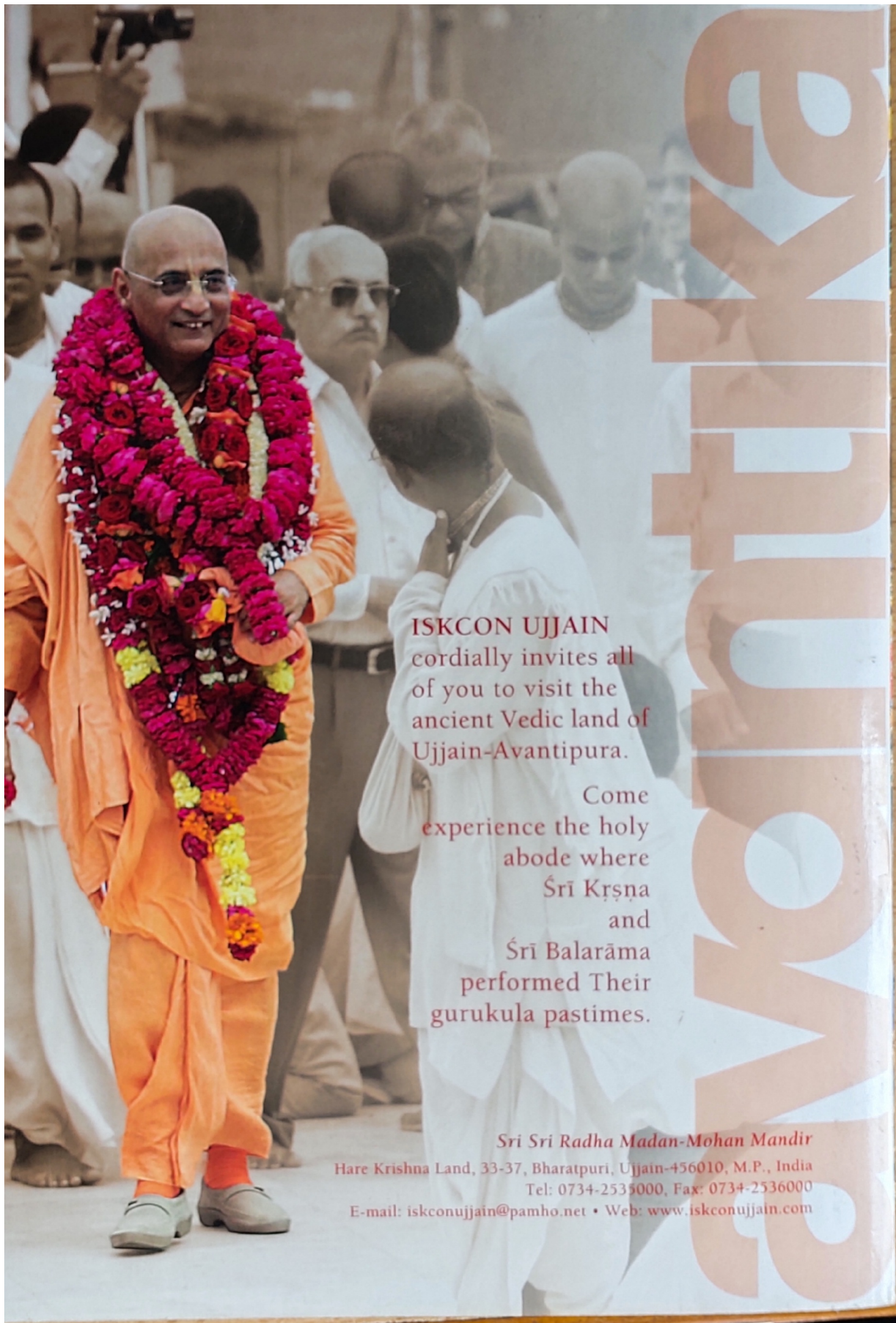




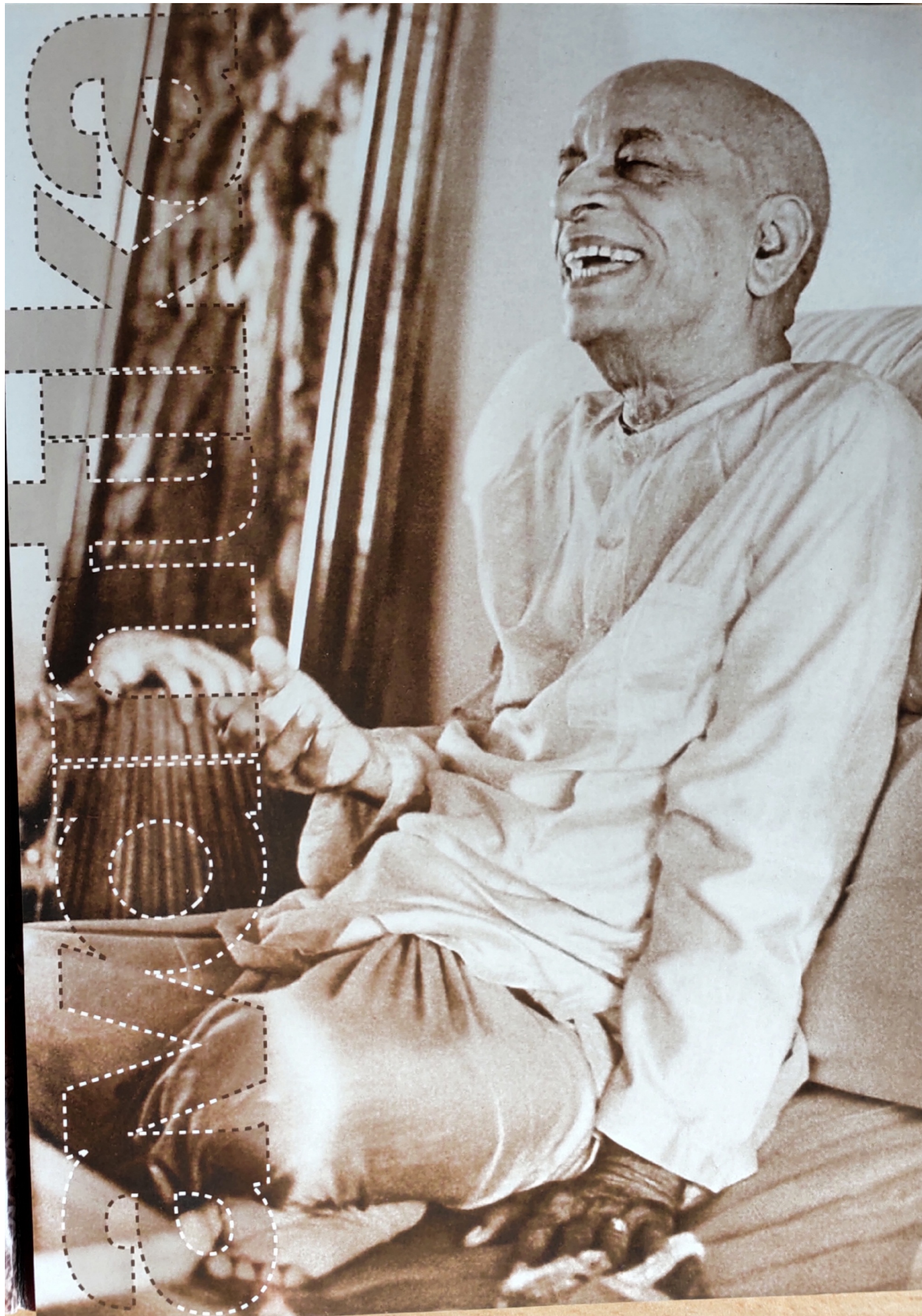
ISKCON UJJAIN
cordially invites all
of you to visit the
ancient Vedic land of
Ujjain-Avantipura.

Come
experience the holy
abode where
Śrī Kṛṣṇa
and
Śrī Balarāma
performed Their
gurukula pastimes.

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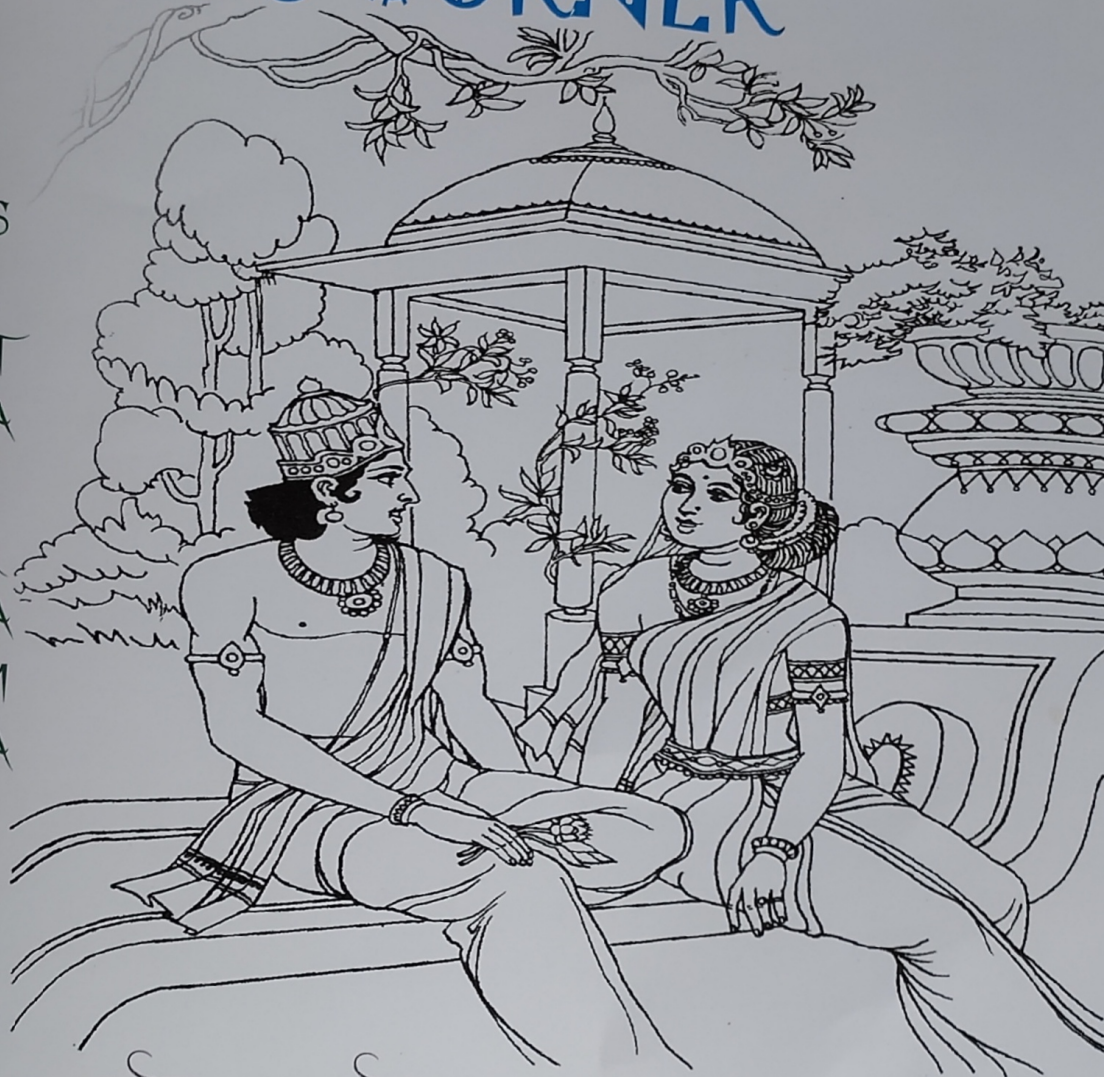
Janmashtami Celebrations 2010





KIDS CORNER

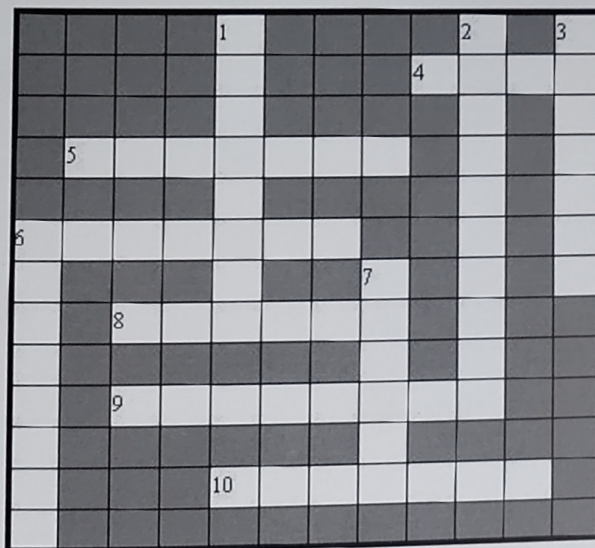
COLORS OF SITA RAMA



RAMAYANA CROSS WORD

ACROSS

4. The name of Lord Rama's consort?
5. Who ruled Ayodhya during Lord Rama's exile?
6. On whose order was Lord Rama banished to forest?
8. Who is the king of Mithila and the father of Sita devi?
9. He accompanied Rama and Sita in their exile.
10. The son of Vayu and the minister of Sugriva.



DOWN

1. How many years was Lord Rama banished for?
2. What is the name of the forest abode of the monkeys who helped Lord Rama?
3. Who kidnapped Sita devi?
6. Who is the mother of Lord Rama?
7. Who is the king of vultures?

ACROSS: 4.Sita, 5.Bharata, 6.Kaikeya, 8.Jatayu, 9.Laksmana, 10.Hanuman.
DOWN: 1.Fourteen, 2.Kiskindhya, 3.Ravana, 6.Kaushalya, 7.Jatayu.



Kundeshvar Mahadeva

Mitravindā, one of Kṛṣṇa's eight principle Queens, had been the princess of Avantīpura. Whilst in Avantī, Aniruddha met Sāṇḍīpani Muni and asked him how one can realize one's eternal *svarūpa*. Sāṇḍīpani Muni explained:

“O King of kings, great-grandson of Hari, leave all material enjoyment and chant the glories of the King of Dvārakā, Lord ŚrīKṛṣṇa, who is the giver of salvation, the bestower of all auspiciousness and is the king of the demigods. Whoever hears and describes the glories of Lord Kṛṣṇa, will attain purified intelligence and never be bewildered. By hearing and chanting Lord Kṛṣṇa's glories one becomes eligible for unalloyed

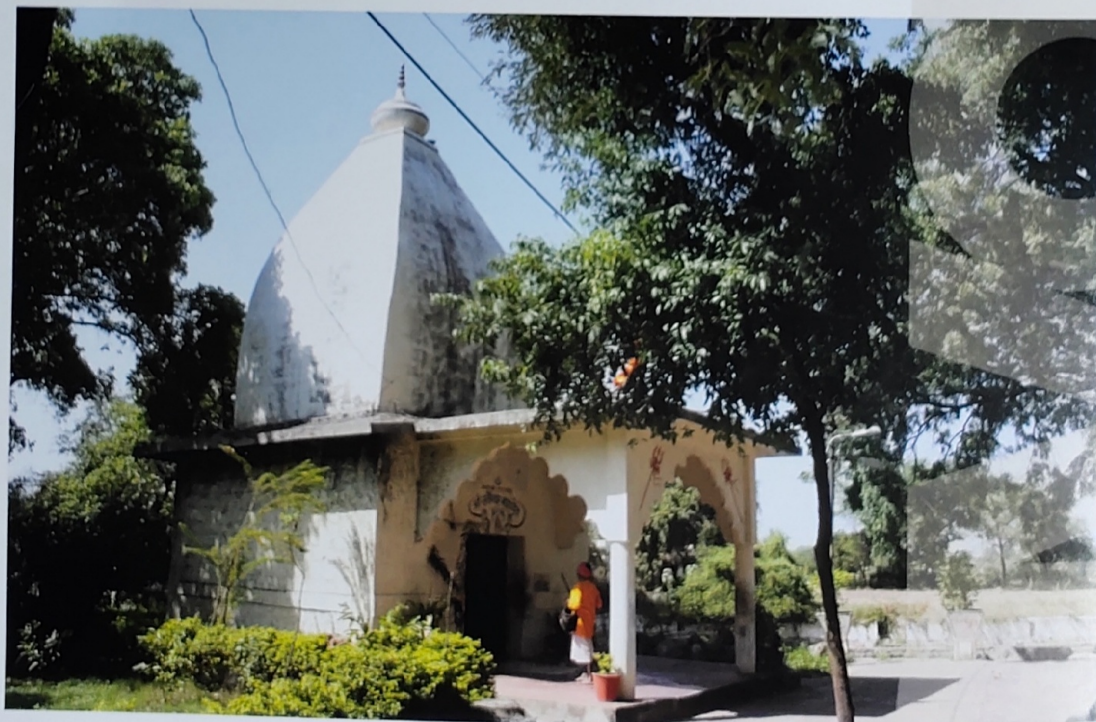
devotional service to the Lord.”

Garga-saṁhitā

Sāṇḍīpani Muni's Āśrama: Present day

In the main Temple hall is a Deity of Sāṇḍīpani Muni. In front of him are Deities of Kṛṣṇa, Balarāma and SudāmāVipra, who are studying and taking notes. Nearby is a Śiva temple of Kundeshvar Mahādeva, where Lord Śiva appeared to meet ŚrīKṛṣṇa. It is therefore called *Hari-Hara Milan*, the place where Kṛṣṇa and Śiva meet. Here Śiva's bull, Nandī, stands offering respects to Lord Kṛṣṇa and His spiritual master, Sāṇḍīpani Muni.

Near Gomatī *kunḍa* is another Śiva temple of Sarveshvar Mahādeva: the pastime of Lord Śiva's appearance here recalls how Sāṇḍīpani Muni went on pilgrimage after the death of his son. When he arrived in Ujjain, Lord Śiva personally appeared before him. Lord Śiva told Sāṇḍīpani Muni that Lord Kṛṣṇa would soon come to study at his āśrama and at that time he should ask the Lord to bring back his dead son. After giving his *darśana* to Sāṇḍīpani Muni, Lord Śiva then stayed with him in the form of a Śiva-*linga*. Since that time this Deity of Śiva was known as Sarveshvar Mahādeva. It was the *ārādhya* Deity of Sāṇḍīpani Muni--the Deity that Sāṇḍīpani Muni worshipped every day. Outside, amongst the beautiful gardens, Gomatī *kunḍa* can be found.



with the River Sarasvatī. Since then the *kuṇḍa* is known as *Gomatī kuṇḍa*. In the *Skanda Purāṇa* (*Avantī kanda*), it is stated that, whoever takes bath in *Gomatī kuṇḍa* on *Janmāṣṭamī* day and serves the *brāhmaṇas* and cows, receives unlimited mercy from Lord Kṛṣṇa.

Guru Dakṣiṇā

In ancient times, tradition prevailed that students, upon completing their studies, would fulfill the desires of their *guru*. Sāṇḍīpani Muni

Yamarāja immediately obeyed. At that time Lord Brahma also appeared to witness this special pastime. The Lord told Brahma:

*ādy prabhṛty lokaśa deśa mat caraṇāntike,
āvantiyam aṅkapādākhye mṛtaḥ nekṣyānti te yamam*

“O Brahma, whoever leaves his body in this aṅkapāda (the land which is blessed by My footprints), never faces Yamarāja.” --*Skanda Purāṇa, Avantī Kṣetra Māhātmya*, 27-93

Thus Kṛṣṇa and Balarāma offered this unique *dakṣiṇā* to Sāṇḍīpani Muni who blessed Them:

“I am extremely pleased and fully satisfied with Your services. You are above all blessings, yet I bless You that whatever You speak will remain as eternally fresh as the instructions of the Vedas. Your teachings will be honoured, not only within this universe or in this millennium, but in all the places and ages and will remain increasingly new and important”. -- *Kṛṣṇa Book, Ch 45*

was well aware that Kṛṣṇa and Balarāma were not ordinary personalities. And so after consulting his wife, he asked Kṛṣṇa and Balarāma to bring back to life his only son, who had died near the shore of Prabhas Kṣetra. Upon Their *guru*'s request, Kṛṣṇa and Balarāma immediately left the *āśrama* and quickly reached the ocean. Varuṇa deva welcomed Them and explained how the demon *Pañca jana* had taken the son of Their *guru*. Kṛṣṇa dove deep into the ocean and killed *Pañca jana*. He recovered the demon's dead body which was in the form of a conch shell, known as *pāñca janya*. Kṛṣṇa and Balarāma could not find Their *guru*'s son in the ocean and so They proceeded to Yama Purī, where They blew the *pāñca janya* conch. Hearing this vibration, Yamarāja appeared before Kṛṣṇa and Balarāma and offered obeisances. Lord Kṛṣṇa said, “In view of My supreme authority you must return My *guru*'s son immediately”.

Aniruddha, the great-grandson of Sri Kṛṣṇa meets Sāṇḍīpani Muni. Once, when Aniruddha was chasing the horse Śyāmākarna, for an *aśvamedha-yajña*, he was led to Avantipura. The prince of Avantī welcomed him warmly because of their close relationship:



Pastimes of Kṛṣṇa and Balarāma at Sāndīpani Muni's Āśrama

By Rāghava Paṇḍita dāsa

The academic pursuit of Lord Kṛṣṇa and Lord Balarāma at the gurukula of Ācārya Sāndīpani is the perennial glory of this ancient gurukula at Ujjain. After killing the demon *Kaṁsa*, Kṛṣṇa's parents were released from prison and His maternal grandfather, *Ugrasena*, resumed his position of King. Peace and happiness prevailed in *Mathurā*. The sacred thread ceremony of Lord Kṛṣṇa and Lord Balarāma was performed by *Garga Muni*, the family priest of the *Yadu* dynasty. After the ceremony it was the custom for young boys to live as *brahmacārīs* and serve their spiritual master as ordinary menial servants in order to make spiritual advancement.

Kṛṣṇa and Balarāma were hence sent to Sāndīpani Muni's āśrama in Ujjain to study. Sāndīpani Muni taught Them all the intricacies of Vedic wisdom. Because Śrī Kṛṣṇa and Balarāma were *kṣatriyas*, They were specially trained in military science, politics and ethics. Kṛṣṇa and Balarāma memorized all the arts and sciences simply by hearing them once from Their spiritual master. Their grasp of learning was so accurate and fast that during the day they studied the subject and by night they had mastered it. Thus, They learnt all the necessary subjects in only sixty four days.

Some of the students at the āśrama came from *Mathurā*. One particular student, *Sudama* came from *Porbandar*, *Gujarat*.

Lord Kṛṣṇa and *Sudāmā* became close friends.



Kṛṣṇa and Balarāma underwent strict training, learning how to serve the spiritual master by following Vedic rules and regulations. Even as students Their behaviour was so outstanding that everyone was willing to follow Their example. Lord Kṛṣṇa and Lord Balarāma are the Supreme Personalities of Godhead, the source of all knowledge. They did not need a spiritual master, yet for the benefit of ordinary men, They accepted Sāndīpani Muni as Their guru.

How to Serve the Spiritual Master

Pastime of Gomatī *kuṇḍa*

Sāndīpani Muni had taken a vow to perform the *sandhyā* ceremony on the banks of River Gomatī. The river was quite far from the āśrama and so Kṛṣṇa and Balarāma decided to serve Their guru by inviting River Gomatī to come nearer. One day, Kṛṣṇa and Balarāma humbly asked their guru to walk to a *kuṇḍa* within the āśrama. Reaching the *kuṇḍa* within a few minutes, Sāndīpani Muni was delighted to see before him the River Gomatī along

Memorial Festival. The classes were well balanced and the days filled with wonderful kīrtanas and various spiritual activities. It is important for us to take time out to discuss the scriptures, in the association of devotees, without any distractions. As Mahārāja said, "The seminar was just an introduction to increase our desire to study and become more absorbed in devotional service." Śrīla Prabhupāda wanted us to chant, dance and be happy. This becomes simple when you allow yourself to become absorbed in the spiritual atmosphere.

Serving Śrīla Prabhupāda and ISKCON

Mahārāja has a strong desire to spread the glory of India and introduce people to Vedic culture and Vaiṣṇava etiquette. Ujjain is his offering to Śrīla Prabhupāda. He always glorifies and serves Śrīla Prabhupāda, and encourages devotees to develop their relationship with Prabhupāda. Śrīla Prabhupāda wanted us to be active in Kṛṣṇa consciousness, to take risks and introduce innovative ideas for preaching. At the same time our sādhana should be steady and we must stay focused at Śrīla Prabhupāda's lotus feet.

We must learn to be happy and satisfied wherever we are and render our service steadily. In the *Rāmāyaṇa*, Mārīca appeared as a golden deer to entice Sītādevī. The West can appear like a golden deer of opportunity for the innocent people of India: they think they will find happiness and prosperity, but instead their lives become more complicated. But a devotee thinks: whatever position Kṛṣṇa puts me in, I have faith this is the best situation for me at this time. Let me use this position to advance in my spiritual life. Let me see my family as an āśrama and give them Kṛṣṇa consciousness.

We should take every opportunity to share this knowledge we have received from Śrīla Prabhupāda with others and use our intelligence to present Kṛṣṇa consciousness in the best way. Prabhupāda wanted the leaders of society to become Kṛṣṇa conscious. So it is important we cultivate intelligent people so they can practice Kṛṣṇa

consciousness in their daily lives and then influence others around them. We inspire people by being inspired in our own devotional service. It is so important that we are personal with each other. We have to care deeply about people and their spiritual advancement. We have to be willing to listen to their concerns and then engage them accordingly.

Devotees should feel confident about preaching and devotional service. A child may feel insecure on his own, but if his father is behind him, even if a big bully comes, he feels protected. When Arjuna was on the battlefield of Kurukṣetra, Kṛṣṇa was personally present driving the chariot, as was the flag of Hanumān and all other auspicious signs. Similarly, a devotee should realize that my guru is always with me, Prabhupāda is always with me, Kṛṣṇa is always with me; therefore let me try to do something to please Kṛṣṇa. Then spiritual life will become very dynamic and exciting.

It is so important that we are personal with each other. We have to care deeply about people and their spiritual advancement. We have to be willing to listen to their concerns and then engage them accordingly.

When everyone thinks of the Deities and tries to please Them, everything runs smoothly, because Kṛṣṇa is the supreme controller and we naturally give up our selfish desires.

Śrīla Prabhupāda wanted us to be active in Kṛṣṇa consciousness, to take risks and introduce innovative ideas for preaching. At the same time our sādhana should be steady and we must stay focused at Śrīla Prabhupāda's lotus feet.

on a CD and I wondered who this person was. The singing was so beautiful that I played the CD for the Deities. They liked it so much that They decided to play a trick and have him sing for Them personally when he came to set up the Divine Food Factory. Later he told us about the Ujjain project. He was always inviting me to visit Ujjain. In 2008, I went to the Orlando spiritual retreat he had organized. Afterwards I made it a priority to go to Ujjain for his Vyāsa-pūjā and the Prabhupāda Memorial Festival.

Visiting Ujjain

I first arrived in Ujjain during a twenty-four hour kīrtana and immediately experienced a greater taste for the Holy Name. I have been involved with Deityworship for many years and I was awestruck upon taking darśana of Śrī Śrī Gaura Nitai, Śrī Śrī Rādhā Madana-Mohan and Śrī Śrī Kṛṣṇa Balarāma. They are so breathtaking; I could see that They reciprocate with the devotees in sweet, loving exchanges. When everyone thinks of the Deities and tries to please Them, everything runs smoothly, because Kṛṣṇa is the supreme controller and we naturally give up our selfish desires.

Before my visit, I had heard much about Ujjain,

but I found it to be beyond my expectations. It is a beautiful, spiritual oasis. My first impression was that I had arrived at a palace. Śrīla Prabhupāda said that if you are the servant of a wealthy man, you live in the same way as the wealthy man: Ujjain is a wonderful place to fully absorb ourselves in the Holy Name and the beautiful forms of the Lord. The hospitality is excellent, exemplifying the Vaiṣṇava culture of service and cooperation. The devotees are enthusiastic, committed and have natural spontaneity for devotional service. It was very refreshing to see a strong *brahmacārī āśrama*, at a time when this is so rare. Under the careful direction and strong leadership of H.H. Bhakti Charu Swami, a very high standard prevails. I was especially happy to see the Tulasī gardens and Kṛṣṇa wearing mañjarī garlands. Lord Caitanya's saṅkīrtana movement is vibrant and guests constantly visit the temple. When we dress the Deities beautifully and keep the gardens nicely, people will be attracted: it is not just our words that attract people. In this material world everyone's senses are being pulled in many directions, but when they come to the temple, they can focus on the beautiful form of the Lord and become purified.

I felt very fortunate to also attend the Ujjain Retreat, which was held just before the Prabhupāda



Postcards

Ujjain A Spiritual Oasis

By Kṛṣṇa Priya devī dāsī

Based on an interview with Aratidevīdāsī, during the Ujjain Retreat, September 2009



Meeting Śrīla Prabhupāda

I grew up in Westchester, New York, in a liberal Jewish family. At the age of ten, I spent a year in hospital with spinal problems; that experience led me to ask questions and search for spiritual answers. Later, I studied psychology at the University of Florida. I saw that Western psychology could not explain the suffering I saw around me. Hoping to find a better alternative, I started reading books on yoga and meditation and eventually found Śrīla Prabhupāda's, *Bhagavad-gītā*. I always saw devotees at college and took prasāda but I was really attracted to the chanting and music. I was part of the Woodstock hippie generation but Śrīla Prabhupāda saved me and showed me the proper way to live. Whilst living in Florida, I saw that although people were so rich, they were so unhappy. Somehow, I always thought life was meant for singing and dancing.

Being influenced by the counter culture

movement of the time, I moved to the Santa Cruz mountains in California. I was already chanting and reading Śrīla Prabhupāda's books. In June 1976 Śrīla Prabhupāda came to Los Angeles. I went to the Temple every morning and evening to hear him speak. It was his custom to give out cookies to women and children. Although I didn't have a child of my own I asked one of the ladies if I could borrow her child. Śrīla Prabhupāda was translucent, shining brightly like the sun and I could understand that he was not an ordinary person. I put my hand out

to receive a cookie and at that moment everything else in the world faded into the background. I was only aware of Śrīla Prabhupāda. Time stopped. I could understand that this was the most important moment of my life; a moment's association with a pure devotee changed the course of my life. Immediately I knew that I would stay with Śrīla Prabhupāda's teachings for the rest of my life. Now, thirty three years later, I still pray to render some small service to him for giving me such a wonderful spiritual family.

I was devastated when Śrīla Prabhupāda left the planet and I had not had the chance to take dīkṣā from him. I took initiation from H. H. Hridayānanda dāsa Goswāmī in 1978. In 1985, I moved to the New Goloka Temple in Hillsborough, North Carolina, where I served for twelve years as Temple President and Head Pūjārī for Śrī Śrī Rādhā Golokānanda.

I first heard H.H. Bhakti Charu Swami singing

benefit of all the devotees in Asia and South East Asia, who usually are not able to attend Guru Mahārāja's spiritual sojourns in Europe, America and South Africa. These Retreats are an amazing opportunity, to not only relish Guru Mahārāja's articulate and thought provoking recitations and explanations of the Vedic scriptures, but to enable his disciples to interact with him and be in his divine association.

Many times, as I sat in front of the hall, listening to Guru Mahārāja narrate the *Rāmāyaṇa* with such deep realizations and appreciation, I thought how it must have been in times of yore when the pupil lived with the spiritual master in a hut and had the opportunity to receive this ancient knowledge and science from the guru everyday. It is simply amazing how knowledge that emanates from the lotus mouth of the spiritual master is absorbed into the mind and heart of the disciple instantly and invokes deep realizations. In the mornings sessions Guru Mahārāja elaborated upon the "Essence of *Śrīmad-Bhāgavatam* in the light of *Brahma-saṁhitā*." And in the later part of the day, Guru Mahārāja narrated and explained the *Rāmāyaṇa*.

Guru Mahārāja emphasized that these seminars are not an elaborative study of the scriptures, but serve as an impetus to invoke and stir the interest of attendees to delve into these topics with sincere intent to study them further. I believe these seminars very successfully achieve Guru Mahārāja's objective. Those of us, who knew not a single verse of the *Brahma-saṁhitā*, not only left the Retreat with a copy of the book, but managed to memorize the verses, appreciate their meanings and connection with the *Śrīmad-Bhāgavatam*.

As for the *Rāmāyaṇa kathā*, everyone enjoyed the variety of divine pastimes: the antics of Hanumān, the pathos of Daśaratha's separation from his beloved Rāma, the loving relationship of the brothers, the humility of the ants who wanted to help build the bridge to Lāṅkā, the love of Jaṭāyu for the Lord, the comical aspect of

Kumbhakarna, the picturesque bloody battle between the demon Rāvaṇa and Lord Rāma. The variety of pastimes goes on and on. It was nothing less than simply wonderful! The seminars were enlightening, interesting, thought provoking, filled with scriptural edicts and principles and indeed based on deep spiritual realizations.

The Ujjain Temple management team lead by H.G. Gaṅgā Nārāyaṇa prabhu, the Temple President, must be commended for their dedication and zealous efforts in making these celebrations a success. We were embraced by the affectionate and caring mood of the devotees. Our every need was dealt with such patience and kindness; accommodation, prasāda, internal transportation, flight arrangements and even medical care was taken care of. Ujjain is becoming a popular destination for pilgrimage, not only for disciples, but for ISKCON devotees all over the world. I am firmly convinced that ISKCON Ujjain is indeed the epitome of simple, warm and caring hospitality. This is indeed a reflection of Guru Mahārāja's most admirable and exemplary leadership.

I wait anxiously for 17th September 2010, when we congregate once again to celebrate Śrīla Prabhupāda's Memorial Festival and Guru Mahārāja's 65th Vyāsa-pūjā. I also hope we will have the opportunity to attend these seminars regularly so that we can be in the loving association of Guru Mahārāja and the devotees. Let us not miss this opportunity and mark that date down as the most special day in our personal diary.





Śrī Śrī Rādhā Madan-mohan Mandir never ceases to enchant me, but on the celebration of Guru Mahārāja's *Vyāsa-pūjā*, the atmosphere is especially different. The ambiance is impregnated with filial harmony and love. It reminds me of what Śrīla Prabhupāda wanted: a place in which the whole world can live.

The first part of the day is dedicated to celebrating Śrīla Prabhupāda's arrival in America in 1966. Guru Mahārāja reminds everyone of Śrīla Prabhupāda's struggle and sacrifices to fulfill his spiritual master's mission to spread the sankīrtana movement of Śrī Caitanya Mahāprabhu in the western world. Even though Guru Mahārāja often shares his experiences and pastimes with Śrīla Prabhupāda, each time these pastimes become even more relishable. They leave a strong impression of Śrīla Prabhupāda's divine personality in our minds and hearts: his sense of wit, his gentle and kind, yet bold, straight forward personality, his loving and caring nature, and ultimately his unequivocal love for Kṛṣṇa.

The second part of the day is the evening programme when Guru Mahārāja mercifully allows his disciples to bathe his lotus feet and offer him

garlands. Even though, Guru Mahārāja takes cognisant efforts to mitigate the grandeur and significance of his divine appearance, the disciples and well-wishers are so grateful for the opportunity to congregate together and express their love and devotion to him on this special day.

Every year after hearing Guru Mahārāja's *Vyāsa-pūjā* offering to Śrīla Prabhupāda, I become embarrassed and ashamed by my own insignificant and worthless efforts to please my own spiritual master. Feelings that are further enhanced upon Guru Mahārāja's request that we put into words our love and gratitude to deify Śrīla Prabhupāda, to express all our feelings, realizations and personal aspirations to our beloved grandfather. Everyone present in Ujjain for the festival took back with them very special moments and valuable impressions, more so because these celebrations were the culmination of the eagerly awaited Ujjain Retreat Seminar, which took place from 10th -16th September.

The Retreat team, under the expert guidance of Guru Mahārāja, performed a creditable endeavour in putting together this memorable seminar. This seminar was held for the first time in India for the

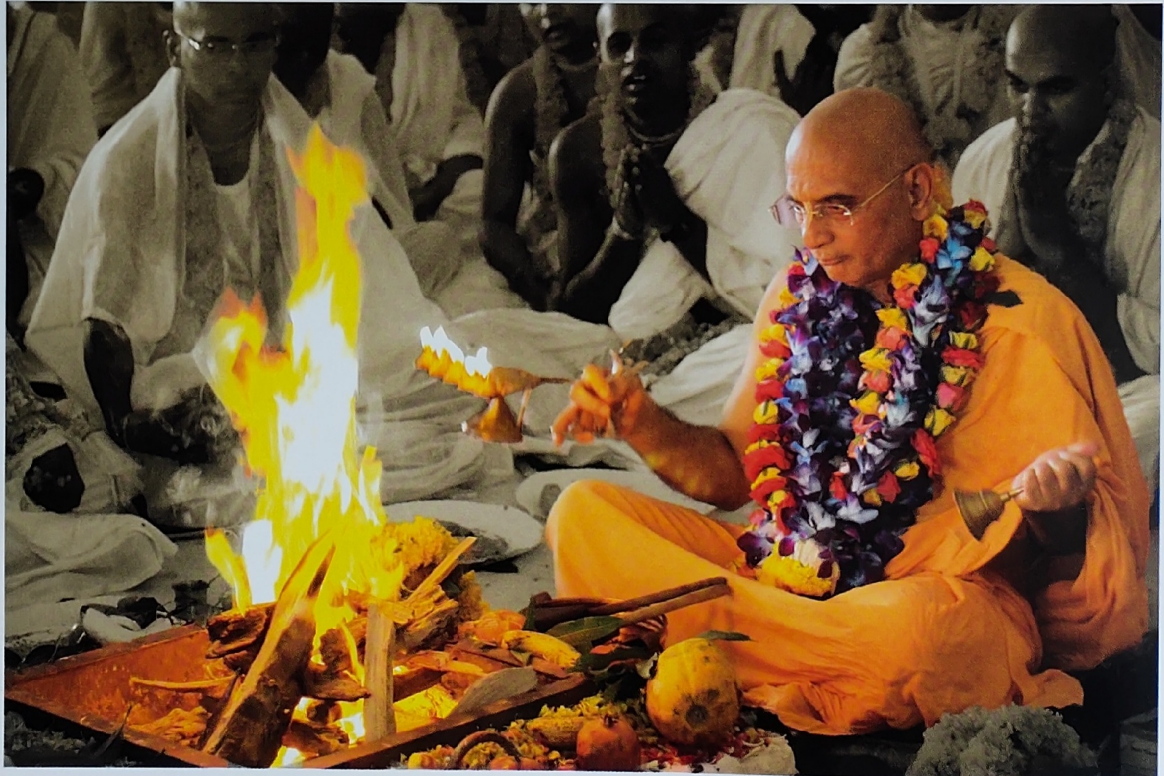
Festivals

Prabhupāda Memorial Festival & Rāmāyaṇa Seminar September 2009

By Chitrāṅgadā devī dāsī

On 17th of September every year the disciples of H.H. Bhakti Charu Swami celebrate the most important festival in their personal calendar, the Vyāsa-pūjā celebrations of their spiritual master. Over the years, Guru Mahārāja has consciously dovetailed his Vyāsa-pūjā celebrations into the “Prabhupāda Memorial Festival,” commemorating the day Śrīla Prabhupāda arrived in America. On this day, we not only reflect, appreciate and internalize our relationship with our Founder-Ācārya, His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda, but we consciously question our presence, contribution and commitment to Śrīla Prabhupāda and his movement, ISKCON. I believe the Prabhupāda Memorial Festival very successfully achieves this objective.

Last year, I was fortunate to attend this festival. On the eve of the celebrations, Ujjain appeared like a fairyland. Thousands of twinkling, coloured lights embellished the Temple building; cascading from the top of the dome, winding around the thick majestic marble pillars and down the front and sides of the Temple. The place was buzzing with joyful devotees embracing and paying obeisances to one another, some sharing *mahā-prasādam*, *brahmacārīs* singing and dancing ebulliently in the Temple hall, matajis in their colourful attires, children running around the Temple compound, guests relishing sumptuous samosas and sweets and so much more. To make it all more ethereal, the blowing of the cool evening breeze brought with it the fragrance of champaka flowers from the incense.





balconies. We aim to provide high quality workmanship in each apartment, as well as to both the interior and exterior of the building. The buildings will have lifts as well as specially designed wide staircases. In the compound a generator will provide electricity during power cuts. The water supply comes from deep wells, rain harvesting facilities and additional underground tanks. The water pump is also connected to the generator. The ground floor will be used for utility services, with the flats located on the upper floors 1-6. The buildings will be surrounded by landscaped gardens and they will include a car park.

Construction of the apartments is progressing rapidly. The foundations and structural work for the first five levels of the buildings has been completed. Many devotees are involved in this service, including brahmachārīs and gr̥hasthas, working alongside one hundred labourers from the local vicinity.



Left to right: Kamlesh Sharma, Kamal Rajshri, Hari Kirtana dāsa, Sashi Śekhara dāsa, Smara Hari dāsa, Govinda Bhakta dāsa.

Guru Mahārāja has instructed us to carry out our activities with integrity and sincerity. We are endeavouring to work hard in the service of Śrīla Prabhupāda and Śrī Śrī Rādhā Madan-Mohan so that we may construct high-quality buildings within a reasonable period of time. By Their mercy and grace we aim to finish the apartments by July 2011.

Construction Team

Manager: Nanda Vraja dāsa oversees all construction projects. He is originally from Mumbai and holds an Engineering degree in Naval Architecture from IIT Kharagpur and a Masters degree in Business Administration. He worked for the Indian Government for many years in the Ministry of Shipping. After retiring he set up a consultancy firm for designing ships. He and his wife have been visiting Ujjain for the last four years and regularly meeting Mahārāja. In February 2009, Guru Mahārāja suggested that Nanda-Vraja leave his job and render full-time service at the Temple. Following Maharaja's instructions he moved to Ujjain in May 2009. He now serves on the Temple Management Committee and is Head of the Construction Team.

Special Advisors: Shyama Mohan dāsa, originally from Kolkata, is a highly experienced Civil Engineer. He is widely respected in his profession, having worked around the world for many years. Since the beginning of the ISKCON Ujjain project he has been very instrumental in construction of the Temple and adjoining buildings.

Shri Jeetendra Juneja, originally from Delhi, is a renowned Civil Engineer. He has also worked world wide, primarily teaching Civil Engineering.

Site Manager: GauraVani dāsa has been serving in the Construction department since the early stages of building the Temple.

Site Supervisors: Govinda Bhakta dāsa, Smara Hari dāsa, Hari Kīrtana dāsa.

Site Engineer: Kamal Rajshri.

Electrics: Aniruddha dāsa, Sashi Śekhara dāsa.

Store assistant: Kamlesh Sharma.

Grhastha Flats Construction

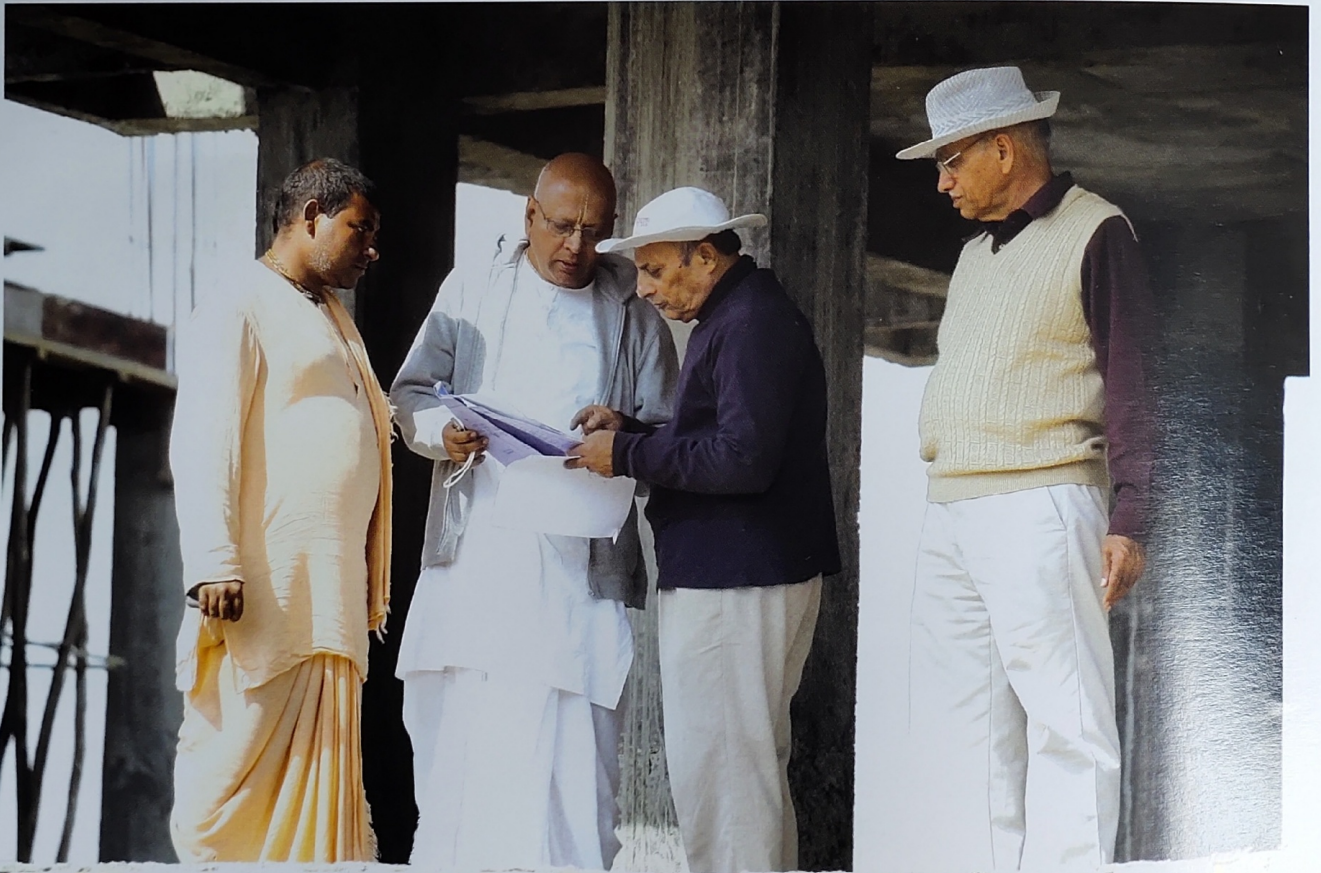
By Nanda Vraja dāsa

The Śrī Śrī Rādhā Madan-Mohan Temple was built in an astonishingly short period of ten months. Soon afterwards, the *Prasādam* Hall and *Brahmacārī āśrama* building was completed. Adjacent to which stands Govinda's Restaurant and the Guest House. H. H. Bhakti Charu Mahārāja has many further plans for developing projects within ISKCON Ujjain, including an I.T. Park (the ground-breaking ceremony was held in 2009), an International School and a large lotus-shaped Goshalla.

At present construction is underway on the *Grhastha* flats compound. The aim of the project

is to provide first class accommodation for mainly overseas devotees, giving them the opportunity to retire comfortably in India, whilst living close enough to the Temple to easily render service. The flats can also be let out, and used to accommodate devotees and guests during busy festival seasons.

The *Grhastha* flats are built on land adjacent to the Temple. The compound consists of two, seven story apartment buildings. Each floor holds four apartments, each of approximate size, 1750 sq feet. The apartments have three bed rooms with attached bathrooms, a kitchen, a lounge and several



Left to right: Gaura Vani dāsa, Nanda Vraja dāsa, Shyama Mohan dāsa, Shri Jeetendra Juneja.

Tulasī Mahārāṇī on the rooftop. Eventually, after two years, Tulasī devī expanded to thirty-two shrubs. When the Rādhā Madan-Mohan Mandir opened, Tulasī Mahārāṇī was transported by trolley, accompanied with kīrtana, to her new home.

I proposed a plan for the new Tulasī garden, located on the left side of the temple, which Guru Mahārāja approved and modified. In the centre of the garden stands a large, five foot high, Tulasī bush held in an ornately decorated marble pot. Surrounding her are groups of Tulasī shrubs in each of the garden's four corners. The devotee's daily circumambulate Tulasī Mahārāṇī on the red brick parikramā marg encircling the garden. Special green shades in the garden protect Tulasī devī from the excess heat of the summer.

Guru Mahārāja told us we should make a beautiful garden for Tulasī Mahārāṇī and perform attentive, loving service for her, because healthy Tulasī indicates nice devotion in the devotees.

Worship of Tulasī Mahārāṇī

Offer obeisances to Tulasī Mahārāṇī.

Daily perform Tulasī jaladāna-watering of Tulasī.

Pluck her mañjarīs regularly.

Pick her leaves one by one, not a few at a time.

Circumambulate/perform parikramā of Tulasī daily.

Never water Tulasī before sunrise or sunset.

Do not pluck Tulasī leaves on Dvādaśī (day after Ekādaśī).

Do not transfer Tulasī in an unclean state.

Do not expose Tulasī to excess heat.

Do not enter Tulasī garden or perform parikramā at night.

AṣṭaNāma Stava

Eight names of Tulasīdevī

vṛndāvanī, vṛndā, viśvapūjitā, puṣpasāra
nandinī, kṛṣṇa-jīvanī, viśvapāvanī, tulasī

Vṛndāvanī--She never leaves Vṛndāvana.

VṛndāDevī--She has thousands and thousands of sakhīs.

Viśvapūjitā--The whole world worships her.

Puṣpasāra--She is the essence of all flowers.

Nandinī--She gives happiness to everyone.

Kṛṣṇa-jīvanī--She is the life and soul of Lord Kṛṣṇa.

Viśvapāvanī--She is the sanctifier of the whole world.

TulasīDevī--She has an incomparable form.



Youth Preaching in Madhya Pradesh

By Nitai Candra dāsa

Indore



Nitai Candra dāsa is a disciple of H. H. Rādhānātha Mahārāja. He met ISKCON devotees when he was a student. He holds B.Tech. and M.Tech. degrees from the Indian Institute of Technology (IIT) in Bombay and also an MS in Nanotechnology from USA. He preaches at various Colleges in Indore.

Śrīla Prabhupāda said, "Indians are sitting on jewels but are begging for broken pieces of glass." The glorious spiritual culture of India is degrading rapidly. Today, some *samskāras* are still present but in the near future even cultural festivals like *Diwali* and *Janmāṣṭamī* will be forgotten. In *Śrīmad-Bhāgavatam*, Śrīla Prabhupāda writes, "In this regard, we should remember that the monarchical hierarchy of *Prācīnabarhiṣat* comes from Mahārāja Dhruva, a great devotee of the Lord and the most celebrated disciple of Nārada Muni. King *Prācīnabarhiṣat* was then too much engaged in fruitive activities due to performing different types of *yajñas*....When the great sage Narada saw that a descendant of Maharaja Dhruva was being misled by fruitive activities, Narada took compassion upon him and personally came to instruct him about the ultimate benediction of life, *bhakti-yoga*." (SB 4.25.1) Similarly, we see how the youth of India,

descendents of a glorious Vedic culture, are being misled by the false "eat, drink and be merry" propaganda of modern day civilization. Śrīla Prabhupāda cried tears of compassion for them, saying, "I have fulfilled my guru's order by preaching in the West. Now, my personal desire is to preach in India. Indians are 90% Kṛṣṇa conscious--the only problem is that they are looking in the other (materialistic) direction."

H. H. Bhakti Charu Swami Guru Mahārāja personally instructed me, "The youth are our main hope, especially educated youth." Once, he gave the title for a Youth Festival as: The role of Youth in India towards creating a better world. I realized then how much he wants the youth of India to benefit from Śrīla Prabhupāda's teachings. When he himself joined ISKCON, during his youth, he was one of very few Indian devotees present at that time. College preaching is therefore close to his heart and he is very happy with our systematic efforts in youth preaching.

Indore is a very important city in India: It is the commercial capital of Madhya Pradesh and a major educational hub for central India. It is the only city in the country which has both an IIT (Indian Institute of Technology) and an IIM (Indian Institute of Management.) (IIT's and IIM's are the leading Engineering and Management Colleges in India and are known to produce world leaders in society--their status is akin to Oxford and Cambridge.) Therefore I feel there is a big responsibility to preach effectively in Indore.

In youth preaching if we have an academic background, it is very helpful. The students can relate to us as someone like themselves. We