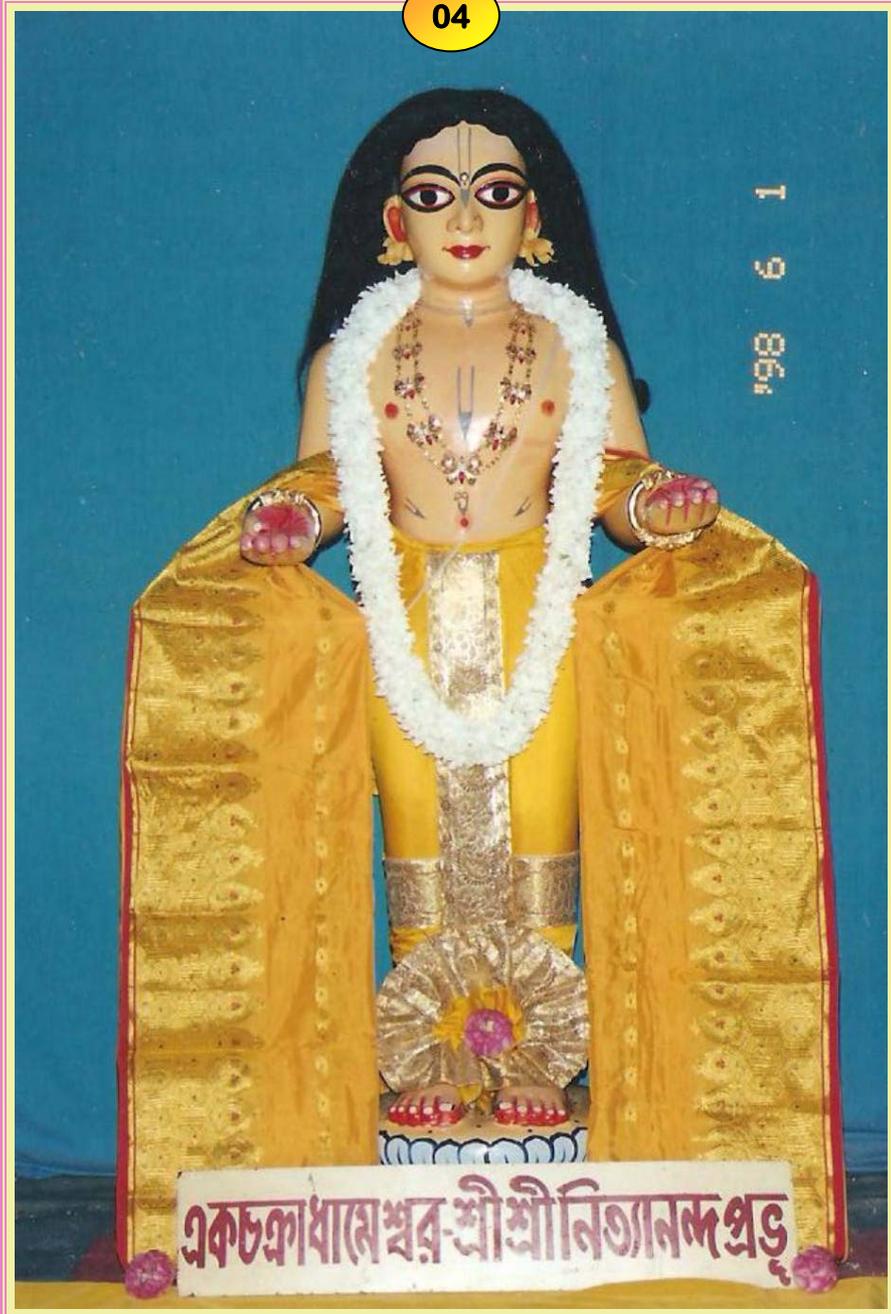


Guidance in Love

Purushottam Special
(16 May '07 – 15 Jun '07)

04



Sri Nityānanda Prabhu as Dhameshwar

(The Lord of Ekachakra)

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. 04

Sri Gourângâbda 522 Month: Purushottam 16 May'07–15 Jun '07

Holy Invocation

Mâdhuryair-madhubhih sugandhi bhajana-swarnâmbu-jânâm vanam
Kârunya-amrita-nirjharair-upachitah sat-prema-heamachalah,
Bhaktâmbho-dhara-dhorani vijayini nishkampa-shampâ-valir-
Devo nah kuladaivatam vijayatâm chaitanya-krishno harih.

“Sri Kavi Karnapur says – All glory to Sri Krishna Chaitanya, who is the Worshiped Deity of my family. He is like a forest of golden lotus – these lotuses are full of extremely sweet nectarine Krishna-Bhakti. He is like Mount Sumeru - He is always overflowing with Krishna-prem. His devotees are like clouds that vanquish strong lightning (obstacles in the path of Bhakti).”

- (Sri Ânanda-Vrindâvana-Champu.1.3)



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 **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 Nityânanda-ashtakam** – Sevâ-aparâdhs are another barricade in Bhakti. All the saints and Shastras state that the only way to get rid of sevâ-aparâdhs 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 Govinda**
- ✚ **Sri Râdhârâni**

In this issue, we present '**Glorification of Sri Nityânanda Prabhu**' by **Srila Krishnadâs Kavirâj Goswâmi**. 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.

✚ **With love from the Editor** – Babaji Maharaj's message for spiritual seekers.

✚ **Our sweet Lord of Love - Sri Gourhari** - Glimpse into the life of our Beloved Sri Gourânga Mahaprabhu, the Love Incarnate.

¹ A poem or song that contains eight principle verses

- ┆ [Purushottam – the King of months](#)
- ┆ [Leelâ-smaran \(Purvânha-leelâ\) – Mahâjan Poems](#)
 - Yadunâth dâs
 - Shekhar Roy
- ┆ [Vrindavan Meditation \(Vibhash Rag\) – Radharani wakes up](#)
- ┆ [Goursundar’s beloved Deity – Sri Jagannâthdev – Guru Nânak and Sri Jagannâth dev](#)
by Karunâmayi dâs
- ┆ [Dressing up Neelmani](#) by Gourpada dâs
- ┆ [Love-feasts at a glance](#) – Your monthly Almanac
- ┆ [What’s happening to Sri Krishna-Karnamritam?](#)

We should adopt the six point program –

1. enthusiasm in Bhajan
2. firm determination
3. patience
4. do everything that is conducive to Bhakti
5. give up the company that leads us away from Bhakti
6. behavior of a sadhu

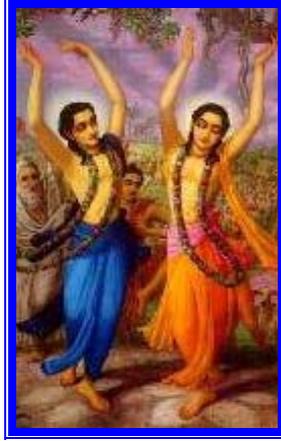
If we follow this six-point program, we shall get the kripâ of Bhakti devi very quickly.

- Srila Rupa Goswami

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Sri Sri Nityananda-ashtakam

An ode to Lord Nityananda



By

Srila Krishnadās Kavirāj Goswāmi

Part 1

Preme ghurnito, noyono purnito, chanchala mridugati-ninditang
Badana-mandala, chānda nirmala, bachana amrito-khanditam.
Aseema gunogane, tārile jagajane, mohe kâhe kuru banchitang
Jayati jaya, basu jāhnabâ-priyo, dehi me swa-padântikam.1.

Preme ghurnito – rolling in ecstatic love; **noyono** – eyes; **purnito** – full (of love) , **chanchala** – restless; **mridugati-ninditang** – moving very slowly and gracefully; **Badana-mandala** – face; **chānda** – moon; **nirmala** – pure; **bachana** – speech; **amrito-khanditam** – sweeter than nectar; **Aseema** – immeasurable; **gunogane** – excellences; **tārile jagajane** – delivered the fallen souls of this world; **mohe** – me; **kâhe** – why; **kuru** – do You; **banchitang** – deprive; **Jayati jaya** – all glory; **basu jāhnabâ-priyo** – Beloved of Mother Vasudhâ and Jāhnabâ; **dehi** - please give; **me** - me; **swa-padântikam** – Your lotus feet.1.

Meaning – “Your eyes are overflowing and rolling with ecstatic love and

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Your restless feet (that are always dancing) move so slowly and gracefully. Your face is as radiant as the unblemished moon and Your speech is sweeter than Nectar. You delivered the fallen souls of this world with Your immeasurable excellent qualities – then why do you deprive me from Your mercy? O Beloved of Mother Vasudhâ and Jâhnabâ, all glory unto You! Please grant me shelter at Your lotus feet”. 1.

**Mihira-mandala, shrabane-kundala, ganda-mandale dolitang
Kiye nirupama, mâlatiro dâma, ange anupama-shobhitam.
Madhura-madhu-made, matta madhukara, châru choudike
chumbitang
Jayati jaya, basu jâhnabâ-priyo, dehi me swa-padântikam.2.**

Mihira-mandala – the orb of the sun; **shrabane-kundala** – ear rings in the ears; **ganda-mandale** – on the cheeks; **dolitang** – swinging; **Kiye nirupama** – how remarkable! **mâlatiro dâma** – garland of Mâlâti flowers; **ange** – on the body; **anupama** – incomparable; **shobhitam** – beautiful; **Madhura** – sweet; **madhu-made** – intoxicated with honey; **matta madhukara** – inebriated honey bees; **châru** – beautiful; **choudike** – all around; **chumbitang** – kissing; **Jayati jaya** – all glory; **basu jâhnabâ-priyo** – Beloved of Mother Vasudhâ and Jâhnabâ; **dehi** - please give; **me** - me; **swa-padântikam** – Your lotus feet.2.

Meaning – “Your face is as lustrous as the sun and the ear rings dangling from Your ears and touching Your shining cheeks are so beautiful! How remarkable is the garland of Mâlâti flowers around Your neck! You look so beautiful. O Beloved of Mother Vasudhâ and Jâhnabâ, all glory unto You! Please grant me shelter at Your lotus feet”. 2.

**Âjanu-lambito, bâhu subalito, matta-karibara-ninditang
Bhaiyâ bhaiyâ boli, gabhira dâkoi, koru dasha-diko bheditam.
Amara kinnara, nâga-naraloka, sarba-chitâ sudarshitang
Jayati jaya, basu jâhnabâ-priyo, dehi me swa-padântikam.3.**

Âjanu-lambito – touching the knees; **bâhu subalito** – strong arms; **matta-karibara-ninditang** – putting an intoxicated elephant to shame; **Bhaiyâ bhaiyâ boli** – crying out “O brother! O brother!” **gabhira dâkoi** – call out loudly; **koru dasha-diko bheditam** – piercing all the quarters; **Amara** – immortal; **kinnara** – celestials; **nâga** – the serpents; **naraloka** – mankind; **sarba** – everyone’s; **chitâ** – mind; **sudarshitang** – attractive; **Jayati jaya** – all glory; **basu jâhnabâ-priyo** – Beloved of Mother Vasudhâ and Jâhnabâ; **dehi** - please give; **me** - me; **swa-padântikam** – Your lotus feet.3.

Meaning – “Your mighty arms reach the knees. They are so strong that they put an intoxicated elephant to shame. Your call out – “O brother! O brother!” (Gourânga! Gourânga!) so loudly, that it pierces all the quarters. You attract everyone, be it the immortals, the celestials, the serpents or humankind. O Beloved of Mother Vasudhâ and Jâhnabâ, all glory unto You! Please grant me shelter at Your lotus feet”. 3.

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With love from the Editor

My dear devotees,

Râdhe Râdhe.

Our beloved Ishwari is crying –

“O friend of the helpless! You are the one and only Ocean of Mercy! If I do not get Your darshan then these days and nights are cursed – they are wasted. Alas! Alas! How will I spend my time?”

– (Sri Krishna-Karnâmrítam.1.41.)

Materialistic people (like me) are always craving for wealth, respect and position. They labor day and night to gain these things. Even after lots of endeavor, when they cannot procure wealth etc., they think – “Oh! My day has gone waste!” A businessperson tries his level best to cheat people and fill his coffer. When he fails to do so, he feels completely let down. The day was such a waste! Similarly every living being has some or the other need. If he cannot fulfill his need, he thinks he has wasted his time.

However, the devotees of Sri Krishna are completely opposite. They do not care for wealth, monetary gain, respect, power or position. They fix their mind, their love only on Sri Krishna’s lotus feet. Sri Krishna is the only necessity in their lives. Sri Krishna is dearer than the dearest is.

We who are worshipping in the mood of manjaris – Srimati Râdhârâni’s maidservants - should feel – **“If I have not relished the sweet name, beauty, qualities and leelas of Sri Sri Râdhâ-Krishna today, my day is cursed – it has gone waste.”** We should be thirsty and our thirst must increase daily. Such is the mood of a manjari.

Now this is the Purushottam month. For the Goudiya Vaishnavs this is the most auspicious month. All of us must resolve to chant extra rounds, hear more and read more. Wish you all the best in your Bhajan. Jay Sri Râdhe!

Your servant

Ananta das.



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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 4

Sri Goursundar is non-different from Sri Krishna

*Jaya jaya bhakta-priyo Prabhu bishwambhar,
Dhwaja-bajrânkusha-pada mahâ-maheshwar.*

“All glory to Lord Vishwambhar, Who is dear to the devotees and Who bears the insignia of the flagstaff, thunderbolt and the goad under His lotus feet. All glory to the God of gods.”

Srila Vrindâvan dâs Thakur has described the majesty of and identity of Sri Gourânga Mahâprabhu, and at the same time, he has highlighted the unadulterated parental love¹ of Sri Jagannâth Mishra and Shachi Mâtâ.

¹ Parental love devoid of awe, reverence etc.

One day Purandar Mishra (Jagannâth Mishra) called Nimâi and said, "Dear son, please bring my book." The obedient Nimâi ran to fulfill His father's wish. Then Mishra heard the sweet jingle of anklets. He asked in surprise, "*kothâ shuni nupurer dhwanî?*" – from where is that sound of anklets coming? The couple looked here and there. They were perplexed. They told each other –

*Âmar putrer pâye nâhiko nupur,
Kothâi bājilo badya nupur Madhur?*

"Our son is not wearing any anklet. Then from where is the sweet jingle of anklets coming?"

The Lord handed the book to His father and went to play. As He walked away, Jagannâth Mishra and Shachi Mâtâ saw the symbols of the flagstaff, thunderbolt, goad and many more wonderful symbols on the floor. They were overjoyed and experienced gooseflesh in ecstasy. They paid obeisance to the symbols with reverence. Mishra called out to his wife – "Hear O mother of Vishwarup! Cook *paramâna* with clarified butter and offer to Lord Nârâyan. *Ghare je âchhen damodar-shâlagrâm, pancha-gabye sokâle korâmu tâne snân* – I too will bathe our Shâligrâm Shilâ with *Panchagavya*¹. I have understood now – He (Shâligrâm Shilâ) is wandering in the house. This is why we are hearing anklet-sound." The Lord would hear His parents talking in this manner and would smile to Himself.

Srila Lochan dâs Thâkur also mentions that Jagannâth and Shachi Mâtâ heard the sweet chime of anklets and looked around in wonder –

*cholilâ to gorâchând mâyer bachane,
nupurer dhwani shuni shunya charane.*

"Shachi Mâtâ told Her son to go and sleep with His father. As He walked she heard the sound of anklets although His feet were bare."

Lord Gourânga makes the Devatâs sing the Holy Name

One night Mother Shachi witnessed a wonderful scene. She saw

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¹ Five things obtained from the cow – milk, ghee, yoghurt, cow-urine and cow-dung.

that all the heavenly beings were standing with folded palms in front of Her son. The Lord was telling them,

.....*Debgon! Nâchâho âmâre,
Gâo râdhâ-krishna-leelâ – kohilo shobâre.*

“O devas! Come on, sing the sweet names of Sri Sri Râdhâ-Krishna! Make me dance!”

In this manner, He gave the Eternal Love of Râdhâ-Krishna to the celestial beings through song and dance. He was crying and making them cry. He was calling out – “Râdhâ! Râdhâ! Govinda! Kâlindi! Yamunâ! Vrindâvan!” However, most of all He was crying out “Râdhâ! Râdhâ!” in loving ecstasy. Seeing this Shachi Mâtâ swooned and fell on the floor with a thud. When Jagannâth heard the sound, he came running. He sprinkled water on her and brought her back. She started calling Nimâi with all her might. Only when she had gathered Him in her arms did she rest in peace. She was certain she had seen some terrible dream. She told all the people who had gathered there –

*Chârimukh pânchmukh âdi joto debâ
Dibya jâne âshi koilo bâlaker sebâ*

“All four headed and five headed Devatâs had come in all sorts of vehicles and were extolling my child. He was dancing with all of them singing ‘Râdhâ-Krishna’. I heard all this in my dream. Now I am happy to wake up and see Him at last.”

Frolicsome Gouranga

All the Mahâjans have described Child Gourânga’s mischievous and frolicsome nature with gay abandon and our Lochan dâs Thâkur is no exception.

When the Lord grew a little more, He would always play around with His friends. He was never to be seen at home or lying still, for that matter, except when He was asleep.

*Gangâ-kule torumule kheliyâ bedây
Khelây markat khelâ ek charane dhây.*

“Goursundar would play on the banks of the Gangâ, beneath the trees. He would play like the monkeys and run on one foot.”

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Naturally, Mother Shachi would be very cross with Him. She would take a stick and run behind Him. But of course, He was much quicker and she was never able to catch Him. When she was huffing and puffing and had given up the race, she would spot Him - standing on one foot with the other leg across his knee. As soon as He would see her, he would scream loudly and start running again. Sometimes He would turn back to look at her – His gaze was like that of an intoxicated elephant.

*Dhar dhar boli dâk chhade shachirâni
Âge âge dhây mor Prabhu dwijamoni*

“Shachirâni would shout, ‘Catch Him! Catch Him!’, but my Lord – the best of all Brahmins – would run ahead.”

One day, while they were running like this, Nimâi rushed into the house and broke all the utensils. *Nâsây anguli Shachi dândâyâ chây* – Shachi touched the tip of her nose with her finger and stared at Him. The Lord was overcome with shame and remorse. He hung His head and trembled in fear. He wept silently. Our dear Lochan dâs Thâkur has described this scene very sweetly. He has written –

*Chandrer upore jeno khanjan boshiyâ
Ugârohe motihâr jemon giliyâ*

“My Lord looked so beautiful – His face was like a radiant moon, while His big and dark eyes looked like the Khanjan birds. It looked as if Khanjan birds were perched up on the moon and spitting out pearl necklaces (tear drops) that they had swallowed earlier.”

Who could remain angry after beholding such divine beauty? Shachi Mâtâ’s heart melted – was not Nimâi the only apple of her eyes? Could she live without her golden Gourânga? She picked Him up on her lap and said, “My child, I would sacrifice everything for You.”

Nimâi’s parents perform fire-sacrifice

Goursundar’s naughtiness increased day by day. His parents were most worried. The people too had started complaining. Shachi and Jagannâth were sad. The women of the village, who loved Him very much, came to make Him understand. They lifted Him on their laps and spoke sweetly, “*kene kene bâp koro eto amangal* - why my child, why do you behave so badly?” When Vishwambhar heard

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them, he became all the more restless. The women asked Shachi – “Since when did He become like this?” Mother Shachi narrated the dream. “I saw all the Devatâs prostrating before Nimâi. Ever since He has become very naughty.” The women thought and arrived at a conclusion. They said, “Dear Shachi, it looks as if one Devatâ has remained behind. He is lodged inside your son’s body. You perform a fire sacrifice and offer *pujâ*. Tell that Devatâ – ‘Here, please accept this *pujâ* and now you go home’.”

Shachi Mâtâ told Mishra everything. He arranged for a fire sacrifice. Shachi Mâtâ thought, “At last my son will behave better.” So she took Him along with her to bathe in the Gangâ.

But my dear readers, what do you think happened? Did Nimâi really improve? Or did He show the opposite effect? Srila Lochan dâs Thâkur will tell us in the next issue of Guidance-in-Love.

(to be continued)



Sri Chitrâ Devi’s bio-data

Father’s name	– Chatur
Mother’s name	– Chârvikâ
Husband’s name	– Pithar
Birthday	– 3 rd phase of the moon during the bright fortnight, Âshwin month
Age	– 14 years 1 month 19 days
Complexion	– saffron
Dress is glass-like	
Seva	– dress and jewelry
Bhâv	– she likes to do abhisâr during the day
Kunja	– Chitra-anandad kunja
Village	– Chikshuli
The captain of her team	– Sri Lavanga manjari

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Purushottam – the King of months



This year we shall have an extra month in our Vaishnav calendar – the Purushottam month. It is the thirteenth month. Why should we have an extra month? Well, the solar year has 365 days whereas the lunar has less, because each month is roughly 29 and 1/2 days only.

To bring the two in harmony, we add the Adhik Mâs (Extra month) to the year once in approximately 2 and 1/2 years. The Extra month comes once in (more or less) 2 and 1/2 years to achieve a balance between the Lunar months and Solar months. This is the month

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when the moon is not near any stellar constellation and the Sun has not entered any zodiac sign.

Vasishtha Siddhanta (the treatise of Vasishtha) mentions that Adhik Mâs or the extra lunar month occurs after every 32 months, 16 days and 8 Ghadis (a Ghadi is a period of 24 minutes and 60 Ghadis equal 24 hours).

It is a fact that the solar year contains 365 days and about 06 minutes and the lunar year has 354 days. Thus, both the solar and the lunar years have gaps of 11 days, 1 hour, 31 minutes and 12 seconds. As this gap increases each year, we have to adjust by adding a month after every three years or so. Complicated as this is, it is easy to remember that **the Extra month balances the lunar and solar calendars.**

People consider this month very auspicious and **it is especially dear to Lord Krishna's heart.**

Once upon a time, it so happened that all the 12 months of the year felt much burdened, by the sins committed by humankind. The '12 months of the year' went to Lord Krishna and complained. The 12 months begged the Lord to redeem them of this horrible weight (of sins). Sri Krishna blessed them and said, "I shall create an extra month to carry the burden."

This extra month (Adhik Mâs) came to be known as 'Mal Mâs': The 'Unclean Month'. Naturally, no festival would take place during this month.

'Mal Mâs' also felt very sad and took his plight to Lord Krishna.

"Why me?" he cried.

Lord Krishna was filled with compassion. He said, "I bless you. Henceforth you will be named after me. You will be known as the Month of Purushottam.

(‘Purush’ means ‘Person’ and ‘Uttam’ means ‘Great’)

The scriptures also say that whatever merits we acquire during other months through good deeds, japa, austerities etc can be

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acquired by performing japa and austerities within this one month. Since then it is known as the Purushottam month and acquired greater significance than the other months.

Bhavishyottar Purân states that Sri Krishna Himself has said that,

“Whosoever shall pray, fast, chant, sing, offer charity, maintain cleanliness...during the month of Purushottam, will be specially blessed, and get maximum recognition by me. I will free him of all calamities.”

The Puranas also sing high praises about Purushottam month and indicate Puja, readings of scriptures etc. Selfless actions, without the expectations of results, are to be performed during Purushottam. This month is meant for Sri Sri Râdhâ-Krishna worship. The recitation of Srimad Bhâgavat Purân and of the Bhagavad Gitâ during this month produces top meritorious results. In addition, the Mahâjans recommend the singing and listening to the praises of Sri Krishna.

Once upon a time, there was a Brahmin called Sudev. He lived in south India, on the banks of the river Tâmrarni. His wife Gautami was very devout. They had only one sorrow. They were childless. They prayed to Sri Hari to grant them a child. They performed many austerities to please the Supreme Lord. After four years, the Lord appeared before them. Sudev and Gautami paid obeisance and glorified Him. Sudev said –

“O my Lord, I have taken Your shelter. Please protect me.”

Sri Hari was pleased. “I shall grant you a boon. Ask what you want”, said the Lord. Sudev begged for a child. However, the Lord said, “You cannot have a child. Ask for something else.” When Sudev and Gautami heard this, they wept loudly and piteously. Then Sri Hari’s vehicle Garuda begged of Him – “O my compassionate Master, You love Your devotees – please grant them their wish.” Sri Hari ordered Garuda to bless the couple with a beautiful son.

Garuda said, “O Brahmin, you will certainly beget a son. Nevertheless he shall cause you great sorrow.” Saying thus, both Garuda and the Lord disappeared. After some months, Gautami got a nice son. Sudev’s joy knew no bounds. He performed all the necessary rites and started educating the child.

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Leela-smaran

Purvâha-leelâ

Gourchând awakens

Nabadweep-meditation

(Vibhâsh Râg¹)

By

Sri Yadunâth dâs

*Prabhate jâgilo gourachând,
Heroi sakale boyono chhând.
Ghume dhuludhulu noyân rââtâ,
Âlose ishata mudito pâtâ.*

“Gourchând (the moon like Sri Goursundar) woke up in the morning. All the devotees gazed at His beautiful face. His eyes were pink (because He had been awake most of the night) and drooped due to sleepiness. His eye lids were slightly closed due to tiredness.”

*Anguli mudiyâ modaye tanu,
Jaichhana atanu kanaka dhanu.
Dekhite âolo bhakatagane,
Milolo bihâne harisho mone.*

“He cracked His knuckles and stretched His body – this made Him like a golden bow. When the devotees came to see Him, He met them joyously.”

*Mukha pâkhâliyâ gourahari,
Boishe nijagon choudige bedi.
Nadiyâ nagare heno bilâsh,
Jadunâth dekhe gadâi pâsh.*

“Then Gourhari washed His face and mouth. He sat with all the devotees surrounding Him. In this manner He sported in Nadia. Poet Yadunâth dâs saw this standing beside Sri Gadâdhar Pandit.”

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¹ Râg – a particular arrangement of notes in music. It is set according to the time during the day.

Vrindaban-meditation

(Vibhash Râg)

Râdhârâni wakes up

By

Shekhar Roy

*Bhagabati debi somoy se jâni,
Râiko mandire râiko mandire korolo poyâni.*

"At the right time Bhagavati Pournamâsi devi reached Râi's Mandir (home). "

*Shutoli dekholi ati biporit,
Gurujana-bachane nâ mânoye bheet.*

"She found Her in a very dangerous position – as id She was not the least scared of Her elders."

*Tapasini koyolo hi koto anumân,
Koro poroshono kori râi jâgân.*

"Tapaswini¹ (Pournamâsi devi) tried Her level best to wake Her. Ultimately she shook Her with her hands and succeeded in waking Her."

*Chamaki uthilo dhani thorothono kâmpi,
Pitimo bosone sabahi tanu jhâmpi.*

"The Precious One woke with a start – Shw was trembling all over – and She covered Her entire body with the golden yellow robe (that belonged to Sri Krishna."

*Rati biporit chinha korotohi goi,
Râge bekata tanu abekata hoi.*

¹ A woman who performs austerities

“Her body displayed the signs of ‘viparit sambhog¹’. It was full of love-signs, however She hid them all.”

*Koro jodi râi pranati koru debi,
Âju saphala din tuwa pada sebi.*

“Râi joined Her palms and paid obeisance to Pournamâsi devi. She said, “O devi! I am very fortunate today since I have got the opportunity to serve your feet.”

*Kâmini kâhini kohu koto bandhe,
Bhagabati mangala dei suchhande.*

“Bhagawati Pournamâsi devi blessed Her profusely. Oh! HOw much can I extol the excellent loving pastimes of Beloved Râi?”

*Koho kobi shekhara shuno sukumâri,
Peeto bosono tuhun râkho samari.*

“Poet Shekhar says – hear O fair maiden! Keep that golden yellow cloth carefully.”

Sri Indurekhâ devi’s Bio-data

Father’s name	– Sâgar
Mother’s name	– Belâ
Husband’s name	– Durbal
Birthday	– 5 th phase of the moon during the bright fortnight, in the month of Bhâdra
Age	– 14 years 2 months 12 days
Complexion	– yellowish green
Color of dress	- pomegranate flower
Bhâv	– she always feels Krishna is away from her
Kunja	– Indurekhâ-ânandad (goldencolor)
Village	– Âjanak
The captain of her team	– Sri Vilâs Manjari

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¹ A kind of love-play in which the lover and the beloved forget their identities.

Goursundar's beloved Deity

Sri Jagannaath Dev

Part 3

Guru Nânak and Sri Jagannâthdev

Contributed by

108 Sri Krishnadâs Bâbâ's (Madrâsi Bâbâ) disciple

Karunâmayi dâs



Guru Nânak was Sri Chaitanya Mahâprabhu's contemporary. When the 'Bhakti revolution' gripped India, Guru Nânak spearheaded the movement in the West and the North. However Nânak's philosophy was that of the Impersonal Brahman. Once he traveled to Orissa to take darshan of Lord Jagannâth.

On the very entrance to the Nât Mandir, he was suddenly charged with divine ecstasy. Although he believed in the formless worship of the Lord, Jagannâth dev highly attracted him. Lord Jagannath had neither any "Âkar" (material form) nor was He "Nirâkar" (formless). Seeing this "Kimâkar" (which type of form ?) image of the Lord, he was simply astounded and was overwhelmed with deep reverence for the Lord. Jagannâth dev's 'Kimâkar' swarup surprised him to such an extent that tears rolled down his eyes. He understood the universalism of the Lord and believed in the essence of Lord Jagannath. He started singing the 'Nâm kirtan' (congregational singing of the Holy Name) of the Lord in his own way.

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Basically, Nanak believed in the worship of the formless Brahman and his motto was 'Ek Omkâr Satnâm'. It means that he believed in 'Omkâr' or the Divine sound vibration. He stressed on the 'Satnâm' or true Nâm kirtan of the Lord. So, in his teachings, there is a blending of Vedic thoughts with the idea of Nâm kirtan of Sri Bhagavân as the Supreme Person. But, after seeing Jagannâthdev for the first time, he could not reject him by saying that He was incompatible with his philosophy.

When he started the Nâm Kirtan, the evening Ârati ceremony had just begun. All the devotees stood up and gazed at the Lord with great devotion. But Nanak was so much charged with love that he did not notice these reactions of the people. With great pleasure, he continued to sit in his previous posture and tears were rolling down his eyes. A section of the priests marked this indifference of Nanak. When the Ârati was over, they met Nanak and asked him why he did not stand up during Ârati. They told him that His action amounted to disrespect for the Lord.

Guru Nanak had by that time understood the real potentialities of Lord Jagannath. He had seen the touch of universalism and Vedic symbolism manifest in the wonderful image of Lord Jagannath. So he replied to the priests : "Dear brothers ! Does our Jagannath only exist here and in this wooden image ? He is dazzling in the aura of his own greatness inside the entire creation." While uttering these words, he became highly emotional and looking at the Lord, he started to sing a few stanzas from a Sikh composition. The meaning of the stanza reveals that he had a broader view of the Lord. The English translation of the stanza is as follows :

"Oh Jagannath, the Lord of the universe, the entire sky is the plate of your Ârati, the Sun and Moon are two lamps, which are eternally burning. The stars are the flame dazzling with sparks, the Sandal wood fragrance caused due to Malaya breeze is Your incense, the breeze bearing the sandalwood fragrance is fanning You. Oh Lord of Light, the trees are offering flowers for your Ârati, oh Lord the liberator, this Ârati of yours is indescribable. The bells of this Ârati are only sounded through the 'Anâhat Dhvani' (relentless Supreme Sound)."

The Sâdhus, the priests and the general public were stunned to hear such devotional songs of the Lord from Guru Nanak. This instance points out Nanak's analysis of Jagannâthdev from a broader and universal outlook. It further signifies that Nanak had established Jagannath in the inner chamber of his heart.

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'Sri Chaitanya Bhâgabat', a devotional treatise in Oriya was written in the 17th Century by Ishwar Das. It mentions Nânak's meeting with Srimanmahaprabhu at Puri and his interactions with him.

*Srinibasaye Viswambhara
Kirtan madyare vihar
Nanak Saranga ye dui
Rupa Sanatana duibhai
Jagai Madhai ekatra
Kirtan Karanti Nritya*

Meaning – “ Srinibâs and Viswambhar were singing *Kirtan*. Both 'Nanak' and 'Sâranga' were present during the Sankirtan. The two brothers Rupa and Sanatan were also present along with Jagâi and Mâdhâi. They all sang and danced.”

During Nanak's stay at Puri and Cuttack, the devotees Udâtta and Râmânanda remained with him as friends and they sang Harinâm Sankirtan all the time.

It is said that after twenty four days halt at Puri, Nanak started his return journey along with his followers. The king bade farewell to him with great devotion and accompanied him to the Grand Trunk Road.

Thus, the assimilating culture of sweet Lord Jagannath has also accepted Nanak into its fold. This integrating impact of the Lord Jagannath has proved that He is all attractive. Our Sikh brothers and sisters continue to visit Their Lordships in great number every year. They enter the Mandir and take darshan of the Lord. Lord Jagannâth is no doubt an indispensable factor for uniting the heterogeneous elements of the multi-dimensional culture of India.



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Dressing up Neelmani

By

108 Sri Srimad Ananta dâs Bâbâji Mahârâj's disciple

Gourpada dâs¹



(typical 'kirtan' tune)

Sakhi, sâjâo sâjâo sâjâo âmâr gopâl neelmonike
Se je gothe jabe, dhenu chorâbe sange râkhâl niye.
Sakhi, sâjâo sâjâo sâjâo âmâr gopâl neelmonike.1.

¹ Gour dada lives in Radhakund and performs very nice Bhajan. He is an exponent in Scriptural music. He has a son and a daughter. Both have taken Harinâm from Bâbâji Mahârâj. He would like us to pray that they take dikshâ as well.

“Dear friend, please dress up my Gopâl Neelmani¹ very nicely. You know, he has to go for cattle grazing with the other cowboys. So it is important that He dresses well.”

(take) porâye diyo peeto boson, cholio diyo sâthe,
Bhâle tilak kânete kundal shikhi chudâ mâthe.
Sakhi, sâjão sâjão sâjão âmâr gopâl neelmonike.

“Deck Him up in golden yellow robes and also put a shirt on Him. Draw a tilak on His forehead, put ear rings on His ears and a crown of peacock feathers on His head. My dear friend, please dress up my Gopâl Neelmani very nicely.”

Târ gole porâo bono phooler mâlâ,
Hâte diyo mohan banshee âr phooler bâlâ.
(târ) charane porâo shonâr nupur, jeno runujhunu bâje,
Bâjle nupur shunte pâbe jashomati mâte.
Sakhi, sâjão sâjão sâjão âmâr gopâl neelmonike.

“Place a garland of wild flowers round His neck. Give the hypnotizing flute in His hand and also flower-bangles. Adorn His feet with gold anklets so that they jingle sweetly. They will chime and fill Mother Yashomati’s heart with peace (she will be assured that her darling has not strayed too far from her.)

Sri Champaklatâ devi's bio-data	
Name	Sri Champaklatâ
Father's name	Ârâm
Mother's name	Vâtikâ
Husband's name	Chandâksha
Birthday	7 th phase of the moon, bright fortnight, month of Bhâdra
Age	1 4 years 2 months 14 days
Village	Sonerâ
Complexion	Like the Champak flower (<i>Michelia campaka</i>)
Color of dress	Like the <i>Châsh</i> bird (blue jay bird)
Name of kunja	Champaklatâ-ânandad kunja
Color of kunja	Hot gold
Sevâ	Fly-whisk
Bhâv	She decorates her kunja and she is of the type who waits for her dearest darling to arrive at His own sweet time

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¹ Blue-gem (Sri Krishna)

Almanac for love feasts in Purushottam

(16 May - 15 Jun)

N.B. - We fast from one sunrise to the next and must always break fast **after** sunrise. For eclipse, please refer your regional calendar.

Date	Day	Phase of the moon	Love-feast
16May	Wed	New Moon	Purushottam month begins
27May	Sun	Ekâdashi	No fast
28May	Mon	12 th phase	Paksha-var dhini Mahâ-dwâdashi (Fast)
29May	Tue	13 th phase	Break fast before 9-21a.m.
11Jun	Mon	Ekâdashi	Fast
12Jun	Tue	12 th phase	Break fast before 9-22a.m.
15Jun	Fri	New Moon	Purushottam Month ends

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What's happening to Sri Krishna-Karnamritam?

By
Our special correspondent

Well, KK is on the final stage. Baba has chosen the cover photo, which is exceedingly appropriate. This was a huge relief, since he had rejected a million wonderful pictures on some or the other grounds. He said things like – “Sri Krishna is baby-faced” or “Radharani has too many sakhis around Her” or “They just don't look Indians” and if They did look Indians, he said, “They look Hindustani.” (I do not know what exactly he meant).

At present, he has commanded to delete some sections, to make the text easier to handle and to synchronize with the patience of the modern English reader.

Baba has also sent us (mercifully) an excellent devotee to help us out. So, by the strength of your prayer, Sri Krishna-Karnaamritam will manifest Himself very soon. Jay Radhe!

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