

Guidance in Love

Shridhar Issue
Sri Guru Purnimâ Special
(18 Jul '07 – 18 Aug '07)

06



108 Sri Srimad Ananta das Babaji Maharaj,
Pandit and Mahant of Sri Sri Radhakund on Guru Purnima

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. 06

Sri Gourângâbda 522 Month: Shridhar 18Jul'07-18Aug'07

Holy Invocation

Bhakti-prem-mahârghya-ratna-nikara-tyâgena-santoshayan
Bhaktân bhakta-janâti-nishkriti-vidhou-purna-avatirnah kalou,
Pâshandân parichurnayan tri-jagatân hunkâra vajrânkuraih
Sriman-nyâsi-shiromanir-vijayatân-chaitanya-rupah prabhuh.


Meaning – “All glory to Lord Sri Krishna Chaitanya, Who has pleased His devotees by giving them the priceless gifts of Bhakti and Prem. He has manifested all the qualities of God completely to allay the sorrows and ignorance of His devotees. He has crushed the false pride of the non-believers with the thunder-like great roar of Sri Harinâm-sankirtan. All glory to Sri Gourânga Mahaprabhu Who is the crest-jewel of all renunciates.

- (Sri Chaitanya-Mangal, Sutra-khanda, Verse 1)



Chief Editor of Guidance in Love:

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



In this
issue

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

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

¹ A poem or song that contains eight principle verses

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[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 have been presenting and continue to present compositions from this great text to assist us in our Leelâ-smaran.
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Sri Sri Nityânanda-ashtakam

An ode to Lord Nityananda



By

Srila Krishnadâs Kavirâj Goswâmi

Part 3

Jânhâra bhoje kali-bhujaga bhâgalo bhelo sobhe harshitang
Tapana-kirane janu, timira nâshai, toichhe kamala-surâjitam,
Durita-bhoje kshiti, abahi âtur, bhâr târ koru nâshitang
Jayati jaya, basu jâhnabâ-priyo, dehi me swapadântikam.7.

Jânhâra bhoje - in Whose fear; **kali-bhujaga** – the serpent-like Kaliyug; **bhâgalo** - ran away; **bhelo sobhe harshitang** – everyone became happy; **Tapana-kirane janu** – like the sunrays; **timira** - darkness; **nâshai** – destroy; **toichhe** – in the same manner; **kamala-surâjitam** – the lotus bloomed; **durita-bhoje kshiti** – the earth was scared due to the sins performed by evil men; **abahi âtur** – very anxious; **bhâr** - weight; **târ** – her; **koru nâshitang** – destroyed; **Jayati jaya** – all glory; **basu jâhnabâ-priyo** – Beloved of Mother Vasudhâ and Jâhnabâ; **dehi** - please give; **me** - me; **swa-padântikam** – Your lotus feet.7.

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Meaning – “When the serpent-like Kaliyug saw Lord Nityānanda he ran away in fear and everyone became happy. His lotus feet destroy all illusion as the rays of the sun annihilate darkness. the earth was scared due to the sins performed by evil men on her bosom, but Lord Nitāichand saved her by destroying all the sins and lifting the weight from her heart. O Beloved of Mother Vasudhā and Jāhnabā, all glory unto You! Please grant me shelter at Your lotus feet”. 7.

**Ishata hasaite, jhalake dāmini, kāmīnigon mana mohitaṅ
So pahun dhuni teere, nā jāni kār bhābe, abani upare giritam,
Bachana bolaite, adhara kampai, bāhu tuli khone roditaṅ
Jayati jaya, basu jāhnabā-priyo, dehi me swa-padāntikam.8.**

Ishata hasaite – smile; **jhalake** - dazzles; **dāmini** – lightning; **kāmīnigon** – women; **mana mohitaṅ** – steals the heart; **So** - that; **pahun** - Lord; **dhuni** – Suradhuni (Gangā); **teere** - on the banks; **nā jāni** - I do not know; **kār bhābe** - in what mood; **abani upare giritam** - falls on the earth; **Bachana bolaite** - speaks; **adhara kampai** - lips tremble; **bāhu tuli** – lifting His arms; **khone roditaṅ** – sometimes He cries; **Jayati jaya** – all glory; **basu jāhnabā-priyo** – Beloved of Mother Vasudhā and Jāhnabā; **dehi** - please give; **me** - me; **swa-padāntikam** – Your lotus feet.8.

Meaning – “Nitāichānd’s smile is like a flash of lightning that steals the heart of women. That same Lord falls on the banks of the Ganga in love-ecstasy and His lips tremble when He tries to speak. He lifts His arms and cries in love – I know not what all *bhāvas* He expresses! O Beloved of Mother Vasudhā and Jāhnabā, all glory unto You! Please grant me shelter at Your lotus feet”. 8.

(concluded)

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With love from the Editor

My dear devotees,

Râdhe Râdhe.

We often think it is enough just to take dikshâ from a Sadguru. However, dikshâ alone is not sufficient. After dikshâ, it is most essential to perform Sri Gurudev's sevâ. Srimaj-Jiva Goswâmpâd has written –

"tat prasâdo hi swa swa nânâ-pratikâra-dustyaja-anartha-hânou bhagavat-parama-prasâda-siddhou cha mulam."

Meaning – "How much ever a devotee may try to get rid of his anarthas he will not succeed. Only when he serves his Sri Gurudev and pleases him then **by Sri Gurudev's kripâ all his anarthas are destroyed**. This in turn pleases Sri Bhagavan."

- (Sri Bhakti-Sandarbha)

Srimaj-Jiva Goswâmpâd has also written –

"tatra yadyapi sharanâpattyaiva sarvam siddhyati.....tathâpi vaishistya-lipsuh shaktash-chet tatah bhagavach-chhâstro-padeshtânâm bhagan-mantro-padeshtânâm vâ Sri-guru-charanânân nityam-eva visheshatah sevâng-kuryât."

Meaning – "Although a devotees attains spiritual success by complete self-surrender, yet if he seeks something really special then he must always serve his Shikshâ-guru who instructs him in the scriptures and his Dikshâ-guru who has given him the mantras **in a special manner**."

Since Goswâmpâd mentions 'in a special manner' it means that there must be an 'ordinary guru-sevâ' as well.

What do we mean by '**ordinary guru-sevâ**'?

After taking dikshâ, we worship Sri Hari by hearing, glorifying, performing *archanam*, *japa* etc daily. As a part of this daily routine, we worship and glorify Sri Gurudev. Therefore, we see that **for us the hearing, japa etc are the main activities and Sri**

Gurudev's sevâ is a part of these activities. This is 'ordinary Guru-sevâ'.

What is '**special Guru-sevâ**'?

If a devotee has single-pointed Guru-bhakti and is completely dedicated to Sri Gurudev's sevâ, he will consider that sevâ to be the most important aspect and for him hearing, glorifying etc. will be a part of Sri Guru-sevâ. Whatever sâdhanâ he performs it is only to please his Gurudev. For him, Sri Gurudev's satisfaction is the only aim. He fully realizes that '**Sri Gurudev is Sri Bhagavan Himself**' and even the '**mantras are none but Sri Gurudev**'- (Sri Vâman-kalpa) and **he strives to fulfill all the injunctions of Bhakti because it will please the Spiritual Master**. This is '**special guru-sevâ**'. Sri Bhagavan showers kripâ on such a devotee (more than the one who serves Him).

We must be very careful while serving Sri Gurudev. **We must never utter his name**. If it is necessary, we must bow our head, join our palms and say 'Ashtottar-shata Sri Sri (108 Sri Sri)' and then take his name.

This Kaliyug is very special. Srîman-Mahâprabhu has taken mercy and descended to give us the topmost ras, which is Manjari-bhâv-sâdhanâ. Sri Bhagavan had not offered this kripâ to humanity in any other yuga. Those of us who wish to feel blessed by taking advantage of this mercy and start performing Manjari-bhâv-sâdhanâ must take dikshâ from a Sadguru in Sri Goudiya-Vaishnav Paramparâ. He should obtain Sri Guru-pranâli and siddha-pranâli from the Spiritual Master and then perform Bhajan under his guidance.

Wish you all the best in your Bhajan! Wish you a very happy Guru-Purnimâ full of intense Bhakti!

Your servant

Ananta das.



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Upamanyu

The Little Great Guru-bhakta

**Special contribution in the auspicious occasion
of Sri Guru Purnimâ**

By



Suraj Shee¹

Once upon a time, in ancient India there was a little boy named Upamanyu. He lived and studied in a school that was amidst the woods. We call such schools as 'Gurukul'. Upamanyu's Gurudev gave him the sevâ to feed and look after the cows. He took the cows to graze in the forest for the whole day and returned at night to the Gurukul. One day his Gurudev looked at him and asked, "Upamanyu! How come you are so healthy when I am not giving you any thing to eat?"

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¹ Suraj Shee is a teenager attending college. He lives near Bombay, India with his parents and two brothers. His parents have taken dikshâ in Nabadweep and belong to Nityânanda Parivâr. He too has got dikshâ and he is serious about both – his studies as well as japa. He is also a highly duty-conscious boy and looks after his parents and younger siblings. He is of a calm, quiet and serene disposition.

Upamanyu said, "Gurudev! I take bhikshâ (alms) from the nearby houses and survive."

His Gurudev said, "See, my dear son, eating without giving a portion of the bhikshâ to Gurudev is a sin. When you get the bhikshâ, you should give to Gurudev first. When I will give some portion to you then only you should eat the food." "Fine", said Upamanyu and gave his Gurudev the bhikshâ every day. However, his Gurudev did not give a single bite to Upamanyu and he had to remain hungry.

Some days passed in this manner. Upamanyu's Gurudev saw that he was still healthy. Then he asked, "Son Upamanyu! What are you eating now-a-days?"

Upamanyu said, "Gurudev, first I give you the bhikshâ, then I go once for bhikshâ. I am surviving like this."

Gurudev said, "Look son, if you go twice to a house for bhikshâ it will create pressure on the family and the next student who will go for bhikshâ will not get it. So from today do not go for a second round of bhikshâ."

After some days, his Gurudev saw him in the same healthy condition. He asked, "Son, now what are you eating?" Upamanyu replied, "Now I am only drinking the cow's milk."

Gurudev said, "You are committing a crime. How did you drink the cow's milk without obtaining my permission? From now on you will not drink the cow's milk."

Upamanyu obeyed his Gurudev and did not drink the cow's milk any more. Some days later, his Gurudev saw him healthy again. He asked, now you are not going for a second round of bhikshâ, neither are you drinking milk, then how come you are so healthy ?"

Upamanyu said, "In the Gurukul, the cows are fed with the water of boiled rice. When the cows have this thick water, it dribbles from their mouth; I drink that." Gurudev said, "Look, this is not right. The cows feel pity for you, so they drop more rice-water from their mouth out of love. By doing this they remain hungry." From then onwards Upamanyu stopped this single means of surviving.

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Now he started fasting. He took care of the cows and fed them. Due to hunger, he fell sick. His body was racking with pain. He was so hungry that he ate what he thought was the leaf of sugarcane. But it was some bitter and poisonous leaf, due to which his eyes burnt and he became blind. Yet he had not forgotten his duty to look after the cows. Therefore, he listened to the sound of their hoofs and very slowly he followed them. In the way, there was a well and he fell down.

My dear readers, please do not be alarmed. Upamanyu's Gurudev was not bad at all. He was testing him and making him perfect. His Gurudev was like a coconut, tough from outside, but soft within. He never went to bed until the last student was nicely tucked in.

At night when his Gurudev saw that the cows had returned, but there was no sign of Upamanyu, he thought that he was unable to bear the strictness and so he had have ran away. Therefore, Gurudev went to the forest to search for him. He looked everywhere shouting, "My son Upamanyu, where are you? Please come fast."

Inside the well Upamanyu heard his dear Gurudev calling out to him. His heart leapt with joy and he answered, "Gurudev! I am here, inside the well."

His Gurudev rushed forward to save him. He heard what all had happened and he was very happy with Upamanyu. Gurudev said, "My son! You pray to Shri Ashwini Kumars¹ (the celestial doctors). Invoke them with the mantras from the Rig-Ved from the bottom of your heart. He will restore your sight." Upamanyu obeyed his Gurudev. The twin devatās appeared before him and offered him some medicinal chipped rice. They told him to eat it.

Upamanyu said, "My lords, without giving this I cannot eat this without first offering to my Gurudev."

Lord Ashwini Kumars said, "Son, when your Gurudev was chanting our mantra, we became happy and gave some chipped rice to him as well. However let us tell you that he ate it without offering to his teacher."

Upamanyu said, "I don't know all that, he is my Gurudev, I should give him first". The Ashwini Kumars were so pleased to see his steadfast Guru-bhakti that they not only restored his sight, but

¹ They are twins

imparted to him all the mantras of using various weapons." After getting his sight back, what do you think was the first thing Upamanyu did? You guessed right. He took *darshan* of the lotus feet of Sri Gurudev. His Gurudev stepped forward and held him in a tight embrace.

After some years, Upamanyu became famous with the title "Gotrapravartak Âcharya." In this manner although Upamanyu was a small boy, he became great due to his devotion at the lotus-feet of Sri Gurudev. Jay Sri Gurudev! Jay Radhe!

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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 6

Little Nimâi and the puppy

(Little Nimâi brought a puppy home. When He went to bathe Mother Shachi let it return to its parents. A naughty boy reported this to Nimâi Who was bathing in the Ganga.)

When Nimâi heard what His mother had done, He immediately ran towards His home. He looked in the place where He had tied the puppy – *jekhâne thâkito sei shwân-suto sekhâne dekhilo giyâ*- He searched everywhere, yet could not see His puppy. His heart burnt in anger. He chastised His mother and cried loudly. He could not bear the separation from the small baby dog. He cried –

*Shuno abodhini ki koilo janani
E duhkho dili more.*

*Parama sundara shwâna shishubara
Kemote dili kâhâre?”*

Meaning – “O my ignorant mother, what have you done? How could you inflict such terrible sorrow on me? My puppy was so

great; it was so supremely beautiful! How could you give it away and to whom did you give it?"

Shachi Mâtâ made an innocent face and replied, 'What do I know about your baby dog? It was right here and now it has disappeared. The boys with whom you play are all naughty. One of them must have stolen your puppy. Why do cry so much for a mere dog? Tomorrow I will look for it. I will find out who has taken it and bring it back for you. I swear I will. Now don't cry any more.' Saying this Shachi Mâtâ picked Him on her lap and wiped His face. She gazed at His beautiful face and kissed Him a million times. Then she bathed him in Ganges-water and fed Him with *sandesh*, *laddoos*, and condensed milk with bananas with love.

Later on, she dressed Him beautifully by tying His hair in a *chudâ*. She placed *kâjal* in His eyes and a pearl necklace on His bosom. He donned chandan tilak on His forehead and His golden body dazzled like the full moon. Dressed in this manner, the Lord went to play with His friends, holding laddoos of condensed milk in His hands. He very soon forgot about the dog as anticipated by Mother Shachi.

And what happened to the puppy?

Well, Lochan dâs Thâkur has recorded –

*Gourânga parashe se kukkur bhâgyabân,
Swabhâb chhadiyâ târ hoilo dibya gyân.
Râdhâ-krishna gourânga boliyâ dâke nâche,
Dekhi nadiyâr lok dhây sob pâchhe.
Kukkur âbesh emoto sob dekhi
Pulokito sob anga ashrumoy ânkhi.*

Meaning – "That dog was so lucky to get the touch of Sri Gourânga! He came out of his ignorance and got divine knowledge. He started crying and dancing. He called out – Radhe! Krishna! Gourânga! When the people of Nadiâ saw this, they ran behind him in love. The dog showed the signs of love-ecstasy henceforth, such as tears and horripilations."

(To be continued)



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Leelâ-smaran

Prâtaḥ-leelâ

Nabadweep-meditation

All glory to Sri Gourachandra

By
Srīṣa Kṛiṣṇa dâs Kāvīrâj Goswâmi

*Jaya jaya mahâprabhu jaya Gourachandra,
Jaya bishwambhar jaya karunâro sindhu.
Jaya shachisuta jaya pandit nimâi,
Jaya Mishra Purandar jaya Shachi âi.*

"All glory, all glory to Mahâprabhu, all glory to Sri Gourachandra! All glory to Sri Vishwambhar Who is the ocean of mercy! All glory to the Son of Mother Shachi! All glory to Sri Nimâi Pandit! All glory to His parents Purandar Mishra and Shachi Mâtâ! "

*Jaya jaya nabdweepa jaya suradhuni,
Jaya Laxmi bishnupriâ prabhura grihini.
Jâ jaya Nabadweep-bâsi bhakta-gon,
Jaya jaya nityânanda Advaita-charan.*

"All glory to Nabadweep Dhâm! All glory to the river Suradhuni (Gangâ)! All glory to His consorts Laxmipriyâ and Bishnupriyâ! All glory to Lord Nityânanda and Sri Advaita Prabhu!"

*Nityânanda-pada-dwanda sada kori âsh,
Nâm-sankirtan gâilo kṛiṣṇadâs.*

"This is the Nâm-sankirtan sung by Kṛiṣṇadâs, who always prays to attain the twin feet of Lord Nityânanda."

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Vrindâvan meditation

(Manjari's sevâ)

By

Sri Shekhar Roy

*Nishi-abasâne sob dâsigone
Satare koroye kâj,
Besero mandire mājolo sundaro
Râkholo beshero sâj.
Ki nâ se dâsir reet,
Jâniyâ moromo koroye koromo
Jâhâte âponp jeet.*

"At the break of dawn all the maid servants of Srimati Râdhârâni got busy. They cleaned up the dressing room nicely and placed the right clothes along with the accessories. For, this is how Srimati Râdhârâni maid should be. She knows her responsibilities very well and does sevâ accordingly. Her victory lies therein."

*Dashana-mâjani rasanâ-shodhani
Thuilo thâlite bhorî,
Karpooa sahito gandha-churito
Jatana koriâ dhori.
Nirmala salilo sugandhi sheetala
Puriyâ gâgori bhorî,
Mukha pâkhâlite sinân korite
Bediko upore dhori.*

"The Manjari placed tooth brush and tongue- scraper on a plate. She filled the pitchers with clean water for washing the mouth and for bathing. Then she mixed some camphor and perfume carefully in it. She placed the pitchers on an altar."

*Gâmchâ kâchiyâ nijala koriyâ
Râkholo prothok kori,
E toilo âmlâ ânolo shyâmalâ
Biniyâ biniyâ bhorî.*

"She washed the *gâmchhâ*¹, wrung it and placed it separately. Then Shyâmala-manjari brought Âmlâ²-oil in small bowls."

*Ubatan kori kanaka-manjari
Ânlo râier tore,
Manjari rattan koriyâ jatano
Ânolo sinân cheere.*

"Kanka-manjari brought *ubatan*³ for Râi, while Ratan-manjari brought a fine cloth to put on Râi while She bathes."

*Gunabati tathi karpooora-mâlâti
Sugandhi Sheetal kori,
Bidhî-agocar nânâ upahâr
Thâlite thâlite bhorî.
Bichitra basan tâhâte dhâkon
Korolo paramo sukhe,
Râier ingite râkholo gopate
Jeno âno âhi dekhe.*

"Gunabati-manjari sprinkled fragrant and cool water containing camphor and Mâlâti. Then she placed many plates filled with ingredients not known even to Brahmâji. She happily covered the plates with colorful cloths. Râi gestured to her and she placed them secretly so that no one else could see them."

*Karpooora-tâmbulo mâlatiro mâlo
Sekhar jatan kore,
Se peeta basan âniyâ tokhon
Âpon âwâse dhore.*

"Poet Shekhar (in his manjari-swarup) cautiously brought tâmbul scented with camphor and garland of Mâlâti flowers. Then she held brought out that golden yellow cloth (please see the Vâman Issue) and held it leisurely."

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¹ A fine, yet strong cloth used as a towel

² Citrus fruit

³ A paste made from various medicinal and fragrant herbs mixed with Multâni earth. It may contain milk, cream, saffron, turmeric, sandalwood paste etc.

Goursundar's beloved Deity

Sri Jagannaath Dev

What does Lord Jagannâth do in the Nirodhan Griha for fifteen days?

Part 5

Lord Jagannâth does not give darshan for fifteen days after Snân-Yâtrâ. The Mandir opens directly on Rath-Yâtrâ. What do Their Lordships do meanwhile? Well, plenty happens during this time.

After the Grand Bath, the priests cordon off a place with a fence made of bamboos. This area is covered with a beautiful cloth. The priests place a decorated cot close to this area. Now they take three pictures of Sri Jagannâth Dev, Sri Balabhadra and Sri Subhadrâ. These pictures are painted on canvas. They are the Deities. These Deities are then taken from the East Gate and made to circumambulate the entire Mandir. Balarâm is white in complexion and four-armed. He holds conch shell, discus, plough and mace in His hands. Various ornaments adorn Him. Lord Jagannâth is blue in complexion. He too is four-armed and holds conch shell, discus, mace and lotus. He dons a garland of wild flowers, the kaustubh gem and many more ornaments. Devi Subhadrâ is yellow-complexioned and sits on a lotus. She holds lotus in all the four hands.

The Deities are placed inside the fenced area. The priests place the cot in front of the three picture-Deities. Then they keep some paintings on the cot. In front of Lord Balabhadra, they keep a picture-Deity of Lord Râm, Nrisimha and Sri Krishna. In front of Devi Subhadrâ, they place Vishwadhâtri and Laxmi Devi. Lord Jagannâth faces a picture Deity of Sri Krishna. After all the Deities are installed, the priests perform Puja according to the rules for the next fifteen days.

The wooden Deities become highly discolored during the Grand Bath. This is the reason why the Mandir remains closed and darshan too is prohibited. During this period, no pujâ is performed in the Mandir and there is no festivity either. Instead, this is what happens –

- ♥ **1st day to the 6th day** - the Deities are painted with various colors. The devotees meditate that blood is flowing through the Deities.
- ♥ **7th day** - They are massaged with fragrant sesame oil.
- ♥ **8th day** - the painters wrap the entire Holy Bodies with fine silk thread and massage Them with dry juice from various trees mixed with fragrant sesame oil.
- ♥ **9th day** - they wipe off all the paint by rubbing gently with a fine cloth.

- ♥ **10th day** - the Deities are painted once again by mixing the paint with red chandan, white chandan, musk, kumkum and camphor. Now the devotees think that the Deities have gained flesh.
- ♥ **11th day** - after the evening Ârati, the Holy Bodies are anointed with chandan. This is done with the accompaniment of lots of music.
- ♥ **12th day** – The Deities are again covered with cloth and painted. Now They gain skin. It becomes very late by the time the painting, pujâ etc. are completed. After this, Their lotus feet are painted. No one should hear the sound of this painting, or else he will become deaf. Therefore this ritual is done with the accompaniment of vary loud music. Then They are given a coating of camphor. This time They gain hair on Their bodies.
- ♥ At last, they paint the eyes for Lord Jagannâth, Baladev and Subhadrâ. This is a grand feast. We call it 'Netrotsav' ('netra' – eyes, 'utsav' – feast).

The whole process of painting the Deities is called 'anga-râg'. After this, They dress up in various ornaments and give darshan to their beloved devotees who wait anxiously for this day. We call it 'nava-youvan' (New Youth festival) of Lord Jagannâth. Only after this do we have the Ratha-yâtrâ – the grandest festival in the entire world.



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Bhakta-Kripa

Dear didi,
I did read Babaji Maharaj's article about the Purushottam month.
I loved all the magazine. Very very sweet. I am waiting
anxiously for the continuation of the story about Nimâi, the
naughty boy. – Govindanandini

Dear sister,
Thank you very much for your encouragement. Hope you like the
concluding part of 'Nimâi and the puppy'.

Please, from the beginning of your work on your mag. I wanted to
tell you how sweet and genuine it is, please don't change anything in
the presentation, keep this mood of simple booklet "Bengali", with
the perfume of Gourânga and Gopal , it is simply won-der-full.....
Thank you.- Bouvant

Dear Notun dada,
We depend entirely on your kripâ and âshirwâd, without which we
are nothing.

Dear Madhumati,
I enjoyed the mag very much – waiting for the next issue. But
the headers look terrible 😞 Please can you change them? I also
spotted three mistakes – mostly spelling mistakes. – Sangeeta
Sangai

Dear Sangeeta,
Thank you for your kripâ and spotting the mistakes. Please do not
hesitate to guide us in this manner – we are truly grateful for your
suggestions and advice. As for the headers, ummm....they DO look
rather terrible, now that you mention it, although in Baba's com,
they didn't look THAT bad. We have changed the headers 😊 Hope
you like them this time. Jay Radhe!

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Almanac for love-feasts in Shridhar

(18 Jul - 18 Aug)

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

<i>Date</i>	<i>Day</i>	<i>Phase of the moon</i>	<i>Love-feast</i>
18 Jul	Wed	4 th	Grand Feast in honor of Sri Achyutânanda dâs Bâbâ Disappearance Day (Sri Gopâlji Mandir, Patharpurâ, Vrindâvan)
19 Jul	Thu	5 th	-
20 Jul	Fri	6 th	Sri Horâ Panchami , Grand Feast in honor of Sri Bakreshwar Pandit, Siddha Sri Jagadish dâs Baba (Kâliyadaha, Vrindavan) and Sri Gopâl dâs Bâbâ's (Jatipurâ) Disappearance Day
21 Jul	Sat	7 th	-
22 Jul	Sun	8 th	-
23 Jul	Mon	9 th	Grand Feast in honor of Sri Bishwarup dâs Bâbâ's Disappearance Day (Vasanta Bâgichâ, Rawal)
24 Jul	Tue	10 th	-
25 Jul	Wed	Sri Shayan Ekâdashi	No Fast
26 Jul	Thu	Byânjuli Mahâdwâdashi	Fast, Châturmâsyâ Vow begins; Sri Hari goes to sleep in the evening.
27 Jul	Fri	12 th	Break fast before 6-16 AM
28 Jul	Sat	13 th	-
29 Jul	Sun	14 th	-
30 Jul	Mon	Full Moon	<u>Sri Sri Guru-Purnimâ,</u>

			Grand Feast in honor of Srila Prabodhānanda Saraswatipād and Srila Sanātan Goswāmipād's Disappearance Day
31Jul	Tue	2 nd	Grand Feast in honor of Sri Lādli dās Bâbâ's Disappearance Day (Puchhri)
1 Aug	Wed	3 rd	-
2 Aug	Thu	4 th	-
3 Aug	Fri	5 th	Grand Feast in honor of Srila Gopāl Bhatta Goswāmipād's Disappearance Day and Sri Kishori dās Bâbâ's Disappearance Day (Sri Rādhāraman Bhajan-Āshram, Rādhākund)
4 Aug	Sat	6 th	-
5 Aug	Sun	7 th	-
6 Aug	Mon	8 th	Grand Feast in honor of Srila Lokanāth dās Goswāmipād's Disappearance Day
7 Aug	Tue	9 th	Grand Feast in honor of Sri Kānupriya Goswāmī's Disappearance Day
8 Aug	Wed	10 th	-
9 Aug	Thu	11th	Sri Kāmikā Ekādashi, fast
10Aug	Fri	12 th	Break fast before 6-54 AM Grand Feast in honor of Sri Hare-Krishna dās Bâbâ's Disappearance Day
11Aug	Sat	14 th	Grand Feast in honor of Mahant Sri Vaishnav-Charan dās Bâbâ's Disappearance Day (Keshi Ghāt, Vrindāvan)
12Aug	Sun	Amāvasyā	-
13Aug	Mon	1 st	Grand Feast in honor of Sri Bhubaneshwar Sādhu Thākur's Disappearance Day (Nabadweep and Radhakund)

14Aug	Tue	2 nd	-
15Aug	Wed	3rd	Sri Sri Râdhâ-Krishna's Swing Festival begins in Vraja , Grand Feast in honor of Mahant Sri Shachinandan dâs Bâbâ's Disappearance Day (Radhakund)
16Aug	Thu	3 rd	-
17Aug	Fri	4 th	-
18Aug	Sat	5th	Sankrânti

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