viswanath Chakravarti Thakur... , service in manjari-bhava, that's our Gaudiya Vaisnava process.

Manjari means manjari-bhava, that mood. The service of Manjari is to help sakhis... the sakhis, manjaris - all are gopis. Manjaris are subordinate to sakhis, they help the sakhis in their service to Radha and Krishna. Therefore we say, 'servant of the servant of the servant...'. Mahaprabhu says, '*gopi-bhartu pada-kamalayor dasanudasadasa*, who am I ? I am servant of the servant of the servant of the husband of the gopis.' That is manjari bhava, nothing else. This is manjari bhava. We are the servant of the servant of the servant. That is Mahaprabhu's wish.

(a question is asked that, is Radharani's going to Krishna representative of the jiva going to Krishna ?)

HDG - That is guru's business. Guru takes jiva to Krishna. Guru tattva is there. Guru is Radha-priya-sakhi, one aspect. Then one aspect is representative of Nityananda Rama, manifestation of Nityananda Rama. Another aspect is Radha-priya-sakhi, *nikunja-yuno rati-keli-siddhyai*, that verse in gurvastakam. Then comes guru tattva. That is guru's business. Who knows jivas, who knows Krishna, very intimate to Krishna. When guru showers his mercy on a fallen soul and takes him to Krishna, then Krishna will only hear this intimate sakhi, guru is intimate sakhi, Radha-priya-sakhi. This is guru tattva. Then what is your confusion ? (laughs).

Ninkunja-yuno rati-keli-siddhyai, ya yalibhir yuktir apeksaniya, tatrati-daksyad ati-vallabhasya, vande guroh sri caranaravindam.

This stanza is very important, this is guru tattva. Who is expert in the activities, this is sakhis' manjaris' business, who is expert in that activity, to unite Radha and Krishna in the kunja. *Rati-keli-siddhyai*, in *rati-kela*, they are very perfect, they know all these things. Do you follow ? Do you understand this stanza, verse in gurvastaka ? Then you can understand guru tattva. That is guru tattva. Otherwise Krishna will never listen, never hear. Krishna only listens to the intimate sakhis. *Nikunja yuno rati-keli siddhyai*, that is guru. Only such a guru can take the fallen jiva to Krishna. Otherwise who can take ?

Devotee - I know that only by your mercy will you be able to understand...

HDG - Yes, you hear ! You hear ! You hear ! You hear with a humble bent of mind, then you can understand. By mercy everything will be revealed to you.

(the devotee asks Guru Maharaja about Radha Krishna being in the heart, and Radharani the creeper of devotion...)

HDG - Radharani is the Prema-bhakti lata, and sakhis are flowers and, puspa flowers and leaves of that creeper. That is from Caitanya caritamrta I was quoting. So Radharani is Prema-bhakti lata, lata creeper, completely around the Krishna kalpa-vriksha. Always with Krishna, tightly. And sakhi manjaris are the flowers and leaves of that creeper. That is sakhi manjari.

They are all expansions of Radharani *kaya-vyuha-rupa*, expansions of Radharani. Radharani is the original shakti tattva. All other shaktis are Her expansions. Three types, Lakshmis in Vaikuntha, the wives of Krishna in Dwarka Mahishi vrnda, and gopis. Three types of expansions of Radharani. This is shakti tattva, Radha tattva.

(devotee begins asking about jiva being marginal energy, and Radha is the embodiment of devotion...)

HDG - and *jivera svarupa haya, krishnera nitya dasa*, we have to serve Krishna. Without Radharani's mercy, how can you serve ? Krishna is only Radha's. Completely Radha's. Yes, He is completely Radha's property. Without Radharani we can not approach Krishna. We have no access at all.

We are eternal servants of Krishna, but how can we serve ? We'll serve by the mercy of Radharani. If Radharani allows then we'll serve. Otherwise we can not approach Krishna, how can we serve ! (laughs) Understand ? This is Radharani's mercy.

Therefore 'Hare' means 'Oh Radharani'. First we are praying to Radharani 'Hare' then 'Krishna'. That we are explaining this morning, maha mantra. Why Radharani is called Hara ? That I explained what Jiva Goswami has said. Then addressing 'Hare, Oh Radharani'. 'Oh energy of the Lord', without the mercy of the energy we should not approach the energetic shaktiman. Our chanting of Hare Krishna first of all means 'Oh Radharani'. Then Krishna.

Understand what is the purport ? Please engage me in Your service...

Devotee - service of Radha ?

HDG - both Radha and Krishna, baba ! Hare Krishna. 'Please engage me in Your service.' First Radharani's mercy, then Krishna, 'Oh Hare, Oh Krishna, please engage me in Your service.' That is the purport of chanting Hare Krishna.

So in Maha-mantra Two are there, Hare Krishna, Radha and Krishna. First Radha, then Krishna. He is Radha's Krishna. He is Radha's Krishna !

(devotee says we are led to think in one way, and gives an example that suppose one is following in the footsteps of Subala, so Krishna always whispers in the ears of Subala. This devotee aspires that some day Krishna will whisper I my ear. We are encouraged to think that that.)

HDG - Whose *rasa* is *sakhya rasa* he'll follow Sridhama or Subala. Whose *rasa* is *vatsalya rasa*, they'll follow Nanda Yashoda. Who is a follower of *kanta bhava*, *madhurya bhava* they'll follow gopi manjaris. That is raganuga bhakti. What is one's *rasa* he'll follow that *bhava*.

(devotee says 'my confusion is will that devotee be satisfied just seeing Krishna whispering in the ear of Subala, and Krishna will never whisper in his own ear...')

HDG - 'I am the servant of Subala, very intimate of Subala,' and Krishna is whispering in the ear of Subala, then you beg your master Subala, 'Please pray for me that Krishna will whisper in my ear.' Then Subala can do. (Gurudeva laughs) 'I am the servant of Subala.' Therefore by Subala's mercy, Krishna may shower His mercy upon you. 'I am his servant'. And Krishna will shower mercy, 'Oh My intimate friend's servant...' yes.

How Mahaprabhu showered mercy on Amogha because 'he is the son-in-law of Sarvabhauma Bhattacharya who is My dear devotee'. Therefore though he blasphemed still Mahaprabhu showered mercy upon him. Because 'he is the son-in-law of My dear devotee Sarvabhauma Bhattacharya.' So this is what. Understand ?

Therefore we are the servant of the servant. By their mercy we'll approach Krishna. Alright ?

You hear, you hear, you hear, you hear, hear, hear, hear !!!

(devotee says doesn't want to read anymore as confusing...)

HDG - By reading you can not understand everything. You can not understand everything. It is so deep. Vaisnava philosophy is very subtle and very deep philosophy. Most sublime philosophy. That's a fact.

Our worship is Yugala. Yugala means two, Radha and Krishna. Our mantra is Yugala, Hare Krishna, Hare - Krishna, two not one. This is Gaudiya Vaisnava philosophy, Mahaprabhu's teachings. We are followers of Mahaprabhu. We are Gaudiya Vaisnavas. Yugala upasana. Both Radha and Krishna.

(Devotee says it's not simple..)

HDG - It will take time. Gradually you will go deeper and deeper. Don't float on the surface. (laughs). It is an unfathomable ocean. (devotee's name), go deeper, deeper, deeper, deeper, then you'll collect the gem, invaluable gem. You are floating on the surface only... surface of the ocean. Therefore if you float on the surface of the ocean you'll catch fish only, not in valuable gem ! That lays in the deeper most region. If you dive deep, deep, deep, deep, deep, deeper most then you'll get.

Devotee - so how do I do ?

HDG - By practice. Diving, diving... (laughs). Go deeper. This philosophy is so deep. Ratnakara, the sea we say 'samudra' ocean premamrita, the ocean of nectar of conjugal rasa. Ocean, it's said ocean *ambhudi*, *premambhudi*, '*ambhudi*' means 'ocean' *premambhudi*. So we should go deeper, deeper, deeper, deeper most, then you'll get prema. Prema is in the deeper most region, on the surface no prema.

(the devotee asks about Tulasi lila, 'what did she come to teach us?')

HDG - Tulasi devi very dear to Krishna, tulasi Krishna preyasi. Therefore we offer Tulasi puja morning and evening begging her mercy. By Tulasi's mercy, Tulasi is Vrinda devi, by her mercy we can enter into Vrindavan and also if you get her mercy you will be able to enter into the *kunja*. *Seva-adhikara diye, koro nija dasi. Mora ei abhilasa - vilasa kunje dio vasa*, always I'll see Radha and Krishna in *kunja*, that song is there.

(devotee - what if I don't have that desire ?)

HDG - You should have that desire ! You are singing Tulasi kirtan, you are offering Tulasi puja...

(the devotee asks whether one can see Krishna alone...)

HDG - Krishna is never alone. He is always with Radha. Our tattva is that, Krishna is never alone. If you want to see Krishna alone, Krishna will appear alone but he is always with Radha. By Yogamaya's activity, you can not see Radha, only you can see Krishna. But Krishna is always with Radha. Because you don't want to see Radha then Radha will never be visible to

you. That's a fact. That's a fact baba. Because Krishna knows what you want, 'he wants to see Me alone'. So Radharani will never be visible to you. But Radharani always is there. You should understand this thing.

When Vasudeva took Vasudeva (Krishna) to Nanda Baba, Nanda Gokul, to keep there. But Yashoda Rani had given birth to twins, one son one daughter, but Vasudeva couldn't see the son. Do you follow ? Yogamaya... he couldn't see. Vasudeva couldn't see the son only saw the daughter, because Yogamaya covered up Krishna. Vasudeva only saw the daughter, though Yashoda had given birth to twins, one son one daughter...
(unfortunately the recording ends here !)

Hare Krishna !

Vrindavan Sri Krishna

In January 1995 during his second African tour whilst taking darshan of Sri Sri Radha Krishna at the newly completed Bon Accueil Farm/Temple in Mauritius Srila Gurudeva told the servant that in Vraja Krishna doesn't wear sacred thread. When He is with Radharani, with peacock feather and flute, there is no sacred thread. Then after the morning Bhagavatam class a question was asked which allowed Srila Gurudeva to explain this point to the assembled devotees.

Devotee - what is the difference between Krishna's lilas with the cowherd boys and with the gopis ?

HDG - That is Vraja lila. In Vraja bhumi Krishna is a cowherd boy. Kishora lila, always eleven years, twelve years old. The lilas with the gopis, the damsels of Vrindavan, that is Vraja bhumi. When Krishna goes to Mathura and Dwarka that is not Kishore Krishna. Vrindavan lila is Madhurya mayi lila and Mathura and Dwarka lila that is aisvarya mayi lila, madhurya is covered up. In aisvarya mayi lila Krishna is a young man there, He is a married person. A young man.

Vasudeva sent Him to get education. He went to Sandipani Muni's ashram. Krishna and Balarama became brahmacaris, studied there, followed guru. Then upanayana is there. Upanayana means sacred thread giving ceremony. Krishna got upanayana, and also Balarama. After that... not in Vrajabhumi, Krishna is a cowherd boy. So that Krishna with Radha means in Vrajabhumi. Krishna is not with Radha in Dwarka or Mathura. Krishna with Radha means, we worship that Kishore Krishna, Radha Krishna. That Krishna in Vrajabhumi, Kishore Krishna, all beautiful Krishna Shyamasundara. So there should not be sacred thread [on the deity of Krishna with Radharani], He has not taken upanayana. It is after that.

He is Yashodanandana, Nandanandana. Not Vasudevanandana. That's a different thing. Tattva vichar is there. So don't put sacred thread on Kishore Krishna because He has not gotten upanayana. I find, there see there, [the Lord on the altar], I felt, 'what is this, they put sacred thread on Krishna ? Radha Govardhanananda, this is Vrajabhumi, Kishore Krishna, cowherd boy. You are pujari, but I couldn't say. But in my mind I thought of this thing. When this last question was asked then it came.

(devotee says some things, how he is attracted to these lilas...)

Vraja lila kahani is very... madhurya mayi lila. Not easy thing baba. Premi bhaktas, those who have that rasa they can understand it. And one must hear from such a vaisnava. This lila is madhurya mayi lila, Vraja lila, sweet, nectarean, relish it ! And one must hear... 10th canto Srimad Bhagavatam, that verse is there, (Gurudeva quotes the verse from SB 10.33.39 beginning *vikreditam vraja-vadhuhir...*) one should hear this Vraja lila kahani, Prema lila kahani of the gopis, Rasa lila *kahani* from the lips of such a vaisnava, premi bhakta. That is medicine, to cure your heart disease hrd roga. Heart disease, what is that ? *Kama*. Our heart is filled with so much lusty desires. This is *hrd roga*, this is heart disease. And this is the medicine for this heart disease, hear Vraja lila *kahani*, such Rasa lila kahani, Krishna's such Prema lila with the gopis, damsels of Vraja bhumi from the lips of such a pure vaisnava. That is the medicine, the cure for this hrd roga heart disease. Therefore Krishna came and performed His lilas and this is recorded, this is spoken and recited, this is the medicine.

Thank you !

(at the same time, whilst taking darshan of the deities of Sri Sri Radha Krishna, Gurudeva also told the servant that Radharani doesn't hold a fan or chamara. Fanning Radha and Krishna is the seva of the manjaris.)

News from Orissa

Sri Sri Krishna-Balarama Temple, Bhubaneswar

It appears that the Government is still trying to take land from the front of the temple property for their road. Even though we'd heard this problem was finally solved, as this is India the problem has returned yet again ! This time we heard that the Government is offering a huge amount of money for the land - which would include both Srila Gurudeva's Samadhi, and Srila Prabhupada's bhajan kutir. Yes, apparently they seriously expect the devotees would sell them the land where our most worshipable Srila Gurudeva is in Samadhi. Atmarama Prabhu has once more gone to Delhi to try and sort this matter out, we hope once and for all.

Patita Pavana Prabhu explained to our news gatherer in Orissa, Mahashakti Mataji, that Srila Gurudeva had originally set aside 15 lakh rupees to be used for the diorama area in the entrance to the Temple. Unfortunately that money has been totally used up paying for the enclosed land at the back of the Temple.

Smriti mandir - Upendra Misra Prabhu is working hard to try and ensure that the Srila Gurudeva Smriti Mandir will be open on Rama Navami.

Hare Krishna Utsava - a 21 day utsava is taking place between Srila Gurudeva's disappearance day and Gour Purnima. 70 devotees from the temple in 3 buses and two jeeps are travelling through western Orissa holding grand festivals that are being held to glorify Srila Gurudeva. Those

attending these festivals will be treated to kirtan, pravachan, dramas (on Haridas Thakur, Saksi Gopal etc), film show and prasadam.

Radha-Gopaljiu Temple, Gadei giri

As we understand it, Srila Gurudeva's most beloved Sri Sri Radha Gopaljiu and this magnificent temple started by His Divine Grace, are now largely being maintained by donations from inspired devotees who are not initiated by Srila Gurudeva. Devotees at the temple are also making and selling incense to raise funds.

A new brahmacari ashram has recently been completed on the property. We have also been informed that if any grhasta devotees wish to build at Gadei giri land will be made available. Any interested devotees should contact Caitanya candra Prabhu.

For the weeks leading up to Gaura Purnima Radha Gopaljiu will be spending time outside the temple freely giving Their darshan to all, and in May for the first time Chandana Yatra will be celebrated for Their pleasure at Their new Gadei giri Temple.

Berhampur

The Sita Rama Temple being built on the property accepted by Srila Gurudeva is officially a branch temple of Iskcon Bhubaneswar. Heading up the project there is Krishna gati Prabhu. Several lakh rupees are still required to complete this last founded temple project of Srila Gurudeva's.

Jagannath Pur

To donate to this most important project which aims to establish a place of worship at the site of Srila Gurudeva's most sacred appearance in this world, please contact the chairman of the fund, Caitanya candra Prabhu.

A bakery run by the devotees from Radha Gopaljiu Temple has been opened in the town.

Choti

The 'International Thakur Bhaktivinode & Thakur Bhaktissidanta Memorial Trust' whose registered office is the Iskcon Sri Radha Nikunjabihari Ashram in Kendarapara has stated it's aims and objectives as follows,

1 Reclaiming the land and properties of Sri Sri Radha Madhava and Their servants in village Choti, dist Kendarapara, and other nearby villages from which They were dispossessed after the land settlement of 1930

2 Re-establishing the proper daily worship of Sri Sri Radha Madhava and observance of Their Lordships traditional festivals in Choti, as described by Thakur Bhaktivinode in his writings, as well as other village traditions he describes such as hari-hatta ('nama-hatta'), sadhu seva and village welfare works.

3 Re-establishing Choti as a vaisnava pilgrimage site with a temple for Sri Sri Radha Madhava and facilities for the distribution of Their mahaprasad.

4 Establishing a permanent memorial to Srila Bhaktivinode Thakur and Srila Bhaktissidanta Saraswati Thakur with a library of the works written and edited by these two great vaisnavas as well as those published within their spiritual lineage.

During a recent trip to Bombay by members of the Trust, several lakhs rupees and a vehicle were donated to the project.

Danda bhanga

Although we have not yet confirmed this information, we have heard it from several independent sources that our senior godbrother (edited here - information not relevant to the general public has been removed) in the mood of continuing Srila Gurudeva's projects, and specifically the Danda bhanga Project.

More from Srila Gurudeva's Letters

(a sannyasi, guru & GBC member godbrother of Srila Gurudeva's wrote to HDG about points raised in a book called 'Jiva Tantra'. He also sent the English translation of the verses to Guru Maharaja. Here is Srila Gurudeva's response...)

Dear Maharaja,

Please accept my humble obeisances. All glories to Srila Prabhupada. Thank you for your letter dated 13 Oct 95. I have read it and noted the contents with care.

Thank you for your kind words. I was very much benefited and enlivened by your association...

Who is the author of this Tantra sastra ? Is the Sanskrit text available ? I want to see the original book. Can you send me a photocopy of the original book ? I want to see the original verses and I want to know who has written these purports.

Have The Goswamis accepted this Tantra ? *Nana-sastra-vicaranaika-nipanau sad-dharma-samsthapakau*, The Goswamis are expert in very scrutinizingly studying all revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. If it is not accepted by The Goswamis, we will not accept. We are Rupanugas, we follow The Goswamis. The Goswamis are our authority and they quoted many sastras. They quoted 'Radha Tantra', but have they quoted this Tantra ? If The Goswamis accept it, then we accept it, otherwise not ! Many Tantra sastras are there, but not all are accepted by Gaudiya Vaisnava Acharyas, especially The Goswamis.

The Goswamis were expert in sastra. They quoted the Puranas, Upanisads, Samhitas etc. They even quoted from Tantra sastra. For example they quoted from the 'Ubdanaya Tantra', the 'Nilakunartnova Tantra' and the 'Guru Tantra'. They accepted the 18 Puranas written by

Srila Vyasadeva as sastra. Also many Upapuranas are there, but they are not all accepted as sastra. Only 18 Upapuranas are accepted. Similarly many Ramayanas are there, but only the Ramayana written by Valmiki Muni is accepted as sastra. So that is why I ask you if it comes in the line of the Gaudiya Vaisnava Acharyas. If not, we should not accept this Tantra.

When this Tantra says that the jiva is a shadow of one of the associates of The Lord, it appears not to be our Gaudiya Vaisnava philosophy at all. The jiva is a spirit soul who has consciousness. There are varieties of jivas. Our Gaudiya Vaisnava Acharyas have said this. Particularly Bhaktivinode Thakur has said that jivas are of three types, *nitya mukta*, *badha mukta* and *nitya-badha*. The *nitya mukta* jivas never come in contact with the material energy but rather are in the spiritual world, and the *badha muktas* and *nitya badhas* are always in the material world. So how are they shadows ? No Vaisnava Acharya has used the term 'shadows' to describe the jivas. Shadow as a term implies no substance, but jivas are substantial.

On Jiva Tattva, Srila Prabhupada has the following to say, 'the eternally liberated living beings are in the Vaikuntha jagat, the spiritual world, and they never fall into the material world.' S.B. purport 5.11.12. He doesn't say they come here as shadows ! Furthermore Srila Prabhupada says, '... associates of the Lord who descend from Vaikuntha do not actually fall. They come with the purpose of fulfilling the desire of the Lord, and their descend to this material world is comparable to that of the Lord.' S.B. 7.1.35 purport. Then Srila Prabhupada says: 'From this statement we can understand how anxious the Lord is to get His servitor back into Vaikuntha. This incident therefore, proves that those who have once entered a Vaikuntha planet can never fall down.' 3.16.12 purport. 'The conclusion is that no one falls from the spiritual world, or Vaikuntha planet, for it is the eternal abode. But sometimes as the Lord desires, devotees come into this material world as preachers or atheists. In each case we must understand that there is a plan of the Lord.' purport 3.16.26. 'Lord Krishna says that once one goes to that Vaikuntha planet, he never returns. The inhabitants of Vaikuntha never return to the material world, but the incident of Jaya and Vijaya was a different case. They came to the material world for some time, and then they returned to Vaikuntha.' S.B. Purport 3.16.27.

Moreover Srila Prabhupada says the following, 'The *nitya-baddhas* are always conditioned by the material energy, and the *nitya-muktas* never come in contact with the external energy. Sometimes an ever liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of the conditioned souls, the messenger of the Supreme Personality of Godhead remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Krishna, and are known as Krishna *parisada*, associates of the Lord. Their only business is enjoying Lord Krishna's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Krishna's company without stoppage. The ever-liberated person who works on Lord Krishna's behalf enjoys Lord Krishna's company through his engagement.' C.c. Purport ML 22.14-15.

There is no mention here from Srila Prabhupada of the jiva being the shadow of an eternal associate !

‘There is no disharmony between the Lord and the residents of Vaikuntha.’ (S.B. purport 3.15.33). So where is the question of there being ‘Unsubmissive frame of mind’ in Vainkuntha ? Srila Prabhupada says, ‘the entire kingdom of God is such a completely harmonious unit that there is no possibility of enmity.’ (SP S.B. purport, 3.15.33). ‘All the residents of Vaikunthaloka know perfectly well that their master is Narayan, or Krishna, and that they are all His servants. They are self-realized souls who are nitya mukta, everlastingly liberated.’ Thus there is no question of an unsubmissive frame of mind for a resident of Vaikunthaloka. ‘When the individual jiva souls are under the control of the internal energy, their only engagement is the satisfaction of Krishna or Vishnu.’ (SP Nectar of Instruction text 2 purport). None of the qualities of the illusory energy can be found in the abode of the Lord. ‘Therefore the conclusion is that the inhabitants of Vaikuntha planets are all *brahma-bhuta* living entities, as distinguished from the mundane creatures who are all compact in hankering and lamentation... In Vaikunthaloka it is unalloyed goodness only ! The whole situation there is one of freedom from the illusory manifestation of the external energy.’ (SP, S.B. purport 2.9.10). The darkness of an unsubmissive frame of mind cannot exist amongst the inhabitants of the spiritual world. ‘*Krishna surya-sama maya haya andhakara, yahan Krishna tahan nahi mayaya adhikara*. The Lord and His pure devotees are always beyond the range of maya’s actions.’ (SP letter April 3, 1968)

According to Srila Prabhupada, ‘According to Visnu Purana, Bhagavat Gita and all other Vedic literatures, the living entities are generated from the *tatastha* energy of the Lord.. (SB 3.7.9 purport). The jiva’s pure consciousness and eternal bliss is covered up, says Srila Prabhupada, ‘...are representatives of the Supreme Personality of Godhead’s marginal potency... everything is born of the Supreme Brahman from which everything emanates as different energies’ (SB purport 8.12.8).

So the source of the jivas is the marginal potency of the Lord, not Srimati Radharani, as it is stated here in this Jiva Tantra. ‘The individual soul, although within the illumination of the Supreme, sometimes falls down from that illumination because of his tiny position, and when he falls down he enters into material conditional life.’ (SB purport 4.24.34). ‘The conclusion is that the origin of all life is the bodily effulgence of the Supreme Personality of Godhead.’ (SB purport 4.30.5). ‘In the sruti-mantra it is stated that the absolute whole or Brahman, is the ultimate source of everything. Everything emanates from Him...’ (TLC ch 23, 17th paragraph).

Gaudiya Vaisnava philosophy as expounded in Chaitanya Charitamrita says the following about the expansions of Srimati Radhika, ‘*Krishna-kanta-gana dekhi tri-vidhi prakara, eka laksmi-gana pure mahisis-gana ara*’, ‘*Vrajangana-rupa ara kanta-gana-sara, sri radhika haite kanta-ganera vistara*’, ‘The beloved consorts of Lord Krishna are of three kinds: the goddesses of fortune, the queens and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Radhika’. (C.c. Adi lila ch 4 text 77). ‘*Avatara krsna yaiche kare avatara, amsini Radha haite tina*

ganera vistara, 'Just as the fountainhead, Lord Krishna, is the cause of all incarnations, so Sri Radha is the cause of all these consorts.' (C.c. adi lila 4.76.) '*Vaibhava-gana yena tanra anga-vibhuti, bimba-pratibimba-rupa mahisira tati.*' 'The goddesses of fortune are the partial manifestations of Srimati Radhika, and the queens are a reflection of Her image.' (C.c. adi lila ch 4 text 77.) '*Laksmi-gana tanra vaibhava-vilasamsa-rupa, mahisi-gana vaibhava-prakasa-svarupa.*' 'The goddesses of fortune are Her plenary portions and they display the forms of *vaibhava-vilasa*. The queens are of the nature of Her *vaibhava-prakasa*.' (C.c. Adi lila ch 4 text 78). '*Akara svabhava-bhede vraja-devi-gana, kaya-vyuha-rupa tanra rasera karana.*' 'The Vraja-devis have diverse bodily features. They are Her expansions and are the instruments for expanding *rasa*.' (C.c. Adi lila ch 4 text 79).

Thus Srimati Radhika expands Herself into the queens of Dwarka, Laksmi devis in Vaikuntha and into the gopis of Vraja. Similarly Krishna is the source of the expansions *svamsa* and *vibhinamsa*, the whole and the separated parts. Jivas are the separated parts. So how will it be Radhika as stated in text 6 of this Tantra ? This is not our Gaudiya Vaisnava philosophy. Our philosophy I have quoted above from Chaitanya Charitamrita. That is why I ask as to who is the author of this Tantra and where is the original sanskrit text ?

Radharani's expansions are all shakti tattvas. Jivas are *vibhinamsa*, expansions of Krishna. As stated, Radharani's expansions, the shakti tattvas are the queens of Dwarka, Laksmis and the Gopis. *Shakti shaktiman*, expansions of *Shakti-shaktiman*. Krishna is the source of expansions *vibhinamsa*. Chaitanya Charitamrta says so. Then how is it this Tantra paper says Radharani is the source of expansions of jivas ? Therefore I doubt the authenticity of this Tantra.

A shadow has no substance. How can a jiva who is shackled here in this material world and is acting independently from the Lord, using his minute independence, simultaneously be rendering service in the spiritual world ? It doesn't make sense ! A shadow can't act independently. I doubt this Tantra's authenticity.

Radharani is known as *vamaini*, a leftist, and Chandravali is a rightist. How then is it *vama* (rebellious aspect) as stated in text 5 ? It seems to contradict Gaudiya Vaisnava siddhantha. Therefore I want to know who is the author of this Tantra and as to whether he has come in the line of Gaudiya Vaisnava acharyas ?

Thank you once again Maharaja for your letter. I hope my answers are some help to you.

I hope, this letter meets you in good health and a blissful mood of Krishna consciousness.

Your servant,

Gour Govinda Swami 25/11/95

The Sri Vighraha Form of Sri Guru

Some say that when a murti of Guru is worshipped, Guru is not actually present as the vighraha, but it is simply a statue that serves as a reminder of Guru, as any picture may do, to encourage us in his seva.

However, speaking on the occasion of the installation of Srila Prabhupada's murti in his bhajan kutir at Bhubaneswar as part of his address to the assembled devotees (which included Sripad Sriniketan dasa Babaji Maharaja, several of Guru Maharaja's senior godbrothers and many other devotees from around the world) and after himself personally installing, bathing and performing arati to the vigraha of Srila Prabhupada, Srila Gurudeva said,

"I can clearly recall in 1977 when he was just leaving this place, he was asked when again he will come here and he said 'I will come here when the temple will open,' and he has kept his word."

"So today he is appearing in his bhajan kutir. His vigraha is non-different from him. So you must glorify him, beg his mercy to shower on us, thereby we can understand Krishna, the Supreme Personality of Godhead in tattva and perfect our lives. May he bless us, shower his mercy on us - such pamaras, patitas, such adhamas."

[In issue 26 of the newsletter we will print Guru Maharaja's whole address.]

News - Publications

The latest information on the most praise-worthy seva of those dedicated devotees publishing Srila Gurudeva's words for the whole world to relish.

Gopaljiu Publications

Mathura Meets Vrindavan - as we write, printing of this sastra is going on. Madhavananda and Rasikananda Prabhus just spent 5 weeks in Delhi organizing the printing, and it is hoped that by the middle of March this most important and long-awaited book will be finally completed.

Recently the devotees at Gopaljiu Publications printed a small book on the topic of Sri Krishna Janmastami, comprising one of Srila Gurudeva's lectures.

Meanwhile the ever popular Krishna-kathamrita Bindu e-mail magazine has now seen 45 bi-monthly issues and has a regular readership of over a thousand devotees worldwide.

Tattva-vichar Publications

The book 'Sri Guru Pada-Padma' is now in the final stages of preparation and will hopefully be ready for printing fairly soon.

The devotees at Tattva-Vichar Publications are also working tirelessly on the second volume of Srila Gurudeva's biography, and on his family's recent visit to Bhubaneswar Nimai Pandit Prabhu interviewed many local devotees who spent much time in Srila Gurudeva's personal association, for this vast project.

North American Tape Ministry

The devotees in USA are working to complete their latest offering, the book entitled 'Sri Guru Nityananda and His Divine Mercy Manifestations', a 200 pages-plus book containing 8 lectures by Srila Gurudeva as well as lectures and writings from our Guru Maharaja's predecessor Acharyas. They hope

that by the time the next newsletter is printed, this book will already be published.

Fully Surrendered to the Order of Guru

'The history and importance of the Krishna Balaram Temple in Bhubaneswar - excerpts from a lecture by His Divine Grace', originally spoken in November 1989 and printed in the first newsletter in 1991.

(The year is 1975, we find His Divine Grace in Sri Vrindaban Dhama.)

'Then Srila Prabhupada wrote me a letter from Mayapur. Dhananjaya das came with the letter. He handed that letter to me. Prabhupada had written, 'a piece of land has been made available in Orissa, Bhubaneswar. I want a nice centre to be developed there under your leadership. If you agree please come to Mayapur.' I went to Mayapur.

'This land had been donated by Smt. Chhabi Kanungo and her husband Vijay Kanungo. They live in Calcutta, they are life members. Many times I had asked Prabhupada, "Dear Srila Prabhupada, your society is an international society but how is it that in Orissa, nobody knows it's name? It's spread everywhere, but why is it not spread in Orissa?" Prabhupada remained silent. He didn't give me any answer. I thought "what is the mystery behind this? Why Prabhupada is not answering my question?" When I met Mr Kanungo the donor, my question was answered. He told me that Prabhupada didn't want to go to Orissa because his western disciples are not allowed to enter the Jagannath Temple. Such a dear place of Mahaprabhu as Jagannath Puri, but his disciples were not allowed. He was in search of a person to break this. When he found me he gave that responsibility to me. On that very day in Mayapur he told me, "Gour Govind, you will take me to Orissa!" He also told the donors, "I am sending my disciple Gour Govind to Orissa. You help him, show him the land. He will develop."

'In Bhagavad gita (11.33) Krishna has said "*nimitta-matram bhava savya-sacin*, become an instrument in My hand", so that thing came to my mind. We have no power, it's Krishna's, and His representative Gurudeva's. They will act through the servant. I had this belief.

'So at that time he sent Bhagavat das with me here. At that time it was jungle, an out of the way place. It was not developed. He said, "we can't stay here, in the broad day-light people will kill us!" We went to Hyderabad. I met Prabhupada and told everything, I was compelled to come back. Then I requested Prabhupada to give me sannyasa - if I would have been a sannyasi I could have stayed, alone. He gave me sannyasa at the opening of the Krishna Balaram Temple Mandir (in Vrindaban).

'Then Prabhupada told me, "alright, now you go to Bhubaneswar and open a centre." I said, "I'll go. Will you kindly give me some money, some books, some devotees..." Prabhupada said, "no, nothing." Then he narrated his own story. So I came alone.

'Anyhow, it is the causeless mercy of Srila Prabhupada. I came here, erected that hut. I was living there, Prabhupada stayed there for sixteen days.

'Nothing was here. I collected some money which was exhausted completely erecting the hut. I applied for a water pipe, by Krishna's grace it was sanctioned. Then I wrote a letter to Srila Prabhupada, "now I have done this thing according to your instruction, when you'll be coming to Orissa?"

'Prabhupada wrote me a letter, "I want to build a temple in Bhubaneswar just like the Jagannath Puri Temple. Because my disciples are not allowed there, Jagannath will come and stay here (Bhubaneswar). Come with a plan and estimate."

Srila Gurudeva then met with Srila Prabhupada in Hyderabad, and showed to him the required plan and estimate for a very beautiful temple. He also asked Prabhupada again when he would come to Orissa.

"I'm going to Kumbha Mela. From Kumbha Mela I'll go to Orissa. You just bring electricity for me, nothing else. For Dictaphone it is required."

'Nothing was here. Only jungle, only that one hut. So some tents were pitched. I was thinking, "Prabhupada is coming, that means many western devotees will come. Men and women. Thousands of people will gather here, how will I accommodate them? How will I feed them? I have no money. Anyhow, this is Prabhupada's mercy."

'So he came by train the next day. Prabhupada stayed there in that hut. Very humble. He was staying in palatial buildings, but he stayed there (the hut). I told Prabhupada, "I have arranged a nice guest house...", "no, no! I will stay here!"

'Anyhow, Prabhupada didn't feel any inconvenience here. He laid down the corner stone. At that time a few of the devotees objected to open a centre here, because it was an out of the way place. They told Prabhupada, "why shall we spend money here, better to open a centre in Puri." Prabhupada was not willing. He called me to his room. Then he told me in a whispering voice, "Gour Govind, they are objecting to open a centre here. They want it at Puri. But I told them, "No! I want to open a centre here. This will be one of the best Iskcon temples in the world." He said like that, and, "this place will be the centre of the city".

'He said, "you'll do, you'll see this project is done, you'll stay here." So he put this responsibility on my head. "Yes, I must do as you say."

Then His Divine Grace mentions about collection and how there has been lack of funds. He mentions that Teyjas dasa helped a lot with collection for the temple.

'It's a question of laksmi. As soon as we get laxmi, then the work will be quicker. But funds are short. Anyhow Prabhupada is sending you people to help me with the project. Prabhupada is sending now some of these western disciples to me. They're helping me. Prabhupada has said, "these people will help you. Co-operate and tolerate."

'Now by his mercy, now it's getting up. He is a pure devotee of Krishna, his desire must be fulfilled. So you should help and you'll get Prabhupada's mercy.

Four days before his disappearance Srila Prabhupada asked Guru Maharaja about progress at the temple, and he asked Srila Gurudeva to

take him there, to Bhubaneswar. (However the devotees 'personally serving' Srila Prabhupada at this time would not allow the trip.)

Srila Gurudeva says that if you help this project, 'Prabhupada will be very pleased, you understand ? You must get his blessings.'

News from Around the World

India

Madhavananda Prabhu reported that in Mayapur Dham around 100 devotees attended a festival remembering Srila Gurudeva's final manifest pastimes, on Srila Gurudeva's disappearance day.

Many of us will be aware of the fact that within only a few months of Tamal Krishna Goswami leaving his body, his 'Pushpa Samadhi' has been established at Govardhan. Yet even though there has often been talk of a Pushpa Samadhi for our beloved Srila Gurudeva at the place he performed his final manifest lilas Sridham Mayapur, where many devotees from around the globe could take the opportunity to offer him their respects, there is still no sign of anything happening.

Singapore

Ramacandra Prabhu reported that many devotees attended an ecstatic festival celebrating Srila Gurudeva on his tirobhava tithi mahamahotsava.

On the Internet

The website www.srilagourgovindaswami.org run by our godbrothers and sisters in America is exclusively dedicated to Srila Gurudeva and his teachings, and the site www.Gopaljiu.org is the official site of Gopaljiu Publications, nicely presenting Guru Maharaja's books, and with back issues of the Bindu magazine available on line.

On the VNN.org website in February a biography of Srila Gurudeva was posted called 'A Life of Loving Devotion', along with a lecture by His Divine Grace entitled 'Why Krishna Became Gauranga Mahaprabhu'.

Please contact us if you have any news you think should appear in our next issue.

Gurudeva Lilamrta

Several years ago a disciple of Srila Prabhupada's called Tamohara dasa wrote a paper recalling the year he spent in Bhubaneswar during 1978-79. Here are a few of his recollections.

The Property

'The property was about 2/3 an acre in size and contained 2 small brick and thatched roof buildings with a packed earth courtyard shadowed by a rough thatched trellise and a long Tulasi garden running along one side of the fence...'

'The buildings had neither glass in the open windows nor heating nor air conditioning. The second building was a small go-down, used to store books and grains. The Oriya devotees used to sleep outside and Lagudi Prabhu literally lived in a shallow hole in the ground behind the larger building.'

'Bhagavata invited me to join the Maharaja and he in sharing the middle room of the main building. A rectangular three roomed arrangement of about 18 foot by 7, one small low ceilinged room with earthen fire place and kitchen, one middle room for accommodation, and the biggest room was the gathering place for kirtan. A large painting of Srila Prabhupada sat comfortably on a vyasa asana at one end of the temple room. The Deities of Nitai Gouranga were upon the altar... Later, just after Gour Purnima, Lord Jagannath and His brother and sister also joined us.'

'A plain cement slab with an extended pipe and shower head constituted the outdoor bathing facilities...'

Bhubaneswar's Sister Temple

Tamohara Prabhu also explains that the New York temple was designated as Bhubaneswar's 'sister temple' according to the practice at the time, and also tells how at one time, 'most of our bank reserves were requisitioned by Jayapataka Swami for emergency construction needs at Iskcon Mayapur.'

On Guru Maharaja Himself

'it was easily recognized that Gour Govinda Maharaja displayed all the excellent qualities of an advanced devotee. Indeed we considered him a maha-bhagavata.'

Tamohara Prabhu attempts to describe Guru Maharaja's appearance, 'Maharaja had a timeless quality that impressed everybody. Brownish complexioned, brahminical in appearance with a mildly rounded tummy and cleanly shaven head and nice large tilak marks. He usually wore wooden sandals. daily chew one or three nim leaves.'

His skin was very smooth and his forehead bore none of the deep wrinkles that so date the body. He could have been 25 or 52; one could hardly tell. He seemed timelessly youthful to us. Clearly he could be recognized as a learned and detached Vaisnava sage of tremendous advancement.'

He also explains that 'Maharaja sometimes would be heard calling 'Govinda' in his sleep.'

'Gour Govinda Swami took his prasadam at noon, but refused to take even a morsel apart from maha-prasadam, at any other time of the day. Even at one big Iskcon evening engagement in Cuttack at which huge amounts of prasadam were fed to the devotees, there was no question of Maharaja taking anything... He mentioned that taking prasadam in the evening made one susceptible to malaria and other disease, as well as making one sleep heavily.'

Tamohara Prabhu then explains how when he would cook dalma he would add some gour. Srila Gurudeva asked him not to use too much, but one day a large lump fell in to the cooking dalma. 'At noon Maharaja refused to take prasadam, instead fasting until the next day. This was done very casually with no fuss made.'

'Sometimes local army men, including some Sikhs dropped in to see us. Maharaja would then speak with them nicely encouraging them to make some spiritual advancement.'

'One day... a devotee came to visit us in Bhubaneswar. He was from Jagannath Pura. He had once been a Buddhist but through association with Gour Govinda Swami he had given that up to chant Hare Krishna instead. Now he was visiting us with a request. Apparently there were two school aged young men who wished to go to Mayapur to study at our temple there. I was asked to arrange this with Jayapataka Swami. It took some time, but it was possible and the two were eventually sent to Mayapur. Maharaja made no attempt to get involved and said nothing outside of approving that these two boys should go to Mayapur. I only later learned that these two boys were Gour Govinda Maharaja's sons !'

Excerpts from Srila Gurudeva's 1992 European Tour - Spain

For the glorification of Srila Gurudeva Sacinandana Prabhu relates the famous pastime that occurred at Nava Vraja Mandala farm near Madrid.

'Srila Gurudeva had flown from Barcelona to Madrid and was met at the airport by the temple president of the farm.

'By the time we reached the farm it was evening. The whole region was dark. Gurudeva expressed his surprise, he said 'this is the first time in the west I am coming across the countryside scene of India.' 100s of devotees were waiting for Srila Gurudeva's arrival, and it was explained that for electricity the area depended on a hydro-electricity project and that for the last one and a half years not even a drop of rain has fallen. Because there was no water, there was no power. Somehow the devotees were managing, using well water and candles.

Srila Gurudeva explained, 'it is due to the reaction of sinful activities.' I clearly recall one devotee protested mildly, he said, 'Maharaja, where the sinful activities are not taking place ? Not USA, not India ? Why particularly this region has to undergo this suffering ?'

Gurudeva explained that the brutality shown towards animals in this region were the cause, specifically bull fighting. Two devotees raised their hands and supported Gurudeva explaining that though cows are also killed in UK and Germany, due to the cruel nature of bull fighting these countries'

governments were appealing to the Spanish government to stop this activity.

Srila Gurudeva then requested the devotees, 'you do one thing, try to please the Yajna Purusha. If the Yajna Purusha is pleased your miseries will be removed.' They took this advice casually, I could see from their facial expressions.

The next day was meant for Caitanya caritamrta recitation, and Srila Gurudeva asked me, you inform the temple president here that today we'll speak less and sing more. More Gaura kirtan, and they should join in.' I conveyed the feelings of Srila Gurudeva to the temple president, I think his name was Yadupati dasa.

The temple president explained that the devotees were very busy on marathon raising funds for Janmastami, but they would all attend.

So Srila Gurudeva from the core of his divine heart started singing the songs of glorification of Gouranga Mahaprabhu. The devotees joined in. I am like an ass, I don't know how to sing, just causing disturbances by following, but the devotees they had the expertise to follow nicely. Then after a while the noise of a thunder bolt was heard. So I felt a little bit proud for my Gurudeva, and I looked at everybody with pride because of my Gurudeva. But I was shocked, one devotee came close to my ear and in a whispering voice said, 'Prabhu, don't get bewildered. We have been hearing thunder for the last six or ten months without any rain.' I felt a bit insulted, for Gurudeva. Perhaps the Supreme Yajna Purusha Gouranga Mahaprabhu could not tolerate this. Soon after there was lightning whilst Gaura Kirtan was going on. They were all amazed. Then it started raining. Raining, raining, raining torrential rain. Torrential rain, you can not imagine.

Then amongst the devotees and others who came was a big emotion for Gurudeva. They came in numbers to Gurudeva. [several of the devotees requested Srila Gurudeva to accept them as disciples at this time. Ed.] Srila Gurudeva asked me 'Sacinandana, when are we supposed to leave and where is our next destination ?' I told Gurudeva Rome, after three days.

Srila Gurudeva said 'no, please try to bring this forward. We should leave today.' I said 'why Gurudeva, they are so enthusiastic...' He said, 'yes baba ! My son, it is the mercy of Mahaprabhu upon them, but wrongly they are thinking me to be the cause, I am an insignificant jiva. So they are coming, mistakenly thinking me to be the cause. We should not give them opportunity, we'll commit offence. Please try !' Gurudeva forced me. We made arrangements and left.

This is just one example of Gurudeva's amazing pastimes in more recent times. Earlier there were many examples !

(More lilas next issue !)

Harinam Koro

(On the topic of disciples of Guru Maharaja co-operatively serving Srila Gurudeva and his mission raised by the editorial in the last issue of our newsletter, here is an excerpt from a letter to the editor by Ramacandra Prabhu, Singapore)

'The question of why we are not co-operating is as serious as HOW we can co-operate to glorify Srila Gurudeva. This reflects on Srila Gurudeva himself. What is the value of being Srila Gurudeva's "disciple" if we simply can not get together ? We are simply bringing unbearable pain to his heart. He has 'left' but more than GBCs et al, we will be burying Srila Gurudeva alive if we do not tolerate and co-operate.

One humble suggestion, "Harinam Koro !!!" Srila Gurudeva's glory must continue—unitedly. Not just in pockets in some corners of the world, that can continue, but WE ALL MUST MEET at least ONCE A YEAR in Bhubaneswar and simply do one thing; do Harinam kirtan. Simply glorify Srila Gurudeva by chanting the Holy Names. That is all. From this reunion all good things will churn out. The suggested period is Srila Gurudeva's Vyasa Puja. Srila Gurudeva taught us the last instruction supercedes all other instructions and Srila Gurudeva finally said, "Harinam Koro !"

Never mind the differences; never mind the camps; never mind the distances; never mind the past (HDG - "Let the dead past be buried"). Let us unite, let us co-operate, let us do Hari kirtan. All western/foreign devotees must come back to Bhubaneswar just at last once a year and do Nagar kirtan in Bhubaneswar.

We will make all arrangements - accommodation, travel plans to Gadei giri, Jagannath Puri, Choti, Remuna, Saksi Gopal's place, Lingaraj, Alarnath, Srila Gurudeva's Purvashram, Nagar kirtan in Bhubaneswar etc.

...This is not 'my idea' or 'his idea', it is essential and recommended for the pleasure of Srila Gurudeva. That's all ! And that is his last instruction.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Senan Prabhu also wrote a letter to us on this same subject similarly suggesting that the annual meetings could be at Vyasa Puja time. (An alternative would be around the time of Srila Gurudeva's disappearance and Nityananda's appearance.) He requests that all disciples from all groups should please come to these annual gatherings for Srila Gurudeva's pleasure. The only precondition would be no politics ! Only Hari kirtan.

(For more information on this Annual Kirtan Festival, Ramacandra Prabhu can be contacted through the Asia Pacific Tape ministry... see directory)

Gurudeva Siksamrta - ananda sambada

Letters to the Editor

We received several letters from our respected readership in regard to the last issue of the newsletter. A couple of devotees wrote of their unhappiness about the way we mentioned Radhanath Prabhu's (ex- bh Rafe) article on VNN. We appreciated hearing their thoughts, but are satisfied that our few words were in fact the minimum we could say on the issue of certain devotees using Srila Gurudeva's name for their own purposes.

Others wrote praising the newsletter. For example Ramacandra Prabhu wrote, 'Thank you for the newsletter... I always take pleasure in receiving and reading it ! It is very strengthening, warm, instructive; sweet deep and bold too ! It is Truth, manifest in writing.'

Mother Mahashakti wrote that at last we got the cover right, and Mother Anuradha previously wrote that she was worried that the newsletter was getting smaller. Both Matajis have been great supporters of our newsletter over the years.

Also Nimai Pandit Prabhu wrote that we should ask for funds so that we can upgrade the newsletter (which he calls a 'most important' publication), to make it much more presentable in it's appearance. If you have any thoughts on this point, or any other points relating to the newsletter, or issues raised in the newsletter, please write in.

We thank everyone who took the time to write to us.

Please also inform us if you change address otherwise your copy of the newsletter will no doubt end up thrown in the garbage.

Please contact us by writing to your servant Janeswar dasa at 23 Crescent Road, Stonehouse, Gloucestershire, England. GL10 2AR. Or you can e-mail janeshwar@easynet.co.uk or at newsletter@swimminghorses.co.uk

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Srila Gour Govinda Swamyastakam verse 4 (by Kalakantha Prabhu)

*Nana-sastra byakhya nipunei debanam parivesttitam
Jananam mangal karinei dhiram patitam pavanam
Praptam ya sat parampara hari padeika sebakah
Vande srila Gour Govinda Swamine namo namaste*

I offer my respectful humble obeisances unto the lotus feet of Srila Gour Govinda Swami, who is very expert in describing the Vedic scriptures. When he does so the demigods surround him to hear the nectarean descriptions. He is wise and does all-auspiciousness to the people, being a deliverer of the degraded souls. Having accepted the real disciplic succession, he engages himself always in the service of Lord Hari.