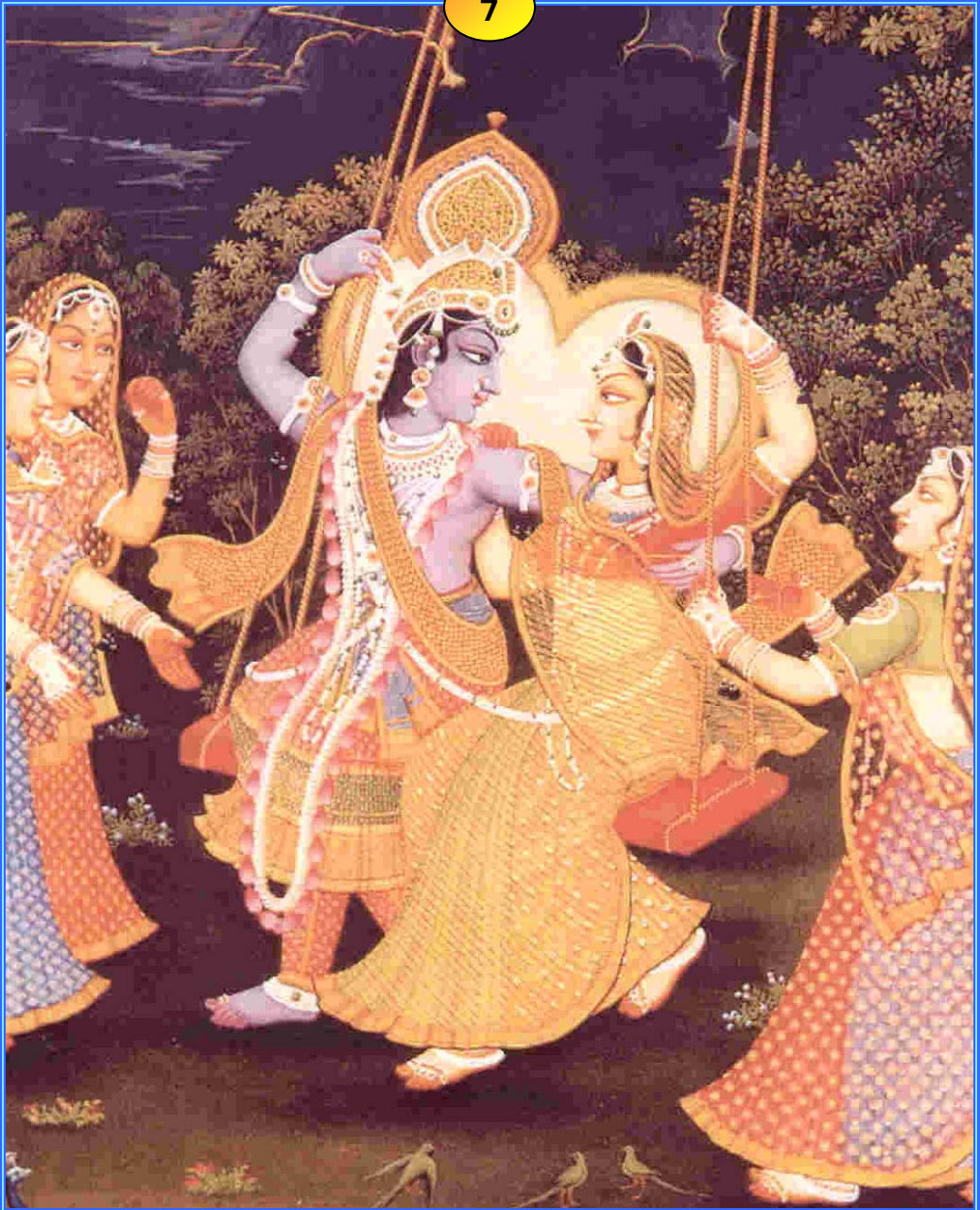


Guidance in Love

Hrishikesh Issue
Jhoolan (Swing Festival) Special
(19 Aug '07 – 18 Sep '07)

7



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

HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE
HARE RÂM HARE RÂM RÂM RÂM HARE HARE

Guidance In Love

The first English Râgânugâ magazine

YEAR 1 : Issue no. 07

Sri Gourângâbda 522 Month: Hrishikesh 19Aug'07-18Sep'07

Holy Invocation

*Âjânu-lambita-bhujou kanakâvadâtou
Sankirtanaikâpitarou kamalâyatâkshou,
Vishwambhârou dwijavarou yuga-dharma-pâlou
Vandê jagat-priyâkarou karunâvatârou.*

Meaning – “All glory to Their Lordships Sri Krishna Chaitanya and Sri Nityânanda, Whose arms reach up to Their knees, Whose bodily splendor is bright gold, Who are the ambassadors of Harinâm Sankirtan (the Dharma of this age of quarrel and hypocrisy), Whose eyes are large like the lotus petals, Who are the protectors of the world, the best of Brahmins, the Ones Who maintain the Yuga-Dharma, the well-wishers of everyone, and the embodiments of compassion.”

-(Sri Chaitanya-Bhâgabat,Âdi,1.1)



Chief Editor of Guidance in Love:

**108 Sri Srimad Ananta das Babaji
Maharaj, Pandit and Mahant of
Radhakund.**



*In this
issue*

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

┆ **Holy Invocation** – Our Shâstras contain many prayers that express love for Ishtadev. In this issue, we present a prayer from Sri Chaitanya Charitâmrita.

┆ **Sri Sri Advaita-ashtakam** – Sevâ-aparâdhhs are another barricade in Bhakti. All the saints and Shastras state that the only way to get rid of sevâ-aparâdhhs is to sing various glorifications. (Of course, we must also beg forgiveness from Our Lordships.) Which are the Râgânugâ hymns that we must sing daily? The minimum requirements are the glorifications of–

- ┆ **Sri Vaishnav**
- ┆ **Sri Gurudev**
- ┆ **Sri Goursundar**
- ┆ **Sri Nityânanda Prabhu**
- ┆ **Sri Advaita Prabhu**
- ┆ **Sri Krishna**
- ┆ **Sri Râdhârâni**

In this issue, we present '**Glorification of Sri Advaita Prabhu**' by **Srila Sârvabhauṃa Bhattachârya**. The Bhajanânandi Vaishnavs in Radhakund recite some prayer-songs (popularly known as 'ashtakams¹') daily on a compulsory basis. We must try to memorize these hymns so that it is easier for us to recite them anywhere and everywhere.

┆ **"Come Swâmini, swing with Your Beloved"** – 108 Sri Srimad Ananta dâs Bâbâji Mahârâj leads us to the Jhoolan ground in our favorite column - **"With love from the Editor"**

¹ A poem or song that contains eight principle verses

- ┌ [The greatest *rasik* poet Srila Rupa Goswâmi](#) – Special Article on Srila Rupa Goswâmi's Disappearance Day (25th August)
- ┌ [Our sweet Lord of Love - Sri Gourhari](#) - [Nimâi behaves strangely during Shashthi Pujâ](#) - Glimpse into the life of our Beloved Sri Gourânga Mahaprabhu, the Love Incarnate.
- ┌ [Sri Sri Pada-kalpa-taru](#) is a collection of over four thousand compositions by Sri Gourânga Mahâprabhu's associates. They are based mostly on Leelâ-smaran. We would like to present some poems based on the [Jhoolan Yatra](#) from this great text to assist us in our Leelâ-smaran.
- [Jhoolan-leelâ meditation \(Nabadweep\)](#) – [What is Gaura-kishor doing today on the banks of Gangâ?](#) - by Srila Râmânanda dâs
- [Jhoolan-leelâ meditation \(Vrindâvan\)](#) – [Râdhâ-Krishna swings on the banks of Râdhâkund](#) – by Srila Uddhab dâs
- ┌ [When the Lord of the universe gets a new body](#) - [Goursundar's beloved Deity – Sri Jagannâthdev](#)
- ┌ [Love-feasts at a glance](#) – Your monthly Almanac

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Sri Sri Advaita-ashtakam

An ode to Lord Advaita



By

Srila Sârvabhouma Bhattâchârya

Part 1

Huhunkâra-garjanâdi ahorâtra sadgunam
Hâ Krishna râdhikâ-nâtha prârthanâdi bhâvanam,
Dhoopa-dipa-kasturi cha chandanâdi lepanam
Sitânâtha-advaita-charanâravinda-bhâvanam.1.

Huhunkâra – roar; **garjanâdi** – roaring etc. (includes crying); **ahorâtra** - all day and night; **sadgunam** – excellent qualities; **Hâ Krishna** – Alas! O Krishna! **râdhikâ-nâtha** – O beloved of Sri Râdhikâ! **prârthanâdi** – prayers; **bhâvanam** – engrossed in; **Dhoopa-dipa-kasturi** - incense, lamp, musk; **cha** - and; **chandanâdi** - sandalwood paste; **lepanam** – anoint; **Sitânâtha advaita-charanâravinda-bhâvanam** – I meditate on the lotus feet of Sri Advaita Prabhu, Who is the Lord of mother Sitâ.1.

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Meaning – “ Sri Advaita Prabhu roared and cried - “Alas! O my Lord Krishna! O the Beloved of Sri Râdhikâ!” He prayed all day and night in this manner and was absorbed in glorifying Sri Krishna. He offered incense, lamp, musk to the Lord and anointed Him with sandalwood paste. I meditate on the lotus feet of That Advaita Prabhu, Who is the Lord of mother Sitâ”. 1.

**Gangâ-vâri manohâri tulsyâdi manjari
Krishna-gâna sada-dhyâna prema-vâri jharjhari,
Kripâbdhi karunâ-nâtha bhavishyati prârthanam
Sitânâtha-advaita-charanâravinda-bhâvanam.2.**

Gangâ-vâri - water of Gangâ; **manohâri** - beautiful; **tulsyâdi manjari** - the inflorescence of Tulasi; **Krishna-gâna** - Sri Krishna’s glorification; **sada-dhyâna** - always meditating; **prema-vâri jharjhari** - torrential tears flowing from His eyes; **Kripâbdhi** - the ocean of mercy; **karunâ-nâtha** – the compassionate Lord; **bhavishyati prârthanam** – prayed for the appearance of Sri Gourânga Mahâprabhu; **Sitânâtha-advaita-charanâravinda-bhâvanam** - I meditate on the lotus feet of Sri Advaita Prabhu, Who is the Lord of mother Sitâ.2.

Meaning – “He worshiped Sri Krishna very nicely with the water of the Gangâ and beautiful inflorescence of Tulasi. He was always engaged in singing the glory of Sri Krishna and meditating on His pastimes. Tears of prem flowed from His eyes like torrential rain. He is an ocean of mercy. He is compassionate One Who begged and made Sri Gourânga Mahâprabhu descend on earth. I meditate on the lotus feet of Sri Advaita Prabhu, Who is the Lord of mother Sitâ.”.2.

**Muhur-muhuh krishna krishna uchhaih-sware gâyatam
Ohe nâtha jagat-trâtah mama drishti gocharam,
Dwibhuja karunâ-nâtha deeyatân sudarshanam
Sitânâtha-advaita-charanâravinda-bhâvanam.3.**

Muhur-muhuh – every moment; **krishna krishna** - “O Krishna! O Krishna!” **uchhaih-sware** - loudly; **gâyatam** – cried; **Ohe nâtha** – O my master! **jagat-trâtah** – the Saviour of the world; **mama drishti gocharam** - please appear before my eyes; **Dwibhuja** - two armed (human-like); **karunâ-nâtha** – the compassionate Lord; **deeyatân sudarshanam** – gave beautiful darshan; **Sitânâtha-advaita-charanâravinda-bhâvanam** - I meditate on the lotus feet of Sri Advaita Prabhu, Who is the Lord of mother Sitâ.3.

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Meaning – “He called out ‘O Krishna! O Krishna!’ loudly every moment. He cried, “O my Master, You alone are the Savior of this world! Please manifest yourself to me.” At last the Supreme Personality appeared in a two-armed form which is very handsome. I meditate on the lotus feet of Sri Advaita Prabhu, Who is the Lord of mother Sitâ.”3.

**Sri Advaita prârthanârtha jagannâtha-âlayam
Shachi-mâtur-garbha-jâta Chaitanya karunâmayam,
Sri Advaita sanga-ranga kirtana-vilâsanam
Sitânâtha-advaita-charanâravinda-bhâvanam.4.**

Sri Advaita prârthanârtha - as an answer to Sri Advaita Prabhu’s prayer; **jagannâtha-âlayam** - in the home of Jagannâth Mishra; **Shachi-mâtur-garbha-jâta** - appeared in the womb of Mother Shachi; **Chaitanya** - Sri Chaitanya Mahâprabhu; **karunâmayam** – all merciful; **Sri Advaita sanga-ranga** - He enjoyed the company of Sri Advaita Prabhu; **kirtana-vilâsanam** - in the sportive pastime of harinâm Sankirtan; **Sitânâtha-advaita-charanâravinda-bhâvanam** - I meditate on the lotus feet of Sri Advaita Prabhu, Who is the Lord of mother Sitâ.4.

Meaning – The all merciful Sri Chaitanya Mahâprabhu appeared in the womb of Shachi Mâtâ, in the home of Sri Jagannâth Mishra as an answer to Sri Advaita Prabhu’s prayers. He enjoyed the association of Sri Advaita Prabhu and sported in Harinâm sankirtan. I meditate on the lotus feet of Sri Advaita Prabhu, Who is the Lord of mother Sitâ.4.

(to be concluded in the next issue)

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Come Swamini, swing with Your Beloved



By
**108 Sri Srimad Ananta dâs Bâbâji
Mahârâj**

Sriman-Mahâprabhu has strolled into Shrivâs's garden along with the devotees and is now seated in the Hindolâ-mandap (Jhoolan ground). Shrivâs has already arranged the swings and decorated them nicely. When Mahâprabhu saw the swings He remembered His Vraja-leelâ. Swarup Goswâmi realized Mahâprabhu's feeling and started singing the songs of Jhoolan-leelâ with his sweet voice. Sri Goursundar was submerged in *bhâv*. He took Gadâdhar and climbed on to the swing. Gadâdhar handed some betel leaves to Mahâprabhu. Sri Nityânanda Prabhu, Sri Advaita Prabhu, Shrivâs and the devotees joined in the Jhoolan-leelâ-songs and sang in Mâlhâr Râg. All of us are absorbed in Vraja-bhâv and we enter the Vraja pastimes as we swing the swings.

Srimati Râdhârâni goes to Kadamba-khandi which is near Barsana to play with Her sakhis on the swing. Raja Vrishabhânu had already made a very beautiful swing. It was studded with gems. It had eight gold and gem-studded pillars on eight corners. It was covered with pink canopy that was embroidered with gold thread. Pearl-

strings hung from the canopy and there were bouquets of flowers and leaves all around. Two pillars stood in the centre. They were decorated with precious stones. The swing had soft cushions of various shapes and designs. The atmosphere was cool and scented breeze was blowing. The sun was covered with clouds (it being the monsoon season) and it was slightly drizzling. Cuckoos were singing sweetly while the peacocks danced all around. Srimati Râdhârâni was full of bliss and awaited eagerly for Her Beloved Sri Krishna.

Sri Krishna appeared soon enough. The Divine Couple sat with the sakhis and feasted on sweets and had *tâmbul* at the end. Thereafter Sri Krishna held Srimati Râdhârâni's hand and guided Her on to the *hindolâ* (swing).

Here we can see the Divine Couple swinging on the love-swings. The Ashta sakhis are surrounding Them Vrindâ devi is performing Ârati with flowers. Two sakhis are standing on two sides of the *hindolâ* and swinging Râdhâ-Krishna. The other sakhis are playing on various musical instruments and singing Jhoolan-leelâ in Mallâr Râg.

After some time Râi climbed down from the swing. She made two sakhis sit on both sides of Sri Krishna and swung them personally. In this manner our sweet Swâmini gave pleasure to all Her sakhis. Then all the sakhis climbed on to many different swings and Sri Krishna became many and accompanied each of them. In one of the swings He enjoyed with Ishwari. There He started swinging with very high speed. Srimati's dress is flying high. Her ornaments are jingling. She has closed Her eyes in fear. She has put both Her arms around Sri Krishna's neck and is now clinging to Him for Her dear life. Shyâm is ecstatic. Sri Râdhâ's manjari (kinkari) saw that Her Swâmini is afraid. She ran in front and held on to the plank of the swing to bring down the speed. The swing went up with *kinkari* hanging below it. However, due to her weight, the swing did slow down and came to a halt. Sri Krishna climbed down and sat on the altar beneath the Kadamba tree. The manjaris are serving them with *tâmbul*, fanning etc. Vrindâ devi is handing out sweets, soft drinks, fruits and various other delicacies.

In Nabadweep Sriman-Mahâprabhu is engrossed in the Jhoolan-leelâ songs in Shrivâs's garden. When the song ended He roared "Hari Bol"! in love-ecstasy. He came to external sense and came down from the swing along with Gadâdhar Pandit. He sat on the altar with all the devotees. Sâdhak dâs is fanning Goursundar. He is blissful due to his sevâ.

Thus let us be absorbed in meditating on our siddha deha and celebrate the sweet feast of Jhoolan. Jay Râdhe!



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Srila Rupa Goswami

The greatest rasik poet



*Sri Chaitanya-mano'bhishtan sthâpitam yena bhutale,
So'yam rupa kadâ mahyan dadâti swa padântikam.*

"Sri Rupa Goswâmi has fulfilled Sriman-Mahâprabhu's heartfelt desire on the earth – when will he give me shelter at his feet?"

- Srila Narottam dâs Thâkur Mahâshay

This year we shall celebrate Srila Rupa Goswâmi's Disappearance Day on 25th August. Let us remember an incident from the life of this greatest of all rasik poets.

Sriman-Mahâprabhu commanded Sri Rupa Goswâmi to enlighten the world with books on Bhakti-ras. Once he had got this order from the Supreme personality Himself Sri Rupa never looked back. He drowned himself in writing books that dripped with pure *ras*. One after another he produced so many books – Vidagdha Mâdhav, Lalita Mâdhav, and many more excellent books. At last he wrote Bhakti-Rasâmrîta-sindhu. While he was still writing

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Bhakti-Rasâmrita-sindhu, Sri Vallabhâchârya came to visit him. Sri Rup paid him dandavat and offered him a seat. They did *ishta-goshti*¹ for some time. Sri Rup gave his Bhakti-Rasâmrita-sindhu to Vallabhâchârya to see. He went through it for some time and then said – there are some mistakes in some places. Sri Rup’s disciple and nephew, Sri Jiva Goswâmi, was nearby. He was fanning them. He was a great scholar of the Vedic shâstras. He heard this conversation and was displeased. How is it possible that someone like Srila Rupa Goswâmi had made mistakes? He took a decision there itself.

When Sri Vallabhâchârya went to the Yamunâ for a bath, he too went there under the pretext to fill water and confronted the Âchârya. “What mistakes did you find?” he asked calmly. During the discussion Sri Vallabhâchârya was astonished - “How very learned ! At such a young age how well he has mastered all the texts!”, he marveled in his mind. After some time Sri Jiva returned to the *kutir* with water. Sri Vallabhâchârya returned after some time. He asked Sri Rup about the boy and praised him highly. When Sri Vallabhâchârya had left, Sri Rupa Goswâmi called Sri Jiva and chastised him. He said, “We pay him obeisance and show him respect. How dare you argue with him? This is rude of you. It is not Vaishnav etiquette. He was considering my welfare, and you could not tolerate it!” He punished him –

*“E ati alpa bâkya sohite nârilâ.....
Tâhe purba desh shighra koro ho gaman,
Mon sthir hoile âshibâ brindâban.”*

Meaning – “You could not tolerate such a small thing! Go away to the East Land and do it fast. When you are able to control your mind, you may return to Vrindâvan.”

By ‘east land’ Sri Rup meant Bengal, since in his time the people referred to Bengal as ‘east’. However Sri Jiva took the literal meaning of the word ‘east’. He walked out of Sri Rup’s *kutir*, went in the eastern direction and reached a dilapidated Mandir in Vrajadhâm itself. He remained there without food and started crying miserably. The people of the village saw the handsome boy suffering in this manner and were worried. Then Srila Sanâtan Goswâmi happened to come there. The villagers told him about the boy. He went there and saw it was none other than his own nephew Jiva. His body was shriveled up due to fasting. Sanâtan Goswâmi was filled with compassion. He lifted him from the earth and asked him lovingly, “How come you are here? You were supposed to be

¹ Spiritual association

under Rup's tutelage." Sri Jiva narrated the whole incident to him. Sri Sanâtan went to Sri rup and told him everything. Sri Rup immediately brought Jiva home.

*Sri jiber dashâ dekhi Sri rup gosâin,
Korilen shushrushâ kripâr sima nâi.*

“When Sri Rupa Goswâmi saw Sri Jiva’s condition, he was full of concern. He nursed him and made him healthy, for his mercy knows no bounds.” – (Sri Bhakti-Ratnâkar 5.16.63)

When Sri Jiva had recovered, Sri Rupa Goswâmi handed him the responsibility of editing and proof-reading all his texts. So we find an example of the ideal Gurudev and ideal disciple. On one hand Sri Rupa Goswâmi was a strict Spiritual Master who taught us humility that is the watchword for the Goudiya Vaishnavs and on the other hand he was also very loving and compassionate.

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Our sweet Lord of Love

The life and teachings of Sri Gourânga Mahâprabhu - the Love Incarnate



*Bujhe ba nâ bujhe ho, shunite shunite
seho,
ki adbhut Chaitanya charit,
Krishne upajibe preeti, jânibe raser
reeti,
Shunilei hoy boro hit.*

"Sri Chaitanya Mahâprabhu's life is so wonderful that if we hear constantly although we may not understand anything, we shall gain love for Krishna and learn the doctrine of rasa. It behooves good even if we simply hear it." - (C.C.2.2.76)

[A compilation of Sri Chaitanya Bhâgabat by Vyâs-avatâr Sri Vrindâvan dâs Thâkur, Sri Chaitanya Charitâmrita by Srila Krishna dâs Kavirâj Goswâmi, Sri Chaitanya Mangal by Sri Lochan dâs Thâkur, Sri Bhakti-Ratnâkar by Sri Narahari Sarkâr Thâkur and Sri Swarup-Dâmodarer Korchâ by Sri Swarup-Dâmodar.]

Part 7

Nimai behaves strangely during Shashthi Puja

One day Shachi devi decided to worship Goddess Shashthi¹. All the ladies of the village gathered below the banyan tree to worship the Devi. They had arranged food items on a plate and carried them for offering to Shashthi Devi. They had covered the plates with their *âncal* (ends of sari). They had dressed nicely and were happy to go for an outing. Nimai was playing on the road with some children. As soon as He saw His mother, He came running to her and asked, "*ki loye jâo mâ hâte?*"- "Mother, what are you carrying in your hand?" He was most curious to find out what she was hiding under

¹ Shashthi devi is a demi-goddess in charge of children's' welfare. In Bengal, the mothers are extremely fond of worshipping her. Almost all the villages have a 'shashthi tolâ', that is an altar below a banyan tree on which small dolls depicting Goddess Shashthi are worshiped.

her sari. Shachi Mâtâ knew her son only too well. She tried her level best to avoid Him. But as if He would allow it!

Bâhu prasâriyâ path âguliyâ
Janani râkhite chây

"He stretched His arms wide and tried to obstruct her. However she cleverly side-stepped Him and went ahead. He rushed behind her and, "*ki ki boli jay, dhoribâre chây, âkhoti koriyâ mây*" – He screamed, "What is it you are taking?" He tried to catch and pester her.

Mother Shachi knew He was very stubborn and would not let her go till His curiosity was satisfied. So she stopped and explained to Him gently, "My dear, I am going to worship Goddess Shashthi. This is the offering for her. When I return you will get prasâd. I will pray to her for your well-being. Now be a good boy and don't disturb me. Go and play with the other children."

Nimâi gazed sweetly at her and exclaimed, "Mâ, you are so innocent! *Ei mone tor, bolon bâre bare, nâ bujhasi abodhini* - why do you not understand? How many times I have told you! You are not to worship the demi-gods and goddesses." He added, "Moreover now my tummy is burning in hunger. You should give that offering to me." Saying thus, He did not waste a moment. He snatched the offering from Shachi Mâtâ's hand and stuffed the food into His mouth. Mother was shocked. She beat her head and started lamenting. She was sick with fear. "Oh my Vishwambhar has swallowed the ghee, milk, honey and sweets meant for the Devi! I hope no curse will fall on Him!" Her eyes brimmed with tears. She was angry with Him, She said, 'you are so foolish! How much shall I explain to you? In spite of being a Brahmin's son you are an atheistic! I shall certainly die of sorrow."

Little Nimâi smiled and spoke gently to His mother. "O mummy, you do not understand anything and simply chastise me. Listen O simple soul, I am the knower of all. I am the essence of the three worlds. Whatever you see is within me – there is none but I.

Toru mule jena jol nisheban
Upore sinchito shâkhâ,
Prân nisheban indriya jemon
Aichhan âmâr lekâ.

'Just as the branches receive water when you water the roots, similarly when you worship me, all universe is satisfied.'"

Saying thus, Little Goursundar hugged his mother tightly. Shachi Mâtâ was really afraid when she heard Him speaking in this manner. She became all the more serious in her Shashthi worship. She fervently prayed to the Goddess – “O Shashthi Devi, this baby of mine is very naughty. Please forgive him. You are the one who gave me this mad boy. Now you cannot take his *aparâdh*. Please bless my child and do not see his folly.” Shachi Mâtâ worshiped Shashthi devi devoutly and returned home with Nimâi in tow. Saint Lochan dâs says he is thrilled when he sees this divine pastime of Sri Shachinandan Who is none other than the Supreme Personality.

(to be continued)



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Leelâ-smaran

Jhoolan-leelâ

Nabadweep-meditation

Gour-kishor on the banks of Gangâ

By
Srila Râmânanda dâs

*Suradhuni teere âju goura-kishor,
Jhoolana ranga-rase pohanu bhelo bhor.
Bibidha kusume sobhe rachai hindol,
Saba sahacharagana ânanda bhol.*

"Today our Prabhu, Sri Goura-kishor is absorbed in the amusing *ras* of jhoolan (swing-pastime). The devotees have decorated the swing with various colorful flowers and they are submerged in bliss."

*Jhooloye goura puno gadâdhara sanga,
Tâhe koto upajoye prema-taranga.
Mukunda mâdhava bâsu haridâs meli,
Gâoto puraba rabhasa-rasa-keli.*

"Sri Goursundar is swinging with Gadâdhar Pandit – and emanating so many waves of love-ecstasy. Mukunda, Mâdhav dâs, Bâsudeb Ghosh and Haridas are together singing the loving pastimes of yore (that the Lord performed as Sri Krishna). "

*Nadia nagare koto aichhe bilâs,
Râmânanda dâs koroto so-i âsh.*

"Many divine pastimes like this are performed in Nadia – Poet Râmânanda dâs desires to behold all of them."

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Vrindâvan meditation

Râdhâ-Krishna swings at Radhakund

(Manjari's sevâ)

By

Srila Uddhab dâs

*Radhakunda-sannidhâne harsha-barshad bone
Bakul-kadamba-toru-shreni,
Bândhiyâchhe dui dale rakta-patta-dori-bhâle
Mâjhe mâjhe mukutâ khichoni.*

"The banks of Râdhâkund are lined with trees such as Bakul and Kadamba. The sakhis have tied swings on two branches of each tree with red silken threads that have pearls in between."

*Pushpa-dal churna kori sukshma-bastra mâjhe bhorì
Sukomal tuli nirimiyâ,
Pâtâr upore modi duri-bandha konâ chârì
Krishna âge uthilen giyâ.*

"They made a cushion of fine cloth and filled it with crushed flower petals. Then they folded it around a wooden plank and tied ropes to its four corners. First Sri Krishna went and climbed on the swing."

*Râi-koro akarshan kori ati harsha-mon
Tulilen hindolâ-upori,
Koro-pute ânti dori dolâ-pâte pada dhorì
Samukhâsamukhi mukho heri.*

"He pulled Râi in an overjoyed manner and lifted Her onto the swing. They held the rope tightly, placed their legs below the plank, turning their faces towards each other."

*Heno kale sakhigone kori nânâ raga gâne
Pushper âroti duhe koilo,
E uddhab dâs bhone sobe koilo nirmanchhane
Atishoy ânanda bâdhilo.*

“While the Divine Couple were swinging the sakhis sang in many different *ragas* and performed Their ârati with flowers. This Uddhab dâs says, everyone showered flowers on Them and happiness increased manifold.”

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Goursundar's beloved Deity

Sri Jagannaath Dev

When the Lord of the universe gets a new body



Part 6

Lord Jagannâth gets a new divine form every few years. We celebrate this occasion on a grand scale. This feast is called “Nava-kalevar” or “New body”. [Nava = New; Kalevar = Body] Sometimes the Lunar calendar has two months of Âshâdh. We shall consider the second Âshâdh as the ‘Extra month’ or ‘Purushottam month’. On that particular year, Jagannâthdev’s ‘**anavasara**’ period (remember the fifteen days before Rath Yâtrâ when He does not give us darshan?) is not of fifteen days but forty five days. During this time, Lord Jagannâth, Baladev, Subhadrâ and Sudarshan get New Bodies made of wood. This is ‘nava-kalevar’. No Mandir has a function such as ‘Nava-kalevar’ other than Jagannâth Mandir in Puri.

Mostly Nava-kalevar function is held every twelve years. However sometimes it is possible to have two consecutive Âshâdh months after nineteen years also. In that case the Nava-kalevar festival will be held after nineteen years. History tells us that Nava-kalevar has been held after eight years and after eleven years as well.

Lord Jagannâth's body is made of Neem wood. Naturally, when He changes His body the Neem wood has to be a special one. How do they select the Neem trees for this very special purpose? Well, the fortunate trees must have at least five of the following fifteen properties:

1. The Neem tree must be pitch black in color
2. Its stem must be minimum 12 feet
3. Each tree must have four main branches
4. The trees should be situated near some water body
5. The trees should be on the conjunction of three roads
6. They should be surrounded by Varun and Bel trees
7. They should be surrounded by three hills
8. There should be some âshram (hermitage) near the trees
9. There should also be a crematorium
10. The stem should bear at least two of the holy insignia of conch, discus, mace and lotus
11. There should be a termite hill close to the tree
12. It should not have any bird's nest
13. A cobra should live at the foot of the tree
14. The tree should not have experienced any thunderbolt. Its branches should be intact and not broken due to storm or rainfall.
15. There should not be any shrubs or bushes below the tree

Nowadays, these are found close to the shores of Orissa. **In 1950 a Neem tree meant for Lord Balabhadra's New Body was found in a Muslim's house in Jamalpur village. Our Muslim brother was only too happy and also proud to give the tree for the sacred purpose.**

And what happens once you've found the trees? The priests perform fire-sacrifice and worship Lord Nrisimha beneath the trees for three days. They call this "forest-yagnya" (forest-fire-sacrifice). Then they cut the trees, load them on bullock-carts and bring them to the Mandir. In the temple, there is a place called "Kaili Vaikuntha". The wood is kept here. A tent is erected here and the craftsmen start carving the new Deities. We call the craftsmen as "Vishwakarmâ"¹. The Daitapati² sevaks keep a strong vigilance all the while. These craftsmen too are tribal. They perform a pujâ once more - just before starting the carving-sevâ. They are given only thirteen days for completing the seva. While carving, they keep a small opening inside each Deity for the 'transfer of Brahman'.

What is 'transfer of Brahman'?

Lord Jagannâth, Balabhadra and Subhadrâ Devi have Shalagrâm Shilâs in their navels. The senior most priest cover himself completely with cloth. He is then blindfolded. He takes the Shâligrâm shilâs from the bodies of the earlier Deities. He enters the room where the new deities stand. Then he places the shilâs in Their navels. This whole procedure is called

¹ The celestial craftsman

² Tribal servants of Lord Jagannâth

‘Brahma-parivartan’ or ‘transfer of Brahman’. We heard that after performing this very sacred ceremony the priest does not live long.

What happens to the earlier Deities?

We have already heard about Kaili Vaikuntha. In this Kaili Vaikuntha there is a pit measuring 9 feet in depth and 6 feet in radius. After placing soft cushions and silk sheets in this pit, the Deities are put to rest on them. Sudarshan is also put to rest along with the deities. This place is shaded by a nice creeper called ‘Shiyali’. The devotees recite Bhagavad Geeta daily under its shade. There is something special about this samâdhi-place of Lord Jagannâth. **How much ever it may rain, Kaili Vaikuntha is never flooded although it is a low-lying area.**

However one question bothered me. How did Shalagrâm shilâs come to be a part of Lord Jagannâth? To know the answer we have to go back a few centuries - to the time of Âdi Shankarâchârya.....

(to be continued)

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Almanac for love-feasts in Hrishikesh

(19 Aug - 18 Sep)

N.B. - We fast from one sunrise to the next and must always break fast **after** sunrise. For eclipse, please refer your regional calendar. We have marked the days for fasting in red for your convenience.

<i>Date</i>	<i>Day</i>	<i>Phase of the moon</i>	<i>Love-feast</i>
19 Aug	Sun	6 th	-
20 Aug	Mon	7 th	-
21 Aug	Tue	8 th	-
22 Aug	Wed	9 th	Grand Feast in honor of Srila Raghunâth dâs Bâbâ's Disappearance Day (Raman Reti, Vrindâvan)
23 Aug	Thu	10 th	Grand Feast in honor of Sri Mâdhab dâs Bâbâ's Disappearance Day (Radhakund)
24 Aug	Fri	Sri Pavitrâ Ekâdashi	Fast
25 Aug	Sat	12 th	Break fast before 9:31 A.M. Grand Feast in honor of Srila Rupa Goswâmi's Disappearance Day.
26 Aug	Sun	13 th	Grand Feast in honor of Srila Gouri dâs Pandit (Sri Gourânga Mahâprabhu's teacher) and Siddha Srila Manohar dâs Bâbâ's Disappearance Day (Govind kund, Anor)
27 Aug	Mon	14 th	Grand Feast in honor of Sri Shukadev dâs Goswâmi's Disappearance Day (Boro Surmâ Kunj), Pandit Sri Goursundar dâs Bâbâ (Kâlidaha, Vrindâvan) and Srila

			Nitâi pada dâs Bâbâ (Radhakund)
28 Aug	Tue	Râkhi Purnima	Rakshâ-bandhan (tying of Râkhi – the sacred thread that indicates a love-bond); The Swing Festival (Jhoolan Yâtrâ) ends; Lunar Eclipse in India
29 Aug	Wed	1 st	-
30 Aug	Thu	2 nd	-
31 Aug	Fri	3 rd	-
1 Sep	Sat	4 th	-
2 Sep	Sun	6 th	Grand Feast in honor of Sri Radha-Krishna dâs Bâbâ's Disappearance Day (Shyâmsundar Mandir, Govardhan) and Sri Advaita dâs Bâbâ (Sri Gopalji Mandir, Nidhuban, Vrindâvan)
3 Sep	Mon	7 th	-
4 Sep	Tue	Sri Sri Janmâshtami	Fast for the Appearance of Sri Krishna
5 Sep	Wed	9 th	Nandotsav; Break fast before 9:31 A.M.
6 Sep	Thu	10 th	-
7 Sep	Fri	Sri Aja Ekâdashi	Fast
8 Sep	Sat	12 th	Break Fast before 9:30 A.M. 84 krosh Vrajamandal Parikramâ begins; Grand Feast in honor of Sri Gadâdhar Bhatta Goswâmi's Disappearance Day (Vrindâvan)
9 Sep	Sun	13 th	Grand Feast in honor of Sri Purushottam dâs Bâbâ's Disappearance Day (Govind kund, Anor)
10 Sep	Mon	14 th	-
11 Sep	Tue	Amavasyâ (New Moon)	-
12 Sep	Wed	1 st	-
13 Sep	Thu	2 nd	-
14 Sep	Fri	3 rd	-

15 Sep	Sat	4 th	-
16 Sep	Sun	5 th	-
17 Sep	Mon	6th	Grand Feast in honor of Sri Baladev Appearance Day
18 Sep	Tue	7th (Sri Lalitâ Saptami)	Sri Lalitâ Devi's Appearance Day

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