



Barsana Dham

JAGADGURU KRIPALU PARISHAT

Barsana Dham Quarterly Newsletter

66th Issue

October - December 2005


www.BarsanaDham.org

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
 Shree Krishn says, "O Arjun, give your mind to me..."

Gopal, Gopal, Gopal! GOPAL!!" He was calling with intensity, as if his life depended on it. He called with such intensity and longing that Gopal had to come. Gopal means Krishn.

At first, when his mother told him, "Your brother is always with you," the boy took it to heart. He liked the idea of having someone, "I have someone whom I can depend on." But after some time he began to take it casually. However, when he was faced with disaster in the jungle, he became desperate, "I have to find my brother Gopal!" Only then did he give his heart completely to Krishn, and Krishn had to appear.

The same situation happens with every devotee. In the beginning, how seriously do you take the fact that He is yours? Then, how seriously do you take the fact that if you don't meet Him in this lifetime, what may happen? There are two things: the loss and the gain. Think of both sides. What will you lose and what will you gain? Both incite your excitement towards finding Krishn. If you think of the loss you feel, "I must find Krishn." And if you think of the gain again you feel, "Oh yes, I must find Krishn." We have to think deeply of both sides. The loss might occur if you don't realize Radha and Krishn in this lifetime. And the gain might happen if you realize Radha and Krishn in this lifetime.



How to Give the Mind to Krishn (Part II)

From a speech of
 H.D. Swami Prakashanand Saraswati

We should keep both facts in our intellect, the loss and the gain. Then we have no time for any other attachment, jealousy, fault-finding or any other kind of bad things which come in the mind. In this way, if we keep both of these ideas in our mind, our heart is already given to Krishn.

The deeper we understand the gain of finding that Divine love, which even Brahma sought for millions of years but did not find, the closer we come to finding it. And we can receive that unsurpassed Divine love with the Grace of Radha. It is so very great. Regarding the loss, what would happen? What would we lose? No one knows. Think for your own self, in your life. Is it the first life you've lived? No. The hundredth? No. The millionth? No. Billionth? No. Trillionth? No. Uncountable lives you have lived in this world. Not in this particular planetary system, in many worlds, many times, uncountable lives. It is beyond human understanding. After living that many lifetimes you could have

earned this state of consciousness that you have achieved today uncountable times.

The state of *divine-love-consciousness* you have today, you may have also earned uncountable times, or at least millions and billions of times in your past uncountable lifetimes. Why didn't you find Krishn then? Some mistake happened. What could that mistake be? Any sin? No. It was only your negligence. It seems like a very small thing, negligence, but it becomes very great. You neglected God and God's love, became careless, got involved with the world, became totally worldly. So, if you will lose this chance, what will happen? You might again lose the opportunity of finding Krishn for millions or trillions of lifetimes. Who knows?

You have a golden chance now. You can even exceed Brahma's fortune and receive that which he could not, the Divine love of Radha Krishn. We only have to understand the importance of this fact, and make use of every moment before it is too late.





Bhakti-yog-rasavatar
Shree 1008 Jagadguru
Shree Kripaluji Maharaj

The supreme *acharya* (Divine preceptor) Shree Kripalu Ji Maharaj (Shree Maharajji) is the prime *Jagadguru* (Spiritual Master of the whole world) of this age. Prior to him only four Divine personalities (Nimbarkacharya, Shankaracharya, Ramanujacharya and Madhvacharya) were proclaimed prime *Jagadgurus* in the last 5,000 years. Shree Maharajji is also called "*Bhakti-yog-rasavatar*" as he is the Divine descension of Radha Krishn love. He says:

● Radha Krishn are the absolute supreme form of God. Their abode, Golok/Vrindaban, is omnipresent.

● They are your only true friend and the Soul of your soul. They are causelessly Gracious.

● This is the essence of all the Divine knowledges and that is all you have to understand.

● Thus, the aim of human life is to receive the selfless Divine love of Radha Krishn.

● The moment you wholeheartedly believe that They are truly yours, you begin to feel Their closeness and experience a contented joy within you.

● Keeping yourself away from bad associations and negative thinking, always remember Them.

● To enhance your feelings of love for Radha Krishn, lovingly chant (or listen to) Their names, virtues and *leelas*.



The Medicine for Curing the Afflictions of Maya

(A Translation of Shree Maharajji's Words)

Every human being has mental afflictions.

मोह सकल व्याधिन्ह कर मूला ।
तिन्ह ते पुनि उपजहिं बहु सूला ॥
काम वात कफ लोभ अपारा ।
क्रोध पित्त नित छाती जारा ॥

Just as among physical illnesses, the illnesses due to an imbalance of the three *dosas* - *vat*, *pitt*, and *kaf* (the bodily humours described in Ayurved) are considered the most prominent, similarly lust, anger and greed are most prominent among the mental afflictions. Attachment to the world is the root cause of these afflictions. When these three become strong and develop a friendship with each other, what disaster is not possible? There are uncountable mental afflictions such as attachment, jealousy, hatred, pride, etc. The soul is restless every moment due to these afflictions. When someone asked Tulsidasji for a cure for these afflictions, how beautifully he clarified this topic in his incomparable Divine writings,

नेम, धर्म, आचार, तप,
योग, यज्ञ, जप, दान ।
भेषज पुनि कोटिन करिय,
रुज न जाहिं हरि जान ॥

Kakbhushundiji says, "O Garudji! Even after taking millions of medicines like following the rules of the Vedas, observing *dharm*, performing good actions, austerities, *yog*, Vedic rituals or giving charity, these *mayic* afflictions still can't be eliminated without a true Saint." Tulsidasji further explained the means for eliminating these afflictions,

राम कृपा नासहिं सब रोगा ।
जो येहि भाँति बनै संजोगा ॥
सद्गुरु वैद्य वचन विश्वासा ।
संयम यह न विषय की आसा ॥



रघुपति भक्ति सजीवन मूरी ।
अनूपान श्रद्धा अति रूरी ॥
येहि विधि भलेहिं कुरोग नसाहीं ।
नाहिं तो कोटि यतन नहिं जाहीं ॥

This means that when such a situation happens by the Grace of Ram that a sincere aspirant who is unattached to the world finds a doctor in the form of a true Saint, if he completely trusts the Saint, follows the Saint's instructions, saves himself from all worldly desires up to *mokch*, and takes the medicine of selfless devotion with faith, only then can his *mayic* afflictions be cured.

Imagine you are sick and go to a hospital to have your illness diagnosed. How will you diagnose your illness by yourself? Even if this were possible and you were able to diagnose your illness, out of millions of medicines, which one will you take? You are not qualified to determine this. Even if this were possible, then how will you know the correct dosage of that medicine? Even if that were possible, then who will regulate the course of the medicine based on your medical condition? Even if all of these were possible, as far as your spiritual progress is concerned, how will you know when you are on a wrong path and what is the right path? Similarly there are many problems like these which can't be solved without the help of a true Saint.

Shree Swamiji's Teachings

The soul never began, *maya* never began, and God never began.

When I was very young, probably between 5 and 8 years old, after I was tired of playing, I used to think sometimes in the night. I crawled in bed with the blanket on, and I felt very happy, "Oh, comfortable." Then I used to think about this world. How big is this world? Maybe up to the celestial world and so forth. But then what is beyond that supposed thing? So I could think, and keep on thinking, and when I got tired, I slept. What I mean to say is that the world [universe] is infinite. But what is infinite? When even the words 'infinite' and 'eternal' are beyond conception, how can we imagine this infinite universe?

You can think of something that began, that had a beginning. We *cannot* think of anything which never began. So then I used to think, "Oh God, you are great." That's all. So these things, they are eternal. There's no question of why it is eternal. It is a cycle that goes on and on, like evolution and then dissolution.

There are billions and billions of souls in this world. Out of them, why couldn't a few hundred get God-realization? Why not? Why not YOU be one of them? Why do you think, "Oh, one in a million..." Why can't you realize God? It is just a lack of faith. When I say, "One in a million," it's just to show the greatness of Divine love. A devotee should be confident, dedicated, and have faith, not dejection, no overdoing.

Say for instance, you are doing some physical service, and you overextended yourself and hurt your arm or leg or something, and you had to go to bed for two months. What was the use of that overexertion? Now you can't do service for two months because of one single hour of overdoing. It's not wise. Know your strengths. Around your strengths do a service, because service has to be continued. It all has to be balanced. If you keep on doing, then you are progressing. It doesn't matter how slow you are progressing. You are progressing. Not running and stopping, running and dropping.

In all of the religions, they have made strict rules; how to worship, how to do *puja*, how to do on *jap* bead, etc. But people are so crafty-minded, they just do the physical part and forget the devotional part. Sometimes people try to escape the rules, or sometimes they twist the rules. So Saints explain a lot for the devotees; what to

do, what not to do. If one follows the instructions, so for his whole lifetime, he carries on his devotion. And suppose he had not realized Krishn in that lifetime, from that point he will continue in his next life, because he was under the care of a real Saint.

Actually, Radha Krishn are caring for that soul through the real Saint. Suppose Saint has gone, left the world. It doesn't matter. Suppose a devotee has expired. It doesn't matter. In the next lifetime, he will again be guided by Radha Krishn to follow in his own line of devotion.

If one just keeps on doing his devotion and keeps their dedication, service, and faith, with no overdoing, no becoming disheartened, then it is not a one-in-a-million chance, but a sure chance to receive Krishn realization. The Saints and scriptures say one-in-a-million because people, out of carelessness, drop out of devotion. A Saint meets millions of people in one lifetime, but how many remain with him? Those who remain with him, experience Krishn-love to some extent. Even in the last 20 years, I don't know how many people I have met. It might be quite a few million. I'm lecturing all over the world and all who came to me, they at least had some desire to find God, less or more, but most dropped out. That's why it's one-in-millions.

Questions & Answers with Shree Swamiji

Q: I don't understand what you mean when you say that our love for Krishn should be selfless.

A: Selfless love means not having worldly desires from Krishn. That's it. Not having worldly desire from Krishn is selflessness.

Q: During devotion, some people have more tears, some have less tears. What is the difference?

A: It's very hard to explain the difference. Sometimes people cry a lot and have less love. Sometimes people have more love and cry less. It changes from person to person. But don't think that because somebody is having more *bhao* (devotional feeling) and you are having less *bhao*. One should never feel disheartened. That is the important thing.

Jagadguru Kripalu Parishat is an international organization founded by *Bhakti-yog-rasavata*r Jagadguru Shree Kripalu Ji Maharaj. It has four *ashrams* in India: Bhakti Dham (Mangarh), Jagadguru Dham, Shyama Shyam Dham (Vrindaban), Rangeeli Mahal (Barsana); one *ashram* in the U.S., Barsana Dham (Austin) and centers and *satsangs* throughout the world.

JKP, Barsana Dham, founded by Shree Swamiji, is a nonprofit, religious, educational organization. Its aim is to spread the true original knowledge of the primary scriptures: the *Upnishads* (Vedas), *Gita* & *Bhagwatam* and to bring forth *divine-love-consciousness*, inner peace and health to interested souls.

Barsana Dham, the beautiful 200 acre *ashram*, is a representation of the holy land of Braj in India where Shree Radha Rani and Shree Krishn appeared 5,000 years ago. Barsana Dham provides the rare opportunity to experience the true devotional environment that prevailed in the *ashrams* of the historic Saints of Vrindaban and Barsana 500 years ago.

H.D. Swami Prakashanand Saraswati is the foremost disciple of Jagadguru Shree Kripalu Ji Maharaj. After spending about 18 years in the loving devotion of Shree Raseshwari Radha Rani in the woodlands of Braj, Shree Swamiji, according to the wishes of his supremely Gracious Spiritual Master, started teaching the path of *raganuga bhakti*. He has travelled around the world, spreading these Divine teachings, and has established *ashrams* in New Zealand, the U.S., and India.



His Divinity Swami Prakashanand Saraswati



Seeds of Disaster, Blossoms of Devotion

As the threat of hurricane Rita became ever more real to the Texas gulf coast region, many were in search of a safe haven. Over 300 evacuees turned to Barsana Dham for help. Within a few hours, all the guest rooms were filled to capacity but the anxious telephone calls kept coming. To accommodate the maximum crowd possible, all of the large common areas were quickly converted into family dormitories including the Saffron Hall, Wedding Hall, and a section of the Temple. Bedding, towels, even soap were set out for each guest. TV sets to watch the news, and wireless Internet connections for laptops were set up so everyone could stay in touch.

Hungry and exhausted from their journey, with heavy hearts and fear of losing everything, families arrived at Barsana Dham during all hours of the day and night.

Gradually the peace and joy that fills Barsana Dham began to fill everyone's hearts and minds. Even as tired as they were, the evacuees helped prepare meals, sweep floors, scrub pots, and then ask for more *seva*. Many attended *satsang*, enjoyed the *darshan* of Radha Rani, browsed the bookstore, asked spiritual questions, and made plans to return for Divali. Some shared that they had been planning to visit for years but their plans were always overshadowed by the demands of work and family. They vowed that returning to the Temple would become a priority for them.



Many were reluctant to leave, and devotees also felt sad to see them go. Children waved good-bye claspings mementos of their visit, including drawings and peacock feathers. Before departing, evacuees shared some of their feelings and experiences.

"We received lots of love here and the untiring devotion of all the devotees that we have seen here, I have not seen anywhere, and I am 71. We were very pleased to be here. Thank you."

-Dr. Radha Krishn Jagge, Houston, TX

"We really, really have enjoyed it. I think this is the first time I felt that much peace sleeping in America. I was so happy to be here and it looks like it was pre-planned by God."

-Shikma & Sunita, Houston, TX

"No words can express our gratitude to Barsana Dham, and for the great selfless support you have given us when we needed it most. From small things, like morning chai, to the meals and cleaning and everything—it was very impressive. This is not our first time to Barsana Dham, and it's not going to be the last time—we're going to come here more often. It's unbelievable, the help and support we got here. We're very thankful to you all."

-Alok Chivasta, Clear Lake, TX

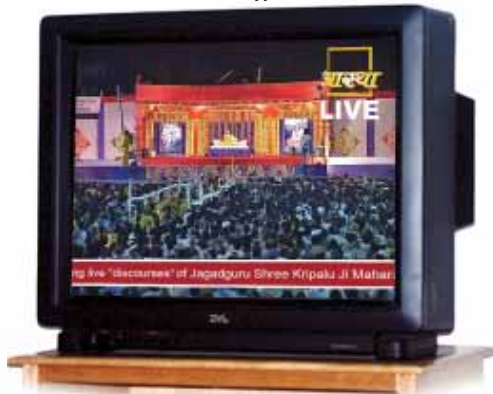
"We were visitors here in 2003, and I think we forgot Radha Rani, and I think She made sure that we knew it. It's because of hurricane Rita. We just had to come down here and take the shelter, and we're very, very happy. Definitely all the help that we've gotten here has been very good and we feel very safe, and during the week we have gotten our happiness back."

-Chandra Mateera, Houston, TX



Worldwide Live Broadcast of Shree Maharajji's Discourse

Shree Maharajji's discourses have been airing on Aastha channel in India since 2001 and recently the channel has expanded to American markets. On October 8th, Aastha aired a live broadcast of Shree Maharajji's discourse from Dasarath Rangasala Stadium in Kathmandu, Nepal. Over 20,000 people attended the lectures while millions more watched live throughout the world. For more info about Shree Maharajji's Aastha discourses see page 17.



JAGADGURU KRIPALU PARISHAT



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Dham**

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www.JKP.org

BARSANA DHAM SCHEDULE

Darshan Times (Daily)

8:15 - 9:00 a.m. 11:30 - Noon*

4:00 - 4:30 p.m. 8:30 - 9:00 p.m.

*Weekends 11:30 a.m. - 12:30 p.m.

Temple Services (Sundays)

(chanting meditation, speech, *arti*)

11:00 a.m. - 1:00 p.m.

7:30 - 9:00 p.m.

Overnight Accommodations

For reservations call

(512) 288-7180

Monday - Saturday
between 1 & 5 p.m.

Brochure available or
information online.

Community Hall Rental

- Lotus Hall, 2,600 sq. ft.
- Saffron Hall, 3,400 sq. ft.
- Mandap Rental
- Kitchen, 900 sq. ft.

Harish Parikh (512) 301-8535



Shree Maharajji's discourses aired on North American TV:

TV Asia:

Mon - Fri 8 am Eastern

Sat - Sun 10 am Eastern

Aastha USA:

Mon - Fri 7 & 10 am Eastern

On Indian TV:

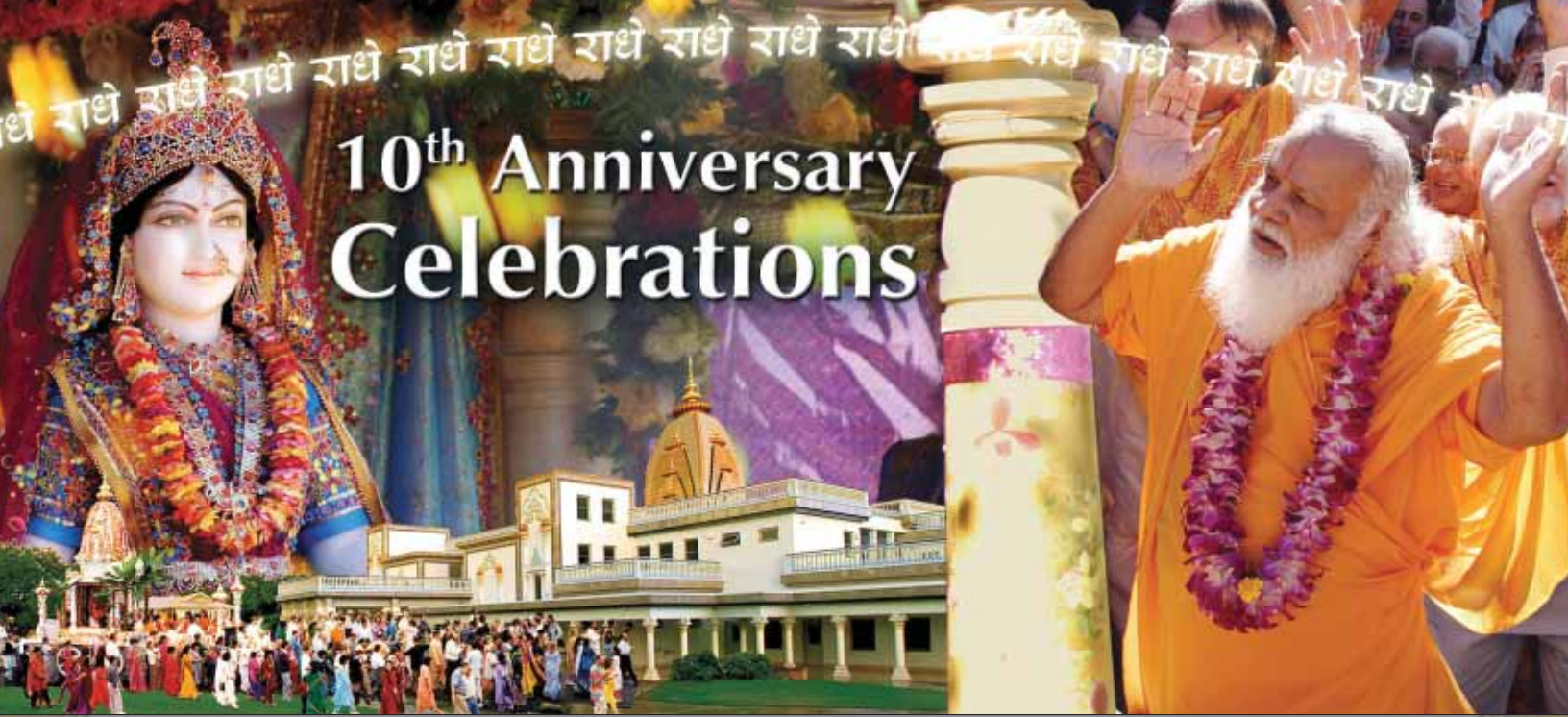
Aastha: Mon - Sat 7:00 am

Sanskar: Mon - Sat 7:30 pm

Nepal One: Mon - Sun 5:15 am

Shree Swamiji's discourses are aired
in cities throughout the US and India

A full listing can be viewed at
www.BarsanaDham.org/chanting-tv.html



10th Anniversary Celebrations

Ten Years of Devotion and Grace

On October 8th and 9th, Barsana Dham celebrated the 10-year anniversary of the Shree Raseshwari Radha Rani Temple. Since October 7, 1995, the day of our *moorti pratishtha mahotsav*, Barsana Dham has welcomed thousands of visitors and guests to share in the profound tradition of *raganuga bhakti*.

The celebrations began on the serene Saturday evening with *prasad* dinner served under the oak trees. Following the sweet sounds of classical evening *ragas*, people convened on the Maharas Mandal, where an outdoor stage had been erected, to enjoy a sarod and tabla concert.

As night fell, the Consul General of India, the Honorable S.M. Gavai congratulated Barsana Dham on all its accomplishments and service to the community and specially appreciated the Divine wisdom of Shree Swamiji.

The program then looked back at the last 10 years of achievements of Barsana Dham. Highlighting the creation of the Temple from the first days of construction to the crowning moment when the Divinely



inspired Deity of Raseshwari Radha Rani was established. Memories were recollected from the first Holi celebration played amongst 60 people to last year's Diwali with over 6,000 in attendance, and several devotees shared their deep feelings of gratitude for Barsana Dham's contribution to their life.

Shree Swamiji then spoke and in his quiet and profound words inspired the audience to accept more of Krishna's Grace into their lives.

As a slender moon rose over the open air stage everyone was thrilled to see a lively depiction from the Bhagwatam of 12-year-old Shukdeo Paramhans bestowing



supreme knowledge of Krishn devotion to King Parikchit. Heart touching scenes of Krishn's young life were depicted to song and the *leela* culminated with an enchanting *maharas* dance.

The next morning an extremely joyous crowd waving banners, flags and balloons escorted Radha Rani's chariot, festooned with thousands of fresh flowers, through Barsana Dham. The thrill of completing the Rath Yatra with the drums pounding, instruments blaring, voices joined together in chanting Radha name, flowers showering and devotees dancing was a glorious devotional climax to the 2-day celebration.





The Vedic Foundation

Re-establishing the Greatness of Hinduism

Correcting the Portrayal of India and Hinduism in U.S. Classrooms



Vedic Foundation representatives at the public hearing in Sacramento.

Indian parents living in the U.S. have a difficult time teaching India's traditions and explaining Hinduism to their U.S. raised children. The situation is further aggravated by the presence of incorrect information about Hinduism and Indian history and culture in Grade K to 12 textbooks. Children feel embarrassed, angry or demoralized by what they are taught at school. They also become confused when the teachings received at home contradict with what they are taught at school.

Nina's Story

After reading about India and Hinduism in my 8th grade Ancient Civilization class, I knew that the way our religion was presented was not something I was happy with. I didn't know how to approach my teacher or what to say, but one day after class I finally talked to her. I told her that Indian civilization actually dates much farther back than 2500 BC, that the Aryan invasion is actually an unproven theory, and that the caste system is not a practice of the Hindu religion. She did not show that much approval or interest, but she did ask me to bring it up during class the next day.

I explained to the class how there were not many Gods, but one God who shows Himself in many forms; that the caste system is in no way tied to Hinduism, and that the Aryan invasion has not been proven, and that many people, such as myself, do not believe it ever happened.

To correct the misinformation, The Vedic Foundation is spearheading the Textbook Reform Initiative which aims to incorporate accurate teachings about India in the textbooks. At present the initiative is opposing the adoption of the social studies textbooks under consideration in California.

The Vedic Foundation's review of the proposed textbooks found outdated, historically inaccurate and derogatory teachings in the sections covering India and Hinduism.

On September 29 & 30th, Vedic Foundation representatives testified at public hearings held at the California Department of Education in Sacramento, voicing the concerns of the Hindu community. Errors in the textbooks were pointed out as well as the negative effects these teachings have on Hindu youth.

"As I waited for my turn to be called to the podium at the public hearings, I was reflecting on the enormity of the task which lies ahead of us. We were taking the first steps to reclaim the glory of Hinduism which has been so badly denigrated in the world for the past 200 years. I felt that this is not an ordinary social service that we are embarking upon, but that we were standing up for the Divine tradition of Sanatan Dharm. The word itself, *sanatan* or eternal, means that its flame can never be extinguished from this earth as it is protected by Shree Krishna Himself," said Janeshwari Devi, VF Director of Programs.

After listening to the speeches, in an unprecedented move, the Curriculum Commission reversed a unanimous vote of approval for the worst textbook, published by Oxford University Press, to a unanimous vote to reject the textbook. Several textbook publishers have been in contact with The Vedic Foundation and expressed their willingness to work with the foundation to correct the misinformation. The second stage of public hearings will be held on the matter in November at which time the State Board of Education will decide on the issue. For further information, please visit www.vedicfoundation.org

It seems that my teacher had listened to a little bit of what I was saying. On our test about India, instead of writing "many Gods" on a list of characteristics about Hinduism, she wrote "many forms that are all part of one God."

Also, instead of writing, "worship of all things in nature" she listed, "respect for all living things." Instead of speaking of the Aryan invasion as a fact, she used words such as "according to this theory," and "as some scholars say."

It didn't go as well as I wished it had, but just from these results it was worth it. The only thing that could possibly make you feel better when sitting in a classroom while something as precious to you as your culture and faith is being misrepresented is knowing that you've done something to change it.

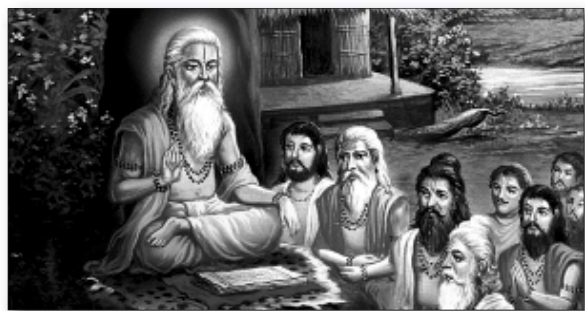
Nina Appareddy, 8th grader, Chattanooga, TN

The Puranas are for all kinds of people, from an ordinary family man who is deeply attached to his family and friends, up to a renounced person who is longing to meet his Divine beloved God in His personal Divine form. Every description is in the praise of God and establishes the Graciousness of the actions of those Divine personalities who represented themselves as Sages, Rishis, Saints, family men, kings or hermits etc. Most of those whose life history is described in the Puranas are the eternal Saints. **These accounts have been taken from Narad Puran.**

(7) Markandeya Puran. (About 9,000 verses.) In this Puran Sage Markandeya answers the questions of Jaimini. It describes about the pilgrimage of Balam, the stories of the five sons of Dropadi, the absolute truthfulness of King Harish Chandra, the Divine stories about Sage Dattatreya, family succession of Vaivaswat Manu, and the deeds of Goddess Durga of the eighth *manvantar*. It then describes the *leelas* of Bhagwan Ram, the family succession of Kush, the *leelas* of Krishn and about the family of Yadus, descensions of God on the earth planet, and about the futility of worldly happiness that fascinates every soul and keeps them away from God.

(8) Agni Puran. (About 15,000 verses.) God Agni describes to Sage Vashishth about the happenings of *Ishan kalp* (इशान कल्प). It tells about the descensions of God on the earth planet, the creation of the universe and the extent of one *brahmand* (with the description of *varsh*, *dweep* and all the *lokas*) and the greatness of Ganga (Ganges) etc. It then tells about the science of the astrology and astronomy, details the *ashram dharm* (the four *ashrams*), rites and the rituals of Vedic discipline, the lower abodes of *narakas* (hell), the religious fastings, kinds of charity, the good behavior of a person and the general theme of Ayurved etc. It also describes about the *yog* practices, the knowledge of *brahm* called *brahm gyan*, and the general theme of *bhakti*.

(9) Bhavishya Puran. (About 14,000 verses.) It had five sections: **Brahm Parv, Vaishnav Parv, Shaiv Parv, Saur Parv and Pratisarg Parv.** The first Parv tells more about the greatness of Brahma, the second and the third one explains the topics of *dharm*, liberation and worship to God Vishnu and Shiv for family prosperity and liberation (धर्म, काम, मोक्ष). The fourth one tells more about God Surya, and the fifth,



Puranas by Bhagwan Ved Vyas
1. Bhagwatam (Maha Puran) Final revelation of Ved Vyas, contains all other knowledge, reveals Krishn leelas in detail
2. Brahm Puran
3. Padm Puran
4. Vishnu Puran
5. Vayu Puran
6. Narad Puran
7. Markandeya Puran
8. Agni Puran
9. Bhavishya Puran
10. Brahm Vaivart Puran
11. Ling Puran
12. Varah Puran
13. Skand Puran
14. Vaman Puran
15. Kurm Puran
16. Matsya Puran
17. Garud Puran
18. Brahmand Puran

Pratisarg Parv, deals with the detailed descriptions of the kings of *kaliyug* and also the other Divine personalities of *kaliyug*. It also gives an extensive account of Vikramaditya who started the Vikram era. The last section of Pratisarg Parv is called the Bhavishyottar Puran which includes the “Kaliyug Rajvrittant.”

(10) Brahmvaivart Puran. (About 18,000 verses.) It gives the detailed account of God Vishnu and Shiv and represents Their oneness. It explains the theme of the Vedas in its own style. It has four sections: **Brahm Khand, Prakriti Khand, Ganesh Khand and Shree Krishn Khand.** The first section tells about the creation theory and Narad’s trip to the abode of God Shiv where he receives His teachings. The second section tells the greatness of Krishn and many other educative stories related to the worship of God and His Grace. The third section mainly deals with the deeds and the greatness of Ganesh and Kartikeya (the two sons of God Shiv) and with the details of Their appearance. It also describes the detailed Divine deeds of Parashuram. The fourth, Krishn Khand, specifically describes all the *leelas* of Radha Krishn from Gokul to Dwarika. Brahmvaivart Puran (except for the Bhagwatam) has most of the Radha Krishn *leelas* as compared to the other 16 Puranas.

(11) Ling Puran. (About 11,000 verses.) It describes the Divine greatness of God Shiv in its two sections. Briefly relating about *yog* and the *kalp*, it tells about the Divine appearance of Shiv *ling* and its worship. (*Ling* means the worshipped image.) This term is referred to only for God Shiv. Then it mentions about this *brahmand*, the family succession of Surya Vansh and Chandra Vansh, the evolution of the universe, fasting days related to God Shiv, description of Kashi, the thousand names of Shiv, disaster in the fire ceremony of Dakḥ Prajapati, wedding with Parvati, appearance of Ganesh and the *tandav* dance of God Shiv. These are all in the earlier section. In the later section it describes the glory of God Vishnu, story of King Ambarish, rites and worship of God Shiv, observance of *shradh* and the holiness of Tryambak.

(12) Varah Puran. (About 24,000 verses.) It starts with the conversation between Goddess Earth and Varah Bhagwan and tells about the appearance of Gauri, Ganesh and Kartikeya, the elimination of demon Mahishasur with the Grace of Vishnu, Shiv and Brahma, the penances for sins, and the greatness (माहात्म्य) of the holy places along with a detailed account of the greatness of Mathura. This is the earlier section. The later section further details the greatness of almost all of the important holy places of Bharatvarsh, explains the general spiritual philosophy, the description of all kinds of *dharmas* and tells about the holiness of Pushkar.

To be continued...

जगद्गुरु श्री कृपालुजी महाराज की दिव्य वाणी



भवरोग निवारण औषधि

Translated into English on page 2, "The Medicine..."

सभी मनुष्यों में मानस रोग हैं -

“मोह सकल व्याधिन्ह कर मूला ।
तिन्ह ते पुनि उपजहिं बहु सूला ॥
काम वात कफ लोभ अपारा ।
क्रोध पित्त नित छाती जारा ॥”

जैसे शारीरिक रोगों में वात, पित्त, कफ प्रमुख माने जाते हैं, वैसे ही काम, क्रोध व लोभ प्रमुख मानस रोग हैं। इनका मूल कारण मोह है। जब ये तीनों बलवान हो जाते हैं अर्थात् जब तीनों में एक साथ मैत्री हो जाती है तो सन्निपात के समान

क्या उपद्रव नहीं हो सकता। इसी प्रकार ममता, ईर्ष्या, द्वेष, अहंकार आदि अनन्त मानस रोग हैं जिससे जीव प्रतिक्षण अशान्त है। इनका इलाज जब तुलसीदास जी से पूछा गया तो तुलसीदास जी ने अपनी अनुपम रचना चातुरी में क्या ही सुन्दर रीति से इस विषय को स्पष्ट किया है: -

“नेम, धर्म, आचार, तप,
योग, यज्ञ, जप, दान ।
भेषज पुनि कोटिन करिय,
रुज न जाहिं हरि जान ॥”

काकभृशुण्डी जी कहते हैं, “हे

गरुड़ जी! नियम, धर्म, आचार, तपस्या, योग, यज्ञ, दान आदि करोड़ों ही औषधियाँ क्यों न की जायें, किन्तु यह भवरोग महापुरुष के बिना नष्ट नहीं हो सकता।” नष्ट होने का उपाय तुलसीदास जी आगे चलकर कहते हैं।

“राम कृपा नासहिं सब रोगा ।
जो येहि भाँति बनै संजोगा ॥
सद्गुरु वैद्य वचन विश्वासा ।
संयम यह न विषय की आसा ॥
रघुपति भक्ति सजीवन मूरी ।
अनूपान श्रद्धा अति रूरी ॥
येहि विधि भलेहिं कुरोग नसाहीं ।
नाहिं तो कोटि यतन नहिं जाहीं ॥”

तात्पर्य यह है कि जब रामकृपा से ऐसा संयोग बन जाय, कि विरक्त-जिज्ञासु रोगी को महापुरुष रूपी वैद्य मिल जाय, एवं वह भवरोगी उस सद्गुरु वैद्य विश्वास कर ले, तथा उसके आदेशानुसार चले, मोक्ष पर्यन्त के विषयों से बचा रहे, भगवद्भक्ति रूपी औषधि का सेवन कर, श्रद्धा का अनुपान भी ग्रहण करता रहे, तभी यह रोग निवृत्त हो सकता है।

मान लीजिये, आप रोगी हैं और एक औषधालय में जाते हैं रोग का निदान कराने के लिए। अपने आप अपने रोग

का निदान कैसे करेंगे? यदि यह भी सम्भव हो जाय और निदान आप कर भी लें तो करोड़ों औषधियों में आप कौ सी शीशी की औषधि ग्रहण करेंगे? आपको तो इसकी योग्यता है नहीं। यदि यह भी सम्भव हो जाय, तो आप उस औषधि का अनुमान कैसे जानेंगे? यदि ऐसा भी हो जाय, तब भी प्रतिदिन की आपकी रुग्णावस्था के अनुसार औषधि का परिवर्तन कौन करेगा? यदि यह भी सम्भव हो जाये तो कुपथ्य का परिज्ञान एवं उससे निवृत्ति कैसे होगी? इत्यादि अनेक समस्याएँ ऐसी ही हैं, जो बिना महापुरुष के हल नहीं हो सकत।



राधे राधे

Bhumi Puja for New Barsana Hospital



The bhoomi puja of the charitable hospital in Barsana, India was held under a colorful tent which was erected over the site. The havan was led by a respected pandit from Vrindaban, but Jagadguru Shree Kripalu Ji Maharaj (pictured above) also spontaneously sang auspicious verses during the ceremony. Thousands of devotees crowded around the tent on all four sides to witness the grand event.

JKP, India has decided to build a charitable hospital in Barsana, India to provide health care to villagers in the area which is significantly lacking adequate medical facilities. The land adjoining the Rangeeli Mahal Ashram has been purchased for this purpose.

The drawings of the hospital were first done by a New Delhi architect, and then devotee doctors from around the world refined the plans to make the new hospital efficient for the patients, doctors and staff.

With the drawings now complete, Shree Maharajji decided to officially begin the construction by holding the *bhumi puja*. Several days after the Guru Poornima Mahotsva, in the early morning, the sounds of Vedic *mantras* rang out over Barsana village, as thousands gathered to take part in the *puja*.

Fund-raising to support the construction phase of the project is currently happening. For more information see <http://barsanadham.org/hospital/barsanahospital-us-lo.pdf>

Bhakti Mandir nears completion



Above top: Bhakti Mandir, in Mangarh, UP is in the final stages of completion. This picture was taken in August, just after the kailash sthapana, the blessing and placing of the gold top-piece of each of the Temple domes. Directly above: Shree Maharajji blesses the kailash, before it is placed on top of the stone dome, with Shree Swamiji pranaming at his side.

The main structure of the imposing stone temple, Bhakti Mandir, was completed when the *kailash sthapana* took place in August. It has been many years in progress and devotees have been working around the clock in preparation for the inauguration which will take place on November 16 and 17, 2005. The elaborately carved stone is being cleaned and polished, flooring is being laid, and the inner shrines are being decorated and prepared for the *moortis*. Devotees from around the world are arriving to take part in the historic event.

The Temple is built on the appearance place of Jagadguru Shree Kripalu Ji Maharaj, and has already become a place of pilgrimage for many people in the vicinity. The Deities, which were specially commissioned for the Temple several years ago, will be placed in the main shrine in the center part of the *mandir*.

Inlaid with colorful stone in the marble walls of the two side wings are verses describing the Divine secrets of *bhakti* written by Shree Maharajji. There will also be scenes from Shree Maharajji's life and depictions of Radha Krishna *leelas*.

Local Charity

Throughout the year, the Bhakti Dham Ashram in Mangarh provides necessities to the local villagers. Below is a portion of the crowd waiting to receive their gift *thalis* so they may enjoy the feast which devotees prepared and served for them (bottom photo).



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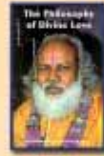
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“Forms of Meditation”



There are only two prime dimensions: (a) material and (b) Divine. There is no third one. So the belief of a person is confined to these two spheres. People who believe that they can get their happiness from material objects stay in **material consciousness**, and people who believe and wish to get their happiness from God and His Divine abode stay in **devotional consciousness**.

Literally, every deep thought is meditation. So every person always meditates upon his desired object. Meditating while staying in material consciousness is material meditation, and meditating while staying in devotional consciousness is devotional meditation.

Material meditation.

Two types of people enter into material consciousness and both are materialists. First, there are those who do not wish to think of God and who are always busy thinking about sensual gratification and personal fame. The others are those who know something about God but are inclined to receive His blessings in order to multiply their worldly possessions and enjoyments with the belief that the luxuries of the world lead to happiness.

Such materialistic devotees dedicate themselves to material desires and worship God to get worldly riches. They only know that He is merciful, they do not want to know that He is also Blissful, otherwise they would have desired to get His Bliss instead of running after the fake pleasures of the world. When a person has no aim of Divine attainment, there is no question of any devotional improvement or purification of his heart, and so his meditation and worship are all material. Such people may be the worshippers of Ram, Krishn, Vishnu, Shiv or any other form of God, or they may be the followers of any *gyani* or *yogi* teacher or preacher, but their attachments remain tied to the material world. Still, God is so kind that he gives some consideration to such materialistic worshippers in comparison to pure materialists, and so they are better than worse.

All kinds of meditations done without selfless surrender to God come into the category of material. Thus, intellectual meditation (explained ahead) is also material, or just pious if the meditator does not surrender to God.

Devotional meditation.

This is the main topic of this chapter. Every conscious thought which retains the aim of God realization is devotional meditation, although usually when a person concentrates in

a prescribed mode to realize a desired devotional stage people call it meditation. Thinking is of two types: (1) intellectual and (2) affectional (emotional).

Intellectual thoughts are governed by the ego, and emotional thoughts are influenced by the properties and the virtues of the object of imagination. To have a clear conception of this theory we should know something about the formation and the character of the mind.

Formation of the mind.

The mind is extremely close to the soul and is its loyal servant. The mind is a product of the pious/impious property of the abstract cosmic ego of *maya* (*samshti ahankar*). So it appears as ego. Vanity is also a form of ego.

The mind contains the good properties such as modesty, compassion and truthfulness etc., and the bad properties such as greed, anger, jealousy, pride, selfishness and cruelty etc. These are its natural

properties, which always remain in it.

The soul is Divine and the mind is established (*adhyast*) in the soul. So the mind also receives and retains the devotional qualities in itself due to its association with the soul, but these qualities are developed and seen only in a pure mind, not in an impure mind. Devotional qualities are chiefly concerned with selfless love and surrender to God.

All the qualities of the mind can be divided into four categories: (a) impious (*tamsi*), (b) selfish (*rajasi*), (c) pious (*sattvic*) and (d) devotional. The first three are the qualities of *maya* and the fourth is related to the devotion to God.

Sattvic qualities are favorable to devotional qualities and *rajasi* qualities are contrary to devotional qualities. *Tamsi* qualities make a person cruel and entirely selfish. *Rajasi* qualities make a person proud, selfish and lustful, etc. *Sattvic* qualities make a person generous, kind, forgiving and truthful, etc. Devotional qualities develop the feelings of humbleness, loyalty, service, faith, longing in selfless love and surrender to God.

When any quality (out of these four) develops, it suppresses the other three. When good qualities develop, bad qualities are suppressed, and when bad qualities develop, good qualities are suppressed and become inactive.



From the writings of H.D. Swami Prakashanand Saraswati

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Ongoing Seva Projects at Barsana Dham



A team of workers erects framing for the new guest accommodations.

Every year, thousands of people visit Barsana Dham for our religious celebrations, *sadhana* programs, retreats and gatherings, or just to enjoy the peaceful and devotional atmosphere of the *ashram*. In fact, so many people want to stay overnight at Barsana Dham for occasions like Krishn Janmashtmi, Divali, etc., that our facilities cannot accommodate everyone.

In order to provide accommodation for the growing number of guests, Barsana Dham is currently constructing 13 more rooms with private baths that will accommodate the many families and individuals who make the pilgrimage to Barsana Dham throughout the year. Your donations and support can help make this project a reality. Shree Radhey.

The Meaning of Seva as stated by Jagadguru Shree Kripalu ji Maharaj



There is a *sevak*, and a *sevya* and *seva*. The one whose service is done is the *sevya*, and the *sevak* is the one who does service. So the *sevya* is God or His Saints and the *sevak*s are all the souls who are bound by *maya*. Whatever kind of *seva* it is, it's done with the aim is to give happiness to God, not for your happiness, but to follow his instructions.

See also in the world that someone is thirsty and you feed him sweets. He would say, "*Bhaiya!* Give me water! I don't want sweets!" "No, *sahib*, please eat *rasgulla*. Why drink water? You can get water anywhere." This isn't service. Imagine you have a Guru and you say, "I will do the service of cooking for him," and 10, 20, 50 people come and they start to say, "We will also do the service of cooking for Guruji." One person will say, "Cook like this," another will say, "No, cook like this. Guruji likes boiled food."

Another says, "He will eat *rasgulla*." None of this is service.

The meaning of *seva* is to make his desire your desire. To give him happiness. Giving happiness to one's *sevya* is also in the world, but there is selfishness. A human being does service according to his personal desires.

Suppose someone is very educated with a D. Lit. and if he were to say to a prospective employer, "Sir, I want service." If that employer said, "Fine, you can clean the latrines." The man would say, "Look sir, I'm a D. Lit.! I can't clean latrines. Give me some office work." In other words, in the world, we want to do service according to our personal desires. Everyone does service according to their personal interest in order to experience happiness. Real service only means giving happiness to your Swami. Just think, the *Gopis* gave Krishn their footdust. They didn't care if they got a bad name or went to hell as long as their Shyam Sundar was happy. This is service.

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Please make your checks payable to Barsana Dham and mail to: JKP, Barsana Dham, 400 Barsana Rd, Austin, TX 78737

Events at Barsana Dham



A devotee swings the flower-decorated jhula during the swinging leela celebration.



The full cast of Janmashtmi leela joins the audience in exclaiming, "Jai Shree Krishn!"



Shree Swamiji gave a speech and answered questions during Sunday morning satsang.



Naradji admires Baby Radha being held by Mother Kirti during the Radha Ashtmi leela.

Barsana Dham Celebrations 2005-2006

Diwali

Saturday, October 29th

Govardhan Puja

Sunday, October 30th

2006

Maha Shivratri

Sunday, February 26th

Holi

Saturday, March 18th

Ram Navmi

Sunday, April 9th

Mela

Saturday, April 29th



New Year's 24-hour "Hare Ram" Kirtan

Noon, Sat., Dec. 31 to
Noon Sun., Jan. 1, 2006



Barsana Dham Quarterly Newsletter

66th Issue

October - December 2005

www.BarsanaDham.org



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