

Guidance in Love

Dâmodar Issue
Deepawali Special
(19 Oct 07—17 Nov 07)

09



Annakut in Sri Sri Radha-Gopinath Mandir

Sri Sri Gour-vidhur-jayati
Sri Sri Gândharvikâ-Giridhârou jayatah

HARE KRISHA HARE KRISHNA KRISHNA KRISHNA HARE HARE
HARE RÂMA HARE RÂMA RÂMA RÂMA HARE HARE

Guidance In Love

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jayatî jayatî devahî kṛishna-chaitanya-chandro
jayatî jayatî kīrtistasya nityâ pavitrâ,
jayat jayatî bhrītyastasya vishweshâ-murte-
jayatî jayatî rītyan tasya sarva-prīyânâm.

Meaning – “All glory, all glory unto Sri Krishna-Chaitanya-Chandra !
All glory all glory unto His eternal and pure excellences! All glory all
glory unto the servants of the Supreme Controller of the universe !
All glory all glory to the dancing of His loving devotees!”

(Sri Chaitanya-Bhâgabat Âdi 1.5)



Chief Editor of Guidance in Love:
108 Sri Srimat Ananta das Babaji
Maharaj, Pandit and Mahant of
Radhakund.



In this
issue

Please **SELECT** the topic you want and press **Ctrl** and **Click**. You will go to the topic of your choice.

- [Holy Invocation](#) – Our *shâstras* have many prayers that express love for *Ishtadev*. In this issue, we present a prayer from *Sri Chaitanya-Bhâgabat*.
- [Bhakta-kripa](#) – Correspondents from sweet devotees – **Minaxi, Vishakha, Tulasi Charan das and Pursottam**. Guidance in Love thanks all of you.
- [Sri Sri Vrajarâja-suta-ashtakam](#) – *Sevâ-aparâdhs* are another barricade that we face in attaining *bhakti*. All the saints and *shâstras* state that the only way to become free of *sevâ-aparâdhs* is to sing various glorifications (along with begging forgiveness from our Lordships). Which are the *râgânugâ* hymns we should sing? The minimum daily glorifications we need are:
 - Sri Vaishnav
 - Sri Gurudev
 - Sri Goursundar
 - Sri Nityânanda Prabhu
 - Sri Advaita Prabhu
 - Sri Krishna
 - Sri RâdhârâniIn this issue, we present '[Glorification of Sri Krishna Who is the suta \(son\) of Vrajarâj \(the King of Vraja\), Sri Nanda Maharâj](#)'. The *bhajanândi* Vaishnavs in Radhakund recite prayer-songs (popularly known as 'ashtakams'¹) as a part of their standard daily *sâdhana*. If we memorize these hymns, we can spiritually enliven ourselves and others by being able to recite them at any time and anywhere.
- [Special article on Diwali – Let us learn everything about the five days of "The Festival of Light" and ENJOY!](#)

¹ A poem or song that contains eight verses.

- [Sri Sri Pada-kalpa-taru](#) is a collection of over four thousand compositions by Sri Gourânga Mahâprabhu's associates based mostly on *leelâ-smaran*. We continue to present texts from this great composition to assist us in our *leelâ-smaran*.
 - [Râs-leelâ meditation \(Nabadweep\)](#) by *Sri Shekhar Roy*
 - [Râs-leelâ meditation \(Vrindâvan\)](#) by *Sri Gobinda dâs*
- [Love-Feasts At A Glance](#) – Your monthly Almanac

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Sri Sri Vrajaraaja-suta-ashtakam

An ode to Lord Krishna



Part 1

nava-neerada-nindita-kânti-dharam,
rasa-sâgara-nagara-bhupa-varam,
shubha-bankima-châru-shikhanda-shikham,
bhaja krishna-nidhim vrajarâjasutam. (1)

nava-neerada – fresh rain clouds; **nindita** – puts to shame; overshadows; **kânti-dharam** – complexioned; **rasa-sâgara** – the ocean of ras; **nagara** – a lover boy; **bhupa-varam** – the king; **shubha-bankima** – auspicious tribhanga pose; **châru** – fine; **shikhanda-shikham** – head; **bhaja** – worship; **krishna-nidhim** – the precious Sri Krishna; **vrajarâjasutam** – the son of Nanda Maharâj; (1)

“I worship Sri Krishna the precious son of Nanda Mahârâj, whose complexion is more beautiful than the fresh rain clouds. He is an ocean of ras and charms His way into every heart (nâgar) with His tribhanga pose.”
(1)

bhru-vishankita-bankima-shatru-dhanum,
mukha-chandra-vinindita-koti-vidhum,
mridu-manda-suhâsya-subhâshya-yutam,

bhaja krishna-nidhim vrajarâjasutam. (2)

bhru – eyebrows; **vishankita** – afraid; **bankima** – arched; **shatru** – enemy; **dhanum** – bow; **mukha-chandra** – moon like face; **vinindita** – verily embarrasses; **koti** – crores; **vidhum** – moons; **mridu-manda** – slow and soft; **suhâsya** – sweet smile; **subhâshya-yutam** – along with sweet speech; **bhaja** – worship; **krishna-nidhim** – the precious Sri Krishna; **vrajarâjasutam** – the son of Nanda Mahârâj; (2)

“I worship Sri Krishna the precious son of Nanda Mahârâj, whose eyebrows arch like bows and His enemies are afraid if they merely quiver; his moon like face verily embarrasses crores of full moons and His slow, soft smile and soft speech are immensely sweet.” (2)

suvikampadananga-sadanga-dharam, vrajavâsi-manohara-veshakaram, bhrisha-lânchhita-neela-saroja-drisham, bhaja krishna-nidhim vrajarâjasutam. (3)

suvikampad – very much shivers; **Ananga** – the Love-god; **sadanga-dharam** – one with a beautiful body; **vrajavâsi-manohara** –captivating the Vrajavâsis (or else, attractively like the Vrajavâsis); **veshakaram** – dressing; **bhrisha – lânchhita - neela-saroja – blue-lotus; drisham** – like; **bhaja** – worship; **krishna-nidhim** – the precious Sri Krishna; **vrajarâjasutam** – the son of Nanda Mahârâj; (3)

“I worship Sri Krishna the precious son of Nanda Mahârâj, who is so beautiful that even Anangadev (the Love-god in the transcendental world) shivers on beholding Him. He dresses so attractively that all the Vrajavâsis are captivated by His attire. (or else) His Vrajavâsi-attire (like that of a cowherd-boy) is extremely captivating. He looks so wonderful with His blue-lotus like complexion that puts even musk to shame.”(3)

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Diwali

The national festival of India



The word "Diwaali" is the corruption of the Sanskrit word "Deepaavali" - **Deepa** meaning light and **Avali**, meaning a row. It means a row of lights and indeed illumination forms its main attraction. Every home - lowly or mighty - the hut of the poor or the mansion of the rich - is radiant with the orange glow of twinkling diyaas - small earthen lamps - to welcome God. Multi-coloured Rangoli designs, floral decorations and fireworks lend beauty and grandeur to this festival which heralds joy, mirth and happiness in the ensuing year.

Diwali leads us into Truth and Light and we celebrate it on a nation-wide scale on Amâvasyâ - the 15th day of the dark fortnight of the Dâmodar month every year. It symbolizes that age-old culture of our country that teaches us to vanquish ignorance that subdues humanity and to drive away darkness that engulfs the light of knowledge. Diwali, the festival of lights even to-day in this modern world projects the rich and glorious past of our country and teaches us to uphold the true values of life.



This festival is celebrated on a grand scale in almost all the regions of India Even countries like **Kenya, Thailand, Trinidad, Siam and Malaya** celebrate this festival but in their own ways.

Diwali dates back to that period when perhaps history was not written, and in its progress through centuries, it lighted path of thousands to attain the ultimate good and complete ecstasy.

We celebrate Diwali or more aptly Deepaavali very enthusiastically for five continuous days and each day has its significance with a number



of legends and beliefs.

The **First day** (7th Nov '07) is **DHANTERAS** or **DHANTRAYODASHI** that falls on the thirteenth day of the fortnight. The word "**Dhan**" means wealth. As such, this day of the five-day Diwali festival has a great importance for the rich mercantile community of Western India. Houses and Business premises are renovated and decorated. Entrances are made colorful with lovely traditional motifs of Rangoli designs to welcome the



Goddess of wealth and prosperity. In South India, the people draw small footprints with rice flour and all over the house leading to the temple altar. This signifies **Baby Krishna's footprints**. In this manner, they welcome Him to their home. Lamps are kept burning all through the nights. Believing this day to be auspicious women purchase some gold or silver or at least one or two

new utensils. Devotees light tiny diyaas of clay to drive away the shadows of anarthas. We sing "Bhajans"- devotional songs - and offer "Naivedya" of traditional sweets to Sri Sri Radha-Krishna. There is a peculiar custom in Maharashtra to lightly pound dry coriander seeds with jaggery and offer as Naivedya.

In villages, the farmers adorn cattle and worship them as Sri Krishna loves cows and since they form the main source of their income. In south India, they offer special veneration to the cows and therefore they beautify and worship them on this day.

A very interesting story about this day is of the sixteen-year-old son of King Hima. As per his horoscope, he was doomed to die by snakebite on the fourth day of his marriage. On that particular fourth day of his marriage his young wife did not allow him to sleep. She laid all the ornaments and many gold and silver coins in a big heap at the entrance of her husband's boudoir and lighted innumerable lamps all over the place. And she went on telling stories and singing songs. When Yam, the god of Death arrived

there in the guise of a Serpent his eyes were blinded by that dazzle of those brilliant lights and he could not enter the Prince's chamber.

So he climbed on top of the heap of the ornaments and coins and sat there whole night listening to the melodious songs. In the morning, he quietly went away. Thus, the young wife saved her husband from the clutches of death. Since then this day of Dhanteras came to be known as the day of "YAMADEEPDAAN" and lamps are kept burning throughout the night in reverential adoration to Yam, the god of Death.



We call the **SECOND day** as **NARAK-CHATURDASHI** or **CHHOTI DIWALI**. The story goes that the demon king Narakasur ruled of Pragjyotishpur (a province to the South of Nepal) after defeating Lord Indra. He had snatched away the magnificent earrings of Aditi, the Mother of the Devataas and imprisoned sixteen thousand princesses in his harem. On the day before Narak-chaturdashi, Lord Krishna killed the demon, liberated the imprisoned damsels, and recovered those precious earrings of Aditi. As a symbol of that victory, Lord Krishna smeared his forehead with the demon king's blood. Krishna returned home in the very early morning of the Narak-chaturdashi day. The womenfolk massaged scented oil to his body and gave him a good bath to wash away the filth from his body. Since then the custom of taking bath before sunrise on this day has become a traditional practice especially in Maharashtra.

In South India, that victory of the Sri Krishna over evil forces is celebrated in a very peculiar way. People wake up before sunrise prepare blood by mixing Kumkum in oil and after breaking a bitter fruit that represents the head of the demon King that was smashed by Krishna, apply that mixture on their foreheads. Then they have an oil bath using sandalwood paste.

In Maharashtra also, traditional early baths with oil and "Ubtan" (paste) of gram flour and fragrant powders are a `must'. All through the ritual of baths, deafening sounds of crackers and fireworks are there to show that the children enjoy bathing. Afterwards steamed vermicelli with milk and sugar or puffed rice with curd is served to the Deities.



Another legend is about **King Bali** of the nether world. He was a mighty power and had become a threat to the gods. In order to curb his powers Lord Vishnu in the guise of a dwarf (Vaaman) visited him and begged him to give him only that much land which he could cover with His three steps. Known for his generosity King Bali proudly granted him his wish. That very moment that small boy transformed himself into the all-powerful Lord Vishnu. With his first step, Lord Vishnu covered the entire heaven and with the second step the earth

and asked Bali where to keep his third step. Bali offered his head. Putting his foot on his head Vishnu pushed him down to the underworld. Folklore goes that at the same time for his generosity, Lord Vishnu gave him the lamp of knowledge and allowed him to return to earth once a year to light millions of lamps to dispel the darkness and ignorance and spread the radiance of love and wisdom.

This Narak-chaturdashi day therefore is dedicated to lights and prayers heralding a future full of joy and laughter.

The **THIRD** day of the festival (9th Nov '07) of Diwali is the most important day. We decorate the entire Radhakund with lamps and candles. And Kundeshwari dazzles like a bride! Srila Raghunath das Goswami has immortalized this night in his most popular text, "Sri Mukta-charitram". The best way to celebrate this day is to sit on the banks of Sri Kund and hear this story for the umpteenth time from the sweet lips of Srila Babaji Maharaj in the close proximity of Sri Dâs Goswaami-samaadhi.

On this night, the strains of joyous sounds of bells and drums float from the temples as man is invoking the Divine Being in a wondrous holy "pouring-in" of his heart. A sublime light of

knowledge dawns upon humanity and devotion of man finally conquers ignorance. This self-enlightenment is expressed through the twinkling lamps that illuminate the palaces of the wealthy as well as the lowly abodes of the poor. When the sun sets in the evening and ceremonial worship is finished all the homemade sweets are offered to Sri Krishna as "NAIVEDYA" and distributed as "PRASAD". Devotees arrange feasts and exchange gifts. Gaily dressed men, women and children go to temples and fairs, visit friends and relatives. Everything is gay, gold and glitter!

Lord Mahavir, the Jain prophet also attained "Nirvan" on this day. Swami Ramtirth, the beloved "Ram Badshah" of millions of Indians was not only born on this day and took "Sanyas" but also took "Samadhi" on this day. Swami Dayaanand Saraswati, founder of Arya-Samaj with his superb yogic powers left his mortal body on the auspicious day of Diwali.

The people light innumerable lights on this day to immortalize the sacred memories of those great men who brightened the lives of millions of their fellow beings.



One very interesting story about this Diwali day is from Kathopanishad of a small boy called Nachiketaa who believed that Yam, the god of Death was as black as the dark night of Amāvasyā. However, when he met Yam in person he was puzzled seeing Yam's calm countenance and dignified stature. Yam (the black and white picture) explained to Nachiketaa on this Diwali

day of Amâvasyâ that by only passing through the darkness of death, man sees the light of highest wisdom and then only his soul can escape from the bondage of his mortal frame to mingle with the Supreme Power without whose will not an atom moves in the world. Then Nachiketaa realized the importance of this material body and significance of death. Nachiketaa's all doubts were set to rest and he whole-heartedly performed saadhana.

The **FOURTH** day is **PADWA** or **VARSHAPRATIPADA** (10th Nov '07) which marks the coronation of King Vikramaaditya (the historians call his reign as the Golden Age of India) and Vikram-Samvat was started from this Padwa day.

Govardhan-Puja is also performed on this day. As per Vishnu-Puran and the great Srimad-Bhaagavatam, the people of Gokul used to celebrate a festival in honor of Lord Indra and worshipped him after the end of every monsoon season but one particular year the young Krishna stopped them from offering prayers to Lord Indra who in terrific anger sent a deluge to submerge Gokul. However, Krishna saved his Gokul by lifting up the Govardhan Mountain and holding it over the people as an umbrella.

Govardhan is a hill in Braj, near Mathura and on this day of Diwali people of Punjab, Haryana, Uttar Pradesh and Bihar build cow dung hillocks, decorate them with flowers and then worship them.

This day is also observed as Annakoot meaning mountain of food. In temples especially in Mathura and Nathadwara, the deities are given milk bath, dressed in shining attires with ornaments of dazzling diamonds, pearls, rubies and other precious stones. After the prayers and traditional worship innumerable varieties of delicious sweets are ceremoniously raised in the form of a mountain before the deities as "Bhog" and then the devotees approach the Mountain of Food and take Prasad from it.

This day is looked upon as the most auspicious day to start any new venture. In many Hindu homes, it is a custom for the wife to put the red tilak on the forehead of her husband, garland him and do his "Aarati" with a prayer for his long life. In appreciation of all the tender care that the wife showers on him, the husband gives her a loving gift. This Gudi Padwa is symbol of love and devotion between the wife and husband. On this day, newly married daughters with their husbands are invited for special meals and given presents. In olden days, brothers went to fetch their sisters from their in-laws home for this important day.

The **FIFTH** and final day (11th Nov '07) of Diwali Festival is known by the name of "**BHAYYA-DUJ**" in the Hindi-speaking belt, "**BHAAU-BIJ**" in the Marathi-speaking communities, in Nepal by the name of "**BHAI-TIKA**" and in Bengal as "**BHAI-PHOTAA**". As the legend goes Yamraaj, the God of Death visited his sister Yamunaa on this particular day. She put the auspicious tilak on his forehead, garlanded him and fed him with special dishes and both of them



together ate the sweets, talked and enjoyed themselves to their heart's content, while parting Yamraaj gave her a special gift as a token of his love and in return Yamuna also gave him a lovely gift which she had made with her own hands. That day Yamraj announced that anyone who receives tilak from his sister will never be thrown in the hellish planets. That is why this day of Bhayyaduj

is also known by the name of "**YAMA-DWITIYA**". Since then this day is being observed as a symbol of love between sisters and brothers. It became also imperative for the brother to go to his sister's house to celebrate Bhayya duj. We find lacs of devotees bathing in the Yamuna along with their brothers on this day. In today's world when pressing everyday problems are teaming as under all the tender words of personal relationships, the celebrating of this day has its own importance in continuing to maintain the love between brothers and sisters for it is the day of sharing prasadam, gift giving and reaching out to the inner most depths of the hearts.



(The river goddess, Yamuna, identified by the tortoise below her lower right hand, holds a mirror and a traditional container of vermillion powder, in her upper hands.)

Diwali overall has always been the festival with more social than religious connotations. It is a personal, people-oriented festival when enmities are forgotten, families and friends meet, enjoy and establish a word of closeness.

As a festival of light and beauty, it encourages artistic expressions through home-decorations stage-plays, elocution competitions singing and dancing programs, making gift items and making delectable sweets thereby discovering new talents of younger people. As a result innumerable communities with varying cultures and customs mingle together to make Diwali celebrations a very happy occasion for all.



Happy Diwali



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⁶ One who agitates the heart

Leelâ-smaran

Râs-leelâ

Nabadweep Meditation

by
Sri Shekhar Roy

(Râg Kedâr)

*sahachara sange goura natarâj,
bihoroye nirupama kirtan samâj.*

"Sri Gourânga MAhâprabhu, the King of dancers is sporting with His associates; how incomparable is this kirtan- assembly!"

*suradhuni-teer pulin manohar,
Gourachandra dhari gadâdhar-kor.*

"It is the beautiful banks of the Gangâ and Gourachandra is roaming holding Gadâdhar's hand."

*koto shoto bastra sumeli kori,
bâoe mridanga korotâlo dhorî.*

"Hundreds of attractive clothes are flying in the breeze and innumerable mridangas are playing in unison with countless karatâls."

*gâoto sumadhura râgo rosâlo,
heri harashito koi kohe bhâli bhâlo.*

"They are singing very sweetly in rasa-fileed râgs while the others are applauding and saying – "Superb!""

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gadadhar bâme dâhine narahari,

roy shekhara kohe jâun bolihâri.

"Sri Goursundar is dancing with Gadâdhar to His left and Narahari to His right – the picture is so beautiful that Roy Shekhar is ready to sacrifice his all."

Vrindâvan Meditation

by

Sri Chandidâs

(Nâtik Râg)

*shyâmar ânga ananga-tarangimo
lalita-tribhangimo-dhâri,
bhau-bibhangimo rangimo châhoni
bankimo bhangi nehari.*

"Shyâm's body is sending out taranga (waves) of Ananga (Passion personified); He is standing in the stylish tribhanga pose and darting rangim (colorful) messages with bankim (sidelong) glances beneath His vibhangim (arched) eyebrows. "

*rasabati sange rasik-boro roy,
aparupa râs-bilâs kolâ-rase
koto manamatha murochhây.*

"The Chief of rasik is performing the most wonderful râs-vilâs with the Embodiment of ras (Srimati Râdhârâni) – so many Manmaths⁶ (Love-gods) faint on seeing the countless arts applied in the Râs-dance!"

*kusumito keli-kadamba-kadambaka
surabhito sheetala chhây,
bândhuli-bandhu madhura adhare dhorî
mohana murali bâjây.*

"He plays the mesmerizing flute holding it to His sweet rosy lips that resemble the Bandhuk flower standing in the cool shade of the fragrant and amorous Kadamba tree that is expressing its passion in the form of blossoms."

*kâmini-koti-noyono-neela-utapala-
paripujito mukho-chanda,
Gobinda dâso koho o puni rupo noho
Jaga-mânasa-shasha-phanda.*

"His moon like face is so beautiful that crores of sensuous Gopis worship it reverently with their blue lotus like eyes. Poet Gobinda dâs says, His beauty is not ordinary – it is a snare for the rabbit-like (fickle) mind of the world¹."

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¹ Sri Krishna's beautiful form attracts the wavering and weak mind of the materialist and purifies it.

Almanac for love-feasts in Dāmodar

(19 Oct–17 Nov)

N.B. - Fasting is done from one sunrise to the next and break-fast is **always after** sunrise. For eclipses, please refer your regional calendar. The days for fasting and break-fast have been marked in red for your convenience. In case the Ekādashi is *viddhā*, we do not observe fast; rather we offer and accept grains on this day.

<i>Date</i>	<i>Day</i>	<i>Phase of the moon</i>	<i>Love-feast</i>
19 Oct	fri	Mahāshtami	-
20 Oct	sat	9 th	Grand Feast in honor of the Disappearance Day of Sri Vaishnavcharan dās Bâbâ (Radharaman Bhajan-ashram, Radhakund)
21 Oct	sun	10 th	<ul style="list-style-type: none"> ■ Vijayotsav (Lord Raamchandra attains victory over Râvan) ■ Appearance Day of Jagadguru Sripâd Madhvâchârya ■ Grand Feast in honor of the Disappearance Day of Jugal Kishor dās Baba (Jugal Kishor Kunj, Vrindavan)
22 Oct	mon	11 th	<ul style="list-style-type: none"> ■ Sri Pâpânkushâ Ekâdashi (Fast) ■ Niyam Seva begins
23 Oct	tue	12 th	<ul style="list-style-type: none"> ■ Break fast before 9:27 A.M. ■ Grand Feast in honor of Disappearance Days of: Srila Raghunâth Bhatta Goswâmi, Srila Raghunâth dās Goswâmi, Srila Krishnadâs Goswâmi (Radhakund) , Mahant Sri

			Ghanashyâm dâs BÂbâ (Pâtharpurâ, Vrindâvan) and Harekrishna dâs Bâbâ (Gurukripâ Niketan, Vrindâvan)
24 Oct	wed	13 th	-
25 Oct	thu	14 th	<ul style="list-style-type: none"> Sri Sri Râdhâ-Krishna's Shâradiyâ Raas-yâtrâ Grand Feast in honor of Disappearance Day of Sri Brajânanda dâs Bâbâ (Govind kund, Ânyor)
26 Oct	fri	Full Moon	<ul style="list-style-type: none"> Sri Râs Purnimâ Grand Feast in honor of Disappearance Day of Sâdhu Sri Jyotirâm ji (Vrindâvan)
27 Oct	sat	1 st	Grand Feast in honor of Disappearance Day of Sri Sheetal dâs Bâbâ (Tikingolâ, Vrindâvan)
28 Oct	sun	3 rd	-
29 Oct	mon	4 th	-
30 Oct	tue	5 ^h	Grand Feast in honor of Disappearance Day of Srila Narottam Thâkur Mohâshay
31 Oct	wed	6 th	-
1 Nov	thu	7 th	Grand Feast in honor of Disappearance Day of Pandit Sri Shyâmsundar dâs Baba (Govind Kund, Ânor).
2 Nov	fri	8 th	<ul style="list-style-type: none"> Sri Radhakundâshtami Bath at midnight Grand Feast in honor of Disappearance Day of Srila Râmchandra Kavirâj, Siddha Sri Bhagavân dâs Baabâ (Kâlnâ) and Mahant Sri Gopâl dâs Baabâ (Bhâdâval)
3 Nov	sat	9 th	-
4 Nov	sun	10 th	-
5 Nov	mon	11th	Sri Ramâ Ekâdashi Fast

6 Nov	tue	12th	<ul style="list-style-type: none"> ■ Break fast before 9:29 AM ■ Grand Feast in honor of Disappearance Days of Pandit Sri Krishna Charan dâs Baabâ (Keshighât Thor) and Sri Râmânanda dâs Bâbâ (Govind Kund)
7 Nov	wed	13 th	-
8 Nov	thu	14 th	-
9 Nov	fri	New Moon	<ul style="list-style-type: none"> ■ Deepâvali ■ Offering lamps
10 Nov	sat	1st	<ul style="list-style-type: none"> ■ Sri Annakoot Mahotsav ■ Puja of cows, Govardhan and King Bali ■ Grand Feast in honor of Disappearance Days of Srila Vrindâvan dâs Thâkur and Sri Srinivâs dâs Bâbâ (Radhakund)
11 Nov	sun	2 nd	<ul style="list-style-type: none"> ■ Yam-dwitiyâ ■ Bath in Sri Vishrâm Ghât ■ Grand Feast in honor of Disappearance Day of Siddha Sri Balarâm dâs Baabâ (Jhadumandal)
12 Nov	mon	2 nd	-
13 Nov	tue	3 rd	Grand Feast in honor of Disappearance Day of Mahant Sri Dâmodar dâs Baabâ (Purâno Sitânâth Mandir, Sevâ kunj, Vrindâvan)
14 Nov	wed	4 th	-
15 Nov	thu	5th	Annâkoot Mahotsav (Raman Reti, Parikramâ Marg, Vrindaavan)
16 Nov	fri	6 th	Grand Feast in honor of Disappearance Day Sri Gour Gopâl Goswâmi
17 Nov	sat	7 th	Sankrânti

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Bhakta-kripaa

Dear Madhu, nice to see a change in the tone. Also liked the article on Nimâi and the puppy – made very interesting reading. Thank you. – Minaxi.

Dear Minaxi,
Jay Radhe!

Thank you for your kripâ. Yes, the positive change is due to our very efficient editor-cum-mentor-cum-god sister Manjari didi. Glad you like the article. Hope to serve you better in the future.

Jay Radhe! The Jagannâth article is rather nice. I did not know there was so many facts behind the famous deities. Thank you for enlightening us. – Vishakha dâsi.

Dear Vishakha,
Radhe Radhe.

Thank you so much for taking the trouble to mail us. Please pray to Lord Jagannâth that we may progress in the path of Bhajan.

Radhe Radhe! I haven't written to you before, but just wanted to write to thank you ever so much for all the wonderful work you do with the websites, lectures, magazines etc. All of it is much appreciated and eagerly anticipated. Many, many thanks!

Hope you had an enjoyable Janmashtami,

Radhe-Shyam,
Pursottam.

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Dear brother Pursottam,
Radhe Radhe.

Thank you so much for your kripâ. Please do continue to inspire us in this manner. We look forward to your suggestions and encouragement. And yes, we did enjoy Janmâshtami. We hope you too had a happy Janmâshtami and wish you a very happy Diwali as well.

Radhe Radhe

Hope everything ok.

I write to thank again the nice services the you girls doing to Sri Gurudeva, with this magazine and translation of his class, like I said to you last year in Sri Gudeva Place in Sri Radha Kunda.

Always let me know or send any nectar of Sri Gurudeva and his devotees. Hope you remember me.

Tulasi Charan Das

Dear Tulasi Charan dada,

Radhe Radhe.

By the mercy of Sri Gurudev and devotees such as yourself we are fine. We hope you too are in Bhajan-kushal. Who would not remember such a lovely devotee as you? We are grateful that you remember such insignificant creatures as us. You can definitely count on us to keep you informed about all Raganuga updates. Please do bless us in our endeavor to serve Sri Guru-charan and Sri Vaishnava-charan.

**Jay Radhe and Happy Diwali to all
the readers of Guidance in Love!!!**

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