Guidance in Love

Padmanâbh Issue Sri Sri Râdhâ-Ashtami Special (19 Sep 07—18 Oct 07)

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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namas-tríkâla-styâya jagannâtha-sutâya cha, sa-bhrítyâya sa-purâya sa-kalatrâya te namah.

Meaning — "O Lord, You, the Son of Jagannâth Mishra, are the truth prevalent in past, present and future. I offer repeated obeisance unto You along with Your eternal consorts¹ and Your descendents²."

(Sri Chaitanya-Bhâgabat Âdi 1.2)



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

¹ Sri Bishnupriyâ, who is Bhu-devi and Laxmipriyâ, who is Sri-devi, Nabadweep Dhâm, who is Leelâ-devi; it could also mean His Shaktis such as Gadâdhar Pandit (Srimati Râdhârâni), Râmânanda Roy (Vishâkhâ sakhi), Jagadânanda (Satyabhâmâ) etc.

² The devotees who are following in the footsteps of Sriman-Mahâprabhu

In this

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

- <u>Holy Invocation</u> Our *shâstras* have many prayers that express love for *ishtadev*. In this issue, we present a prayer from *Sri Chaitanya-Bhâgabat*.
- Sri Sri Advaita-ashtakam Sevâ-aparâdhs are another barricade that we face in attaining bhakti. All the saints and shastras 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 Râdhârâni

In this issue, we present 'Glorification of Sri Advaita Prabhu' by Srila Sârvabhouma Bhattachârya. The bhajanânandi Vaishnavs in Radhakund recite prayer-songs (popularly known as 'ashtakams¹') as a part of their standard daily saadhana. If we memorize these hymns, we can spiritually enliven ourselves and others by being able to recite them at any time and anywhere.

- With Love From The Editor Babaji Maharaj's message for spiritual seekers.
- Mahâjana Poems For Sri Sri Râdhika's Appearance Day -
 - Ballabi dâs
 - Ghanashyâm dâs

¹ A poem or song that contains eight verses.

- Our Sweet Lord Of Love—Sri Gourhari Nimâi Gives Mercy To Murari Gupta - A glimpse into the life of our beloved Sri Gourânga Mahaprabhu—Love Incarnate.
- <u>Sri Sri Pada-kalpa-taru</u> 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*.
 - Purvânha-leelâ Meditation (Navadweep) "Sri Gourchandra Expresses Ras" by Sri Râdhâmohan dâs
 - The Sakhis Question Srimati About Her blissful Nocturnal Pastimes by Sri Chandidâs
- The Legend Of Shâlagrâm Shilâs Inside Lord Jagannâth
- Love-Feasts At A Glance Your monthly Almanac

Sri Sri Advaita-ashtakam

An ode to Lord Advaita



by

Srila Sârvabhouma Bhattâchârya

Part 2

advaita-charanâravinda-gyâna-dhyâna-bhâvanam sadâ-advaita-pâda-padma-renu-râshi dhâranam, dehi bhaktin jagannâtha raksha mâm-abhâjanam sitânâtha-advaita-charanâravinda-bhâvanam. (5)

advaita-charanâravinda — unto the lotus feet of Sri Advaita Prabhu; gyâna — know; dhyâna — meditate; bhâvanam — remember; sadâ — always; advaita-pâda-padma — the lotus feet of Sri Advaita Prabhu; renu-râshi — lots of dust particles; dhâranam — hold (here, bathe); dehi — please give me; bhaktin — bhakti; jagannâtha — O master of the universe; raksha mâm — please protect me; abhâjanam — most undeserving (unqualified); sitânâtha-advaita-charanâravinda-bhâvanam — I meditate on the lotus feet of Sri Advaita Prabhu, who is the lord of Mother Sitâ (5)

"May I always know, meditate on and remember Lord Advaita's lotus feet and may I always bathe in the profuse particles of dust at His lotus feet. O

Lord Advaita! Please give me bhakti and protect me even though I am most unqualified to receive Your mercy. I meditate on the lotus feet of Sri Advaita Prabhu who is the lord of Mother Sitâ." (5)

sarva-dâtah sitânâtha prâneshwara sadgunam ye japati sitanâtha pâda-padma-kevalam, deeyatang karunânâtha bhakti-yoga tat-kshanam sitânâtha-advaita-charanâravinda-bhâvanam. (6)

sarva-dâtah sitânâtha – Sitânâth is most generous and capable of granting any wish; prâneshwara - the lord of my life; sadgunam - a reservoir of all excellences; ye – whosoever; japati – meditates; sitanâtha pâda-padma-kevalam – only on the lotus feet of Lord Sitânâth; deeyatang - He gives; karunânâtha – the benevolent master; bhakti-yoga - Bhakti-yoga; tat-kshanam - immediately; sitânâtha-advaita-charanâravinda-bhâvanam - I meditate on the lotus feet of Sri Advaita Prabhu who is the lord of Mother Sitâ (6)

"Lord Sitânâth is most generous and is capable of granting any wish. He is the reservoir of all excellences and the lord of my life. He is the most benevolent master and immediately grants the process of Bhakti Yoga to whoever meditates upon His lotus feet alone. I meditate on the lotus feet of Sri Advaita Prabhu who is the lord of Mother Sitâ." (6)

> sri chaitanya-jaya-advaita-nityânanda karunâmayam ek anga tridhâ murti kaishorâdi sada-varam, jiva-trâna-bhakti-gyâna hunkârâdi garjanam sitânâtha-advaita-charanâravinda-bhâvanam. (7)

sri chaitanya-jaya-advaita-nityânanda — All glories to Sri Chaitanya Mahâprabhu, Sri Advaita Prabhu and Sri Nityânanda Prabhu; karunâmayam — merciful; ek anga - one body; tridhâ murti — three forms; kaishorâdi - adolescent; sada-varam — eternally great; jiva-trâna - deliver the living beings; bhakti-gyâna — knowledge of bhakti; hunkârâdi garjanam — roaring; sitânâtha-advaita-charanâravinda-bhâvanam - I meditate on the lotus feet of Sri Advaita Prabhu who is the lord of Mother Sitâ (7)

"All glories to Sri Chaitanya Mahâprabhu, Sri Advaita Prabhu and Sri Nityânanda Prabhu who are very merciful! They are one body expressed in three different forms—that is all (They are non-different). They are always adolescent and are eternally great. They have descended on earth to deliver the living beings by giving knowledge of *bhakti* and they always loudly call out the Holy Names. I meditate on the lotus feet of Sri Advaita Prabhu, who is the lord of Mother Sitâ." (7)

deena-heena-nindukâdi prema-bhakti-dâyakam sarva-dâtah sitânâtha shântipura-nâyakam, râga-ranga-sanga-dosha karma-yoga-mokshanam sitânâtha-advaita-charanâravinda-bhâvanam. (8) deena-heena — lowly and sinful; nindukâdi — those who blaspheme; prema-bhakti-dâyakam - bestows love and devotion; sarva-dâtah — the one who grants everything; sitânâtha — the husband of Mother Sitâ; shântipura-nâyakam — the hero of Shantipura; râga-ranga - the one who is engrossed in love; sanga-dosha - the effect of bad association; karma-yoga — the fruitive reactions; mokshanam — liberation; sitânâtha-advaita-charanâravinda-bhâvanam — I meditate on the lotus feet of Sri Advaita Prabhu who is the lord of Mother Sitâ (8)

"Advaita Prabhu bestows love and devotion upon the most lowly and sinful; even the blasphemers. He grants all our wishes and He is the hero of Shântipur. He is engrossed in divine love and can liberate us from the ill effects of bad association and material reactions. I meditate on the lotus feet of Sri Advaita Prabhu who is the lord of Mother Sitâ." (8)

With Love From The Editor



My dear devotees,

Râdhe Râdhe.

Sri Nârad Muni tells Srimati Râdhârâni in the *Pâtâlkhanda* of *Padma-Purân* –

"O Devi, You are the source of all that is specially pure and good. You are the of the source hladini. and sandhini Ssamvit potencies and You are the Supreme Power and Supreme Knowledge. You give supreme bliss to Sri Bhagavan and even Brahmâ and Rudra (Shiva) cannot understand You. opulence is remarkable in

every aspect. I feel all the divine *shaktis* are Your parts as You control *shaktis* such as *ichchâ-shakti* (will power), *gyân-shakti* (the power of knowledge) and *kriyâ-shakti* (the power of action). Swayam Bhagavân Sri Krishna, who is the Supreme Personality, has countless majesties and They are also all parts of You."

Srimaj-Jiva Goswâmi has written in his Priti-Sandarbha (120) -

"Sri Bhagavaan has countless *swarup-shaktis*¹. We can classify them into two groups;

- 1. The powers that lie within Him and cannot be seen externally.
- 2. Other powers who have forms and are known as "Laxmis."

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¹ His own potency.

These Laxmis are the reservoirs of all good qualities and the mistresses of infinite wealth. We also know them as 'Kamalâ' and it is Srimati Râdhârâni who is the source of all of these Kamalâs. My dear *rasik* readers, please contemplate just once what a great *tattva* our Ishwari is!!

We, the followers of Sriman Mahâprabhu, are indeed fortunate to serve such an eminent person as Srimati Râdhârâni. We, who are in *manjari-bhâv*, offer intimate *sevâ* during the confidential pastimes of Sri Sri Râdhâ-Krishna. What more could a *sâdhak* possibly desire? On the auspicious occasion of Sri Sri Râdhâ-Ashtami, please let us resolve to serve our Swâmini more humbly and sincerely by following all the rules and regulations of *râgânugâ-bhakti* as given to us by Sriman-Mahâprabhu. Wishing all of you a very happy and *bhajan-*filled Râdhâ-Ashtami!

Your servant Ananta das.

Sti Sti Rådhikå's Appearance Day



(1)

priyâr janamanadiyâ nagare, bhâb anubhab. dadhir sahit, priyogon nâche, gourânga nâgara, rasero sâgaro, jagata bhâsilo,

dibasa âbeshe, brishabhânupure, gadâdhara-mukha, heri punoh punoh, kori sangi sob, haladi milito, nânâ kâch kâche, e heno ânanda.

ânanda bharalo tanu, udoy korolo janu. nâche gorâ natarây, mahâ mahotsab gay. kalase kalase dhâli, ghana diyâ hulâhuli. bhâber taranga tây, e dâs ballâbi gây.

"Sri Gourânga Mahâprabhu's body displayed all the symptoms of ecstasy on Priyaji's (Radharani's) birthday, for He was overflowing with vraja-bhâv. It seemed as if the hero of Nadia had appeared in Vrishabhânupur¹ (in the mood of Srimati Râdhârâni). Goraa danced in joy as He glanced again and again at Gadâdhar's face. He expressed numerous bhâvas and sang with all of His associates in the grand festival. The devotees splashed pitchers of yoghurt and turmeric water on the dancers while they continued to

¹ Barsana

² The best dancer of all.

dance in gay abandon. Gourânga Nâgar is in an ocean of *ras*—moreover He is now overflowing with *bhâv*. Poet Ballabi dâs says, 'The entire world is floating in this bliss.'"

(2)

bhâdra shuklâshtami tithi, bishâkhâ nakshatra tathi, shrimati-janama sei kale, madhyadin gata rabi, dekhiyâ bâlikâ-chhabi, jaya jaya dei kutuhale.

brishabhânupure, prati ghare ghare, joy râdhe sri radhe bole, kanyâr chândmukh dekhi, râjâ hoilo maha sukhi, dân dei brâhman sakale.

nânâ drabya haste kori, nagarer joto nâri, âilâ sobe kirtidâ mandire, anek punyer phale, daiba hoilâ anukule, e heno bâlikâ mile tore.

moder mone heno loy, ei to mânush noy kon chhale kebâ janamilâ, ghanashyâm dâs koy, nâ koroho samshoy, krishna-priyâ sadoy hoilâ.

"It was the eighth phase of the bright lunar month of Bhâdra (September-October), Vishâkhâ¹ was on the rise and the sun was overhead when baby Srimati Râdhârâni appeared on earth. King Vrishabhânu cried "Jay!" when he saw Her. He was very happy upon seeing his daughter's moon-like face and he distributed gifts amongst the Brahmins.

Everybody in Barsana was happy. They said, "Jay Radhe! Sri Radhe!" The ladies came with gifts to Kirtidâ Mataji's house to see Râdhârâni. They told Kirtidâ, "You are lucky to have a daughter like this. She is not an ordinary mortal. Only God knows who has taken birth as your daughter and for what purpose." Ghanashyâm dâs says, "Have no doubt—she is none other than Lord Krishna's sweetheart and She has taken mercy on you."

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¹ Name of a star.

Our Sweet Lord of Love

The Life And Teachings Of Sri Gourânga Mahâprabhu— 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 just by constantly hearing it even though we may not understand, we shall gain love for Krishna and learn the doctrine of *rasa*. It is good for us even if we simply hear it."

- (Sri Chaitanya-Charitaamrita.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 8

Nimâi Gives Mercy To Murâri Gupta

One morning Sri Shachinandan¹ was playing on the main road with the other children. He was covered with dust from the head to toe—*e dhuli dhusar*, *hemgiri kolebar*, *anugata bayasya sohite*—and the only way you could recognize Him was by His golden complexion. The children were having a dust fight and so they were enjoying themselves immensely. They did not care for their clothes; they had fallen off long ago. Bathed with perspiration, they were having the time of their lives!

Who should pass by just at that time but Murâri Gupta, the scholarly boy of Nabadweep. He was a very serious student. He belonged to an illustrious family of doctors and was studying to

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¹ The son of Shachi Mâtâ.

become one. Murâri Gupta was surrounded by his friends who were in awe of him as he was such a bright student. They looked up to him in all respects and today Murâri was engrossed in enlightening his companions, rather his followers, on the merits of *gyân-yoga*.

He was in top form explaining the glories of *gyân*, shaking his head and throwing his hands all around. When our little Lord Vishwambhar saw this, He quietly followed Murâri. Murâri saw Vishwambhar from the corner of his eyes but he ignored Him. Murâri knew this was the best way to treat the son of Jagannâtha Mishra who was notorious all over Nabadweep. He calmly continued his elucidation on the fine points of Gyân Yoga.

Seeing this, Vishwambhar told his friends with a snicker, "There goes the great future doctor of Nadia. Come on, let's have some fun." He started mimicking Murâri Gupta. Whenever Murâri flung his arm to stress a point, Nimâi would do the same. He tossed His head in exactly the same manner Murâri did. Nimâi's friends were as naughty as He was; they held their sides as they laughed. Not only Nimâi's friends, but Murâri Gupta's followers also had a hard time suppressing their smiles. Lochan dâs Thâkur described what happened next —

dekhi baidya murâri katâksha tileko heri puno kore joger bâkhân, sei moto bishwambhare jogger bakhan kore teno nâre hât teno mukho khan.

Murâri could not ignore Vishwambhar any more. Although he was generally of a peaceful nature, the son of his Aunt Shachi had crossed all the limits of decency. Murâri lost his temper and blurted out —

echchâre ke bole bhâlo dekhiyâ to châowâl mishra Purandar suta ei, sarbatra shuniye kathâ ihâr sei guna-gâthâ bhâle nâm ihâr nimâi.

"This son of Purandar Mishra is a trouble to everyone! Who has ever spoken nicely about him? Wherever you go, you hear his glory (said sarcastically). Moreover, what a name they have kept for him! Nimâi! Bah!"

Gourmoni was very angry when He heard Murâri speak in this way. Of course, whenever the Supreme Lord becomes angry with His devotee, it is part of His *lila* and He is in fact showering His

mercy. Vishwambhar scowled at Murâri, knitted His eyebrows and said, "I will show you for all of your so-called oratory skills! Just wait until lunchtime Murâri. I will teach you such a lesson you won't forget! Oh I will!"

Murâri could not help feeling somewhat troubled. Jagannâtha Mishra's son was well known all over Navadweepa for His mischievous activities. God alone knows what He would get up to now! However, Murâri soon forgot about this incident once he reached home and became busy with his assignments and other household work.

Meanwhile, Vishwambhar, who was none other than the Supreme Personality, dressed Himself up very nicely and arrived at Murâri Gupta's house. He had a beautiful belt around His waist, He wore two strings of pearls round His neck and His hair was tied in a high *chudâ* (topknot) on His head. His large and beautiful eyes were lined with *kohl* and golden ornaments shone on His body. He wore stylish sandals on His rosy feet and held *laddoos* of condensed milk in His hands.

Murâri was eating his lunch in the inner rooms of his house when he suddenly heard someone calling out his name with a voice as deep as rumbling clouds. "MURÂRI! MURÂRI!" Murâri Gupta sat upright as if a thunderbolt had struck him. He immediately remembered what had happened in the morning. Had Nimâi really come to teach him a lesson? Had he been serious when he issued that threat? Murâri could not believe it.

Gourchândra was at Murâri's doorstep; His beautiful golden form shone as He stood in the threshold. He said with a smile –

tobe se gourhari ki koro ki koro boli seikhâne hoilo uponito torosto nâhoio tumi eikhâne âchhi âmi bhojan koroho bâni boilo

"Murâri, what are doing? It's all right, don't worry. I am standing here. You eat in peace." Murâri's heart rested and he continued to eat quietly.

Then, just what do you think Goursundar did? You will never guess. He walked right up to Murâri Gupta and

thâl bhoriye moot mutilo
urinated all over his plate!

Murâri Gupta was totally flabbergasted. He immediately got up—ki ki boli chhee chhee kori, uthilâ se murâri—"What is this?" and he cried in disbelief, "Chhee! Chhhee!"

Our Gourhari, however, clapped His hands in glee—kara tâli diyâ bole gorâ. He said to Murâri,

bhakti path chhsadia koru shirr nadiâ jog bolo lei abhipârâ gyâna karma upekhiyâ krishna-bhajo mon diyâ rasik bidaqdha chidânanda

"How dare you discard the path of *bhakti* and propound the glories of Gyân Yoga? And look at you, how you move your head and hands—as if you are a great *pandit* when actually you are the biggest fool!" The Lord then commanded Murâri, "Neglect all the paths of Gyân Yoga and Karma Yoga and just immerse yourself in Sri Krishna-Bhajan. Krishna is the supreme connoisseur of *ras*, He is expert in all the arts, the most charming one and eternally blissful."

Sriman-Mahâprabhu then left immediately and returned home after revealing this essence of *prem-bhakti* to His eternal associate. Murâri was astounded. He thought, "Who is this boy? Is Shachi Mata's son none other than Lord Krishna Himself? Otherwise, how could He speak such profound philosophy at such a young age?"

Murâri rushed to Nimâi's house filled with ecstasy. There he was further amazed to see Shachi Mata and Jagannâtha Mishra having a tug-of-war over who would have Nimâi on their lap. They were both tugging at Nimâi and kissing His cheeks.

Murâri then ran to Advaita Prabhu and narrated everything to him. Lord Advaita is a gem of a Brahmin—ihâ shuni dwijamoni, huhunkâra kore dhwani, puloke purilo sob anga—His eyes brimmed with tears and he roared in joy. He called out, "Has the Supreme Being finally answer my fervent prayers? Has the day of deliverance arrived?" He held Murâri in a tight embrace.





Purvânha-leelâ

Nabadweep Meditation

Sri Gour-Chandra Expresses Ras

by Sri Râdhâmohan dâs

aare moro aare moro gouraanga-bidhu, puraba-prema-rasa kohoi madhu.

"Oh my! Oh my! How the moon-like Gouranga speaks the honey-like *prema-rasa* of yore (Dwaapar-leelaa)!"

bhaaba-bhore gadagada aadho aadho baani, amiyaar saar jeno pore khaani khani.

"His voice is choked and He is **stammering/stuttering** in the ecstasy of love. It seems He is pouring out *amritam*."

puloke purolo tanu piriti-rase, jhaampoye basana biboshe puno khose.

"His body is covered in goose-bumps because of *prema-rasa*. He is trying to cover His body with His cloth, but it falls off again."

aananda-jole dube noyaano-raataa, raadhaamohana daaser sharana daataa.

"His eyes, drowning in tears of bliss, are red from crying. He is the only one who has granted shelter to the poet Raadhaamohan daas."

Vrindâvan Meditation

The Sakhis Question Srimati About Her Blissful Nocturnal Pastimes

by

Sri Chandidâs

shyâmala bimola mangalâ abalâ âilâ râier pâshe, jodi swatantare tathâpi râdhâre porâno adhiko bâse.

"The *sakhis* of Srimati Râdhârâni, such as Shyâmalâ, Bimalâ and Mangalâ, came to see Her. All of them are innocent maidens who love Râdhârâni more than their own lives."

dekhi subadani uthilâ omoni mililâ golây dhori, koto nâ jatane ratana-âsone boisâye âdar kori.

"When beautiful Râdhâ saw them, She immediately got up and embraced them. She welcomed them most lovingly and carefully seated them on gem-studded chairs."

râi-mukho dekhi hoi mahasukhi kohoye koutuko katha, rajani-bilâs shunite ullâs omiyâ adhik gâthâ.

"They were very happy to see Râdhârâni and, in joyous curiosity, they asked Her about the blissful nocturnal pastimes. They were most excited to hear this nectarine talk."

hâs-porihâse rosero âbeshe mogon hoilo râdhâ, chandidâs-bâni nishiro kâhini shunite lâgoye sâdhâ. "Srimati Râdhârâni was absorbed in laughter and jokes. She was floating in the ocean of love-ecstasy. Poet Chandidâs says, 'Oh! How I long to hear of the events of the night.'"

Goursundar's Beloved Deity

Sri Jagannatha Deva

The Legend Of Shalagram Shilas Inside Lord Jagannath



Part 7

We learnt how Lord Jagannâth is unique from other Deities because He accepts a new form (popularly known as Nava Kalevar) every few years. Another reason that makes Him unique is that Jagannâth, Balabhadra and Subhadrâ have Shâlagrâm shilâs inside Their navels. The priests call these shilâs "Brahma" and transfer Them from the old deity to the new. How did Jagannâth dev get associated with Shâlagrâm?

Âdi Shankarâchârya preached the ancient Vedic religion all over India and finally reached Puri. There he found the people of Orissa were worshiping Lord Jagannâth as an incarnation of Lord Buddha. Âdi Shankarâchârya proved that Jagannâth dev is not Buddha but the most beloved and sweet Lord of the Vaishnavs and that He is none other than Sri Krishna.

The famous King Yayâti Keshari was ruling over Orissa at this time. He accepted Shankarâchârya as his spiritual master, obeying his commands in every respect. – He built the Jagannaath *mandir* reinstalled the Deities and followed the rules and regulations governing *sevâ-pujâ*, etc. When you enter the inner apartment of Sri Jagannâth Mandir., you will see a place called 'Mukti Mandap' almost adjacent to the Southern gate. The King had built it as per Shankarâchârya's wish. We are indeed grateful to Âdi Shankarâchârya for restoring sweet Lord Jagannâth to us.

After this, Shankarâchârya and Yayâti Keshari went to Nepal. There, the King of Nepal handed over some shâlagrâm shilâs to Shankarâchârya. They were special shâlagrâm shilâs and hence priceless. Shankarâchârya placed these shâlagrâm shilâs in the navel region of Jagannâth, Balabhadra and Subhadrâ. Needless to say, even today the King of Nepal has a special privilege regarding Lord Jagannath. Later on, Yayâti Keshari took the name "Indryumna II".

This makes us wonder - who was the King Indradyumna I? How was he connected to Lord Jagannâth? We shall read this in the next issue of our most favorite magazine, "Guidance in Love."

(To be continued)

Amanac for love-teasts in Paumanain

(19 Sep-18 Oct)

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.

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Date	Day	Phase of the moon	Love-feast
19 Sep	Wed	8 th	-
20 Sep	Thu	Sri Sri Râdhâ- Ashtami	 Fast for the Appearance Day of Srimati Râdhârâni Abhishek at noon Continuous Harinâm Sankirtan Sri Sri Nitâi-Gour Simhâsan Yâtrâ Vaishnav-sevâ next day at Râdhâraman Bhajan Âshram, Radhakund.
21 Sep	Fri	9 th	Break fast before 7-15 A.M. Grand Feasts in honor of the Disappearance Days of: Mahant Sri Balarâm dâs Baba, (Mathura) and Sri Jadunandan dâs Baba (Vrindavan).
22 Sep	Sat	10 th	Grand Feasts in honor of Mahant Sri Lalitâ dâs Baba's Disappearance Day, (Radha- Govinda Mandir, Châkleshwar, Govardhan).
23 Sep	Sun	Sri Pârshwa Ekâdashi and Sri Vâman Dwâdashi	FastAbhishek of Deities at noon.
24 Sep	Mon	13 th	Break fast before 9:29 a.m.
25 Sep	Tue	14 th (Sri Ananta Chaturdashi)	Grand Feast in honor of Nâmâchârya Sri Haridâs Thâkur, Kavi Karnapur

			Goswâmi and Sripâd Shachinandan dâs Baba (Bâyâ Baba), Raman Reti, Vrindavan and in Orissa.
26 Sep	Wed	Full Moon	Sri Srimad-Bhâgavatam Appearance Day.
27 Sep	Thu	1 st	-
28 Sep	Fri	2 nd	Grand Feast in honor of Sri Bishwambhar dâs Baba's Disappearance Day (Bâyâ Baba Âshram, Raman Reti, Vrindavan).
29 Sep	Sat	3 rd	-
30 Sep	Sun	4 th	Grand Feast in honor of Siddha Sri Râmkrishna Baba's Disappearance Day (Bhâgavat Nivas, Vrindavan).
1 Oct	Mon	5 th	Grand Feast in honor of Sri Subal dâs Baba's Disappearance Day (Govind Kund, Ânor).
2 Oct	Tue	6 th	_
3 Oct	Wed	7 th	-
4 Oct	Thu	8 th	-
5 Oct	Fri	9 th	Grand Feast in honor of Sri Râdhâraman dâs (Hare Râm Baba)'s Disappearance Day (Jatipurâ).
6 Oct	Sat	Sri Indira Ekâdashi	Viddhâ (No Fast – we can take normal prasadam)
7 Oct	Sun	12 th	Fast for Sri Byanjuli Mahâ- dwâdashi.
8 Oct	Mon	13 th	Break fast before 10:30 a.m.
9 Oct	Tue	13 th	-
10 Oct	Wed	14 th	-
11 Oct	Thu	Amâvasyâ (New Moon)	Grand Feast in honor of the Disappearance Day of: Sri Kunjabehâri dâs Baba (Puchhri) and Kirtaniyâ Sri Haridâs Baba (Radhakund).
12 Oct	Fri	1 st	-
13 Oct	Sat	2 nd	Grand Feast in honor of Sri

			Râsbihari dâs Baba' s Disappearance Day (Âding).
14 Oct	Sun	3 rd	Grand Feast in honor of Sri Jagadânanda dâs Baba's Disappearance Day (Radhakund).
15 Oct	Mon	4 th	Grand Feast in honor of Siddha Krishna dâsa Baba's Disappearance Day (Govardhana).
16 Oct	Tue	5 th	Grand Feast in honor of Sri Binod behari dâs Baba's Disappearance Day (Vrindavan).
17 Oct	Wed	6 th	Grand Feast in honor of Sri Vrindâvan dâs Baba's Disappearance Day (Govardhan).
18 Oct	Thu	7 th	Sankrânti (Last Day)