

*tava kathāmrtaṁ tapta-jīvanam*

# Śrī Kṛṣṇa-kathāmrta

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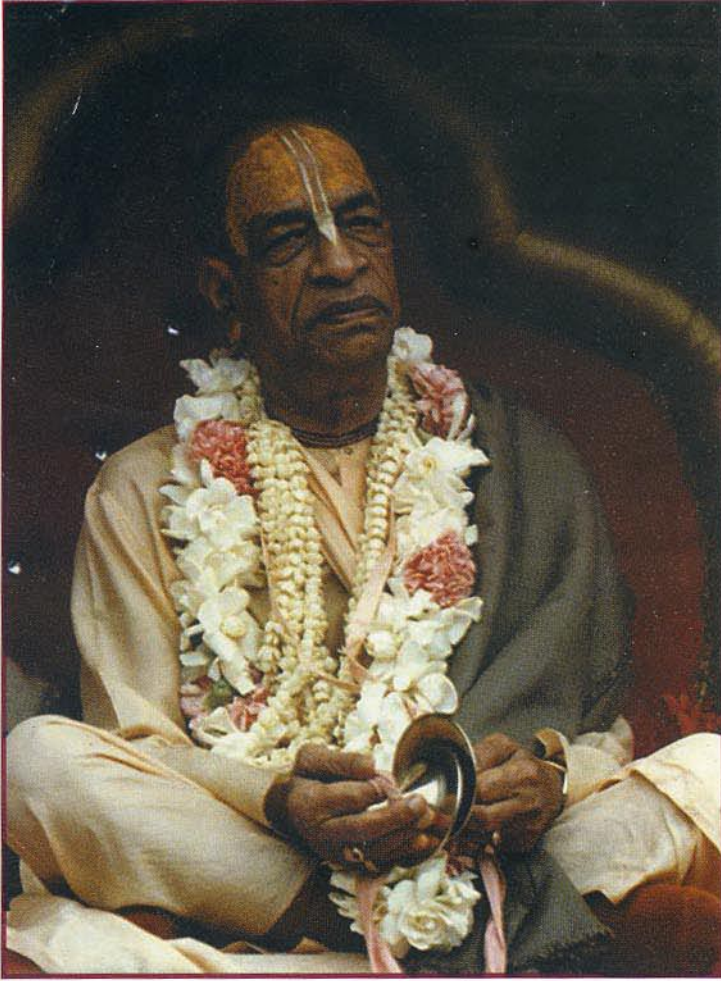
*Ratha-yātrā rahasya-tattova*

**The Confidential  
Meaning of  
Ratha-yātrā**

**Special Issue**







Dedicated to  
**His Divine Grace**  
**A.C. Bhaktivedānta Swami Prabhupāda**  
 Founder Ācārya of the International Society  
 for Kṛṣṇa Consciousness

*āśraya koriyā bandoñ śrī guru caraṇa,  
 jāhā hoite mile bhāī kṛṣṇa-prema-dhana  
 jībera nistāra lāgi nanda-suta hari  
 bhuvane prakāśa hoñ guru rūpa dhari*

Taking refuge of Śrī Guru, I bow at his feet. Oh brother, by this the treasure of *kṛṣṇa-prema* is attained. For the deliverance of the *jīvas*, Nanda's son, Śrī Hari, is manifest in the world, assuming the form of Śrī Guru.  
 —Śrī Guru Vandana, Sanātana Gosvāmī, verses 1- 2



Cover photo by Sudarsana Das Mahapatra

## Statement of Purposes

As stated by Śrīla Prabhupāda in his introduction to *Kṛṣṇa Book*:

"It is essential for persons who are actually liberated to hear about the pastimes of Kṛṣṇa. That is the supreme relishable subject matter for one in the liberated state. Also, if persons who are trying to be liberated hear such narrations... then their path of liberation becomes very clear. ...Lord Caitanya has therefore advised His followers that their business is to propagate *kṛṣṇa-katha*."

In keeping with this desire of Śrīla Prabhupāda, the purpose of this magazine is simply to propagate *kṛṣṇa-katha*. We will consider our efforts successful if this publication is a source of inspiration for the preachers of Kṛṣṇa consciousness to continue their efforts to push on Lord Caitanya's movement. Our second desire is to establish through the medium of this journal how everything is in Śrīla Prabhupāda's books.

### Śrī Kṛṣṇa-kathāmṛta

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# Śrī Kṛṣṇa-kathāmṛta

Śrī Śrī Guru Gaurāṅga Rādhā-Gopīnātha Jīu Jayataḥ

## The Confidential Meaning of Ratha-yātrā

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Lord Jagannātha, with His unusual style of worship, His big smile, round eyes, and sunken hands and feet, is little understood even amongst *vaiṣṇavas*. In this issue we will examine some aspects of His traditional worship. Amongst other topics, we'll describe His various daily and seasonal dresses, how He mysteriously changes His eternal body, and we'll also hear our *vaiṣṇava ācāryas* discuss the confidential meaning behind Lord Jagannātha's world famous Chariot Festival.

On 19 May 1934 at the ancient temple of Lord Alālanātha near Purī, Orissa, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, made the following prophetic statement:

We must take Lord Jagannātha in an airplane chariot to Eastbourne, London. There Alālanātha, Gauḍīyanātha and Gopīnātha will appear. We must install the Diety of Śrī Caitanya Mahāprabhu everywhere in the world, otherwise there will be no auspiciousness for the human race.<sup>1</sup>

This vision of Śrīla Bhaktisiddhānta was fulfilled by his disciple Śrīla A.C. Bhaktivedānta Swami Prabhupāda the Founder-Acarya of the International Society for Kṛṣṇa Consciousness. On the order of his *guru*, Śrīla Prabhupāda came to America to preach in 1965, and two years later He instituted the first Ratha-yātrā festival in the West in San Francisco. Due to the preaching of Śrīla Prabhupāda, Lord Jagannātha is now famous all over the world. Ratha-yātrā has become a common sight in almost all major cities of the globe including, London, New York, Budapest, Durban, Melbourne, and Moscow.

# The Mysterious Lord Jagannātha

The worship of Lord Jagannātha is very ancient. According to the *Skanda Purāṇa*, the first temple of Jagannātha at Purī was constructed millions of years ago in *Satya-yuga*. Lord Jagannātha is also mentioned by Vālmīki Muni in the ancient *Rāmāyaṇa*. It is recounted there that shortly before winding up His pastimes in this world, Lord Rāma called for Vibhīṣaṇa, the younger brother of Rāvaṇa and gave him instructions on how he should carry on in His absence. Lord Rāma concluded by telling him:

*kiṁ cānyad vaktum icchāmi  
rākṣasendra mahābala  
ārādhaya jagannātham  
ikṣvāku kula daivatam*

O, mighty ruler of the Rākṣasas, there is one more thing I wish to say to you, worship Lord Jagannātha the Lord of the Ikṣvāku dynasty.<sup>2</sup>

The form of Lord Jagannātha is not well understood. With His large round eyes, broad smiling mouth, and his lack of visible hands or legs, to many He may appear somewhat abstract. In Orissa, Lord Jagannātha is looked upon differently by different religious groups. For the followers of Caitanya Mahāprabhu, He is Śyamasundara Kṛṣṇa the consort of Śrīmatī Rādhārāṇī; for the Orissan devotees of Lord Rāma, He is Rāmacandra; for the Oriya Gāṇapatyas, He is Gaṇeśa; the Buddhists in Orissa see him as Buddha; and for the Orissan Śaivaites, he is Lord Śiva. When the first Christian missionaries arrived in Purī and saw Lord Jagannātha and the Ratha-yātrā festival, it seemed to them nothing more than an exposition of heathen idolatry. They described Lord Jagannātha as "the Moloch of Hindoostan," with "a frightful visage painted black, and a distended mouth of a bloody color."<sup>3</sup> Even devotees sometimes fail to appreciate the form of Lord Jagannātha. A young disciple once asked Śrīla Prabhupāda why Lord Jagannātha looked different from Kṛṣṇa. "Oh?" Śrīla Prabhupāda replied. "He looks different?"<sup>4</sup>



There are many explanations of how and why Kṛṣṇa has adopted the form of Lord Jagannātha. Skanda Purāṇa describes that Mahārāja Indrayumna engaged Viśvakarmā, the architect of the demigods, to fashion the Deities of Jagannātha, Baladeva and Subhadṛā. Viśvakarmā agreed, on the provision that he would be undisturbed while he was carving them. When the eager king broke in to the workroom early to see the Deities, Viśvakarmā was not finished, and the angry sculptor stopped his undertaking and left. The king was feeling very morose, until Nārada Muni came and told him that it was the Lord's desire that He be worshiped in that form.

A more confidential explanation is that the form of Jagannātha is the embodiment of Kṛṣṇa's love for Śrīmatī Rādhārāṇī. The manifestation of the topmost sentiments of love is called *mahābhāva*. When Kṛṣṇa was in Dvārakā he was feeling intense separation from Rādhā. In the ecstasy of *mahābhāva* His eyes became dilated and His hands and legs shrunk into His body like a tortoise. Therefore the form of Jagannātha is also known as *mahābhāva-prakāśa*. Because Jagannātha is feeling such separation from Rādhā He is *rādhā-*viraha-vidhura**—the embodiment of separation from Rādhā. Caitanya Mahāprabhu is Kṛṣṇa Himself, but He has come to taste the emotions of Rādhārāṇī—*rādhā-*bhāva-dyuti-suvālitaṁ naumi kṛṣṇa-svarūpam**. Therefore Mahāprabhu is the embodiment of the feelings of separation from Kṛṣṇa—*kṛṣṇa-*viraha-vidhura**. Śrīla Gour Govinda Mahārāja has described:

Mahāprabhu is feeling the pangs of separation from Kṛṣṇa and always crying, *rorudhya māna*. Gaura is crying for Kṛṣṇa and Jagannātha is crying for Rādhā. Two crying forms are there in Jagannātha Kṣetra. Therefore that *kṣetra* is known as *vipralambha-kṣetra*, crying *kṣetra*. *Kṛṣṇa-*viraha-vidurā** and *rādhā-*viraha-vidhura**. Two *viraha-vidhurās* meet together in Puruṣottama Kṣetra. So we should understand who is Gaura, who is Jagannātha, and the strange meeting between these two ... Gaura is crying for Kṛṣṇa and Jagannātha is crying for Rādhā. Two are crying in the ecstatic mood of *mahābhāva*.<sup>5</sup>

This is a large topic, our interested readers are advised to refer to "The Embankment of Separation" by Śrīla Gour Govinda Swami for more information.

One unique feature of the worship of Lord Jagannātha is that He has His own scriptures describing His *pūjā*. This was objected to by Śrīla Rāmānujācārya, the exalted *ācārya* of the Śrī-sampradāya. When he visited Purī on one *Śrī Kṛṣṇa Kathāmṛta*

of his preaching tours Rāmānuja debated with the local priests who serve Lord Jagannātha. He questioned, "How can we accept a system of worship of the Lord that is not described in the recognised scriptures such as the Vedas and *Pañcarātras*?" Although Rāmānuja was victorious in his arguments, it was not much appreciated by Lord Jagannātha Himself. The evening after the debate the Lord threw Rāmānuja over one hundred miles south to Kūrma-kṣetra.<sup>6</sup> So, although the worship of Lord Jagannātha may appear unorthodox, the Lord Himself seems to like it. In this connection Śrīla Vṛndāvana Dāsa Ṭhākura has written:

*param brahma—jagannātha-rūpa-avatāra  
vidhi ba niṣeha ethā nā are vicāra*

The Supreme Personality of Godhead has descended to this world as Lord Jagannātha. He does not have to think about rules and prohibitions.<sup>7</sup>

Many of the details and pictures presented in this issue have never been printed in an English publication before. We present this issue as a cultural look at a process of worship that, while sometimes differing from other established standards, is simultaneously an inseparable part of our Gauḍīya heritage. We have spent over three years compiling the materials for this volume but there is still so much more that can be said on the topics. With the blessings of the devotees we hope to continue to research and print more in the future.

Daso 'smi  
Md.



#### Notes

<sup>1</sup> "Paramārthi" (Oriya monthly), Cuttack: Sacchidananda Math, issue of February, 1976, p. 34. "*ākāśayāna bimāna rathare śrī jagannātha devaṅku iṣṭabarna landanaku nebāku heba, seṭhāre ālānātha heba, gauḍīya nātha o gopīnātha prakāṭa hebe sarvatra śrī caitanya mahāprabhuṅka arccā prakāṭa karibāku heba, nacet manuṣya-jātira maṅgala heba-nāhiṅ*"

<sup>2</sup> Vālmiki Rāmāyaṇa uttara khaṇḍa 108.30

<sup>3</sup> Encounter with the Lord of the Universe by Ravindra-svarūpa Dāsa p. 19

<sup>4</sup> Ibid pg 21.

<sup>5</sup> The Embankment of Separation by Śrīla Gour Govinda Swami, first edition p. 100.

<sup>6</sup> See purport by Śrīla A.C. Bhaktivedanta Swami Prabhupāda to Cc. madhya 7.113.

<sup>7</sup> Śrī Caitanya-Bhāgavata antya 10.115





## Letters to the Editor

I looked at the magazine, "Sri Kṛṣṇa-kathamṛta" and I feel it is full of valuable information. Thank you very much. I wish you the best in being able to render this service for your spiritual master, and the devotees of ISKCON.

—Satsvarupa dasa Goswami

Thank you for your recent letter explaining your circumstances and also for the wonderful publications which I am reading and appreciating. Being trained as a graphic designer, printing is nearly always the utility principle in my mind when executing a piece of artwork, so I appreciate your over all presentation as well as the sentiments and purposes etc. Especially your avoidance of the 'issues' in favor of pure kṛṣṇa-katha. I offer my sincere condolences regarding the passing of your beloved guru mahārāja - he certainly set an exemplary example of a 'pukka vaisnava' as he himself described Srila Prabhupada. I vividly remember one day around 1984 he gave class at Bhaktivedanta Manor and reminded me of Srila Prabhupada in so many ways.

I wish you continued success with Sri Kṛṣṇa-kathamṛta.

—Ananta Sakti Das, Herts England

Your effort to serve Sri Chaitanya Mahaprabhu's mission is very inspiring to me, and I mean that with all sincerity. You manage to dig up nectar which is hidden in the archives of Vaisnava lore, and this nectar cannot help but move even stone-hearted dogs like myself. So this is a wonderful service you are rendering and I pray Lord Gauranga will bless you with all facilities.

—Bhakta Das, Thailand

I have to tell you that the Kṛṣṇa-kathamṛta is a very wonderful book, the main reason being it is full of Kṛṣṇa's pastimes and also the pastimes of his dear devotees like Prabhupada and Gour Govinda Swami. The fourth edition is very nice. I have got all the editions and I love them all. Please keep up the good work. The contents are most relishable. I am most unqualified, but I can see your work has a great impact in Malaysia. Many of us are inspired by the magazine. In your magazine we are also taught to dive deeper in the study of Srila Prabhupada's books.

—Sri Kantha Das, Malaysia

Please send me ALL of your magazines. Keep me as a subscriber. I consider your magazine to be the foremost "nectar-only" publication on the planet. Even though a couple of small things I would suggest, still you got the best thing going. And I'd like to see more of them. I can tell by reading Gour Govinda Swami's words and hearing his tapes that he was in possession of the actual juice—the real stuff.

—Dasaratha-suta Das, Union City GA, USA

I finally finished reading the three issues of Krishna-kathamṛta you sent me. \*VERY\* nice! The magazine is totally unique. It's very intimate. I like that it is aimed at the Vaishnavas and isn't a recruiting or PR piece. All the articles were enlivening. I especially enjoyed Gour Govinda Maharaja's words. You truly have Krishna's mercy to have found such a nice spiritual master. I especially loved the articles on Lord Nityananda and all the transcendental photos. I hardly knew anything about Nitai until I read your magazine.

"Sadhu-sanga, the Birthplace of Bhakti" bowled me over. The magazine is \*gorgeous\*. The artwork, layout, even the fonts are all perfect. This is the most beautiful magazine I have ever seen.



Seriously. Everyone who worked on this issue deserves a standing ovation. The articles are excellent as well. I especially loved the article "Lord Chaitanya's Prema-yuga." Beautiful. What wonderful sentiments. And the excerpt from "The Embankment of Separation" makes me want to get the book. —Randy Leighton. Webmaster for "Topics for Seekers" (see his Web page at <http://www-hsc.usc.edu/~leighton/index.htmls>).

I have received the books, "Last Limit of Bhakti", " Sri Guru Vandana", and "The Embankment of Separation", by His Divine Grace Gour Govinda Swami Maharaja. To say that I liked them very much would be an understatement. They are wonderful and sublime, to say the least. I also received three "Sri Kṛṣṇa Kathāmṛtas" The magazines are wonderful. Please do not bow to pressure to change your format "to a magazine that addresses the issues." The world is filled with that type of reading. What the world needs is more *kṛṣṇa-kathā*, a magazine like the one you and your staff are producing. Haribol.

—Max Perry, San Francisco CA, USA

All glories to your services rendered by giving us Sri Krishna Kathamrita to read, magazines which are beyond criticism and inspiring from the very first page until the last word. Thank you. —Dayal Nitai Das, Taiwan, China

### Correction:

*Śrī Kṛṣṇa-kathāmṛta* printed line drawings of Śrīla Prabhupāda in our first three issues without giving credit to the artist, who was not known to us. That artist is Sriman Ānanta Śakti Prabhu who is doing a very fine service by helping everyone to remember Śrīla Prabhupāda. We beg forgiveness for our oversights. We also thank him for supporting our humble efforts with this magazine by allowing us to use his pictures in our future issues.

### Help Support Translation of Vaiṣṇava Śāstras

*Śrī Kṛṣṇa-kathāmṛta* encourages the Vaiṣṇava community to support the noble efforts of devotees like Kuśakratha and Daśaratha-suta Prabhus by purchasing books directly from them rather than photocopying them. Their translations are financed from these sales. They are generally struggling to find money for printing. Theirs is certainly a worthy cause to support. Donations can be sent to the following addresses:

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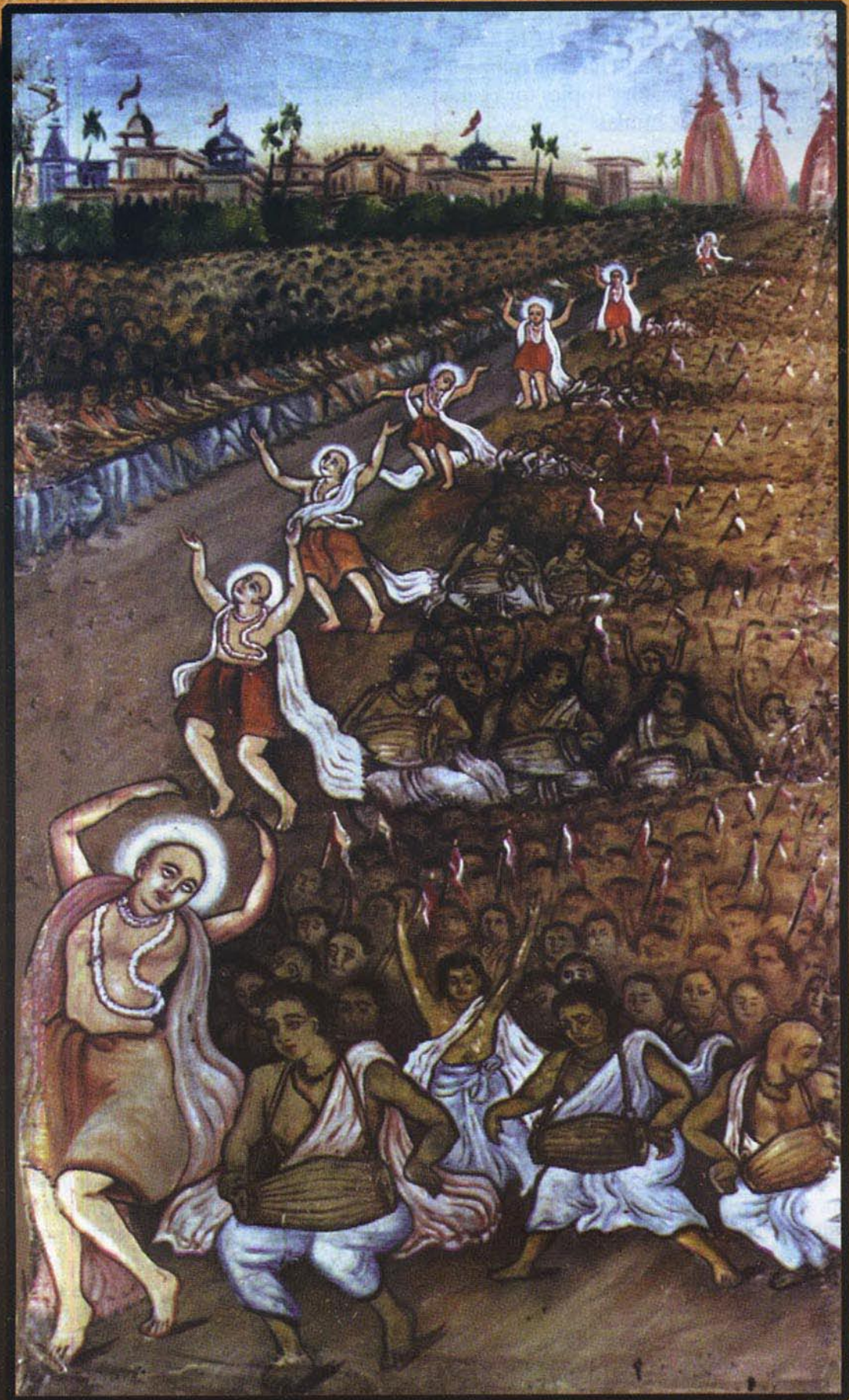
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*We appreciate your responses. Please include your name and address. Published letters may be edited for clarity and length.*

*Śrī Kṛṣṇa-kathāmṛta* magazine uses the following abbreviations:

Bhāg. — Śrīmad-Bhāgavatam  
Bg. — Bhagavad-gītā  
Cc. — Śrī Caitanya-caritāmṛta







# Mahāprabhu's Ecstasy At Ratha-yātrā

Pratiṣṭhātā-ācārya



Excerpts from the translations and purports to  
*Śrī Caitanya-caritāmṛta*  
By His Divine Grace

**A.C. Bhaktivedanta Swami Prabhupāda**

*Madhya-līlā* Chapters One and Thirteen

**W**HEN ŚRĪ CAITANYA MAHĀPRABHU SAW JAGANNĀTHA, HE SAW THAT THE LORD WAS WITH HIS SISTER SUBHADRĀ AND WAS NOT HOLDING A FLUTE IN HIS HAND. Absorbed in the ecstasy of the gopīs, Lord Caitanya Mahāprabhu wished to see Lord Jagannātha in His original form as Kṛṣṇa, the son of Nanda Mahārāja, standing in Vṛndāvana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing. Just as Śrīmatī Rādhārāṇī talked inconsistently with a bumblebee in the presence of Uddhava, Śrī Caitanya Mahāprabhu in His ecstasy talked crazily and inconsistently day and night.

Song of Separation

The Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

*sei ta parāṇa-nātha pāinu  
yāhā lāgi' madana-dahane jhuri' genu*

“Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away.”

This song refers to Śrīmatī Rādhārāṇī's meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, “Now I have gained the Lord of my life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again.”



## Jagannātha Defeated

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss. The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front. While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the *sankirtana* performers. His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms. When He was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha's car would slowly start again. Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

After giving up the company of the *gopīs* in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is *rādhā-bhāva-dyuti-suvalita*, that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva is Kṛṣṇa, and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu's leading Lord Jagannātha toward Guṇḍicā temple corresponded to Śrīmatī Rādhārāṇī's leading Kṛṣṇa toward Vṛndāvana. Śrī Kṣetra, Jagannātha Purī, was taken as the kingdom of Dvārakā, the place where Kṛṣṇa enjoys supreme opulence. However, He was being led by Śrī Caitanya Mahāprabhu to Vṛndāvana, the simple village where all the inhabitants are filled with ecstatic love for Kṛṣṇa. Śrī Kṣetra is a place of



Śrī Caitanya Mahāprabhu's following at the rear of the *ratha* indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana.

*aiśvarya-līlā*, just as Vṛndāvana is the place of *mādhurya-līlā*. Śrī Caitanya Mahāprabhu's following at the rear of the *ratha* indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana. Although Kṛṣṇa neglected the inhabitants of Vṛndāvana, He could not forget them. Thus in His opulent *Rathayātrā*, He was returning to Vṛndāvana. In the role of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu was examining whether the Lord still remembered the inhabitants of Vṛndāvana. When Caitanya Mahāprabhu fell behind the *Ratha* car, Jagannātha-deva, Kṛṣṇa Himself, understood the mind of Śrīmatī Rādhārāṇī. Therefore, Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had

not forgotten. Thus Lord Jagannātha would wait on the *ratha* for their forward march. In this way Lord Jagannātha agreed that without the ecstasy of Śrīmatī Rādhārāṇī He could not feel satisfied. While Jagannātha was thus waiting, Gaurasundara, Caitanya Mahāprabhu, in His ecstasy of Śrīmatī Rādhārāṇī, immediately came forward to Kṛṣṇa. At such times, Lord Jagannātha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Kṛṣṇa and Śrīmatī Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannātha and Jagannātha's ecstasy for Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu emerged successful.

### Attracted to Vṛndāvana

While Śrī Caitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās  
te conmlita-mālati-surabhayaḥ prauḍhaḥ kadambānilāḥ  
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau  
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate*

“That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of *Caitra*. The same fragrance of *mālati* flowers is there, and the same

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sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the *Revā* under the *Vetasi* tree. That is my desire."

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning. I have already explained this verse. Now I shall simply describe it in brief.

Formerly, all the *gopīs* of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra. Similarly, after seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu awoke with the ecstasy of the *gopīs*. Being absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.

Śrī Caitanya Mahāprabhu spoke thus to Lord Jagannātha: "You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives. Although We are both the same, My mind is still attracted to Vṛndāvana *dhāma*. I wish that You will please again appear with Your lotus feet in Vṛndāvana. Kurukṣetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vṛndāvana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard. Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute. Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana. I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

While dancing, Śrī Caitanya Mahāprabhu again began to recite a verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.

*āhuś ca te nalina-nābha padāravindair  
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ  
saṁsāra-kūpa-patitottaraṇā valamban  
geham juṣām api manasy udiyāt sadā naḥ*

"The *gopīs* spoke thus: `Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"

Śrī Kṛṣṇa Kathāmṛta



Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had not forgotten.

#### Devoured by a Timingila Fish

Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, "For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy. My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life. My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself





The Gundica Mandir at Puri where Lord Jagannath relishes the mood of Vṛndāvana

are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for *jñāna-yoga* or *dhyāna-yoga*. Although You know Me very well, You are still instructing Me in *jñāna-yoga* and *dhyāna-yoga*. It is not right for You to do so. I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instruc-

tions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions. The *gopīs* are not like the mystic *yogis*. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called *yogis*. Teaching the *gopīs* about meditation is another kind of duplicity. When they are instructed to undergo mystic *yoga*



practice, they are not at all satisfied. On the contrary, they become more angry with You. The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timingila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timingila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by *yogis* and *jñānis*, for they are already liberated from the ocean of material existence.

#### Have You Forgotten Vṛndāvana?

“It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā, and the forest where You enjoyed the *rasa-līlā* dance?

“Kṛṣṇa, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You, yet Your mind does not even remember the inhabitants of Vṛndāvana. This is only My misfortune, and nothing else. I do not care for My personal unhappiness, but when I see the morose face of Your mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering? The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be? My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana.”

Śrīmatī Rādhārāṇī did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa’s feelings for the condition of all others in Vṛndāvana-dhāma—mother Yaśodā, Mahārāja Nanda, the cowherd boys, the *gopīs*, the birds and bees on the banks of the Yamunā, the

water of the Yamunā, the trees, forests and all other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇī were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to return to Vṛndāvana. That is the purport of the Ratha-yātrā car’s going from Jagannātha Purī to the Guṇḍicā temple.

#### Krishna’s Reply

After hearing Śrīmatī Rādhārāṇī’s statements, Lord Kṛṣṇa’s love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vṛndāvana. Then Kṛṣṇa began to pacify Śrīmatī Rādhārāṇī as follows.

“My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.”

It is said: *vṛndāvanam parityajya padam ekam na gacchati*. In one sense, Kṛṣṇa, the original Personality of Godhead (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*), does not even take one step away from Vṛndāvana. However, in order to take care of various duties, Kṛṣṇa had to leave Vṛndāvana. He had to go to Mathurā to kill Kaṁsa, and then He was taken by His father to Dvārakā, where He was busy with state affairs and disturbances created by demons. Kṛṣṇa was away from Vṛndāvana, and He was not at all happy, as He plainly disclosed to Śrīmatī Rādhārāṇī. She is the dearest life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows:

“All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boy friends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the *gopīs* are My very life and soul. Among the *gopīs*, You, Śrīmatī Rādhārāṇī, are the chief. Therefore You are the very life of My life. My dear Śrīmatī Rādhārāṇī, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune. When



## The Dancing of Mahāprabhu at Ratha-yātrā

*alaṅkṛtātmānām nava-vividha-ratnair iva valad-  
vivarṇatva-stambhāsphuṭa-vacana-kampāśru-pulakaiḥ  
hasan svidyan nṛtyan śīti-giri-pater nirbhara-mude  
puraḥ śrī-gaurāṅgo hṛdaya udayan mām madayati*

*rasollāsais tiryag-gatibhir abhito vāribhir alam  
drśoḥ siñcal lokān aruṇa-jala-yantratva-mitayoḥ  
mudā dantair daṣṭvā madhuram adharam kampa-calitair  
naṭan śrī-gaurāṅgo hṛdaya udayan mām madayati*

“Just as a great dancer decorates himself with many new ornaments for his dance, Śrī Gaurāṅga decorates Himself with the ornaments of *sāttvika bhāva*, turning pale, becoming stunned, perspiring, changing the voice, shivering, shedding tears and being studded with goosepimples. That Gaurāṅga who laughs in topmost bliss as He dances beautifully before Lord Jagannātha, the Lord of Nīlācala, maddens me with ecstasy as He arises in my heart! Śrī Gaurāṅga’s red eyes are like syringes that squirt great streams of loving tears as He is overwhelmed by *rasollāsa* (the ecstasy of union), and He sprinkles everyone with these ecstatic tears while He shivers and bites His sweet lips with His row of teeth, staggering about with His sweet lotusfeet while He dances. That Śrī Gaurāṅga maddens me as He arises in my heart.”

“Śrī Gaurāṅga-stava-kalpa-vṛkṣa” The Desire Tree of Prayers to Lord Gaurāṅga  
By Śrīla Raghunātha Dāsa Gosvāmī Texts 2-3

a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for one another, for if one dies and the other hears of it, he or she will die also. A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another’s well-being. Such a pair certainly meet again without delay. You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus You can always feel My presence here in Vṛndāvana. Our love affair is more powerful because of My good fortune in receiving

Nārāyaṇa’s grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

### I Will Soon Return

“I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kamsa and his allies. However, there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain. I wish to protect the inhabitants of Vṛndāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus. Your loving qualities always attract Me to Vṛndāvana. Indeed, they will bring Me back within ten or twenty days,

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and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhumi. While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse This is a verse (*Srīmad-Bhāgavatam* 10.82.45). which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.

*mayi bhaktir hi bhūtānām  
amṛtatvāya kalpate  
diṣṭyā yad āsin mat-sneho  
bhavatīnām mad-āpanaḥ*

“Devotional service unto Me is the only way to attain Me. My dear *gopīs*, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.’

Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the *Śrī Kṛṣṇa Kathāmṛta*

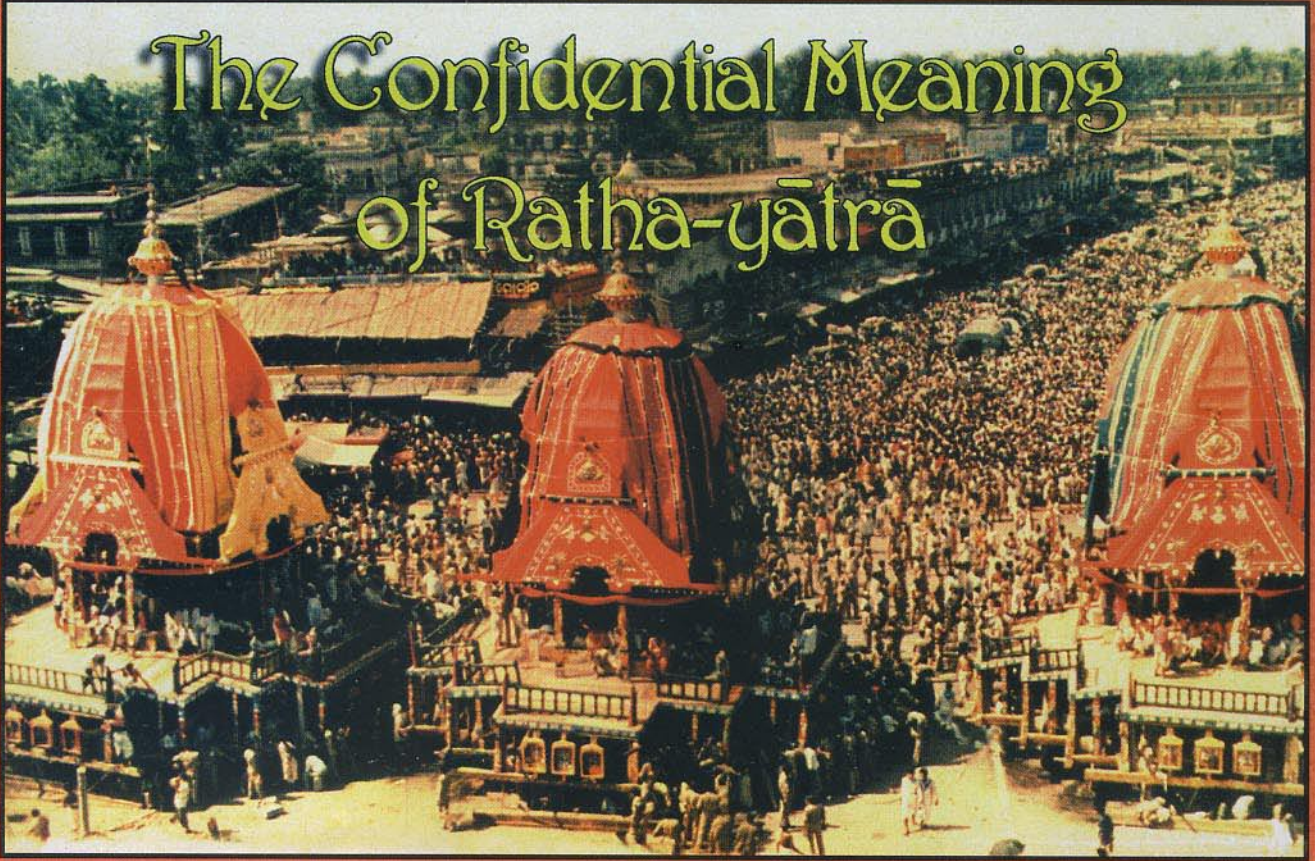
topics of these verses day and night. Śrī Caitanya Mahāprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannātha, He danced and recited these verses.

Anyone who hears this description of the car festival will attain Śrī Caitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.





# The Confidential Meaning of Ratha-yātrā

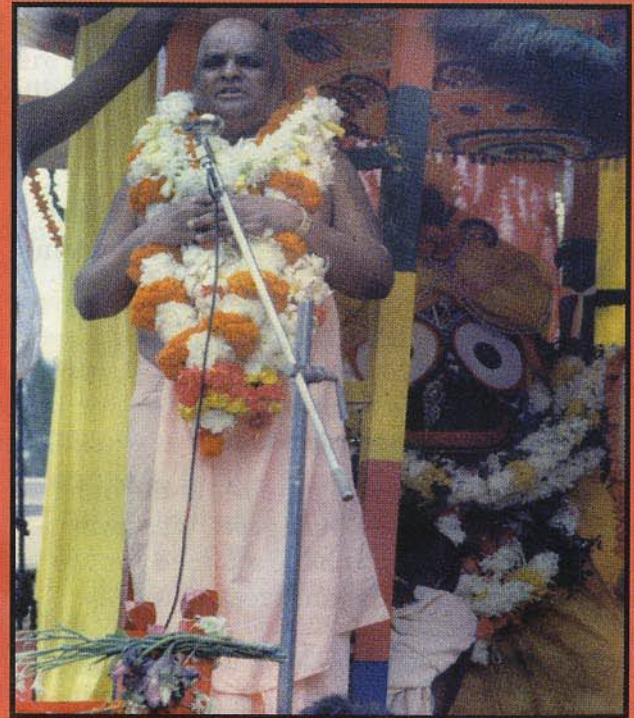


Śrī Śrīla  
Gour Govinda Swami Mahārāja

11th July, 1994 - Bhubaneswar

There are many misconceptions about Lord Jagannātha and Ratha-yātrā. We should understand the tattva that Mahāprabhu described, that Mahāprabhu manifested, because Mahāprabhu is the supreme authority. Who is Jagannātha? There is no difference between Mahāprabhu, Kṛṣṇa and Jagannātha: "sei kṛṣṇa, sei gaura, sei jagannātha". The people in general don't understand. They have many speculations or concoctions.

They are proud of their material learning, merit, intelligence and knowledge. But one cannot understand the Supreme Lord without the mercy of the Lord. That is the only thing



Sādhika Devī Dāsī



required. And they are not hearing from a *sādhu*, *guru*, *vaiṣṇava*, without which no one can understand. Only a dear devotee of Jagannātha, Kṛṣṇa, Mahāprabhu will understand.

Mahāprabhu is an *ācārya*. He came as an *ācārya*, *sādhu-guru*, and He has described the *tattva* behind Ratha-yātrā. It isn't easy to understand—*paramo nirmatsarāṇām satām vedyam*.<sup>1</sup> *Śrīmad-Bhāgavatam* says who can understand—only a *vaiṣṇava* who is non-envious. Although others may hear, still they cannot understand. It won't enter into their ears. I will describe the history and *tattva* of Ratha-yātrā according to how Mahāprabhu has revealed it.

### Jagannātha's Birthday

*Skanda Purāṇa* is the biggest *Purāṇa* of the eighteen *Purāṇas*. There is one *khaṇḍa* named *Utkal-khaṇḍa*. In *Utkal-khaṇḍa* we find everything regarding Lord Jagannātha and Puruṣottama-kṣetra, which is also known as Jagannātha-kṣetra. Vyāsadeva has written it. In *Skanda Purāṇa* Lord Jagannātha tells Mahārāja Indradyumna, "O King, I appeared on the full moon day of the month of *Jyeṣṭha*." This is the day on which we observe *Snāna Pūrṇimā*—Lord Jagannātha's public bath. That was in the *Svayambhuva manvantara*, in the first part of Satya-yuga. Lord Jagannātha said, "I appeared, being pleased with the performance of *yajña* and *bhakti*." This is the birthday of Jagannātha-deva. So every year on this day the public bathing ceremony should be performed—that was the order of Jagannātha to Indradyumna Mahārāja. Mahārāja Indradyumna is a great devotee. He performed one thousand horse sacrifices. Being pleased with his devotee and his *yajña* performance, Lord Jagannātha appeared in the second part of the *Svayambhuva manvantara* and Brahmā installed the Deities in the temple.

### Ancient History

If you calculate this period you will find the dates on which the building of the Jagannātha temple started, when the temple was inaugurated, and when the Deities were installed on their *siṃhāsana*. This was fifteen crores and thirty-four *laks* (153,400,000) years ago.<sup>2</sup> This is according to the authority of *Skanda Purāṇa*. Ratha-yātrā began in Svārociṣa Manu's time. There are fourteen Manus in one day of Brahmā. Their period of reign is called a *manvantara*.

*Śrī Kṛṣṇa Kathāmṛta*

*Vaivasvata manvantara* is going on now. Svāyambhuva is the first Manu, then Svārociṣa, followed by Uttama, Tāmasa, Raivata, and Cākṣuṣa. Presently *Vaivasvata Manu* is going on. Next will come *Sāvarṇi*, *Dakṣa-sāvarṇi*, *Brahma-sāvarṇi*, *Dharma-sāvarṇi*, *Rudra-sāvarṇi*, *Deva-sāvarṇi*, *Indra-sāvarṇi*. Fourteen manus in all. Svārociṣa Manu is the second Manu and according to *Skanda Purāṇa* the Ratha-yātrā began during his reign. That was Satya-yuga, and Ratha-yātrā has been continuing up till now. It is mentioned that this will continue until the end of the second *parārdha* [half] period of Brahmā. Brahmā's lifetime is one hundred years. So Ratha-yātrā will continue to go on for half of his lifetime.

### Vedic Description

This word 'ratha' is found in the Vedas. In the *Upaniṣads* it is mentioned:

*ātmānam rathinam viddhi  
śarīram ratham eva ca  
buddhim tu sārathim viddhi  
manaḥ pragraham eva ca*

The *jīva* or spirit soul is like someone seated upon a *ratha* or a chariot, the body is the chariot itself, the intelligence is the driver and the mind is the reins.

*indriyāṇi hayān āhur  
viśayāms teṣu gocarān  
ātmendriya-mano-yuktam  
bhoktety āhur manīṣiṇaḥ*

A wise man knows the senses to be the horses of this *ratha* and the sense objects are the road on which they run. The spirit soul, bound to the senses by the mind, experiences both happiness and sorrow.

*yas tv avijñānavān bhavati  
ayuktena manasā sadā  
tasyendriyāṇi avāśyāni  
duṣṭāśvā iva sārathēḥ*

One who is without discrimination is like a person who has lost the reins; his senses are uncontrollable, like a driver's ill-behaved steeds.

*yas tu vijñānavān bhavati  
yuktena manasā sadā  
tasyendriyāṇi avāśyāni  
sad-aśvā iva sārathēḥ*

But one who possesses wisdom born of experience, whose mind is always held in rein has subdued his senses like a driver's well trained horses.

*vijñāna-sārathir yas tu  
manaḥ pragrahavān naraḥ*





Sudarsana Dasa Mahapatra

### *Snāna-yatra—Lord Jagannātha's Public Bath*

*so 'dhvānaḥ pāram āpnoti  
tad-viṣṇoḥ paramaṁ padam*

For one who possesses realized knowledge of the Absolute as his chariot driver and who takes his mind in rein, he reaches the limit of the road of material bondage and attains the supreme destination—the abode of Lord Viṣṇu, the Supreme Personality of Godhead.<sup>3</sup>

We can see that this word '*ratha*' is very old, as it is found in the *Upaniṣads*, which are the topmost portion of the Vedas. The body is a *ratha* or chariot. *Ātma*—the soul—is *rathi*—the passenger sitting on the *ratha*. He is the owner of the *ratha*. *Buddhi*, intelligence, is *sārathi*, the chariot driver. Mind is the rope tied to the horses, and the senses are the horses. One who drives a cart with some horses puts blinkers on the two sides of the eyes of the horses. Why? In this way they won't look hither and thither. They will look straight. He has very tightly caught up the ropes. The senses are the horses. They are the objects of sense enjoyment: *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*—sound, touch, form, taste, and smell. They will drag the chariot and its rider. The eye will drag one to beautiful form, the ear will drag one to sweet sounds, and the nose will drag one to nice aromas. Then what is the condition of this *ratha*? It will be dragged this way and that way. The

chariot driver, who is the intelligence, should be very expert. Pure intelligence comes from Kṛṣṇa. When your mind is fixed at the lotus feet of Kṛṣṇa then you will have pure intelligence. That is the expert driver or charioteer. He will tightly catch hold of the ropes of the mind, so the horses cannot go hither and thither. He won't allow the horses to see the objects of sense enjoyment. Only the all-beautiful form of Kṛṣṇa, *man manā bhava*. A controlled mind means it is fixed at the lotus feet of Bhagavān Viṣṇu, or Kṛṣṇa. Then the subordinate *indriyas*, the horses, are trained. They are under the control of the chariot driver. *Vijñāna-sārathir yas tu manaḥ pragrahavān*—when the mind is controlled, these senses are controlled. *So 'dhvānaḥ pāram āpnoti tad-viṣṇoḥ paramaṁ padam*—then the chariot is running on the road and the destination is the supreme abode of Viṣṇu. If the horses are very wicked and your *sārathi* is not expert, if he cannot catch hold of the ropes very tightly, if he has not put blinkers on the eyes of the horses—then they will look hither and thither and drive the chariot here and there. Then you cannot reach your destination. So this word *ratha* is not new. It is a very ancient word in the Vedas.

श्री कृष्ण कथामृत





### Rescued from Buddhists

In the 3rd century BC, in ancient Draviḍadeśa (now known as Tamil Nadu, in South India) there was a very powerful king named Pāṇḍyavijaya. Pāṇḍyavijaya had a priest named Deveśvara who was a great devotee of Lord Viṣṇu. Following Deveśvara's instruction, King Pāṇḍyavijaya re-established *sanātana-dharma*. Pāṇḍyavijaya rescued the Deities of Jagannātha, Balabhadra, and Subhadrā from the clutches of Buddhists who had taken the Deities away. He rescued them and then put them in a *ratha* and started Ratha-yātrā. The Ratha-yātrā went from the original Jagannātha temple which is also known as Nīlācala, to what is known as Sundarācala. There was a nice garden in that place for Lord Jagannātha.

*Śrī Kṛṣṇa Kathāmṛta*

(Five hundred years ago in Mahāprabhu's time there was still a nice garden there and Mahāprabhu took rest in that place.) After some days King Pāṇḍyavijaya put the Deities back on *rathas* and brought them back to the original temple. According to material history, Ratha-yātrā started at that time. But according to scriptural history—*Skanda Purāṇa*—it started many, many years before. The function when the Deities of Jagannātha, Baladeva, Subhadrā are taken to their *rathas* is known as Pāṇḍu-vijaya or Pāhaṇḍi-vijaya, after King Pāṇḍyavijaya. The *dayitās*, the servants of Lord Jagannātha, then carry the Deities from one cushion to another.

### Prahlāda Performed Ratha-yātrā

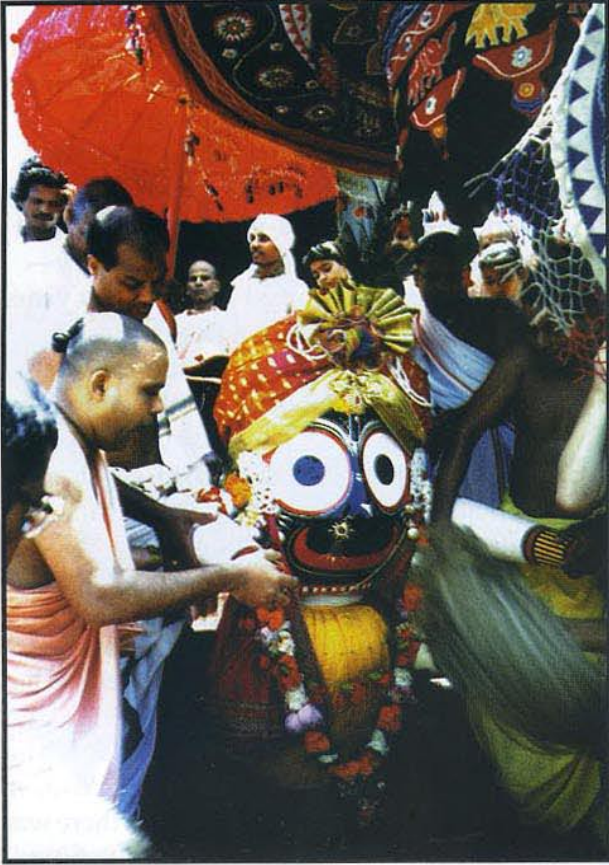
In the *Bhaviṣya Purāṇa* it is mentioned that in *Satya-yuga* Prahlāda performed Ratha-yātrā. He put Mahāviṣṇu on a *ratha* and dragged it. Then the demigods, *siddhas* and *gandharvas* performed Ratha-yātrā. Also, in ancient days in the month of Kārtika there was Ratha-yātrā of Kṛṣṇa. But according to *Skanda Purāṇa* the date of Ratha-yātrā is fixed. There it is said that the second day of the bright fortnight of the month of Āṣāḍha, on the Pūṣyami Nakṣatra, is the day for Ratha-yātrā. But in ISKCON we may do Ratha-yātrā any time. We do it any time because Śrīla Prabhupāda started that. Why did he do so? Some criticize it. They say the ISKCON

devotees don't follow the scripture and that there is a fixed date for Ratha-yātrā. Here in Utkal, Orissa, we cannot do it on any other date. We would face much criticism since the famous Ratha-yātrā in Jagannātha Purī is here and it is performed on the date as is mentioned in the *Skanda Purāṇa*. So we cannot do it on other days here.

### Meaning Behind Ratha-yātrā

The day before Ratha-yātrā is called *guṇḍicā-marjana*, the cleaning of the Guṇḍicā temple. What is the *tattva* behind *guṇḍicā-marjana*? Mahāprabhu cleaned with His own hands, along with His associates, and thus showed us how to make our heart purified. Our heart is the seat for the Lord, *hṛdaya-simhāsana*. But unless your heart is purified of all material contamination—duplicity, crookedness, desire for material enjoyment, desire for material liberation, desire for name, fame, prestige and





adoration—the Lord won't sit there. All these things are like straws, sands of grain, and pebbles. Mahāprabhu cleaned the temple twice. Then with his own garment he rubbed and rubbed so that not a tiny spot would be there. Thus He showed us that our hearts must be clean, otherwise the Lord won't sit there. That is the *tattva* of *guṇḍicā-līlā*. Then what is the *tattva* behind Ratha-yātrā? What has Mahāprabhu revealed?

*anyera hṛdaya mana, mora mana vṛndāvana,*  
*'mane' 'vane' eka kari' jāni*  
*tāhān tomāra pada-dvaya, karāha yadi udaya,*  
*tabe tomāra pūrṇa kṛpā māni*

[Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said:] For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.<sup>4</sup>

*tomara ye anya veśa anya saṅga, anya-deśa vraja*  
*jane kabhu nāhi bhāya*  
*vraja-bhūmi chādite nāre, tomā nā dekhile mare,*  
*vraja-janera ki habe upāya*

The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with

great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?<sup>5</sup>

*tumi-vrajera jīvāna, vraja-rājera prāṇa-dhana,*  
*tumi vrajera sakala sampad*  
*kṛpārdra tomāra mana, āsi' jīyāo vraja-jana*  
*vraje udaya karāo nija-pada*

My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana.<sup>6</sup>

### Two Crying Forms

Mahāprabhu is Jagannātha, He is Kṛṣṇa, the supreme authority. What He has revealed to us concerning the *tattva* behind Ratha-yātrā, that is authentic. Kṛṣṇa is Mahāprabhu and He is Jagannātha—*sei kṛṣṇa, sei gaura, sei jagannātha*—there is no difference between them. But Mahāprabhu's mood is different. Kṛṣṇa in the mood of Rādhārāṇī is Mahāprabhu. Kṛṣṇa's form as Gaura is *kṛṣṇa-viraha-vidurā-rūpa*—feeling pangs of separation from Kṛṣṇa. He who is Kṛṣṇa Himself is feeling pangs of separation from Kṛṣṇa. Kṛṣṇa crying for Kṛṣṇa means Gaura. This is *tattva*. Jagannātha is Kṛṣṇa, but crying for Rādhā. That form is *rādhā-viraha-vidurā-rūpa*, with big, big dilated eyes and His hands and legs shrunken in like a tortoise. In that form Kṛṣṇa is feeling pangs of separation from Rādhā. That is *mahābhāva*—the highest feelings of loving ecstasy. Feelings of separation from Kṛṣṇa and feelings of separation from Rādhā, both are there in Puruṣottama-kṣetra—Gaura and Jagannātha, and so there is union. Gaura is in *rādhā-bhāva*, crying for Kṛṣṇa, "Where is My *prāṇa-vallabha*, Śyāmasundara Kṛṣṇa? *kva kṛṣṇa nanda-kula-candramāḥ, kva kṛṣṇa nanda-muralī-ravaḥ, kva kṛṣṇa śikhi candrakālaṅkṛtiḥ, kva kṛṣṇa rāsa-rasa-tāṇḍavī*—Where is that Kṛṣṇa who is the moon of the Nanda dynasty? Where is that Kṛṣṇa who plays so sweetly on the flute—*nanda-muralī-ravaḥ*? Where is that Kṛṣṇa whose head is adorned with a peacock feather? Where is that Kṛṣṇa who dances in *rasa*? Where is that Kṛṣṇa—*prāṇa-vallabha*—Lord of my life, my heart. Where is He?" Mahāprabhu is crying and crying. When He goes to have *darśana* of Jagannātha He sees, "Oh! Here is My *prāṇa-vallabha*—the Lord of My heart. Jagannātha shows Him His beautiful form of Śyāmasundara, because Mahāprabhu is in *rādhā-bhāva*. Who will see that form in

श्री कृष्ण कथामृत



Jagannātha? He shows it to one who is in *rādhā-bhāva*, who is crying for Kṛṣṇa, “My *prāṇa-vallabha*, the Lord of my heart.” As soon as Gaura saw, “Oh My *prāṇa-vallabha*, Śyāmasundara!” He ran! And in the middle, fainted and fell down. Jagannātha is Kṛṣṇa crying for Rādhā. When Jagannātha saw Mahāprabhu, He saw, “Oh My sweetheart, Rādhā!” He sees Rādhā in Gaura and Gaura sees Śyāmasundara in Jagannātha. The union of these two is there in Nīlācala—in Puruṣottama-kṣetra. Two crying forms,—crying for Kṛṣṇa and crying for Rādhā. Two crying forms feeling pangs of separation, *vipralambha*. So Jagannātha-kṣetra is *vipra-lambha-kṣetra*—the place of feelings of separation.

### Meeting at Kurukṣetra

In *Śrīmad-Bhāgavatam* it is mentioned that once there was a *sūryāparāga*—a solar eclipse. According to Vedic rules, on the day of an eclipse people go to some holy place, bathe there in the sacred waters, give some charity, and



Sudarsana Dasa Mahapatra

*When the Deities are carried to their carts the function is known as Pāhaṇḍi-vijaya. Photo on the left is of Lord Jagannātha at ISKCON Bhubaneswar. Photo on the right is of Lord Balarāma in Purī.*

chant Hare Kṛṣṇa. So on the occasion of the solar eclipse, Kṛṣṇa, Balarāma, and all the Yādavas went to Kurukṣetra. Kurukṣetra is a holy place—*dharma-kṣetre kuru-kṣetre, samavetā yuyutsavaḥ*.<sup>8</sup> All the Yādavas, Vasudeva, Kṛṣṇa, and Balarāma went there on the occasion of the eclipse. By a strange coincidence, from Vrajabhūmi all the *gopas*, the cowherd men, and the cowherd women, the damsels of Vrajabhūmi, also went there. By chance there was a meeting after a long separation from Kṛṣṇa. The inhabitants of Vrajabhūmi—and especially the *gopīs*—met with their *prāṇa-vallabha*—the Lord of their heart, Kṛṣṇa. At Ratha-yātrā time Mahāprabhu was in *rādhā-bhāva, gopī-bhāva*. So in that sentiment, that mood, Mahāprabhu pulled the *ratha* cart. Doing so He sang this song:

*sei ta parāṇa-nātha pāinu  
yāhā lāgi madana-dahane jhuri genu*

Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away.<sup>9</sup>

Mahāprabhu sang this song and pulled the *ratha*. “I have found the Lord of My heart today after a long separation. Feeling such acute pangs of separation, I was dying. I was being pierced by the arrows of Cupid. Mahāprabhu sang and pulled the *ratha*. From where? From Kurukṣetra. So Nīlācala is Kurukṣetra, and Mahāprabhu pulled Jagannātha to Sundarācala, Vṛndāvana. This is the *tattva* Mahāprabhu revealed behind Ratha-yātrā.

When Kṛṣṇa went to Mathurā and then Dvārakā, leaving Vrajabhūmi, the Vrajavāsīs—the inhabitants of Vrajabhūmi, especially the *gopīs*—were feeling acute pangs of separation from Kṛṣṇa. They were drowning in the ocean of separation—*viraha*. Dying, feeling the acute pangs of separation, that fire causes very intense heat. Kṛṣṇa is king in Dvārakā with all royal opulence. But on the side of the *gopīs*—they are dying! Feeling acute pangs of separation for Kṛṣṇa they are crying and crying day and night. Now after a long separation they meet, “O, *sei ta parāṇa-nātha pāinu*—we found that Lord of our heart! For whom we have been pieced by the sharp arrows of Cupid. Mahāprabhu sang this and pulled.





Manukanya Dasi

### We Want You in Vṛndāvana!

Kṛṣṇa is *navakiśora naṭabara*, *gopa-veśa venu-kara*—ten, eleven, or twelve years old. He is *navakiśora*, always new and fresh. He never grows old. *naṭabara*, He is always in a dancing mood, and fickle, *cañcala*. His form is *gopa-veśa*, that of a cowherd boy with a very simple garment. He is crooked in three places, *śyāma tribhaṅga lalita*. With a flute in His hand touching His lips, *venu murali-vadana*. A Peacock feather on His head—that is Kṛṣṇa in Vrajabhūmi. That Kṛṣṇa in Vrajabhūmi is His real form. All the paraphernalia for His transcendental play with the cowherd boys and the damsels of Vrajabhūmi is there. The Yamunā river is there. *Kadamba kānana*, the groves of *kadamba* flowers are there. The peacock is there. Cows and calves are there. The jungle of Vṛndāvana is there. There Kṛṣṇa plays with the cowherd boys and the damsels of Vrajabhūmi. So many varieties of trees and creepers are there. Fruits and newly sprouted leaves are there. These are all paraphernalia of Kṛṣṇa's play. And Kṛṣṇa's form is befitting for that

play. The Vrajavāsīs—the cowherd boys and especially the damsels of Vrajabhūmi—don't want to see Kṛṣṇa in the royal garb of a king. Kṛṣṇa had gone to Kurukṣetra in royal dress because He was king in Dvārakā at that time. They told Him, "Oh Kṛṣṇa! We don't want to see this form. Come to Vṛndāvana. That Vṛndāvana is waiting with all paraphernalia. The *kuñjas* are there. Everything is there. Everything is waiting for you! Oh Kṛṣṇa! We will drag You there. We don't want to see you in this royal garb." This is Ratha-yātrā. This is Mahāprabhu's mood, His *bhāva*—*gopī bhava*. The residents of Vrajabhūmi are very dear, very intimate, very close to Kṛṣṇa. There is no question of king and citizens. No. The citizens cannot approach a king. He keeps at a distance. The citizens must stay apart and offer him obeisances. That sentiment is not there in Vrajabhūmi. They are intimate like the limbs of His own body. The cowherd boys sometimes climb on the shoulder of Kṛṣṇa. They have no awe and reverence. This is pure love. Very close intimacy. They are close like His own limb. If your leg touches your body do you feel uncomfort-



able? But if another person's leg touches you, you feel awkward and he also feels awkward. Isn't it? The cowherd boys climb onto the shoulder of Kṛṣṇa. Kṛṣṇa never feels awkward and cowherd boys don't feel awkward. Why? Because they are like Kṛṣṇa's own limbs—very close and intimate. This is the *tattva* behind Ratha-yātrā. Mahāprabhu is Kṛṣṇa in *gopī-bhava*, in *rādhā-bhava*, always crying for Kṛṣṇa, feeling acute pangs of separation from Kṛṣṇa. In that mood, the mood of the *gopīs*, He was pulling Jagannātha's *ratha*. At that time He recited a verse from *Śrīmad-Bhāgavatam* tenth canto:

*āhuṣ ca te nālina-nābha padāravindam  
yogeśvarair hydi vicintyam agādha-bodhaiḥ  
saṁsāra-kūpa-patitottaraṇāvalambam  
geham juṣām api manasy udiyāt sadā nah*

The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.<sup>10</sup>

The *gopīs* are offering prayers to Kṛṣṇa, saying, "Oh *nālina-nābha-kṛṣṇa*—Oh lotus-eyed Kṛṣṇa! Your two lotus feet are unfathomable. All *yogeśvaras* headed by Brahmā are always meditating on them in their hearts. Your two lotus feet are the only place of shelter for those who have fallen in this dreadful ocean of materialistic existence and are drowning, for those who have fallen into the dark well of household affairs—*andha-kūpa*. And we *gopas* and *gopīs* are householders, so let those two lotus feet always be manifest in our mind. This is the meaning of the verse. Then He sang this song:

*anyera hṛdaya-mana, mora mana-vṛndāvana,  
'mane' 'vane' eka kari' jāni  
tāhāni tomāra pada-dvaya, karāha yadi udaya,  
tabe tomāra pūrṇa kṛpā māni*

For most people, the mind and heart are one. But because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.<sup>11</sup>

In *rādhā-bhāva* Mahāprabhu is saying, "For others there is a difference between their heart and mind, but My heart and mind are Vṛndāvana." Therefore there is no difference between the mind of a *vaiṣṇava*, a *premi-bhakta*, and Vṛndāvana. Mahāprabhu said, "If

out of mercy Your two lotus feet appear in My mind, then I can understand that it is your real mercy to Me, *pūrṇa kṛpā*, Your complete mercy."

*tomāra ye anya veśa, anya saṅga, anya deśa  
vraja-jane kabhu nāhi bhāya  
vraja-bhūmi chādite nāre, tomā nā dekhile mare,  
vraja-janera ki habe upāya*

The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?<sup>12</sup>

*tumi—vrajera jīvana, vraja-rājera prāṇa-dhana  
tumi vrajera sakala sampad  
kṛpārdra tomāra mana, āsi jīyāo vraja-jana  
vraje udaya karāo nija-pada*

My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhama. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful, Please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana.<sup>13</sup>

#### No Ratha-yātrā in Vṛndāvana

"The residents of Vrajabhūmi don't appreciate your royal garments and Your kingly form. They cannot leave Vrajabhūmi and they are dying when they cannot see You Kṛṣṇa. Now tell Me what will happen to the residents of Vrajabhūmi if You won't go there? So pull Him to Vrajabhūmi now! O Kṛṣṇa, You are the life of Vrajabhūmi! You are the most invaluable asset of Vrajarāja Nanda Mahārāja! Be merciful, Kṛṣṇa! Come to Vrajabhūmi and let the residents get back their lives! They are dying. Please make Your lotus feet appear there in Vrajabhūmi!" Mahāprabhu sings this song and pulls the *ratha*. Taking Jagannātha, Who is Śyāmasundara, to Vrajabhūmi. This is Ratha-yātrā.

Therefore there is no Ratha-yātrā in Vṛndāvana because Ratha-yātrā means taking Kṛṣṇa from Kurukṣetra to Vṛndāvana. Kṛṣṇa is always in Vṛndāvana. So why should there be Ratha-yātrā there? And the heart of a Vaiṣṇava, especially a *gaura-priya-jana*—a dear devotee of Gaurāṅga—that is Vṛndāvana.

So let there be Ratha-yātrā everyday. Therefore Prabhupāda said if you want to, do Ratha-yātrā any day. If you can, do it every day. Drag Kṛṣṇa to Vṛndāvana—that means to your heart—everyday. And those who don't understand, they criticize, "Why do the ISKCON devotees perform Ratha-yātrā any day? They don't follow the scriptures



that have a fixed date for Ratha-yātrā.” They don’t know so they criticize. When one understands, then where is the room for criticism? He’ll say, “Yes, let them do every day. Every day drag Kṛṣṇa to Vṛndāvana—to your heart.

#### Instructions for Ratha-yātrā

In the *Viṣṇu Dharma* it is stated, *aṣāḍhasya site pakṣe dvitīyā puṣyā samyutā*. In the month of Aṣāḍha, on the second day of the bright fortnight, on the *puṣyā-nakṣatra* —when the star of Puṣyā is there, that is the day for Jagannātha Ratha-yātrā. This is described in *Skanda Purāṇa* and also in *Viṣṇu Dharma*. That *nakṣatra* does not come every year. If there is no *puṣyā-nakṣatra*, still Ratha-yātrā should be observed. If the *puṣyā-nakṣatra* is there then it becomes very auspicious. The Ratha-yātrā festival should be observed by preparing many varieties of nice palatable sweet food for Jagannātha, Baladeva, and Subhadra. One should feed the *brāhmaṇas* and Vaiṣṇavas. For seven days the *ratha* should stay at the Guṇḍicā *mandira*.<sup>14</sup> In the Western world the Guṇḍicā *mandira* may be on the seashore or on the bank of a river. It is also mentioned in *Viṣṇu Dharma* that one may keep the cart on the seashore or the bank of a river for seven days. Perform a festival

there, then have a return Ratha-yātrā. Again decorate the *ratha* nicely with flowers and other decorations. The return *yātrā* falls on the tenth day, *daśamī tithi*. Sometimes the return *yātrā* will fall on Ekādaśī day. This return *yātrā* is also very auspicious. One who sees Bhagavān Viṣṇu, Kṛṣṇa or Jagannātha on His *ratha* will definitely get liberation.

In *Viṣṇu* and *Padma Purāṇas* it is said:

*aṣāḍhasya dvitīyāyām  
ratha kuryād viśeṣataḥ  
aṣāḍha śuklaikādaśyām  
japa homa mahotsavam  
rathasthitam vrajantam taṁ  
mahāvedi mahotsave  
ye paśyanti mudābhaktyā  
vāsas teṣāṁ hareḥ pade  
satyaṁ satyaṁ punaḥ satyaṁ  
pratijñātaṁ dvijottamāḥ  
nātaḥ śreyah prado viṣṇor  
utsavaḥ śāstra sammataḥ*

*Padma Purāṇa* also gives this day—the second day of the bright fortnight of the month of Aṣāḍhā as the day to perform Ratha-yātrā. Then the return *yātrā* may be done on Ekādaśī day or the tenth day. One should perform a fire sacrifice, chant the holy name, perform a great festival,



The *gopīs* feelings of separation from Kṛṣṇa



and go to see the Lord on His *ratha*. One who sees the Lord on His *ratha* will definitely go to the abode of Lord Viṣṇu, *rathe ta vāmana drṣṭvā punar janma na vidyate* This is very popular among Hindus. If you see Vāmana Lord Viṣṇu on His *ratha*, then there is no rebirth. This is described in *śāstra*. So this is in brief some things about the history and *tattva* behind Ratha-yātrā.

**Devotee:** You were saying if one simply sees Lord Jagannātha on the *ratha* cart he will get *mukti*—liberation. This means every single person who sees Jagannātha will get *mukti*?  
**Gour Govinda Mahārāja:** Jagannātha the Lord, not

Jagannātha an idol or wooden *murti*!

**Devotee:** So that means someone who has *prema*?

**Śrīla Gour Govinda Mahārāja:** Yes! Yes!

**Devotee:** It is a very popular idea for devotees to say, "Oh, if you simply go to see Lord Jagannātha you will get liberation."

**Gour Govinda Mahārāja:** Alright, that is very good. Anyhow, come and see Lord Jagannātha. Anyhow, take part. Yes. That is encouragement. You just chant and dance before the *ratha*. Very nice.



Amṛta-bindhu

## Darśana of Lord Jagannātha at Ratha-yātra

**Devotee:** Prabhupāda, can you explain a little more about Ratha-yātrā. Anyone who takes part in Ratha-yātrā, are they liberated?

**Prabhupada:** Certainly.

**Devotee:** Does that mean they will not take birth again?

**Prabhupāda:** Yes, provided they take it seriously. Otherwise, if they keep their mentality differently, then according to mind, one has to get a body. But... Just like so many boys. They come here in the beginning out of curiosity, but gradually, they get the chance of becoming devotees. Similarly, if they take the chance, then they will be liberated. They come out of curiosity, but if they take it seriously, then they will be liberated. Just like the hospital is meant for curing disease. So one should take the treatment. If one simply goes and visits the hospital thinking "Now I am cured," how it can be done? Suppose if I advertise that "Anyone who comes to this hospital, he will be cured of his disease," that's a fact. But if he thinks that "I have come here. Now I am going," then how he will be cured? If one sees Jagannātha on the Ratha-yātrā, his way for liberation is open, but if he comes back again and entangles himself, then? One goes to the doctor. He gives injection. The disease is cured. But again he comes back and does the same thing so that he develops this disease again. So whose fault is it? This is called *hasti-snāna*. The elephant takes bath very nicely but then as soon as it comes on the bank of the river or the lake, he takes dust and throws it all over his body again. If we do that, then we shall remain always dirty. You go, take bath, cleanse, but don't take dirt again. ...It is a fact that seeing Jagannātha one becomes *mukta*. But if he again comes to *māyā*, then who can check him? Just like you are all on the path of liberation, but if you again come back to *māyā*, then where is your liberation? If somebody comes here and sees his path for liberation is open. Now he should protect himself. Just like disease, the fever is subsided. Now one should be careful not to relapse the fever. ... Not that, "Now I have seen Jagannātha. My liberation is guaranteed. Now I can do anything. That's all." This mentality will not give you liberation. You have seen Jagannātha, your sinful activities are now neutralized, now don't commit them again. Now make progress. Then your liberation is guaranteed. *Nāmo balād yasya hi pāpa buddhiḥ*. In every initiation we teach this, that once chanting Hare Kṛṣṇa, is sufficient to make us pure from all sinful activities but if we commit sin again in the hope that "Because I am chanting, this will be neutralized," that is the greatest sin. So one side, you should always chant Hare Kṛṣṇa *mantra* so that you may not fall down; and on another side, you should be careful: "Now no illicit sex life, no intoxication, no meat-eating." In this way, if you carefully make progress, then your liberation is guaranteed.  
 (SP, Lecture, LA, 1 July 1971)



Ananta Śakti Dāsa

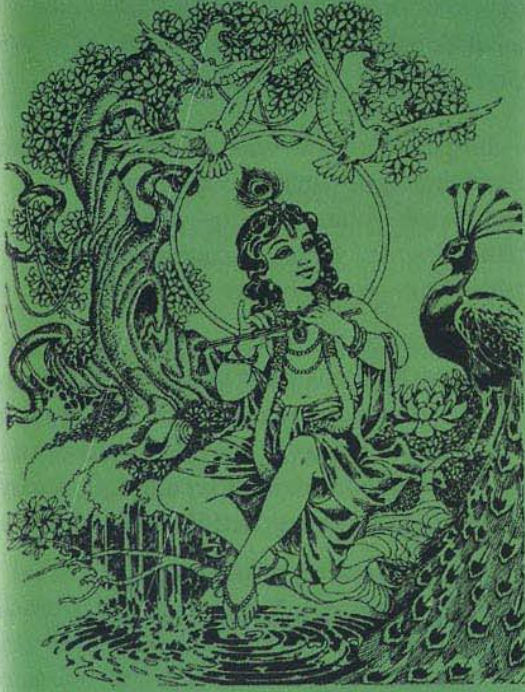




Lord Jagannātha on His *ratha* cart.



## Kṛṣṇa Returns to Vṛndāvana



[Taking Śrīnivāsa and Narottama on Parikramā of Vṛndāvana, Rāghava Paṇḍita spoke the following:] “O Śrīnivāsa, see this place on the west of Mathurā where Kṛṣṇa killed Dantavakra! Vajranābha named this place Datihā. In the *Padma Purāṇa* it is known as Datupavana. I will now tell you one story related with Dantavakra. Hearing this narration frees one from all miseries.

“Once, the residents of Vṛndāvana headed by Nanda Mahārāja went to see Kṛṣṇa at Kurukṣetra. Kṛṣṇa met them and satisfied each person in every way. He assured them that He would meet them in Vṛndāvana in a very short time. Fully satisfied hearing Kṛṣṇa’s nectar-like words, they left there and

came to the bank of the Yamunā waiting for Kṛṣṇa’s arrival. Everyone thought they would take Kṛṣṇa home when He arrived.

“After seeing off the Vrajavāsīs from Kurukṣetra, Kṛṣṇa felt great eagerness to return to Vṛndāvana. He went to Dvārakā to kill Śiśupāla and then went to Mathurā on the pretext of killing Dantavakra. After that work was completed, He crossed the river Yamunā hurriedly and went to meet Nanda Mahārāja and the others. On seeing Kṛṣṇa, the cowherds ran forward shouting, ‘Welcome! Welcome!’ Kṛṣṇa returned to His own house in Vraja and He enjoyed Himself with the *gopīs* and *gopas* as He always had before. Because the villagers shouted, ‘Āyore! Āyore!’ [Welcome! Welcome!], the village is now known as ‘Āyore’.”



Excerpted from pages 23-24 of the book “*Mathurā-maṇḍala Parikramā*” a translation of Narahari Cakravartī Thākura’s *Bhakti-ratnākara*, Fifth Wave, Published by Vrajraj Press, ISKCON Vrindavana





# Prayers to Lord Jagannātha

Before speaking on Lord Jagannātha, Śrīla Gour Govinda Mahārāja would recite the following -prayers from the Skanda Purāṇa:

Jagannātha Praṇāma

देवदेव जगन्नाथ प्रपन्नार्ति विनाशन  
ब्राहि मां पुण्डरीकाक्ष पतितं भव-सागरे ॥

*deva-deva jagan-nātha  
prapannārti vināśana  
trāhi mām puṇḍarikākṣa  
patitam bhava-sāgare*

*deva-deva*—Lord of lords; *jagat-nātha*—Lord of the universe; *prapanna*—arrived at; *arti*—pain; *vināśana*—destroy; *trāhi*—deliver; *mām*—me; *puṇḍarīka-akṣa*—lotus-eyed one; *patitam*—fallen; *bhava-sāgare*—in the ocean of material existence.

O God of gods! O Jagannātha, the Lord of the Universe! Please destroy this great distress that has overcome me! O Lotus-eyed One! Please deliver this fallen soul from the ocean of material existence!

नमस्ते जगदाधार जगदात्मन नमोऽस्तुते  
कैवल्य त्रिगुणातीत गुणांजन नमोऽस्तुते ॥

*namas te jagadādhāra  
jagad-ātman namo 'stu te  
kaivalya triguṇātīta  
guṇāñjana namo 'stu te*

*namaḥ*—obeisances; *te*—to you; *jagat*—universe; *ādhāra*—support; *jagat*—universe; *ātman*—soul; *namaḥ*—obeisances; *astu*—let there be; *te*—to you; *kaivalya*—liberation; *triguṇa*—three material qualities; *ātīta*—above; *guṇa*—transcendental quality; *añjana*—embellishment; *namaḥ*—obeisances; *astu*—let there be; *te*—to you.

I offer my obeisances unto You, the support of the universe. To You, the very soul of the universe, I humbly bow. You are situated above the three material qualities and the impersonal *brahman* as well, yet You are decorated with wonderful transcendental qualities. To You I offer my respectful obeisances.

करुणामृत पाथोधि सुधाम्ने नमो नमः  
दीनोद्धारैक गुह्याय कृपापाथोधये नमः ॥

*karuṇāmṛta pāthodhi  
sudhāmne namo namaḥ  
dīnoddhāraika guhyāya  
krpā-pāthodhaye namaḥ*

*karuṇa*—compassion; *amṛta*—nectar; *pāthodhi*—ocean; *su*—beautiful; *dhāmne*—in the abode; *namaḥ*—obeisances; *namaḥ*—obeisances; *dīna*—fallen; *uddhāra*—deliver; *eka*—singular; *guhyāya*—confidential; *krpā*—mercy; *pāthodhaye*—ocean; *namaḥ*—obeisances;

O You who are an ocean of nectarean compassion and whose abode is most attractive, I offer my obeisances unto You again and again! You are the sole uplifter and deliverer of the fallen souls, but how you do this no one can understand. O ocean of mercy, I offer you my respectful obeisances!

परित्राहि जगन्नाथ दीनबन्धो नमोऽस्तुते  
निस्तीर्णोऽहं भवाम्बोधिं प्राप्य त्वं तरणीं सुखाम् ॥

*paritrāhi jagan-nātha  
dīna-bandho namo 'stu te  
nistīrno 'ham bhavāmbodhim  
prāpya tvam taraṇīm sukhām*

*paritrāhi*—rescue; *jagat-nātha*—Lord Jaganatha; *dīna-bandho*—O friend of the fallen!; *namaḥ*—obeisances; *astu*—let there be; *te*—to you; *nistīrnaḥ*—deliver; *aham*—me; *bhava*—worldly existence; *ambodhim*—ocean; *prāpya*—obtaining; *tvam*—your; *taraṇīm*—moving forward; *sukhām*—happy.

O Lord Jagannātha, please rescue me! O friend of the fallen, I offer my obeisances unto You! Please deliver me from this vast material ocean! Obtaining Your lotus feet I will become supremely happy.

Baladeva Praṇāma

नमस्ते तु हलग्राम नमस्ते मुषलायुध  
नमस्ते रेवती कान्त नमस्ते भक्तवत्सल ॥

*namas te tu hala-grāma  
namas te muṣalāyudha  
namas te revatī-kānta  
namas te bhakta-vatsala*

*namaḥ*—obeisances; *te*—to You; *tu*—I request; *hala*—plow; *grāma*—holder; *namaḥ*—obeisances; *te*—to you; *muṣala*—mace; *ayudha*—wielder; *namaḥ*—obeisances; *te*—to you; *revatī-kānta*—beloved of Revatī; *namaḥ*—obeisances; *te*—to you; *bhakta-vatsala*—who is kind to Your devotees.

श्री कृष्ण कथामृत



Obeisances to You, O holder of the plow!  
Obeisances to You, O wielder of the mace! Obei-  
sances to You, O beloved of Revatī! Obeisances to  
You, who are very kind to Your devotees!

नमस्ते बलिनां श्रेष्ठ नमस्ते धरणीधर  
प्रलम्बारे नमस्ते तु त्राहि मां कृष्णपूर्वज ॥

*namas te balinām śreṣṭha  
namas te dharaṇī-dhara  
pralambāre namas te tu  
trāhi mām kṛṣṇa-pūrvaḥ*

*namaḥ*—obeisances; *te*—to you; *balinām*—  
strong; *śreṣṭha*—best; *namaḥ*—obeisances; *te*—to  
you; *dharaṇī*—earth; *dhara*—support of; *pralamba-*  
*are*—enemy of Pralamba; *namaḥ*—obeisances;  
*te*—to You; *tu*—I request; *trāhi*—deliver; *mām*—  
me; *kṛṣṇa*—Lord Kṛṣṇa; *pūrvaḥ*—elder brother.

I offer my respectful obeisances unto Lord  
Balarāma, the best of the strong and the support of the  
earth. Obeisances unto You, O enemy of Pralamba!  
Please deliver me, O elder brother of Kṛṣṇa!

Subhadrā Praṇāma

देवि त्वं विष्णु मायापि मोहयन्ति चराचरं  
हत पद्मासन संस्थासि विष्णु भवानुसारिणी ॥

*devī tvam viṣṇu māyāpi  
mohayanti carācaram  
hṛt padmāsana sansthāsi  
viṣṇu-bhāvānusārīṇī*

*devī*—goddess; *tvam*—you; *viṣṇu*—Lord  
Viṣṇu; *māyā*—illusory energy; *api*—certainly;  
*mohayanti*—bewilder; *carācaram*—moving and  
non-moving living entities; *hṛt*—heart; *padma*—  
lotus; *āsana*—seat; *sansthāsi*—situated; *viṣṇu*—  
Lord Viṣṇu; *bhāva-anusārīṇī*—loving devotion.

O Devī, you are Lord Viṣṇu's *māyā*, and as such you  
cause the bewilderment of all moving and non-moving  
living entities in the universe. Situated on the lotus seat  
of your heart is great loving devotion to Lord Viṣṇu.

जय देवी भक्तिदात्री प्रसीद परमेश्वरी  
जय देवी सुभद्रे त्वं सर्वेषां भद्रदायिणी ॥

*jaya devī bhakti-dātri  
prasīda-parameśvārī  
jaya devī subhadre tvam  
sarveṣāṃ bhadra-dāyīṇī*

*jaya*—all glories; *devī*—goddess; *bhakti*—  
devotion; *dātri*—bestower; *prasīda*—famous;  
*parama*—supreme; *īśvārī*—controller; *jaya*—all

Śrī Kṛṣṇa Kathāmṛta

glories; *devī*—goddess; *subhadre*—Subhadrā;  
*tvam*—to you; *sarveṣāṃ*—one and all; *bhadra*—  
auspiciousness; *dāyīṇī*—giver.

All glories to you, the bestower of *bhakti*! You  
are famous as the supreme controller. All glories  
to you, Subhadrā Devī, the giver of auspicious-  
ness to one and all.

Sudarśana Praṇāma

सुदर्शन महाज्वाला कोटि सूर्य समप्रभा  
अज्ञान तिमिरान्धानां वैकुण्ठाब्ध प्रदर्शक ॥

*sudarśana mahā-jvāla  
koṭi-sūrya-sama-prabhā  
ajñāna-timirāndhānām  
vaikuṇṭhābdha pradarśaka*

*sudarśana*—O Sudarśana; *mahā*—great; *jvāla*—  
effulgence; *koṭi*—millions; *sūrya*—sun; *sama*—same;  
*prabhā*—brilliant; *ajñāna*—ignorance; *timira*—  
darkness; *andhānām*—blind; *vaikuṇṭha*—the spiritual  
world; *abdha*—ocean; *pradarśaka*—showing.

O, Sudarśana! Your great effulgence is as  
brilliant as millions of suns! You dispel the  
darkness of ignorance and thus reveal the path  
to the eternal world of Vaikuntha.

नमस्ते नित्य विलसद् वैष्णवास्त्र निकेतन  
अवर्ष-विर्यं यद् रूपं विष्णोस्तत् प्रणमाम्यहम् ॥

*namas te nitya vilasad  
vaiṣṇavāstra-niketana  
avārya-vīryam yad rūpaṃ  
viṣṇoḥ tat praṇamāmy aham*

*namaḥ*—obeisances; *te*—to you; *nitya*—  
eternal; *vilasat*—shining; *vaiṣṇava*—devotee of  
Lord Viṣṇu; *astra*—weapon; *niketana*—abode;  
*avārya*—unrestrainable; *vīryam*—strength; *yad*—  
which; *rūpaṃ*—form; *viṣṇoḥ*—Lord Viṣṇu; *tat*—  
that; *praṇamāmi*—bow down; *aham*—I.

I offer my obeisances unto the brightly  
shining Sudarśana Cakra, which never fails to  
offer all protection to the *vaiṣṇavas*. I humbly  
bow before Lord Viṣṇu's weapon of irresistible  
strength.





Simha-guru



Ananta Śakti Dās

Upadeśāvalī

“Essential Instructions”

Śrī Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura  
Prabhupāda

1. “*Param vijayate śrī-kṛṣṇa-saṅkīrtanam*—supreme victory to the congregational chanting of Kṛṣṇa’s names”—this is the Śrī Gauḍīya Maṭha’s sole object of worship.

2. Śrī Kṛṣṇa, Who is the *viśaya-vigraha* or the object of the devotee’s *prema*, is the sole enjoyer and all others are to be enjoyed by Him.

3. Those who don’t perform *hari-bhajana* are ignorant and murderers of their own souls.

4. The acceptance of *śrī harināma* and direct realization of Bhagavān are one and the same.

5. Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.

6. Establishing a printing press to print devotional books and preaching by organising *nāma-hāṭṭa* programmes constitutes genuine service to Śrī Māyāpura.

7. We are not doers of good or bad deeds, nor are we scholars or illiterate—carrying the shoes of Hari’s pure devotees as our duty, we are initiates into the *mantra* “*kīrtanīyaḥ sadā hari*”.

8. Preaching without proper conduct falls within the category of *karma*, mundane activity. Without criticizing the nature of others, one should correct one’s self—this is my personal instruction.

9. Serving the *vraja-vāsīs* who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā is our supreme constitutional occupation.

10. If we desire to follow an auspicious course in life, then, disregarding the theories of even countless people, we should hear only

instructions from a transcendental source.

11. Life as an animal, bird, insect, or any other of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.

12. Simple-heartedness is synonymous with Vaiṣṇavism. Servants of a *paramahansa* Vaiṣṇava should be simple-hearted, a quality which makes them the topmost *brāhmaṇas*.

13. Helping to draw conditioned souls away from their perverted attachment to the material energy is the greatest compassion. If even one soul is rescued from Mahāmāyā’s fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.

14. We have not come to this world to be construction workers; we are the bearers of Śrī Caitanya-deva’s instructions.

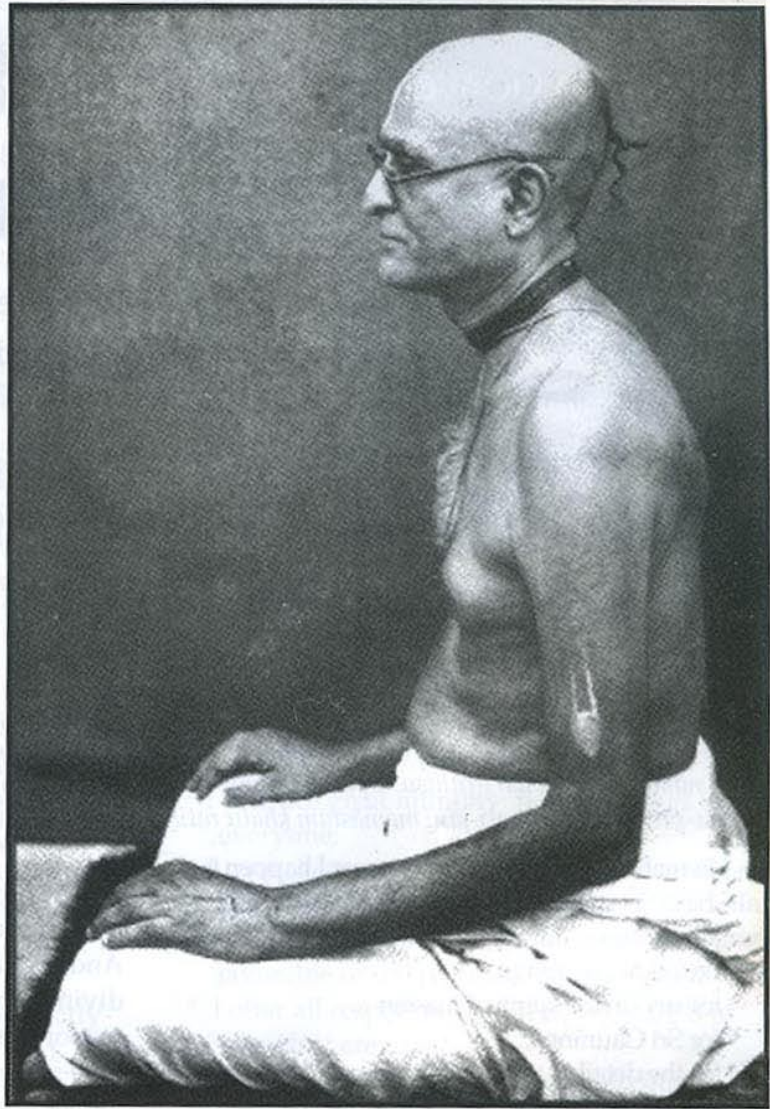
15. We will not remain in this world for long. And by profusely performing *hari-kīrtana*, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.

16. The foot-dust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanya-deva’s inner desires, is our lives’ sole desired object.

17. If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and would be accepting the path of untruth. I would become one who is inimical to the Vedas, an



*“If we desire to follow an auspicious course in life, then disregarding the theories of even countless people we should hear only instructions from a transcendental source.”*



atheist, and would no longer possess faith in Bhagavan, the very embodiment of truth.

18. Kṛṣṇa’s *darśana* can only be attained through the medium of the ear as one hears *hari-kathā* from pure Vaiṣṇavas; there is no other way.

19. Wherever *hari-kathā* is being spoken is a holy place.

20. Proper *śravaṇa*—hearing, is accomplished through the medium of *kīrtana*, and this will give one the good opportunity to practice *smaraṇa*, remembrance. Then internal experience of rendering direct service to the *aṣṭakāliya-līlā*—Śrī Rādhā-Kṛṣṇa’s pastimes in each of the eight parts of the day—becomes possible.

21. We should understand that the loud calling out of Śrī Kṛṣṇa’s names is *bhakti*.

22. Bhagavān will not accept anything which is offered by a person who doesn’t chant *harināma* one-hundred thousand times daily.<sup>1</sup>

23. By sincerely endeavouring to chant *harināma* without offenses and remaining fixed in chanting constantly, one’s offenses will fade and pure *harināma* will arise on the tongue.

24. As mundane thoughts arise while taking *harināma*, one should not become discouraged. A secondary consequence of taking *harināma* is that these useless mundane thoughts will gradually dissipate; therefore one should not worry about this. By dedicating one’s mind, body and words to serving Śrī Nāma and continuing to chant with great persistence, Śrī Nāmī Prabhu will grant one *darśana* of His supremely auspicious transcendental form. And, by continuing to chant until one’s *anarthas* are fully eradicated, by the power of Śrī Nāma realization of His form, qualities and pastimes will automatically arise.



<sup>1</sup> This corresponds to 64 rounds.

Translated by His Grace Prema-vilāsa dāsa.



Saptama Gosvāmī



Śrī Śrī

## Sva-Niyama-Dvādaśakam

“12 Verses of My Own  
Self-Imposed Regulative Principles”

The Last Work

of

Śrī Śrīla Saccidānanda  
Bhaktivinoda Ṭhākura, 1907

Written at Śrī Jagannātha Purī Dhama

1) The Objects of Devotion,  
Birth After Birth

*gurau śrī-gaurāṅge tad-udita-subhakti-prakaraṇe  
śacī-sūnor-lilā-vikasita-su-tīrthe nija-manau  
harer nāmni preṣṭhe hari-tithiṣu rūpānuga-jane  
śuka-prokte śāstre prati-jani mamāstām khalu ratiḥ*

No matter whenever and wherever I happen to take birth, let my loving affection and attachment remain unshaken throughout each and every lifetime for the following things:

- \* for my divine spiritual master;
- \* for Śrī Gaurāṅga;
- \* for the detailed topics of pure devotional service (and the methods of its execution) as personally instructed by Him;
- \* for the holy places of pilgrimage such as Śrī Navadvīpa, Śrī Kṣetra, Śrī Vṛndāvana, etc., which are all blooming with divine sanctity due to His performance of wonderful pastimes therein;
- \* for the *dīkṣā-mantra* bestowed upon me by the divine grace of my spiritual master;
- \* for the holy name of Śrī Hari;
- \* for the most beloved eternal associates of the Lord;
- \* for the sacred days of celebration throughout the year such as Śrī Ekādaśī, Śrī Janmāṣṭamī, Śrī Rādhāṣṭamī, and the appearance/disappearance days of the great Vaiṣṇava *ācāryas*, etc.;
- \* for the Lord's dearest devotees who strictly follow in the sacred footsteps of Śrīla Rūpa Gosvāmī;
- \* and for the holy scriptures narrated by Śrīla Śukadeva Gosvāmī, such as the *Śrīmad-Bhāgavatam*, etc.

2) The Internal Identity of Lord Caitanya,  
the Eternal Guide

*sadā vṛndāraṇye madhura-rasa-dhanye rasa-mayaḥ  
parām śaktim rādhām parama-rasa-mūrtim ramayati  
sa caivāyam kṛṣṇo nija-bhajana-mudrām-upadiśan  
śacī-sūnur gauḍe prati-jani mamāstām prabhu-varaḥ*

The Supreme Lord Śrī Kṛṣṇa is the personified abode of all divinely ecstatic mellow-tastes. And Śrī Rādhikā is the topmost abode of all His divinely potent energies. Indeed, She is the personified form of the highest mellow of love-in-separation. Within the forest of Vṛndā, which is gloriously rich in the all-pervading treasure of the sweetest *madhura-rasa*, this Lord Śrī Kṛṣṇa is continuously enjoying as He makes Śrī Rādhikā happy by His loving service rendered to Her 24 hours a day. This very same Lord Kṛṣṇa is exactly identical to the Son of Mother Śacī, Who eternally lives simultaneously yet separately in Gauḍa-deśa as the Instructor of the process for rendering His own devotional service. May this Śacī-nandana become my Supreme Master and Guide, and may He always appear to me just to lead me on the proper devotional path birth after birth after birth.

3) Rejection of Things Unfavorable for  
Rādhā-Kṛṣṇa's Service

*na vairāgyam grāhyam bhavati na hi yad bhakti-janitam  
tathā jñānam bhānam citi yadi viśeṣam na manute  
sprhā me nāṣṭāṅge hari-bhajana-saukhyam na hi yatas  
tato rādhā-kṛṣṇa-pracura-paricaryā bhavatu me*



Let no form of so-called renunciation or asceticism become fit for my acceptance if it does not give rise to the continual expansion of my eternal serving mood of loving devotion. And let no form of so-called knowledge or intellectual cultivation appeal to me at all if it does not admit the reality of eternal individuality shared by the Lord and His devotees during their everlasting daily pastimes. I have no desire at all for practicing any branch of the eight-fold yoga process, for none of them contain any scope for enjoying the daily pleasure of serving Lord Hari such as His confidential worship does. Rather, may I render profuse, uninterrupted confidential service 24 hours a day to Śrī Śrī Rādhā-Kṛṣṇa for all of time to come (such service being the means as well as the end).

#### 4) Where to Live, and Where Not to Live

*kuṭīre 'pi kṣudre vraja-bhajana-yogye taru-tale  
śacī-sūnos tīrthe bhavatu nitarāṁ me nivasatiḥ  
na cānyatra kṣetre vibudha-gaṇa-sevye pulakito  
vasāmi prāsāde vipula-dhana-rājyānvita iha*

May I continuously reside in a small, lonely cottage at the base of a desire-tree in the most holy abode of Śrī Navadvīpa-dhāma, which is sanctified by the lotus feet of Śrī Śacī-nandana. Such a *bhajan-kuṭīr* is perfectly suitable for constant remembrance of and service to the divine daily sports that are always present in Śrī Vraja-dhāma. Indeed, in contrast to this, I will never live in any other place, even if it is hankered for with great enthusiasm by the most wise sages and demigods of all sorts. As far as all other places in this world are concerned, whether opulent palaces or temples, whether possessing vast riches of enormous wealth or princely kingdoms and property—all such places cannot attract me as much as my modest *bhajan-kuṭīr* in Śrī Navadvīpa-dhāma.

#### 5) The Real Principle of Dharma Which Is Devoid of Designations

*na varṇe saktir me na khalu mamatā hyāśrama-vidhau  
na dharme nādharme mama ratir ihāste kvacid api  
paraṁ tat-tad-dharme mama jaḍa-sarīraṁ dhṛtam idam  
ato dharmān sarvān su-bhajana-sahāyānn abhilaṣe*

I have no attachment at all to any of the caste

Śrī Kṛṣṇa Kathāmṛta

divisions of society such as *brāhmaṇa, kṣatriya, vaiśya and śūdra*. And I certainly do not identify with any order of life such as *brahmācarya, grhastha, vānaprastha* or *sannyāsa*. I have no fondness or respect at all for the so-called piety of religiosity or even for the so-called impiety of sinful life in this world—not even the slightest regard. Instead, I truly desire whatever is practically required just to maintain this material body in order to facilitate my performance of pure devotional service. This is the actual righteousness that I will hope for as long as this material body continues to exist.

#### 6) Favorable, Authorized Practices And Devotional Qualities

*su-dainyam sārallyam sakala-sahanam mānada-danam  
dayām svikṛtya śrī-hari-caraṇa-sevā mama tapaḥ  
sadācāro 'sau me prabhu-pada-parair yaḥ samuditaḥ  
prabhoś caitanyasyāksaya-carita-pīyūṣa-kṛtiṣu*

My austere vow is constant devotion to the lotus feet of Śrī Hari. In order to execute that vow, I have accepted the following qualities by my own endeavor:

- \* I practice great humility in my dealings with everyone;
- \* I try to keep simplicity and purity prominent in all of my practical arrangements;
- \* I maintain extreme tolerance in all types of favorable or unfavorable circumstances;
- \* I offer all respect unto others, regardless of who they are;
- \* I feel genuine compassion for all living entities and act accordingly;

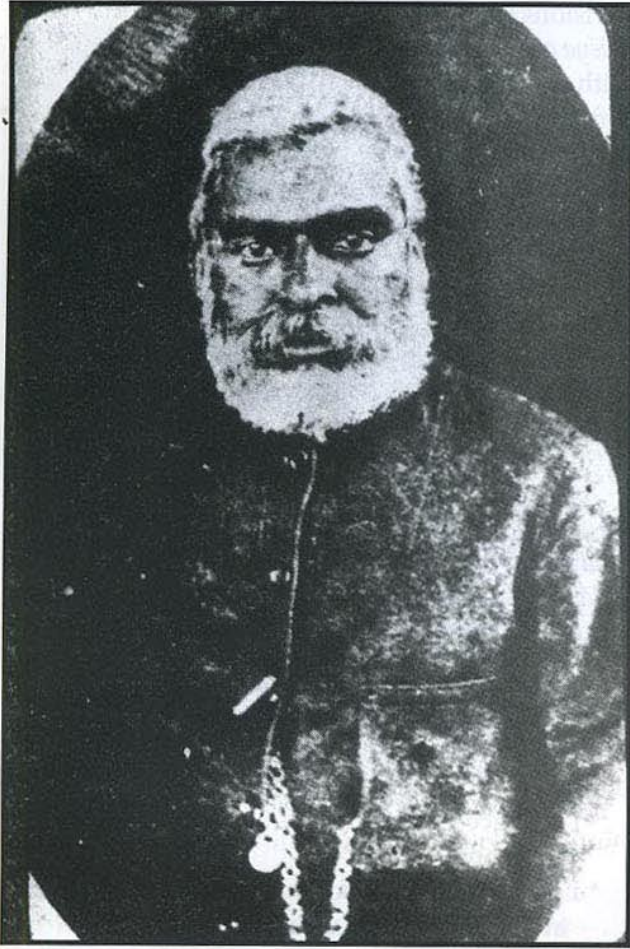
There are many transcendental activities which are recommended by the great devotees who are fixed-up in unalloyed devotional service to the lotus feet of Śrīman Mahāprabhu, and these can be found described in the books that are full of the imperishable character and pastimes of Mahāprabhu Śrī Kṛṣṇa Caitanya. Only such transcendently nectarean activities, being recommended by great devotees and practiced by Lord Caitanya Himself, are indeed my own.

#### 7) Rejection of Things that are Disconnected from Śrī Rādhika

*na vaikuṇṭhe rājye na ca viṣaya-kārye mama ratir  
na niroāṇe mokṣe mama matir ihāste kṣanam api  
vrajānandād anyadd hari-vilasitaṁ pāvanam api  
kathañcin māṁ rādhānvaya-virahitaṁ no sukhayati*

I have no attraction for living in Vaikuntha, that part of the spiritual sky presided over by Śrī Śrī





Lakṣmī-Nārāyaṇa; nor do I desire the useless activities of gross sense-gratification in this material world. I will never cherish the desire for the attaining the divine bliss of impersonalistic liberation, even for a second. Furthermore, there are many transcendental pastimes of Śrī Hari that may be very purifying for all conditioned souls—yet such pastimes will never ever give me any real happiness at all. This is because such pastimes are quite different from the blissful ecstasies of Vraja consciousness, being completely devoid of any relationship with Śrī Rādhikā, who is the one and only fountainhead of pure joy.

#### 8) Renunciation of all Kinds of Bad Association

*na me patnī-kanyā-tanaya-jananī-bandhu-nicayā  
harau bhakte bhaktau na khalu yadi teṣāṁ su-mamatā  
abhaktānām-anna-grahaṇam api doṣo viṣayiṇāṁ  
katham teṣāṁ saṅgādā hari-bhajana-siddhir bhavati me*

I now disown my wife, my daughters, my sons,

*"I practice great humility in my dealings with everyone; I try to keep simplicity and purity prominent in all of my practical arrangements; I maintain extreme tolerance in all types of favorable or unfavorable circumstances; I offer all respect unto others, regardless of who they are..."*

my mother, and all my friends, if they have no genuine attachment for Lord Hari, for His devotees, or for His devotional service. It is definitely a great sin even to accept foodgrains prepared by such non-devotional, materialistic sense-gratifiers. If I were to remain in the company of such persons, then how will the eternal perfection of my *hari-bhajan* ever come about?

#### 9) Avoidance of So-Called 'Devotees' Who Proudly Neglect Śrī Rādhikā

*asat-tarkair-andhān jaḍa-sukha-parān kṛṣṇa-vimukhān  
ku-nirvānāsaktān satatam ati-dūre pariharan  
arādhāṁ govindāṁ bhajati nitarāṁ dāmbhikatayā  
tad-abhyāse kintu kṣaṇam api na yāmi vratam idam*

There are certain persons who appear to be very advanced in devotion. Indeed, to increase their service to the Lord, they have long since rejected the evil company of:

- \* those who are completely blinded by faulty arguments arising from so-called intellectual logic,
- \* those who are madly addicted to the fleeting pleasures of the dull material body,
- \* those who are averse to and envious of Lord Śrī Kṛṣṇa,
- \* and those who are very fond of the inferior,

श्री कृष्ण कथामृत



distasteful concept of liberation as it is cherished by the impersonalists.

They have thus favourably avoided all kinds of bad association; yet it is seen that such persons worship Lord Govinda without Śrīmatī Rādhārāṇī being present. This just shows that they are actually puffed-up with excessive pride and a conceited arrogance directed against Śrī Rādhikā, Who is Herself the best worshipper of Govinda. Therefore I will never ever go anywhere near such so-called devotees—even for a second. This is my strict vow.

#### 10) How To Live Simply And Perform *Vraja-bhajana* Until Death

*prasādānna-kṣīrāsana-vasana-pātrādibhir ahaṁ  
padārthair nirvāhya vyavahṛtim asangaḥ ku-viṣaye  
vasann īśā-kṣetre yugala-bhajanānandita-manas  
tanuṁ mokṣye kāle yuga-pada-parāṇām pada-tale*

Passing my life in a simple, practical way—

\* eating only *prasād* foodgrains and milk products, the remnants of the Supreme Lord, His mercy;

\* wearing only *prasād* cloth that was offered to the Deity;

\* using only the pots and utensils sanctified by the Lord's exclusive service;

— I will thus remain completely aloof from material sense-gratification. Living by the side of Śrī Rādhā-kuṇḍa (Her very own abode), worshiping the Divine Couple with a blissful mind, the time will come for me to die. At the soles of the devotees' lotus feet, who are themselves serving the lotus feet of the Divine Couple, I will thus give up my body.

#### 11) How to Worship the Lotus Feet Of Śrī Rādhikā's Pure Devotee

*śacī-sūnor-ājñā-grahaṇa-caturō yo vraja-vane  
parārādhyāṁ rādhāṁ bhajati nitarāṁ kṣṇa-rasikāṁ  
ahaṁ tvetat-pādāmṛtam anudīnaṁ naiṣṭhika-manā  
vaheyāṁ vai pītṁvā śīrasi ca mudā sannati-yutaḥ*

There is a class of pure devotee who is completely expert and experienced in following all the instructions of Śrī Śacī-nandana. Such a devotee incessantly worships Śrīmatī Rādhārāṇī exclusively, Who is indeed the most worshipable Personality, and Who is deeply absorbed every day in relishing the divine mellows of Śrī Kṣṇa's association. The pure devotee of this calibre definitely performs his confidential worship whole-heartedly and with exclusive surrender unto Śrī Rādhikā. Thus he always lives in Śrī Vrajamaṇḍala. I shall take the

Śrī Kṣṇa Kathāmṛta



nectarean water that has washed the lotus feet of such a devotee and carry it on my head. Drinking it with great joy, and with a devout heart, I will then happily offer my full prostrations upon the ground in the nicest most perfect way that I possibly can. This will indeed be my routine each and every day.

#### 12) Firm Determination to Transcend Māyā By Daily Following this Stava

*harer dāsyam dharmo mama tu cira-kālāṁ prakṛtito  
mahā-māyā-yogād-abhinipatitaḥ duḥkha-jaladhau  
ito yāsyāmy ūrdhvaṁ sva-niyama-su-ratyā prati-dīnaṁ  
sahāyo me mātraṁ vitatha-dalanī vaiṣṇava-kṛpā*

As a spirit soul, my natural tendency is to be eternally situated in the loving devotional service of Lord Hari; however, due to the strong power and influence of the Lord's *mahā-māyā*, I have somehow plunged deeply into the fathomless ocean of material sorrow and grief. I shall transcend this world of *māyā* and go to the spiritual world only by faithfully following these self-imposed vows every day. And the only way I will get the strength to follow these vows is by attaining the mercy of all the Vaiṣṇava devotees of the Lord. May their causeless mercy and soft-hearted compassion, which wards off all illusion, become my exclusive friend and guide for all of time everlasting.

#### 13) *Phal-Sruti* -The Benediction of Eternal Service Gained by Reading this Stava

*kṛtāṁ kenāpyetat sva-bhajana-vidhau svaṁ niyamakaṁ  
paṭhed yo viśraddhaḥ priya-yugala-rūpe 'rpita manāḥ  
vraje rādhā-kṣṇau bhajati kila samprāpya nilayaṁ  
sva-māñjaryāḥ paścād vividha-varivasyāṁ sa kurute*



This *stava* named *Sva-niyama-dvādaśakam* was written by someone to adjust and regulate his own personal mode of performing *bhajan*. If any other devotee happens to chant this *stava* with a very special quality of resolute faith, fully offering his mind unto:

- \* the supreme beautiful forms of the Divine Couple, Śrī Śrī Rādhā-Govinda, his most dear possession;
- \* or to the divine beauty of Their Deity form;
- \* or to the beauty or Deity of Śrī Gaura-sundara, the combined form of Śrī Śrī Rādhā-Govinda;
- \* or to Śrī Rūpa Gosvāmī, the dearmost beloved devotee of Śrī Śrī Rādhā-Govinda and Śrī Gaura-sundara;

Then that fortunate reader definitely attains his own place of eternal residence in

Śrī Vraja-dhāma. Always following behind his own *mañjarī-guru*, in his own spiritual body of a *mañjarī* also, he finally renders all kinds of variegated eternal services for the exclusive worship of Śrī Śrī Rādhā-Kṛṣṇa.

Thus ends

“Sva-Niyama-Dvādaśakam”

by Śrīla Bhaktivinoda Ṭhākura



From “Rādhā-Kṛṣṇa Nectar Book “

Translated by Daśaratha-suta prabhu

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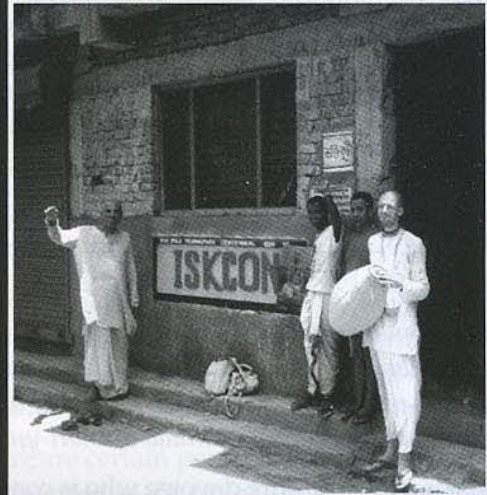
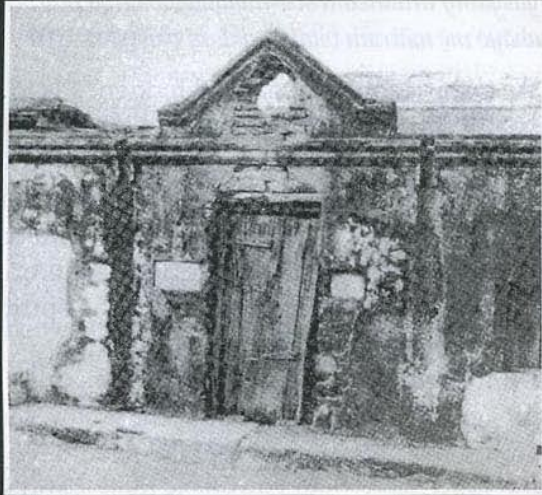
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## Amṛta-bindhu



Left: The original *bhajana-kutir* of Śrīla Bhaktivinoda Ṭhākura in Purī. Right: The ISKCON project at the site today. Śrīla Prabhupāda writes about this place:

“At Puruṣottama-kṣetra, or Jagannātha Purī, there is a temple of Ṭoṭā-gopīnātha. If one goes from there to the sea, he can discover the tomb of Haridāsa Ṭhākura still existing... Near this tomb of Haridāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura constructed a small house, called Bhakti-kuṭī.” —Cc. *Antya* 11.101





*Kurukṣetre śrī-vṛndāvanādhiśvarī-ceṣṭitam*

## The Queen of Vṛndāvana's Activities at Kurukṣetra

From Śrīla Rūpa Gosvāmī's *Padyāvalī*

*yenaiva sūcita-navābhyudaya-prasaṅgā  
mīnāhata-sphurita-tāmarasopamena  
anyān nimīlya nayanam muditaiva rādhā  
vāmena tena nayanena dadarśa kṛṣṇam*

Jubilant, fortunate Rādhā closed Her right eye, and with Her left eye, which was like a glistening red lotus flower pushed by a fish, gazed at Lord Kṛṣṇa. —Śrī Hara

*ānandodgata-bāṣpa-pūra-pihitam cakṣuḥ kṣamam nekṣitum  
bāhu sīdata eva kampa-vidhurai śaktau na kaṅṭha-grahe  
vāñī sambhrama-gadgadākṣara-padā saṅkṣobha-lolaṁ manaḥ  
satyam vallaḥḥa-saṅgamo 'pi su-cirāj jāto viyogāyate*

Her eyes flooded with tears and could no longer see. Her arms were overwhelmed with trembling and could not wrap themselves around His neck. Her choked voice could speak no words, and Her heart was restless. After such a long time, the meeting with Her lover was just like Her separation from Him. —Śrī Śubhra

*Rahasy anumayantam kṛṣṇam prati rādhā-vākyam*

Lord Kṛṣṇa Tries to Console Śrīmatī Rādhārāṇī with Sweet Words in a Solitary Place,  
and She Replies in the Following Way.

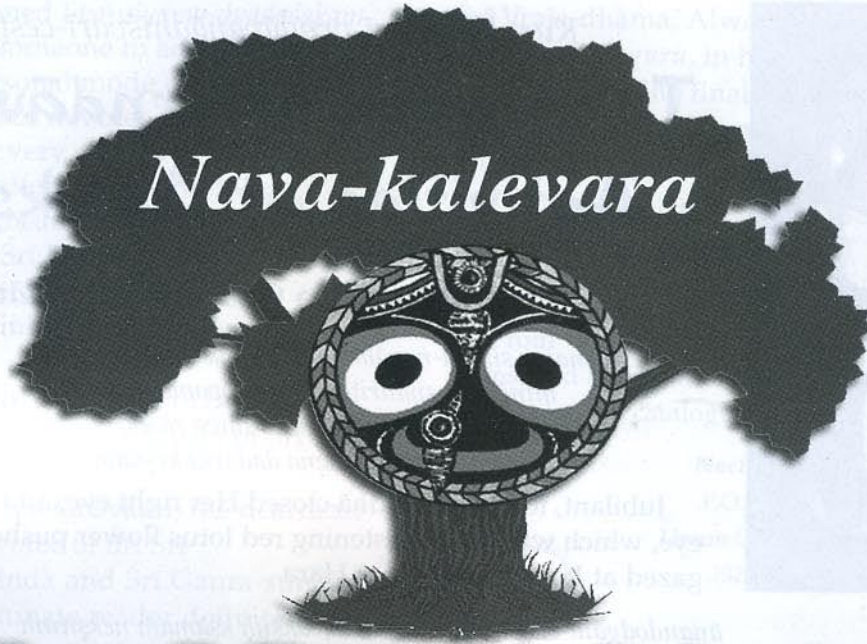
*kim pādānte luṭhasi vīmanāḥ svāmīno hi svatantrāḥ  
kiñcit kālam kvacid abhiratas tatra kas te 'parādhaḥ  
āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge  
bharty-prāñāḥ striya iti nanu tvam mamaivānuneyah*

Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You. —author unknown

Śrīla Rupa Gosvāmī's *Padyāvalī* texts 383-385  
Translated by Kuśakratha Prabhu. For copies contact:  
The Kṛṣṇa Institute  
P.O. Box 281  
Culver City CA  
90232 USA







# Lord Jagannātha's “Change of Body” Pastime

*ajo 'pi sann avyayātmā  
bhūtānām īśvaro 'pi san  
prakṛtiṁ svām adhiṣṭhāya  
sambhavāmy ātma-māyayā*

**T**he Supreme Personality of Godhead said, “Although I am unborn and My transcendental body never deteriorates and although I am the Lord of all living entities, I still appear by My internal energy to govern the material creation.” —Bg. 4.6

“*Nava-kalevara*” means “new body.” Approximately every two years and eight months there is a leap (extra) month in the Vedic calendar. When this leap month occurs between the *snāna-yātrā* and *ratha-yātrā* festivals the transcendental bodies of the Deities of Lord Jagannātha, Baladeva and Subhadrā are changed. This grand festival is known as *nava-kalevara*. Recently *nava-kalevara*, was observed in 1996, and previously in 1977 and 1969. It is the most well-attended of all the festivals in Purī. The *ratha-yātrā* festival in Purī draws about seven hundred thousand people each year. However, for the *Ratha-yātrā* which takes place immediately after *nava-kalevara* the crowds increase to two-and-a-

half million. At that time the devotees have their first *darśana* of the new Deity of Jagannātha.

Most of the *nava-kalevara* ceremony proceedings are strictly secret. No one except the descendants of the families who established the original worship of Lord Jagannātha are allowed access. These priests, or *paṇḍās* as they are known in Purī, are descendants of the families of Viśvavāsu and Vidyāpati, worshippers of Lord Jagannātha when He first made His appearance millions of years ago. In composing this article we had the good fortune to receive some help from His Grace Sudarsana Das Mahapatra, a descendent of Viśvavāsu and one of the *paṇḍās* of the Purī temple. He allowed us to use many photos he had taken of various aspects of the *nava-kalevara* ceremony which had never been captured on film before.

## Palm Leaf Manuscripts

The ceremonies involved in changing the Deities are very elaborate. They are described in four ancient Sanskrit scriptures which are written on palm leaves and kept within the Jagannātha temple. Except for the three head-priests, no one is allowed to see them. These four scriptures are:

श्री कृष्ण कथामृत



- 1) *Brahma-yamala* — This book describes the rules and details of the worship of Lord Jagannātha.
- 2) *Rudra-yamala* — The process of worship of Lord Baladeva.
- 3) *Tantra-yamala* — Description of the elaborate processes of worship of the Deities, especially Subhadrā Devī. It contains many *maṇḍalas*, symbolic diagrams used in worship.
- 4) *Nīlādri-mahodaya* — This *śāstra* discusses the origin of the temple.

### The Lord's Pretense

*Śrīmad-Bhāgavatam* 11.27.12 describes that Deities can be made from eight different substances—stone, wood, metal, earth, paint, sand, the mind, or jewels. The Deity of Lord Jagannātha in Purī however, must be made from wood. Padma Purāṇa describes:

*samudrasyottare tīre  
āste śrī-puruṣottame  
pūrṇānanda-mayaṁ brahma  
dāru-vyāja-śarīra-bhṛt*

On the northern shore of the ocean, in Puruṣottama-kṣetra, the supremely blissful Personality of Godhead pretends to be made of wood.<sup>1</sup>

Further evidence that the Lord appears in a wooden form is also found in the the *Mahābhārata*, where Grandfather Bhīṣma states:

*varuṇo vāruṇo vṛkṣaḥ  
puṣkarākṣo mahā-manāḥ*<sup>2</sup>

Here Bhīṣmadeva gives the name *vṛkṣaḥ*, or "tree," as one of the thousand names of Lord Viṣṇu. In particular, Lord Jagannātha must be

fashioned from the wood of a neem tree (*azadirachta indica*). Neem is a sacred tree commonly found all over India. Caitanya Mahāprabhu is also known as Nimāi Paṇḍita, since He made His appearance under a neem tree. Neem trees are thought to keep away ghosts. Materials from the tree are used extensively in Ayurvedic medicine. It is also very resistant to the attack of insects. Neem wood will last thirty years or more, and there are Deities still present today that were fashioned from neem hundreds of years ago. Although the neem tree is very common, the four trees that are used to carve the four Deities have to meet many extraordinary requirements.

### Ancient Procedure

Although the trees used to fashion the Deities may come from anywhere in Orissa, the name of the particular village where each tree will be found is recorded in the *Nīlādri-mahodaya śāstra*. This book, written on palm leaves thousands of years ago, contains a list of all the places where the trees will be found for each *nava-kalevara* festival going into the future for thousands of years. Even though the specific place is already stated in *śāstra*, still the location of each tree must also be revealed in a dream to the head priest. The ancient procedure for finding the trees is described briefly as follows:

A search party goes out looking for the trees. This party must consist of one member of the Pati Mahāpatra family (descendants of the brāhmaṇa Vidyāpati), twenty Dayitapatis (descendants of Viśvavāsu), sixteen brāhmaṇas, thirty police officers, three inspectors of police, one Lenka, and nine Mahāranas, (The Lenka and Mahārana families are the descendants of Viśvakarmā, the craftsman of the demigods, who is said to have carved the first Deities of Jagannātha). Before leaving, they must receive the blessings of Lord Jagannātha. This comes as a twelve foot long garland called *dhanva-mālā*. This garland is first offered to each of the Deities, then the head-priest gives the garland to the eldest member of the Pati Mahāpatra family, who carries this *mālā* on his head or in his hands as he leads the procession. When the tree has been found, the garland will be placed on a coconut offering in front of a fire sacrifice. Before leaving the temple, the *paṇḍās* tie



*Members of the search party*

Prithwiraj Misra



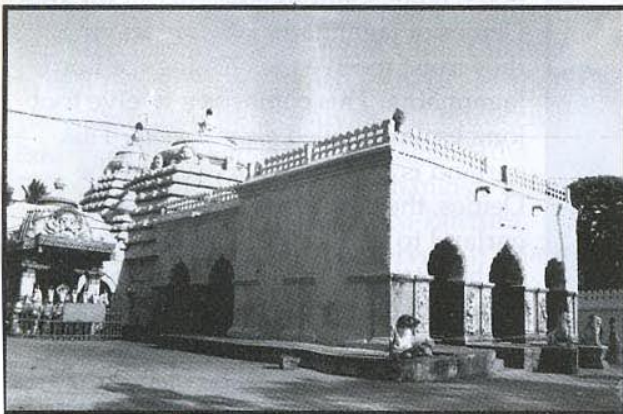


*Ceremonies with the King of Purī before the search begins*

Purī to receive his permission. From the palace they proceed to the Jagannātha Vallabha gardens, where the party spends two days engaged in prayer as guests of the Jagannātha Vallabha Maṭha. After that, they travel about thirty miles to spend one night at the Deuli Maṭha.

#### Sacred Dream

The next morning they walk another twenty miles to the village of Kakatpur, which lies between Purī and Konarka. At this village is the temple of the goddess Durgā known as Maṅgalā or Vimalā. It is said that Caitanya Mahāprabhu visited this extremely ancient deity on His way to Purī. The *paṇḍās* describe that Lord Jagannātha considers Maṅgalā-devī to be His mother. The party stays for several days at the temple. During this time the eldest Dayitapati sleeps inside, waiting for Goddess Maṅgalā to appear to him in a dream and tell him the locations where the



*Temple of Maṅgalā devī in Kakatpur*

pieces of cloth from Lord Jagannātha's dress as turbans on their heads to indicate that the Lord will go with them. The procession begins at the altar in front of Jagannātha. At that time, Lord Jagannātha's shoes are touched to the heads of everyone in the party.

The procession sets out from the temple on foot and goes first to the palace of the King of

trees will be found. These locations are then confirmed to be correct by those priests who are allowed access to the *Nilādri-mahodaya śāstra*.

When the party arrives at the sites that were revealed in both the dream and in the *śāstra*, they may find many trees growing there. However, the *dārus*, or sacred trees, have specific characteristics that set them apart from any ordinary trees that may be there.

#### Divine Trees

The special features by which the Jagannātha *dāru* is identified are as follows:

Three other trees must be growing nearby:

- 1) The *Bilva* or *Bael* tree (*aegle marmelos*). The leaves of this tree are used in the worship of Lord Śiva. Possessing great healing powers, the *Bilva* tree is commonly used in Ayurvedic medicine.
- 2) *Varuṇa* tree (*craetova tapia*). Also used in Ayurvedic medicine. This rare tree is reputed to be able to protect one from snakes. It is said to have the potency to destroy pride and anger.
- 3) *Sahada* tree: This tree is said to be able to help one forget the false ego. It is also very rare.

The site of the sacred *dāru* must be surrounded by three mountains. Also, a large ant-hill, a temple of Lord Śiva, a crematorium, a junction of three roads, a lake, and a river must be found nearby. The lake will be used by the priests for ceremonial bathing.

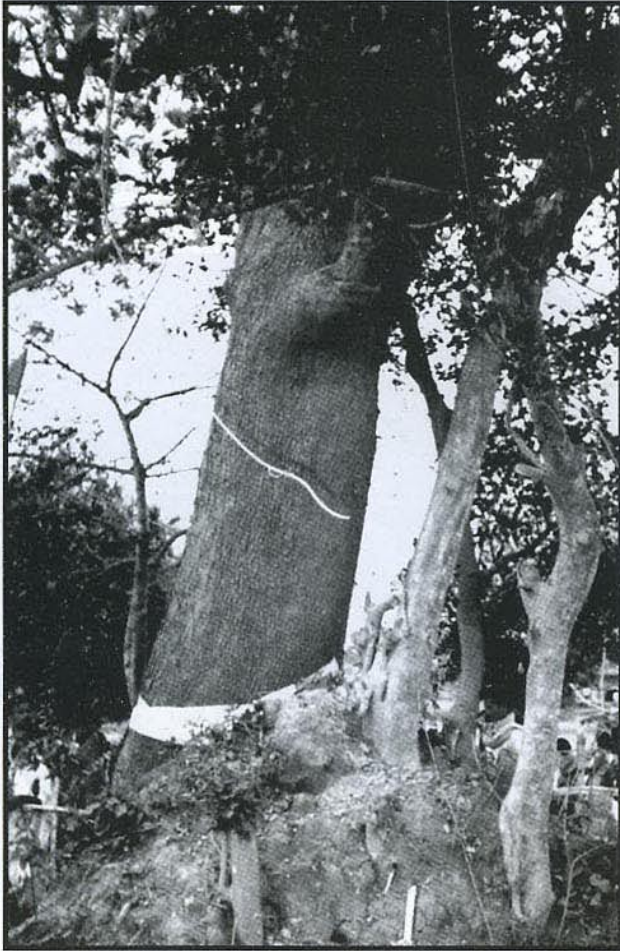
The tree itself must be blackish in color and have four branches stemming from the main trunk. It must be free from disease and any visible effects of lightning damage. There should be no creepers or vines growing on the tree and no birds living there. If any birds are nested in it, the tree is considered impure and will not be used. At the base of the tree there must be a snake hole inhabited by at least one snake to guard the *dāru*. Furthermore, the four symbols of



*Maṅgalā devī must appear in a dream and reveal where the trees are located*

Sudarsana Dasa Mahapatra





*Jagannātha daru found near Bhubaneswar in 1996*

Lord Viṣṇu, namely the conch, club, cakra and lotus flower must be clearly visible on the bark of the tree. All these elements must be present for the tree to be acknowledged as the sacred *dāru*.

The Baladeva *dāru* must be white in color and have seven branches stemming from the main trunk. The signs of a club and plow must be clearly visible on the bark. Once again, the tree must be guarded by a snake. Subhadrā *dāru* must be yellow in color and



*Coconuts offered by crowds of pilgrims*

*Śrī Kṛṣṇa Kathāmrta*

have five main branches. Its bark will bear the sign of a *yonī*, a womb, and five lotus flowers. The Sudarśana *dāru* is recognized by its reddish color, three main branches and the sign of a disk.



In 1996 the Jagannātha *dāru* was located at a small village outside Khurda, near Bhubaneswar. As we approached the site, we were encouraged to see three mountains surrounding the area and a lake nearby, all in accordance with the *śāstric* description. Driving up a sandy track, we found ourselves in a desolate area whose inhabitants were oblivious to the onset of the twentieth century. The simple locals looked on with wide eyes at a makeshift village of entrepreneurs that had sprung up to cater to the hundreds of pilgrims. Devotees from all over Orissa had descended upon their home to see Jagannātha in His form as a tree.

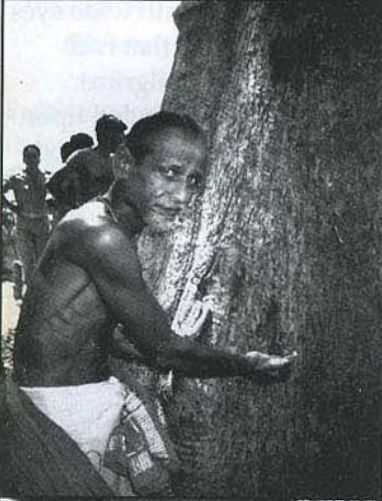
One enthusiastic Jagannātha *bhakta* began pointing out all the symbols on the *dāru* to us. Although a materialist might protest that they were just unusual knots in the bark, or a casual observer might not notice them at all, when they were pointed out to us, we could clearly identify the symbols of the lotus, cakra, conch and disk. Indeed, the tree had all the distinguishing features that we had heard about. Our guide also showed us the three other trees next to the Jagannātha *dāru* and the snake holes at the base of the tree. There were no snakes visible at that time, but he cheerfully assured us that they would come out at night. We didn't stay to find out.



*Cobra found guarding Baladeva daru*

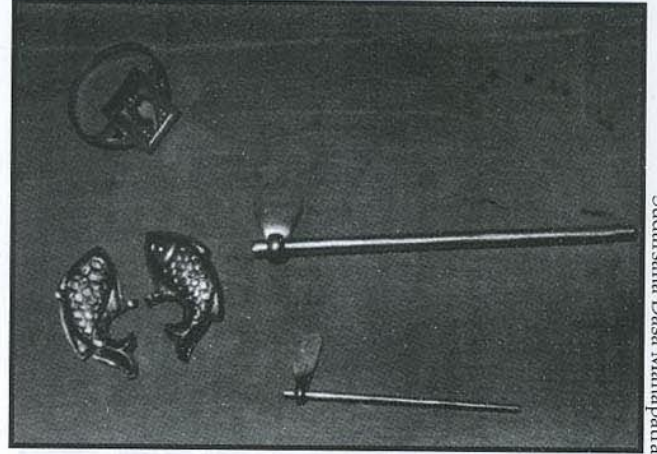
After locating the tree, a fire sacrifice, is performed to invite the blessings of Lord Jagannātha's devotees, the *devotas*. For cutting down the tree there is a special procedure. First, the Pati Mahāpatra—the descendant of the brāhmaṇa Vidyāpati—touches the tree with a golden ax. Then the Dayitapati—the descendant of Viśvavāsu—touches it with a silver ax. These golden and silver axes are not much bigger than toothpicks. Next the head wood-carver of the Mahārana family—the descendant of Viśvakarmā—touches it with an iron ax. Finally, the tree will be cut





down with an ordinary ax. During these ceremonies the priests hold a curtain around the tree so that outsiders cannot see the procedure. As the tree is being cut down, the one hundred and eight names of Lord Nṛsiṅhadeva are chanted to invoke auspiciousness.

The branches of the tree are then removed and the trunk is bound with cloth and placed on a special four-wheeled cart. Manually pulling the cart, the priests and other devotees set out on the long trek back to Purī, which in 1996 was a distance of eighty kilometers. A large crowd of jubilant devotees greet them on their arrival in Purī with *kīrtana* and recitation of Vedic *mantras*. The *dāru* is then taken inside the temple. For the next thirty-one days, until the sculptors have given the tree its new shape as Jagannātha, the *dāru* will stay near the Elephant Gate



The ceremonial gold and silver axes set next to a finger ring show their small size. Opposite photos from top show the descendants of Vidyāpati, Viśvavāsu, then Viśvakarmā touching the Jagannātha daru with the axes following which the tree is cut down.

on the north side of the temple compound, in a place called Koili Vaikuṅṭha. *Koili* literally means "burial ground." It is at this place that the old Deities will be buried.

#### A New Form

The three eldest wood-carvers are chosen for carving Jagannātha. Three others will carve Subhadrā and three more Baladeva. In addition to this there are more than fifty assisting sculptors. The wood-carvers will stay alone at Koili Vaikuṅṭha for the duration of the twenty-one day period. During this period they do not leave the temple, and no one, not even the head *paṇḍā*, is allowed to see their work. While they are in the Koili Vaikuṅṭha area, they are not allowed to eat or sleep. Both of these functions are performed at the end of the day in another part of the temple compound. Throughout the time of carving, twenty-four hour *bhajan*s are performed and the priests chant Vedic *mantras* outside the door of Koili Vaikuṅṭha.

#### Changing Bodies

Upon completion of the carving, the new Deities are carried onto the altar and placed face-to-face with the old Deities. At this point no one is allowed to see them. Three days before the *ratha-yātrā* festival the most important and confidential ceremony of the *nava-kalevara* takes place. Sometime after the hour of midnight, the four eldest and most senior members of the Dayitapati family come to the inner

Sudarsana Dasa Mahapatra



sanctum all alone. Blindfolded and with cloth bound over their hands, they will take what is called the *nabhi-brahma* out of the old Deity and place it in the new one. As no one is allowed to see or touch the *nabhi-brahma*, no one knows what it looks or even feels like. The *nabhi-brahma* is considered to be Lord Jagannātha's Life Force. It is said that if anyone were to look at it, they

exact location where the Deities are buried is the same place where all the previous Deities have been placed, one on top of another. On this night the government orders a complete blackout of all lights so that no one



can possibly see, even from a distant rooftop, for it is said that if someone were to see the burial ceremony they would die.

The next day, with the new Deities sitting on the altar, the normal routine of worship is resumed after a break of fifty-eight days. The public are not allowed to see the Lord for another two days until the day before the *ratha-yātrā* festival. Lord Jagannātha is the only Deity who undergoes this periodic change of bodies. It is one of the many unique and wonderful pastimes the Supreme Personality of Godhead performs in Jagannātha Purī—where He pretends to be made of wood.



Prithwiraj Misra

After the branches have been removed Subhadā daru is seen here on the special cart which will take her to Purī

would immediately die. The *paṇḍās* say that many years ago one of the priests looked at the *nabhi-brahma* and passed away at that moment. It is considered one of the greatest mysteries in regard to Lord Jagannātha.<sup>3</sup>

### Mourning For The Lord

The transfer of the Deities is also considered to be a sad occasion, as the old Deity will no longer be seen. Lord Jagannātha is the head of the family for the Dayitapatis, so at the time of *nava-kalevara* they behave as if they have lost a loved one. Local tradition dictates that if someone dies the family members will not shave for ten days. Therefore, from the first day of the search party's departure, the Dayitapatis do not shave. They will also white-wash their houses, as is the general practice in mourning the passing away of a loved one.

After the transfer takes place, the old Deities are taken by the Dayitapatis and buried before dawn somewhere in Koili Vaikuṅṭha. Unmarked and unknown to any but select Dayitapati members, the

For copies of photos by Sudarsan dasa Mahapatra contact Goldie Photos, Jagannātha Purī

### Notes

<sup>1</sup> Quoted in Śrīla Sanātana Gosvāmī's *Dig Darśinī Tikā* to *Bṛhad-Bhāgavatāmṛta* 2.1.159

<sup>2</sup> *Viṣṇu-sahasra-nāma Stotram* text.72

<sup>3</sup> For more on the *nabhi-brahma* see the article in this issue entitled, "The Life Force of Lord Jagannātha."

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Courtesy of Suncraft

# Nabhi-Brahma The “Life Force” of Lord Jagannātha

A presentation on Lord Jagannātha and Ratha-yātrā would not be complete without some discussion on the topic of *nabhi-brahma*. The *nabhi-brahma*, also known as *brahmapadārtha*, is considered to be the “life force” of Lord Jagannātha. Its history and nature are shrouded in mystery and legend. The word *nabhi* means navel. At the time of *nava-kalevara*, the four most senior priests place this object in a cavity carved in the belly of Lord Jagannātha that has a small wooden door. Even the priests who transfer it from the body of the old Deity into the new cannot say exactly what that *nabhi-brahma* is.<sup>1</sup> For the benefit of our curious readers, we wanted to say something about *nabhi-brahma*.

The only authoritative reference to the *nabhi-brahma* we know is found in Śrīla Sanātana Gosvāmī’s prayers to Lord Jagannātha in his *Śrī Śrī Kṛṣṇa-līlā-stavaḥ*<sup>2</sup>:

*praphulla-puṇḍarīkākṣa  
lavaṇāddhi-taṭāmṛta  
guṭīkodara mām pāhi  
nānābhoga-purandara*

“O You Whose eyes are like fully blossomed lotuses! O You Who are the nectar on the shore of the salty ocean! O You who have a pebble (Śālagrāma-śilā<sup>3</sup>) in Your belly—*gutika-udara*! O enjoyer of varieties of food offerings! Please protect me!” Śrīla Sanātana Gosvāmī describes Lord Jagannātha as being *gutika-udara*—literally having a pebble or Śālagrāma-śilā within His

belly. However there are many differences of opinion as to where that *gutika* has come from and what it is composed of.

## Different Opinions

In Orissa, it seems that every scholar and devotee has some opinion as to what the *nabhi-brahma* is. Some of the popular beliefs are that the *nabhi-brahma* is a special blue sapphire with a Viṣṇu *yantra* engraved on it, that it is a piece of the original Deity of Lord Jagannātha, that it is a Śālagrāma-śilā that was given by the King of Nepal, that it is a tooth of Lord Buddha, or that it is a piece of Lord Kṛṣṇa’s navel from 5,000 years ago.

The most popular account seems to be that the *nabhi-brahma* is Lord Kṛṣṇa’s navel. This conception seems to have originated in the fifteenth century with the Śakta poet Sāralā Dās in his Oriya rendition of the Mahābhārata. Initially Sāralā’s version appears authorized. To support his contention several stories are referred to from *śāstra* establishing that Kṛṣṇa left behind a seemingly material body upon completion of His manifest pastimes. Cited is the account of Kṛṣṇa being cursed/benedicted by the sage Durvāsā Muni that all the parts of His body would be impervious to any weapon except the soles of His feet,<sup>4</sup> where He was finally “shot” by the hunter Jarā.<sup>5</sup>

While these stories establish that Kṛṣṇa left behind a material body (to bewilder the atheists), there is nothing to support the idea that the *nabhi* comes from Kṛṣṇa’s navel. Because Sāralā added quite a few things to the original Sanskrit





work of Śrīla Vyāsadeva, his version of the Mahābhārata is questionable at best.<sup>6</sup> In his account, Sāralā accurately describes the pastime of Kṛṣṇa leaving this world.<sup>7</sup> He relates how Arjuna came and cremated the body that the Lord had left behind.<sup>8</sup> At this point, Sāralā introduces something new, saying that after Arjuna cremated the body there was some tissue left from Lord Kṛṣṇa's navel which would not burn. An aerial voice instructed Arjuna that he should place that *nabhi* into the ocean, and it floated all the way around India and washed ashore in Purī where it was taken and placed inside of the body of Lord Jagannātha.<sup>9</sup>

We have good reason not to accept the account of Sāralā. In addition to his many interpolations, he has also given his own convoluted understanding of why Kṛṣṇa's navel did not burn. This he says was because Kṛṣṇa had some sinful reaction coming for His "illicit behavior with the Vraja *gopīs*—the young married girls of Vṛndāvana." Although Sāralā did some kind of translation of the Mahābhārata, unfortunately he did not understand Kṛṣṇa's position as presented by the author of the Mahābhārata—Śrīla Vyāsadeva. In connection with Kṛṣṇa's relationship with the *gopīs*, Śrīla Prabhupāda describes:

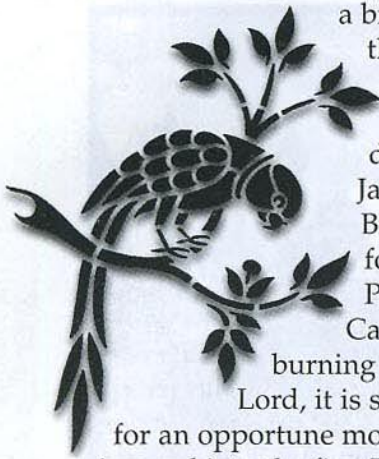
*Śrī Kṛṣṇa Kathāmrta*

One should know with certainty that Kṛṣṇa had no personal interest in whatever He did for the benediction of the *gopīs*. As stated in the *Bhagavad-gītā*, *na mān karmāṇi limpanti*: Kṛṣṇa never enjoys or suffers the result of His activities. Therefore it is not possible for Him to act irreligiously. He is transcendental to all activities and religious principles. He is untouched by the modes of material nature. He is the supreme controller of all living entities, either in human society, in the demigod society, in heavenly planets, or in lower forms of life. He is the supreme controller of all living entities and of material nature; therefore, He has nothing to do with religious or irreligious principles.<sup>10</sup>

#### Lord Jagannātha Abducted

There is an amazing story related to the *nabhi-brahma* from the year 1590.<sup>11</sup> That year, the Afgan Muslim king of Bengal, Sultan Sulaiman, sent his general Kalapahad to Purī along with an army for the purpose of plundering the temple of Lord Jagannātha. Kalapahad captured the temple and in addition to taking many valuable ornaments of the Deities, he also carried away their Lordships Jagannātha, Baladeva and Subhadrā. Taking them to Calcutta, on the bank of the Hoogly<sup>12</sup> river he lit





a big fire and threw the Deities in. Unknown to Kalapahad, one devotee of Lord Jagannātha named Biśara Mahanty followed them from Purī all the way to Calcutta. Seeing them burning the body of his Lord, it is said that he waited for an opportune moment and then jumped into the fire. The Muslims were taken aback by this apparent suicide but there was nothing they could do to stop him. The pyre continued for hours, and by the end of the day only a few Muslim guards remained, as the fire became smaller. Suddenly, the devotee Biśara Mahanty emerged from the flames unharmed and walked off in front of the stunned guards. Knowing that the *nabhi-brahma* was there in the belly of Lord Jagannātha and wanting to rescue his dear Lord, Biśara Mahanty jumped into the fire and grabbed the *nabhi-brahma*. Due to his contact with the *nabhi-brahma* and by the mercy of the Supreme Lord,

he was untouched by the flames.

Kalapahad threw the remains of the Deities into the ocean. Meanwhile Biśara Mahanty returned to Orissa with the *nabhi-brahma* and went to the village of Khurdā. Meanwhile, the residents of Purī were feeling great separation from Lord Jagannātha. One night, the King of Purī, Rāja Rāmacandra Deva, had a dream. Lord Jagannātha appeared to him and told him, "Don't lament. I am still present. My dear devotee Biśara Mahanty retrieved My *nabhi-brahma*. He is staying now in Khurdā. You should go there and bring Me back here to the temple." Rāmacandra Deva did as the Lord bid him, and, taking the *nabhi-brahma*, he had a new Deity of Jagannātha made. After which, with great fanfare and much to the happiness of the devotees in Purī, he brought Lord Jagannātha back to Purī and re-installed Him in the temple. For his service, Biśara Mahanty was highly honored by the king, while the king himself became known as Dvitiya Indradyumna, or Abhinaba Indradyumna—the second, or new, Indradyumna.<sup>13</sup>

Śrī Jagannātha, Śrī Baladeva, Śrīmatī Subhadrā-  
mayī jīu ki jaya!



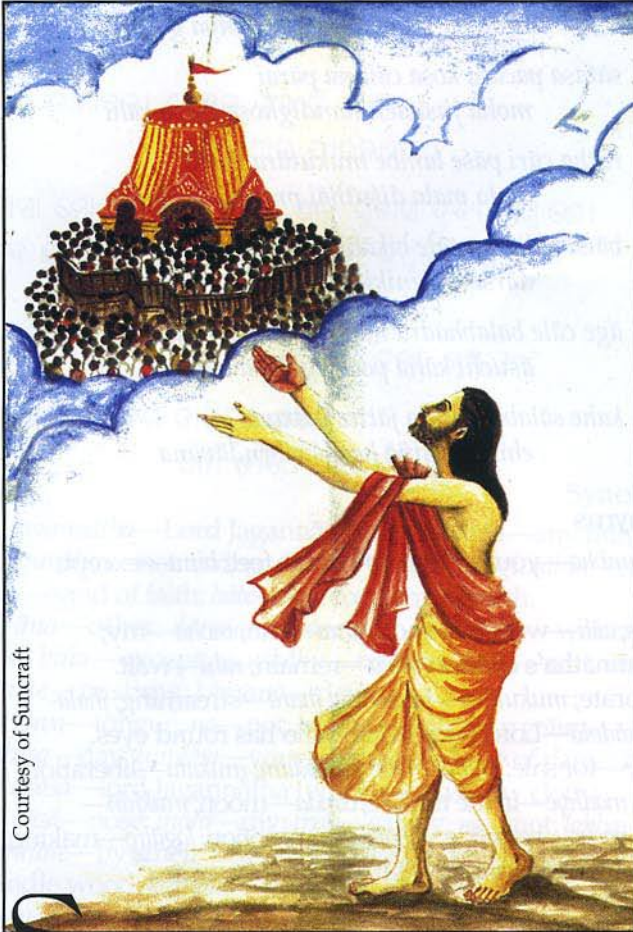
## Notes

- <sup>1</sup> As explained in the previous article, they are not allowed to look at it or even feel it. When the *nabhi-brahma* is transferred, the priests are blindfolded and have heavy cloth wrapped around their hands.
- <sup>2</sup> Text 397.
- <sup>3</sup> A self-manifested Deity of the Lord who appears in the form of stones found in the Gandaki river in Nepal.
- <sup>4</sup> *Mahābhārata, Anuśāsana Parva*, ch. 159.
- <sup>5</sup> Śrīla Viśvanātha Cakravartī in his commentary to *Bhāg.* 11.30.33, describes that the arrow did not actually pierce Kṛṣṇa's body since the Lord's limbs are completely transcendental.
- <sup>6</sup> Sāralā has also written that Yudhisthira Mahārāja was married in the Orissan city of Jajpur and that Śrīmatī Rādhārāṇī had a son named Kantika who became a worshiper of Durgā devī. Both accounts are not accepted by Gauḍīya Vaiṣṇavas.
- <sup>7</sup> For a description of Kṛṣṇa's disappearance, see *Śrīmad-Bhāgavatam*, canto 11, chs. 1 and 30.
- <sup>8</sup> This is described in the original *Mahābhārata, Mausala Parva*, 7.31.
- <sup>9</sup> Another local version has it that Sāralā was a tribesman from Orissa and that he walked back to Purī with the *nabhi* where it was installed in the Deity.
- <sup>10</sup> *Kṛṣṇa The Supreme Personality of Godhead*. 1986 U.K. edition, p.276 .
- <sup>11</sup> Parts of this story are recounted in the local history books known as *Madala Pañji* and *Chakada pothi*, as well as in the Muslim book *Aini-I-Akbari* by Abul Fazl.
- <sup>12</sup> Another name for the Ganges.
- <sup>13</sup> Indradyumna is the name of the king who originally brought Lord Jagannātha to Purī.



# A Short History of the Poet Sālabega

By Īśa-bhakta dāsa



Courtesy of Suncraft

**S**ālabega occupies a prominent position among the devotional poets of Orissa. Bhakta Sālabega was born of a Muslim king and a Hindu mother in the first decade of the 17th Century. His father Lalbeg, on one of his military excursions came across a young widowed brāhmaṇa girl taking bath. Fascinated by her youthful beauty, Lalbeg forcibly took her away and made her his wife. Sālabega was their only son. As soon as he was old enough, Sālabega took up fighting in his fathers campaigns. Once he was severely wounded in battle. Accepting the advice of his mother, he chanted the holy name of Lord Jagannātha and was gradually cured. Feeling greatly indebted to Lord Jagannātha he went to Purī, but was refused

Śrī Kṛṣṇa Kathāmṛta

entrance into the temple of Jagannātha due to his Muslim birth. Thereafter he went on foot to Vṛndāvana wherein he lived the life of an ascetic in the association of *sādhus* reciting *bhajans* in honor of Lord Śrī Kṛṣṇa. After one year in Vraja he returned to Purī desiring to see the *ratha-yātrā* festival of Lord Jagannātha, but



Sālabega's *samādhi* in Purī

on the way he suddenly fell ill. Feeling helpless and realizing that he would not reach Purī in time to witness the *ratha-yātrā* festival, he offered prayers to Lord Jagannātha petitioning Him to wait until he arrived. On the day of the return Cart festival, Nandhighośa, the cart of Lord Jagannātha, did not move until Sālabega's arrival. The place where the cart remained stationary to give *darśana* to Sālabega was later used by Sālabega for composing his many *bhajans* in honor of Lord Jagannātha. His body was cremated there after his death. The *samādhi* of this great devotee is still standing on the Grand road in Purī and his *bhajans* will be forever sang and remembered by the devotees of Lord Jagannātha. ☂



# Bhajanāmṛta

ଜଗବନ୍ଧୁ ହେ ଗୋସାଇଁ !  
ତୁମ୍ଭ ଶ୍ରୀଚରଣ ବିନୁ ଆନ ଗତି ନାହିଁ ॥  
ସାତଶ ପଞ୍ଚାଶ କୋଶ ଗୁଲି ନ ପାରଇ ।  
ମୋହ ଯିବାଯାଏଁ ନନ୍ଦିଘୋଷେ ଥିବରହି ॥  
ରଥ ଗୁରିପାଶେ ଲମ୍ବେ ମୁକୁତାର ଝରା ।  
ଝଲମଲ ଦିଶୁଥାଇ ପ୍ରଭୁ ଚକାଢ଼ୋଳା ॥  
ବାଇଶି ପାବଛ ତଳେ ବିକାଦୁଏ ଭାତ ।  
ଦର୍ଶନ ଦେଶିକି ଥାର କୈବଲ୍ୟେ ମୁକତ ॥  
ଆଗେ ଗୁଲେ ବଳଭଦ୍ର ମଧ୍ୟେ ଗୁମୁହଁରେ ।  
ଆସୁଛି କାଳିଆ ପଛେ ଗହଳ ଲଗାଇରେ ॥  
କହେ ସାଲବେଗ ହୀନ ଜାତିରେ ଯବନ ।  
ଏହିମତେ ଆଜ୍ଞା ହେଉ ଶିରିବୁଦାବନ ହେ ॥

# Ratha-yātrā Songs

By The Oriya Poet Sālabega

Jagabandhu He Gosāiñ

*jagabandhu he gosāiñ  
tumbha śrī caraṇa binu ānya gati nāhiñ/  
sātasa pacāśa kośa cāli na pārai  
moha jivājāeñ nandighoṣe thiva rahi  
ratha cāri pāśe lambe mukutāra jharā  
jhala mala diśuthāi prabhu cakāḍolā  
bāiśi pāhacha tāle bikāhue bhāta  
darśana teñiki thāu kaivalye mukata  
āge cāle balabhadra madhye cānda mukhiñre  
āsuchi kāliā pache gahala lagāire  
kahe sālabega hīna jātire yavana  
ehimate ājñā heo 'śiribrndāvana*

## Synonyms

- 1) *jagat*—world; *bandhu*—friend; *he*—o; *gosāiñ*—lord; *tumbha*—your; *śrī caraṇa*—lotus feet; *binu*—except; *ānya*—another; *gati*—way; *nāhiñ*—no.
- 2) *sātasa*—seven hundred; *pacāśa*—fifty; *kośa*—two miles; *cāli*—walk; *na*—not; *pārai*—can; *moha*—my; *jivājāeñ*—until I go; *nandighoṣe*—on *nandighoṣ*, Lord Jagannātha's chariot; *thiva*—remain; *rahi*—wait.
- 3) *ratha*—the chariot; *cāri*—four; *pāśe*—side; *lambe*—decorate; *mukutāra*—festoons; *jharā*—streaming; *jhala-mala*—very beautiful; *diśuthāi*—looks; *prabhu*—Lord; *cakāḍolā*—Lord Jagannātha who has round eyes.
- 4) *bāiśi*—twenty two; *pāhacha*—step; *tāle*—below; *bikāhue*—for sale; *bhāta*—rice *prasādam*; *mukata*—liberation.
- 5) *āge*—in the front; *cāle*—goes; *balabhadra*—Lord Baladeva; *madhye*—in the middle; *cānda*—moon; *mukhiñ*—shaped; *āsuchi*—coming; *kāliā*—blackish Lord Jagannātha; *pache*—backside; *gahala*—commotion; *lagāire*—making.
- 6) *kahe*—speaks; *sālabega*—Sālabega; *hīna*—nasty; *jātire*—by caste; *yavana*—Muslim or low caste.

## Translation

- 1) O my Lord, friend of the whole world, there is no destination but Your lotus feet.
- 2) It is very difficult to walk the 750 *kośas*<sup>1</sup> to see you. You please remain on Nandighośa<sup>2</sup> until then.
- 3) O Lord Cakāḍolā<sup>3</sup>, You look brilliant within the chariot which is decorated with streaming festoons on all four sides.
- 4) Below the twenty-two steps<sup>4</sup> leading to Your abode I can achieve liberation by taking the dry rice *prasādam* available there<sup>5</sup>. Having Your *darśana* can wait until later.
- 5) Balabhadra moves in the front with moon-shaped Subhadrā in the middle. At the rear comes Kāliā<sup>6</sup>, creating a big commotion.
- 6) Sālabega condemns himself as lowborn and begs permission to be somehow allowed to reside in Śrī Vṛndāvana.

## Notes

<sup>1</sup> One *kośa* equals approximately two miles. This is referring to the distance from Vṛndavana to Purī.

<sup>2</sup> Nandighośa is the name of Lord Jagannātha's chariot.

<sup>3</sup> Cakāḍolā means having large round eyes shaped like wheels.

<sup>4</sup> There are twenty-two steps leading from the public street into Lord Jagannātha's temple. Lower caste persons are not allowed to climb these steps.

<sup>5</sup> Fresh rice *prasadam* is only available inside the temple compound, but dried rice is available on the public street.

<sup>6</sup> Kāliā is a nickname for black Lord Jagannātha.



ଜଗନ୍ନାଥ ହେ, କିଛି ମାଗୁନାହିଁ ମୁଁ ତୋତେ  
ମାଗୁନାହିଁ ଧନ ମାଗୁନାହିଁ ଜନ  
ମାଗୁଛି ଶରଧା ବାଲିରୁ ହାତେ ॥

ଆନ ଦରଶନ ନ ଲୋଡ଼େ ନୟନ ଏକା ତୁମ୍ଭ ଦେଖା ବିନା  
ଶୁଣିବାକୁ କାନ ନ ଇଚ୍ଛଇ ଆନ ତୁମ୍ଭ ଚରିତେ କାମନା ॥

ଜିହ୍ଵା ନ ବାଞ୍ଛଇ ଗ୍ରାମ୍ୟଗୀତ ଗାଇବାକୁ  
ରଜନୀ ଦିବସ ।

ତୁମ୍ଭ ନାମାବଳୀ କେବଳ ଫଖାଳି  
ହୋଇଥାଉ ପୀତବାସ ॥

ନାସା ମୋର ତୃପ୍ତି ନ ଲଭଇ ଆନ ସୁବାସ ଦ୍ରବ୍ୟ ଆଦ୍ରାଣେ ।  
ତବ ଛତାମାଳ ତୁଳସୀ କୁସୁମ ଚନ୍ଦନ କର୍ପୂର ଧ୍ୟାନେ ॥

ମୋ ହସ୍ତ ଅଙ୍ଗୁଳି ରାମ ବନମାଳୀ  
ଜପୁଥାଉ ହରେ କୃଷ୍ଣ ।

କହେ ସାଲବେଗ ଜାତିରେ ଯବନ  
ତୋ ତୀର୍ଥେ ଯାଉ ମୋ ପ୍ରାଣ ।

Jagannātha He, Kichi Māgunāhiñ

*jagannātha he, kichi māgunāhiñ muñ tote  
māgunāhiñ dhana, māgunāhiñ jana  
māguchi śaradhā bāliru hāte*

*āna daraśana na loḍe nayan eka tumbha dekhā binā  
sunibāku kāna nāicche āna tumbha carite kāmanā*

*jihva na bāñchai grāmya gita gāibāku rajanī divasa  
tumbha nāmabala kebaḷa sankhālī hoi thāo pītavāsa*

*nāsā mora tṛpti na labhai āna subāsa dravya āghrāṇe  
tava chaḍā māla t ulasī kusuma candana karpūra dhyāne*

*mo hasta anguli rāma vanamāli japuthāu hare kṛṣṇa  
kahe sālabeḡa jatire yavana to tīrthe jāu mo prāṇa*

### Synonyms

- 1) *jagannātha*—Lord Jagannātha; *he*—o; *kichi*—any thing; *māgunāhiñ*—not asking; *muñ*—I am; *tote*—you; *māgunāhiñ*—not asking; *dhana*—wealth; *māgunāhiñ*—not asking; *jana*—followers; *māguchi*—asking; *śaradhā bāli*—sand of faith; *hāte*—one forearm's length.
- 2) *āna*—other; *daraśana*—see; *na*—not; *loḍe*—want; *nayana*—eye; *eka*—only; *tumbha*—your; *dekhā*—see; *bina*—except; *sunibāku*—to hear; *kāna*—ear; *nāicche*—not want; *āna*—other; *tumbha*—your; *cārite*—pastime; *kāmanā*—desire.
- 3) *jihva*—tongue; *na*—not; *bāñchai*—wanting; *grāmya*—mundane; *gita*—song; *gāibāku*—to sing; *rajanī*—night; *dibasa*—day; *tumbha*—your; *nāmabala*—force of name; *kebaḷa*—only; *sankhālī*—last hope; *hoi thāo*—become; *pītavāsa*—lord Jagannātha (who wears yellow cloth)
- 4) *nāsā*—nose; *mora*—my; *tṛpti*—satisfy; *na*—not; *labhai*—get; *āna*—other; *subāsa*—fragrance; *dravya*—thing; *āghrāṇe*—by smell; *tava*—your; *chaḍā māla*—prasādam garlands; *tulasī*—tulasī; *kusuma*—flower; *candana*—sandle wood; *karpuar*—camphor; *dhyāne*—meditation.
- 5) *mo*—my; *hasta*—hand; *anguli*—fingers; *rāma*—Lord Rāmacandra; *vanamāli*—Lord Kṛṣṇa; *japuthāu*—let chant; *hare kṛṣṇa*—the *hare kṛṣṇa mahā-mantra*; *kahe*—speak; *sālabeḡa*—Sālabeḡa; *jātire*—by caste; *yavana*—muslim or low caste; *to*—your; *tīrthe*—in holy place; *jāu*—let go; *mo*—my; *prāṇa*—life.

### Translation

- 1) O Jagannātha, I am not asking anything from you — neither wealth, neither followers. I am only asking for one forearm's length of land<sup>7</sup> at Śaradhā Bāli.<sup>8</sup>
- 2) My eyes want nothing other than to see Your beautiful form. My ears want nothing other than to hear the recitation of Your glories.
- 3) Neither by day or night does this tongue want to sing ordinary mundane songs. O Pītavāsa,<sup>9</sup> chanting Your holy name is my only last hope.
- 4) My nose is not interested in the various smells of this world. It only wants to relish the fragrance of your prasādam garlands, tulasī, flowers, sandalwood paste and camphor.
- 5) O Rāma Vanamāli<sup>10</sup> my fingers want only to be engaged in chanting "Hare Kṛṣṇa" on beads. Sālabeḡa, of lowborn caste, says, "Let the life go out of this body in Your holy place of Jagannātha Purī."

### Notes

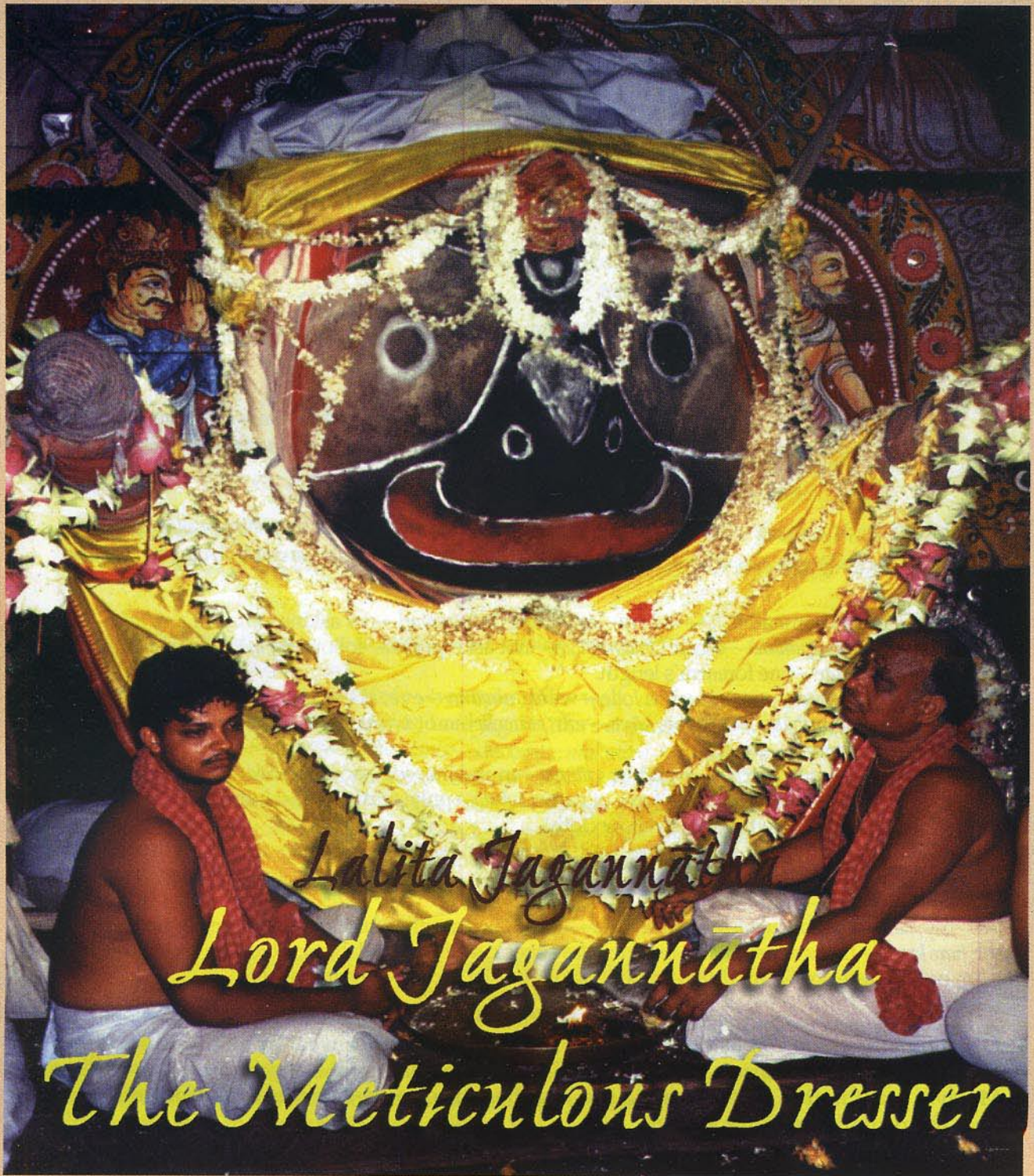
<sup>7</sup> One forearm's length of land refers to just enough space in which to sit down.

<sup>8</sup> Śaradhā Bāli is where the Lord's chariot waits near Guṇḍicā between Rathayātrā and the return Rathayātrā.

<sup>9</sup> Pītavāsa is Lord Jagannātha, Who wears yellow garments.

<sup>10</sup> Rāma Vanamāli is Kṛṣṇa, Who gives pleasure to His devotees.





*Lalita Jagannātha*  
**Lord Jagannātha**  
*The Meticulous Dresser*

“A person who is very fond of dressing himself is called *lalita*, or a meticulous dresser.”

— *Nectar of Devotion*, Ch. 24, “Further Traits of Śrī Kṛṣṇa.”

“Because you have no direct touch of Kṛṣṇa, therefore we take shelter of Kṛṣṇa’s representative. Then this yoga begins. He will teach you how to practice bhakti-yoga, how to worship Him, how to think of Him, how to offer obeisances, how to observe ceremonies. Just like yesterday we performed the ceremonies, Ratha-yātrā, so this dress, Jagannātha dress and function, everything you have to learn. This is called *bhakti-yoga-mad-āśraya*.”

—Śrīla Prabhupāda Lecture, Melbourne, Australia, 29 June 1974





ne unique way Lord Jagannātha is worshipped in Purī is in His variety of dress. The *paṇḍās* or priests of Lord Jagannātha decorate Him in ways that are not seen

in any other tradition in India. This unique worship of Lord Kṛṣṇa as practiced in Purī does not find its origin in Gauḍīya Vaiṣṇavism, but devotees coming in the line of Lord Caitanya eagerly go to see the Lord enjoying different pastimes in His Deity form.

Jagannātha is Kṛṣṇa, and Kṛṣṇa is *avatārī*—not an incarnation of the Lord, but rather the source of all incarnations. *Śrīmad-Bhāgavatam* describes, *kṛṣṇas tu bhagavān svayam*—Kṛṣṇa is the original Personality of Godhead.<sup>1</sup> A similar statement is made about Lord Jagannātha in the *Skanda Purāṇa*, *Utkal Khanda*, fifty-eighth chapter:

*tat phalaṁ lalate martya  
dr̥ṣṭa śrī puruṣottama  
daśāvatāra saṁjñāsya  
katitaḥ putra te mayā*

The results obtained from the *darśana* of all of the ten incarnations of the Lord is available simply by once having *darśana* of Śrī Puruṣottama, Lord Jagannātha.

Therefore Purī is also sometimes called *Daśāvatāra-kṣetra*, the place of the ten incarnations. Aside from His different daily dresses, Lord Jagannātha occasionally accepts the garb of some of His Viṣṇu incarnations, and over the course of the year He is offered several other unique dresses. Lord Jagannātha has two particular types of servants who dress Him. Those who dress Him on a daily basis are known as *puṣpālaka* and those who decorate Him in special dresses on festive occasions are known as *śṛṅgārī*. The following is a brief description of some of the ways in which Lord Jagannātha is dressed in Purī.

## Daily Dresses

### Cemedi Veśa

Every morning for *maṅgala-ārati* Lord Jagannātha is dressed in a cotton sari. This is called His *cemedi veśa*.

### Tadapa Veśa

For taking His morning bath, Lord Jagannātha is dressed in a 16' long by 4' wide orange and white cotton cloth. This is called *tadapa veśa*.

*Śrī Kṛṣṇa Kathāmr̥ta*

### Utari Veśa

*Utari* means *cādar*, or wrapper. After His morning *darśana*, Lord Jagannātha wears a 24' long silk cloth as a *cādar*.



*Simply by seeing Lord Jagannātha once, one gets the benefit of seeing all the Lord's ten incarnations.*

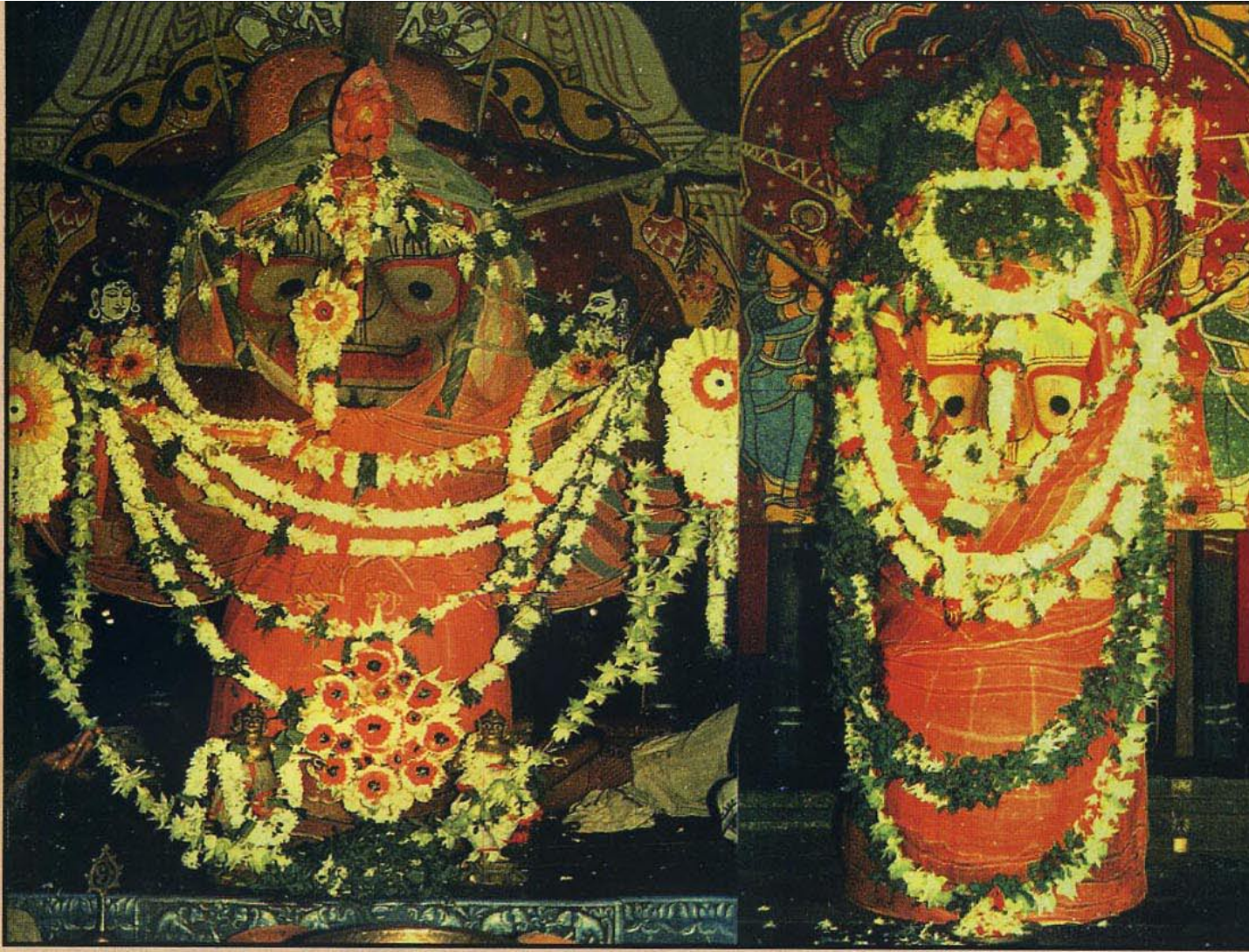
### Bada Śṛṅgāra Veśa

Every evening at about 10:00 P.M., before Jagannātha, Baladeva and Subhadra are put to rest, They are dressed in their *baḍa śṛṅgāra veśa*. *Baḍa* means great, and *śṛṅgāra* refers to the conjugal love of the *gopīs* and Rādhārāṇī for Kṛṣṇa. The *paṇḍās* consider that at this time every evening the *gopīs* and Rādhā come to see Jagannātha. The *baḍa śṛṅgāra veśa* consists of *gītā-govindam khandua* and eight floral ornaments.

The *gītā-govindam khandua* are twelve foot long red silk cloths which are wrapped over each Deity's head. On these cloths are written lines from Jayadeva Gosvāmī's *Gītā-govinda*. *Gītā-govinda* is very dear to Lord Jagannātha, so every evening it is recited for His pleasure, and He is dressed with the *gītā-govindam khandua*. The eight floral ornaments are:

- *Candrika* with *alaka panti*—An *alaka* or forehead decoration made entirely of flowers.
- *Puṣpa tilaka*—A flower garland *tilaka* sign on Lord Jagannātha's head.
- *Karapallaba*—Made from fragrant *dayana*





leaf and varieties of flowers, these are decorations representing the Lord's hands and five fingers.

- *Makara Kuṇḍala*—Flower earrings shaped like sharks.
- *Padaka*—Round or heart shaped, about 18 inches in diameter, this decoration covers Lord Jagannātha's heart.
- *Guna* and *Jhumpa*—Nose decorations made from flowers.
- *Puṣpa mālā*—Lord Jagannātha is dressed with many flower garlands, each about twelve feet long, stretching from arm to arm.
- *Tulasī mālā*—Lord Jagannātha wears a crown of *tulasī* garlands which are wrapped on pieces of bamboo and tied together.

As noted in *Pañcarātra Pradīpa*: "Many temples in Vṛndāvana dress the Deity in the color corresponding to the planetary gem of the ruling planet of the day of the week."<sup>2</sup> The same basic system is followed in Jagannātha Purī for

the different colors of cloth used for the the *baḍa śṛṅgāra veśa*. They are as follows:

**Sunday**—Ruled by the sun. Lord Jagannātha is generally dressed in red garments on this day, the color of the ruby.

**Monday**—Ruled by the moon. Jagannātha wears white on this day, the color of the pearl.

**Tuesday**—Ruled by the planet Mars. Jagannātha wears red or pink garments on this day, the color of coral.

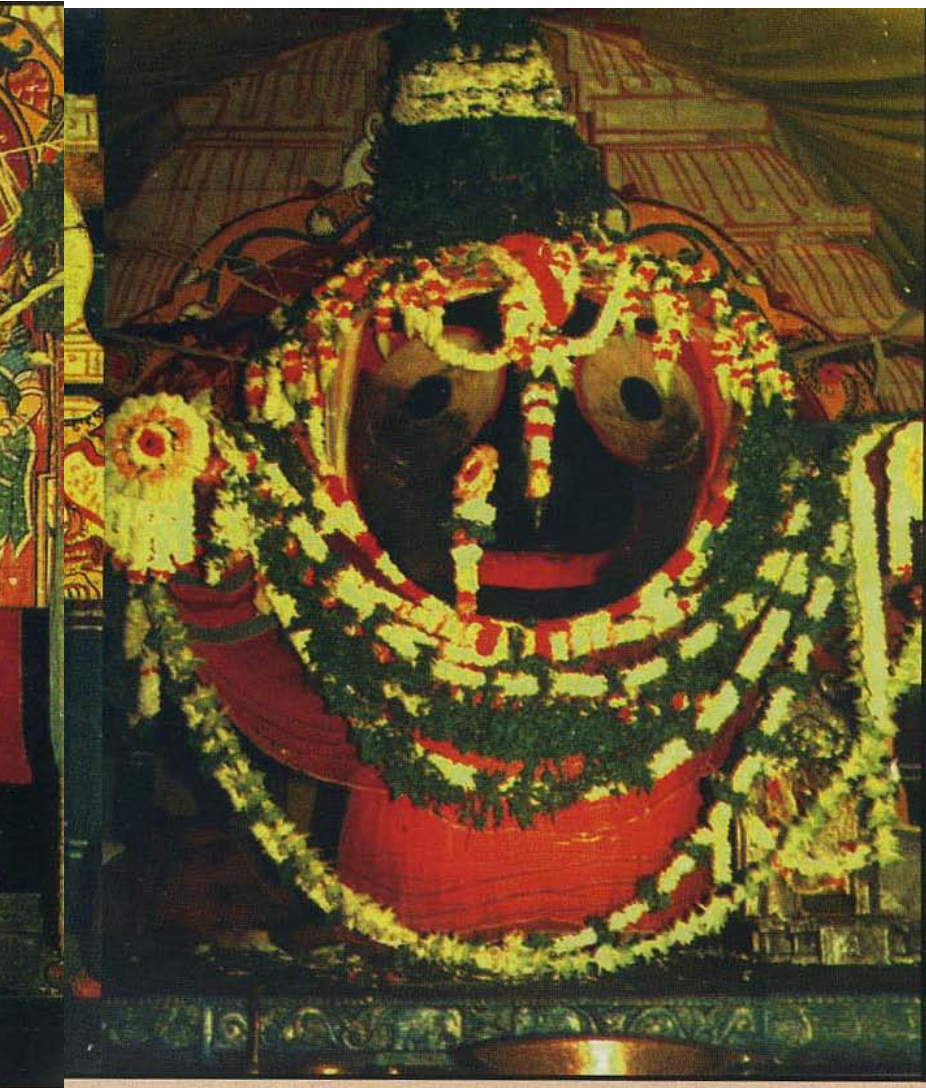
**Wednesday**—Ruled by Mercury. Lord Jagannātha wears green, the color of the emerald.

**Thursday**—Ruled by Jupiter. Jagannātha wears yellow or gold dress, the color of the yellow sapphire.

**Friday**—Ruled by the planet Venus. Lord Jagannātha wears white garments this day, the color of the diamond.

**Saturday**—Ruled by the planet Saturn. Jagannātha wears black cloth on this day, corresponding to the color of the blue sapphire.





*Baḍa Śṛṅgāra Veśa—  
Lord Jagannātha is dressed up  
to meet the gopīs.*

## Month of Jyeṣṭha (May-June)

### Rukmiṇī-haraṇa Veśa

The tenth canto of *Śrīmad-Bhāgavatam* describes how Kṛṣṇa kidnapped Rukmiṇī and accepted her as His wife. At that time He came dressed as a powerful king. To commemorate this pastime, on the *śukla ekādaśī* of the month of Jyeṣṭha Śrī Madana Mohan dresses as an opulent ruler.

### Hātī Veśa

*Hātī* means “elephant.” The full moon day of the month of Jyeṣṭha is the occasion of Lord Jagannātha’s *snāna-yātrā* or bathing festival. In the afternoon and evening of this day Lord Jagannātha wears an elephant

dress. In the Oriya “*Daryatā Bhakti*”, a famous devotional book about Lord Jagannātha, the following story is given:

In the village of Kāñiyārī in the South Indian state of Karnataka lived a devotee of Gaṇeśa known as Gaṇapati Bhaṭa. He once came to Purī to see Lord Jagannātha’s *snāna-yātrā* festival. Upon his arrival he saw Dāru-brahma, Lord Jagannātha, as Kṛṣṇa. Unhappy at not seeing his worshipable Gaṇeśa, he thought, “Jagannātha is said to be Dāru-brahma, the transcendent Supreme Lord in whom is contained all incarnations and demigods. Not seeing Gaṇeśa here in Jagannātha, how can I accept this as true?” Lord Jagannātha is known as *vāñchā-kalpataru*, or the fulfiller of the desires of His devotees. He became happy seeing the one-pointed faith of this devotee for Gaṇeśa and He manifested Himself like an elephant, *gajānana-rūpa*. According to the prayer of this *gaṇapati-bhakta*, in order to establish His position

### Makhamāla Veśa

After the *baḍa-śṛṅgāra-veśa*, Lord Jagannātha is dressed in a special white cloth for *śayana līlā*, His pastime of taking rest. This is called *makhamāla veśa*.

## Special Dresses

In addition to the different daily dresses offered to Lord Jagannātha, His servants offer Him special dresses at different special times of the year. A partial list follows:

### Month of Vaiśākha (April-May)

#### Candan Veśa

For the twenty-one days of Candana-yātrā the small festival Deity known as Madana Mohan is dressed differently every day.



*Sunā Veṣa — worn on the last day of Ratha-yātrā. Dieties in Purī on the right, below at ISKCON Bhubaneswar*

as *vāñchā-kalpataru*, as long as the moon and the sun are in this universe Jagannātha will accept this dress on the auspicious *snāna-yātrā* day. From that day until now every year on the day of *snāna-yātrā*, when Jagannātha and Baladeva sit on the *snāna-vedi*, the bathing platform, they dress like Gaṇeśa. And putting many lotus flowers around the face of Subhadrā Devī, the *paṇḍās* dress her in the *padma veśa*, or lotus dress. This *seva* is carried out by the head priest of the Śrī Gopāl Tirtha Math.

Some *paṇḍās* give another explanation of the *hati-veśa*, saying that on one occasion Kṛṣṇa and Balarāma dressed up as elephants in order to make the *gopīs* laugh.

### Month of Āṣāḍha (June-July)

#### Sunā Veśa

*Sunā* means "gold". The *sunā veśa* consists of many solid gold ornaments.







The eleventh day of the bright fortnight of the month of Āṣāḍha is known in Orissa as *Bahudhā Ekādaśī*. On this day Lord Jagannātha returns to Nīlācala where His main temple, the *Śrī-mandir*, is situated, after his sojourn to Sundarācala where He resided for seven days in the *Guṇḍicā-mandir*. When Their Lordships have arrived in Their cars near the Lion Gate of the Jagannātha mandir, they wear this dress known as *svarṇa* or *sunā veśa*. In this dress all the Deities have golden hands, feet and crowns. It is said that the total weight of the solid gold ornaments of the *sunā veśa* worn by Lord Jagannātha, Baladeva and Subhadrā is more than one ton. A partial list:

- (1) *Śrī Hasta*—golden hands.
- (2) *Śrī Payara*—golden feet.
- (3) *Śrī Mukuṭa*—a huge golden crown.
- (4) *Śrī Mayūra-candrikā*—a golden peacock feather.
- (5) *Śrī Cūla-pati*—a golden ornament worn on the forehead.

- (6) *Śrī Kuṇḍala*—golden earrings in the shape of hanging round balls.
- (7) *Śrī Rāhu-rekhā*—half square-shaped golden auras around the faces of the Deities.
- (8) *Śrī śaṅkha, cakra, gadā, and hala*—Lord Jagannātha carries a silver conch, and a golden disk. Lord Baladeva carries a golden club and a golden plow.
- (9) *Śrī Mālā*—golden necklaces of different designs such as:
  - Padma mālā*—lotus necklace.
  - Sevati mālā*—shaped like a small chrysanthemum.
  - Agasti mālā*—shaped like the moon.
  - Parijāta mālā*—shaped like a *parijata* flower.
  - Kadamba mālā*—shaped like a round *kadamba* flower.
  - Kānti mālā*—shaped in big gold beads like the *kānti* flower.
  - Mayura mālā*—shaped like peacock feathers.
  - Campa-phula mālā*—shaped like the *campa*, a bell shaped yellow flower.





*Hāti Veśa — At ISKCON Mayapur's Jagannātha Mandir the Lord dresses like an elephant.*

### Month of Śrāvaṇa (July-August)

#### Citālāgi Veśa

In Orissa the new moon day in the month of Śrāvaṇa is known as *citālāgi amāvāsyā*. Lord Jagannātha for most of the year wears a golden flower ornament on his forehead known as *citā*. On the *snāna-pūrṇimā* day this ornament is removed. On the *citālāgi amāvāsyā* it is again put on the forehead of Lord Jagannātha.

#### Rāhurekhālāgi Veśa

On *snāna-yātrā* day the *karṇapatra* or golden earrings of Lord Jagannātha are removed. On the fifth day of the bright moon of the month of Śrāvaṇa they are again put on the Deities. This is known as the *rāhurekhālāgi veśa*.

### Month of Bhādrapada (August-September)

During the month of Bhādrapada Jagannātha is offered several special dresses. After Janmāṣṭami, from the *daśamī* to the *dvādaśī*, three different dresses, all relating to Kṛṣṇa's pastimes in Vraja, are worn by Lord Jagannātha, *vanabhojana veśa*, *kāliya-dāmana veśa*, and *pralamba-vādḥā veśa*. The king of Purī takes charge of all of these dresses.

#### Vanabhoji Veśa

The *vanabhoji veśa* is offered to the Deities on the tenth day of the dark fortnight of the month of Bhādrapada. Their Lordships are dressed like cowherd boys going on a picnic in the forest with their friends. Many *gopīs*, *gopas*, cows, birds, and peacocks made of *sola* are placed on the altar to create the mood of Vṛndāvana. *Vana* means forest, and *bhoji* means to take one's meal.

#### Kāliya Dāmana Veśa

On the eleventh day of the dark fortnight of the month of Bhādrapada the devotees remind Lord Jagannātha of His pastime of dancing on the hoods of the Kāliya serpent. Jagannātha holds onto a huge snake which circles over His head. Everything is made of *sola*.

#### Pralambāsura Veśa

On the twelfth day of the dark fortnight of the month of Bhādrapada Jagannātha is offered the *veśa* known as *pralambāsura* or *pralambavadha*. Lord Balarāma's killing of the demon Pralambāsura is depicted, while Jagannātha, Kṛṣṇa, sits quietly by, watching, surrounded by His cows.

#### Kṛṣṇa-Balarāma Veśa

On the thirteenth day of the dark fortnight of the month of Bhādrapada Jagannātha and Balarāma





### Nṛsiṃha Veśa

are dressed like cowherd boys. The two brothers put Their arms (made of *sola*) around each other.

### Vāmana Veśa

On the twelfth day of the bright fortnight of the month of Bhādrapada, Lord Jagannātha manifests His form as the dwarf brāhmaṇa Vāmanadeva. He dresses as a *brahmacārī* with an umbrella and waterpot.

### Month of Āśvina (September-October)

#### Rāja Veśa

On the tenth day of the bright fortnight of the month of Āśvina, on the occasion of Rāmacandra Vijayotsava, Lord Jagannātha is dressed as a king. He wears fine silk cloth and many golden ornaments. Jagannātha and Balārāma both carry bows and arrows.

### Month of Kārtika (October - November)

#### Dāmodara Veśa

Beginning from the first day of the month of

Śrī Kṛṣṇa Kathāmṛta

Kārtika for the following 25 days up to the *śuklā-daśamī* Lord Jagannātha wears the *rādhā-dāmodara veśa*. Lord Jagannātha wears a different dress every day but during the month of Dāmodara he wears the same dress every day.

#### Nṛsiṃha Veśa

On the fourteenth day of the bright fortnight of the month of Kārtika Lord Jagannātha is dressed as Lord Nṛsiṃhadeva.

#### Rāja Veśa

On the full moon day of the month of Kārtika, when Kṛṣṇa performs His *rāsa-līlā*, the Deities are again dressed in a royal fashion, but instead of bows and arrows Jagannātha is given a flute.



*Kāliya Damana Veśa—  
Jagannātha is reminded of His  
pastime of dancing on Kāliya.*





*Ghodalagi Veśa—on the first day of winter. Dieties of ISKCON Bhubaneswar*



*Rāja Veśa*

### Month of Mārgaśīrṣa (November-December)

Ghodalagi Veśa/Oḍana Ṣaṣṭhī

The sixth day of the bright fortnight of the month of Mārgaśīrṣa is called *Oḍana ṣaṣṭhī*. Beginning with this day, the Deities are offered white cotton garments for the thirty-six cold days of the winter season.<sup>4</sup>

### Month of Pauṣa (December-January)

Rāja Veśa

On the full moon day of the month of Pauṣa a festival is celebrated commemorating the first installation of the Deities in the temple. On this day, Jagannātha, Baladeva and Subhadra receive *puṣya abhiṣeka*, a special bath with flowers and one hundred and eight pots of water, followed by ghee. They are dressed in very opulent cloth with golden ornaments like royalty known as the *rāja veśa*.





*Dressed as Lord  
Rāmacandra  
—ISKCON Bhubaneswar*

### Month of Caitra (February-March)

Raghunātha Veśa

On the the appearance day

of Lord Rāmacandra, the ninth day of the light fortnight of the month of Caitra, Jagannātha and Baladeva are dressed as Rāma and Lakṣmana, with bows and arrows. Hanumān and many monkeys are placed with Jagannātha.

### Makara Veśa

This dress is worn on the *makara-saṅkranti* day. Jagannātha wears huge crowns made out of *tulasī* with many flower decorations and earrings.

### Month of Māgha (January-February)

Gaja Uddhāraṇa Veśa

*Gaja* means "elephant", and *Uddhāraṇa* means, "to deliver." This dress glorifies the pastime of the Lord rescuing the elephant Gajendra. In this dress the Deities are given hands and legs made out of the root of the *sola* tree. *Sola* means "very light." *Sola* is used to make marriage crowns as well as lightweight ornaments for Odissi dancers. It is also used extensively in the dress of Lord Jagannātha. When this *veśa* is worn, the *paṇḍās* place small effigies of a elephant and a crocodile fighting in the water in front of the Lord. Jagannātha wears this dress on the full moon day of the month of Māgha.

### Padma Veśa

Between the new moon day of the month of Māgha and *vasanta-pañcamī* (five days later) Jagannātha wears a lotus dress. The materials are made from paper, *sola*, and lace. A special pudding is offered to the Deities when they wear this *veśa*.

### Notes

<sup>1</sup> *Bhāg.* 1.3.28

<sup>2</sup> *Pañcarātra Pradīpa* page 58

<sup>3</sup> See *Bhāg.* 8th canto, Chapters 2-4

<sup>4</sup> For more information on *Oḍana ṣaṣṭhī* see *Cc. madhya* 16.77-81

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## Explanation of the Mahā-mantra

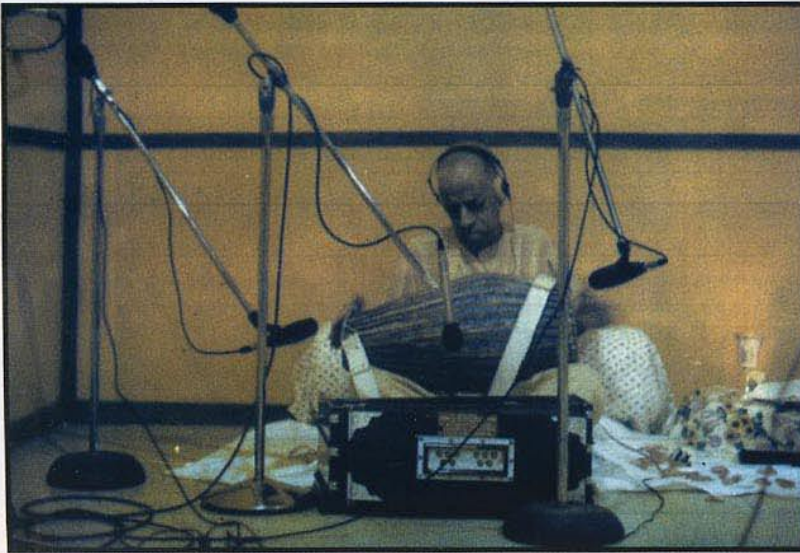
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे  
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### Material Senses Cannot Chant

In the *Padma Purāṇa* also it is stated, "The chanting of the Hare Kṛṣṇa *mantra* is present only on the lips of a person who has for many births worshipped Vāsudeva." It is further said in the *Padma Purāṇa*, "There is no difference between the holy name of the Lord and the Lord Himself. As such, the holy name is as perfect as

the heart is cleansed away, then one can actually understand the importance of the holy name. For persons who are not inclined to clean the dust from their hearts and who want to keep things as they are, it is not possible to derive the transcendental result of chanting the Hare Kṛṣṇa *mantra*. One should, therefore, be encouraged to develop his service attitude toward the Lord, because this will help him to chant without any offense. And so, under the guidance of a spiritual master, the disciple is trained to render service and at the same time chant the Hare Kṛṣṇa *mantra*. As soon as one develops his spontaneous service attitude, he can immediately understand the transcendental nature of the holy names of the *mahā-mantra*.

(*Nectar of Devotion*, excerpt from Chapter Twelve, "Further Aspects of Transcendental Service: Chanting the Holy Name of the Lord")



### Effect of Hearing the Pure Name

the Lord Himself in fullness, purity and eternity. The holy name is not a material sound vibration, nor has it any material contamination." The holy name cannot, therefore, be chanted offenselessly by one who has failed to purify his senses. In other words, materialistic senses cannot properly chant the holy names of the Hare Kṛṣṇa *māhā-mantra*. But by adopting this chanting process, one is given a chance to actually purify himself, so that he may very soon chant offenselessly.

Caitanya Mahāprabhu has recommended that everyone chant the Hare Kṛṣṇa *mantra* just to cleanse the dust from the heart. If the dust of

The scriptures declare that it is only necessary for one to listen with an open mind to the name of Kṛṣṇa from the lips of the bona-fide devotee. As soon as Kṛṣṇa enters the listening ear He clears up the vision of the listener so that he has no longer any ambition of even acting the part of a reformer of any other person because he finds that nobody is left without the very highest guidance. He is in fact only anxious to realize this fact in all its fullness.

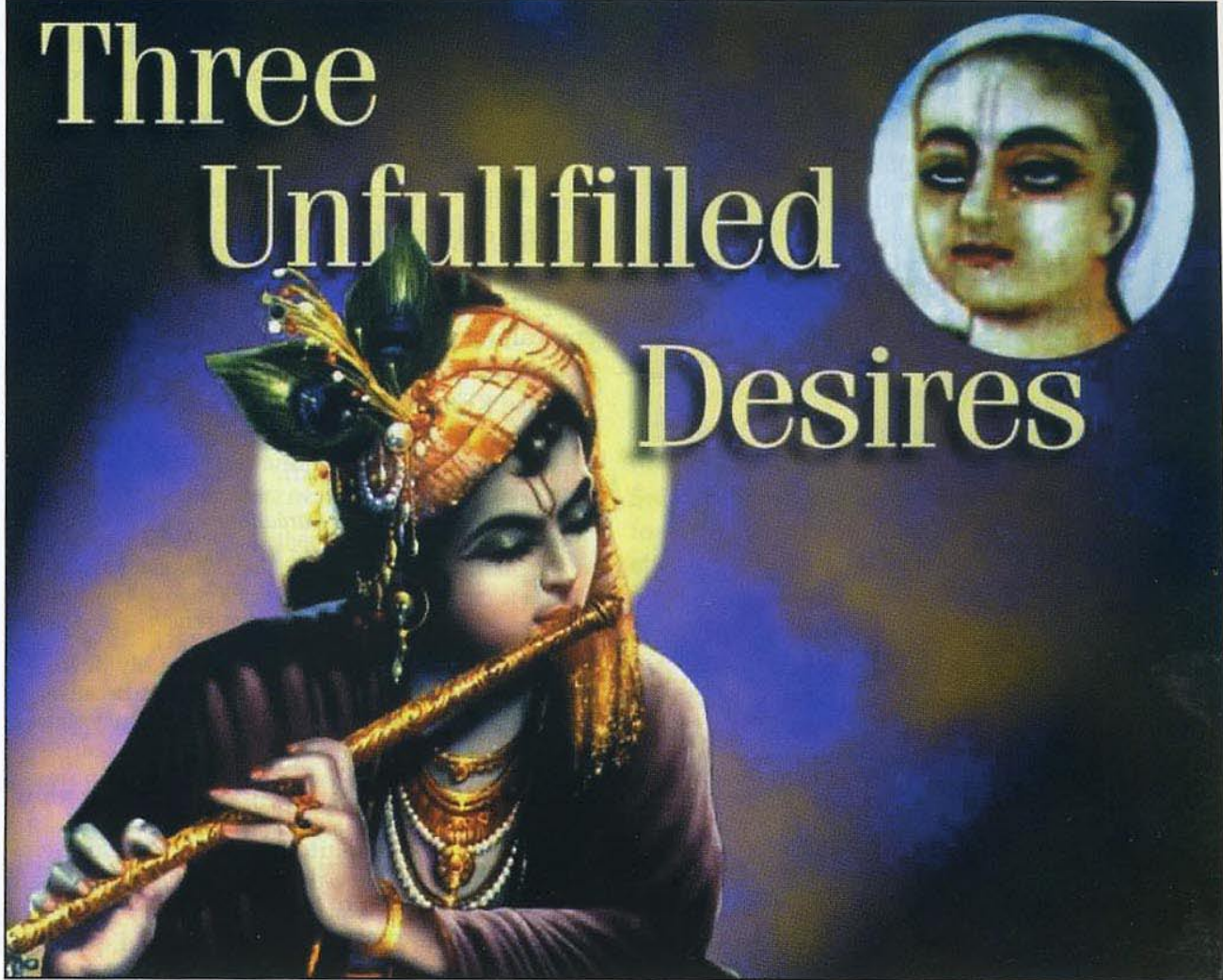
(Śrīla Bhaktisiddhānta Sarasvatī Thākura Śrī Sajjanatoṣaṇi, May 1932, No.11)



श्री कृष्ण कथामृत



# Three Unfulfilled Desires



Śrī Śrīla Gour Govinda Swami Mahārāja

Philadelphia, 1986

**W**hen Mahāprabhu appeared, He distributed love of Godhead to one and all. That *kṛṣṇa-prema* is *gupta-vittam*, a hidden treasure that had not been given before the appearance of Lord Caitanya.

*cirād adattam nija-gupta-vittam  
svaprema-nāmāmṛtam atyudārah  
āpāmaram yo vitatāra gaurah  
kṛṣṇo janebhyas tam aham prapadye*

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.<sup>1</sup>

Śrī Kṛṣṇa Kathāmṛta

When Kṛṣṇa Cries For Himself

*Golokera-prema-dhana*—what He distributed is not from this material world. That very precious treasure is Śrī Kṛṣṇa's from Goloka Vṛndāvana. Kṛṣṇa had not given that *prema* in any other incarnation or in any other *yuga*. Mahāprabhu distributed it without discrimination. He never considered who was fit or unfit. He distributed it to one and all—even to the most fallen, sinful persons. He





gave it through the chanting of His own name:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

'Gaurāṅga' bolite habe pulaka-śarīra 'hari hari' bolite nayane bā'be nīra.<sup>2</sup> When we utter the name of Gaurāṅga our hair will stand erect. Why? Because when Hari Himself utters the name "Hari", He sheds tears—this is Gaurāṅga. He gives that *kṛṣṇa-prema* by which your hair will stand erect. That is a symptom of love.

*acaitanyam idaṁ viśvaṁ  
yadi caitanyam īśvaram  
na viduḥ sarva-śāstrajñā  
hy api bhramyanti te janāḥ*

One may be a very, very learned scholar, *sarva-śāstrajñā*, but if he doesn't know that Śrī Caitanya

Mahāprabhu is the Supreme Personality of Godhead he must remain again and again in the cycle of birth and death—he cannot be delivered.<sup>3</sup>

### Subordinate to His Devotee

He is Bhagavān Himself,—the Supreme Personality of Godhead. He came as a devotee, because only by *bhakti* can one get Kṛṣṇa. Kṛṣṇa Himself says, "*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*—I am only attained through *bhakti*, you cannot get Me by any other means."<sup>4</sup> To give that *bhakti*, Kṛṣṇa Himself came as a *bhakta*, because Kṛṣṇa is bound up by His *premi-bhakta*, bound up by His own dear devotee. Mādhava is conquered by *prema-bhakti*.

*aham bhakta-parādhīno  
hy asvatantra iva dvija  
sādhubhir grasta-hṛdayo  
bhaktair bhakta-jana-priyaḥ*

I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.<sup>5</sup>

Kṛṣṇa is the Absolute Truth. In *Bhagavad-gītā* Kṛṣṇa says, "*mattaḥ parataram nānyat kiñcid asti dhanañjaya*—there is no one superior to Me."<sup>6</sup> He is the Supreme Personality of Godhead, *parama-tattva*, the Supreme Absolute Truth. All the *devas*, Brahmā, Śiva, and Indra, are all subordinate to Him. But He, Himself, says, "*aham bhakta-parādhīno, hy asvatantra iva dvija*—I have no independence. I am subordinate to My dear devotee." That *sādhu*, that devotee, has occupied My heart:

*sādhavo hṛdayaṁ mahyaṁ  
sādhūnaṁ hṛdayaṁ tv aham  
mad-anyaṁ te na jānanti  
nāhaṁ tebhyo manāg api,*

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.<sup>7</sup>

Those who are trying to be God, trying to be equal with the Supreme Lord, are ignorant fools. The Supreme Lord says, "I am subordinate to My devotee." By *bhakti* a pure devotee can bind up the Supreme Personality of Godhead Kṛṣṇa, and can give Kṛṣṇa or pure devotion. The position of a pure devotee is greater than that of Kṛṣṇa. Kavirāja Gosvāmī has written:

श्री कृष्ण कथामृत



*kṛṣṇera samatā haite baḍa bhakta-pada  
ātma haite kṛṣṇera bhakta haya premāspada  
ātma haite kṛṣṇa bhakte baḍa kari' māne  
ihāte bahuta śāstra-vacana pramāṇe*

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self. Lord Kṛṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.<sup>8</sup>

The very soul of Kṛṣṇa is not as dear to Him as His *bhakta*. Kṛṣṇa says:

*na tathā me priyatama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr  
nairvātma ca yathā bhavān*

My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, nor Śrī, the goddess of fortune, nor indeed My own self are as dear to Me as you are.<sup>9</sup>

#### The Devotee Relishes More

Therefore, Kṛṣṇa Himself came as a devotee. He is the Lord of the devotees and He is Himself a devotee. A devotee relishes more than the Lord. Kṛṣṇa is *rasa-rāja viṣaya*—He is the king and the object of all *rasas* or mellows. Kṛṣṇa is *viṣaya-vigraha*, the supreme object of love. And the devotees are *āśraya-vigraha*, the abode of love. Rūpa Gosvāmī has said this in *Bhakti-rasāmṛta-sindhu*. Kṛṣṇa is *viṣaya-vigraha*, the enjoyer, and the devotee is *āśraya*, to be enjoyed. *Kṛṣṇa-mādhuryāsvādana*, the devotees relish the sweetness of His beauty, the sweetness of His mellow.

*kṛṣṇa-sāmye nahe tānra mādhuryāsvādana  
bhakta-bhāve kare tānra mādhurya carvaṇa*

The sweetness of Lord Kṛṣṇa is not to be tasted by those who consider themselves equal to Kṛṣṇa. It is to be tasted only through the sentiment of servitude.<sup>10</sup>

*śāstrera siddhānta ei,—vijñera anubhava  
mūḍha-loka nāhi jāne bhāvera vaibhava*

This conclusion of the revealed scriptures is also the realization of experienced devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.<sup>11</sup>

*bhakta bhāva aṅgikari' hailā avatīrṇa  
śrī kṛṣṇa-caitanya-rūpe sarva bhāve pūrṇa*

Therefore, Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, Who is complete in every respect.<sup>12</sup>

#### Supremely Sweet

Kavirāja Gosvāmī has stated that if someone becomes like Kṛṣṇa then he cannot taste this mellow. Only the *bhakta* tastes the mellow. Therefore Bhagavān Himself comes as a *bhakta* in order to taste the mellow. Kṛṣṇa is *mādhurya—madhuram madhuram etan*. “*Madhura*” means sweet. Kṛṣṇa has four types of *mādhurya*—only Kṛṣṇa and no one else. No *avatāra*—Lord Rāmacandra, Nṛsiṁha, Vāmana, Nārāyaṇa or Viṣṇu—only Kṛṣṇa has four types of *mādhurya*: *rūpa mādhuri, līlā mādhuri, rati mādhuri, veṅṇu mādhuri*. Therefore, *kṛṣṇas tu bhagavān svayam*—no one else is Bhagavān. Our beloved Gurudeva, Śrīla Prabhupāda, founded this as the “Society for Kṛṣṇa Consciousness.” There was some objection, “Why Kṛṣṇa consciousness? Make it ‘God consciousness.’ Kṛṣṇa is sectarian, a Hindu God.” Śrīla Prabhupāda said, “No no! It must be ‘Kṛṣṇa consciousness’! I have come to give Kṛṣṇa to everyone, whatever their race or religion.” Kṛṣṇa is God for one and all. He’s so beautiful—*kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ*. Cupid is a very beautiful person, but the beauty of millions of Cupids cannot be compared to the beauty of Kṛṣṇa. He plays His flute so sweetly. His pastimes are so sweet, His *rati* with the *gopīs*, with Rādhārāṇī. If one becomes equal with Kṛṣṇa, he cannot taste Kṛṣṇa’s sweetness. So Kṛṣṇa Himself comes as a *bhakta* to taste the mellow of His own beauty. How is it done? Can you see your own beauty? You cannot. You may see with the help of a mirror. That is called *pratibimba*. But that is only a reflection, not the real fact. So how can Kṛṣṇa know His own beauty?

Once, in Dvārakā, Kṛṣṇa saw His own reflection. In Dvārakā, all the palaces are built with very, very valuable stones. Not material stones—they are *aprākṛta*, transcendental. Rūpa Gosvāmī has written:

*aparikalita-pūrohaḥ kaś camatkāra-kārī  
sphurati mama garīyān eṣa mādhurya-pūrah  
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ  
sarabhasam upabhoktum kāmāye rādhikeva*

Upon seeing His own reflection in a bejeweled pillar of His Dvārakā palace, Kṛṣṇa desired to embrace it, saying, ‘Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Śrīmatī Rādhārāṇī.’<sup>13</sup>



## Rūpa-mañjarī

Rūpa Gosvāmī is Rūpa-mañjarī. The *sakhīs* and *mañjarīs*, the *gopīs*, all came in *caitanya-līlā* in male forms. In *kṛṣṇa-līlā* they were women. Rāya Rāmānanda is Viśākhā-sakhī, Svarūpa Dāmodara Gosvāmī is Lalitā-sakhī, and Sanātana Gosvāmī is Lavaṅga-mañjarī. They all came in male forms in *caitanya-līlā*.

*śrī-caitanya-mano 'bhīṣṭam  
sthāpitam yena bhū-tale  
svayam rūpaḥ kadā mahyam  
dadāti sva-padāntikam*

When Rūpa Gosvāmī showers his mercy on me, when he gives me some dust from his lotus feet, only then can I understand Gaurāṅga. Rūpa Gosvāmī has established Gaurāṅga in his heart.

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***Rūpa Gosvāmī is Rūpa-mañjarī. The sakhīs and mañjarīs, the gopīs all came in caitanya-līlā in male forms.***

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When Kṛṣṇa saw His own beautiful form in the pillar, He said, "Oh! Who is He, that very beautiful handsome person? Who is He? There is no comparison to His beauty. No one can calculate how beautiful He is, who is He?" He doesn't know. His friends are there nearby, so He asked them, "Do you know who that is?" When He turned His face, the face also turned, "Oh, it's Me!" Some greed developed in Him seeing that very beautiful, handsome, young boy. "I want to embrace that person as Rādhārāṇī does." So this *lobha*, greed developed. That is why He came as a devotee. "I'll assume *rādhābhāva*, Her mood and complexion, because what Rādhārāṇī tastes, the beauty, sweetness, and mellow of Kṛṣṇa, Kṛṣṇa Himself cannot. Therefore Kavirāja Gosvāmī has written:

*kṛṣṇa-sāmye nahe tānra mādhyāsādana  
bhakta-bhāve kare tānra mādhyā carvaṇa* <sup>14</sup>

If someone wants to become equal with Kṛṣṇa, he cannot taste





the mellow that Rādhārāṇī tastes. Therefore Kṛṣṇa comes as a devotee.

#### Internal Cause for Gaura's Descent

*śrī rādhāyaḥ praṇaya-mahimā kīḍṣo vānayaivā  
svādyo yenādbhuta-madhurimā kīḍṣo vā madīyaḥ  
saukhyam cāsyā mad-anubhavataḥ kīḍṣam veti lobhāt  
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīndhuḥ*

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean.<sup>15</sup>

This is the internal cause of the appearance of Lord Caitanya, the reason why Kṛṣṇa came as Caitanya Mahāprabhu. He developed this greed, *kāmaya rādhikeva*, what Rādhārāṇī is tasting, I

Śrī Kṛṣṇa Kathāmṛta

cannot. *Rādhāyaḥ praṇaya-mahimā kīḍṣo vānayaivā*— what type of love Rādhā has, I cannot know. *Āsvādyo yenādbhuta-madhurimā kīḍṣo vā madīyaḥ*—what is the nature of the very wonderful sweetness of mine that Rādhārāṇī tastes. I must know. *Saukhyam cāsyā mad-anubhavataḥ kīḍṣam veti lobhāt*—and what happiness or pleasure Rādhārāṇī gets out of it, I must know. *Veti lobhāt*, He developed three desires. Therefore He became Gaurāṅga. *Tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīndhuḥ*—Mother Sacī's womb is like an ocean. As the moon rises from the ocean, similarly the moon-like Caitanya Candra rises from the womb of Sacīmātā. He assumed the *bhāva*, the inner feeling of Rādhārāṇī and the bodily complexion of Rādhārāṇī. And He distributed it to one and all. He Himself tastes and He distributes. That is *mahā-vadānya-līlā*.

*namo mahā-vadānyāya  
kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-  
nāmne gaura-toṣe namaḥ*

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.<sup>16</sup>

#### Ratha-yātrā

Kavirāja Gosvāmī writes the following about Mahāprabhu's mood:

*ratha-yātrāya āge yabe karena nartana  
tāhāṇi ei pada mātra karaye gāyana  
seita parāṇa-nātha pāinu  
yāhā lāgi' madana-dahane jhuri genu*

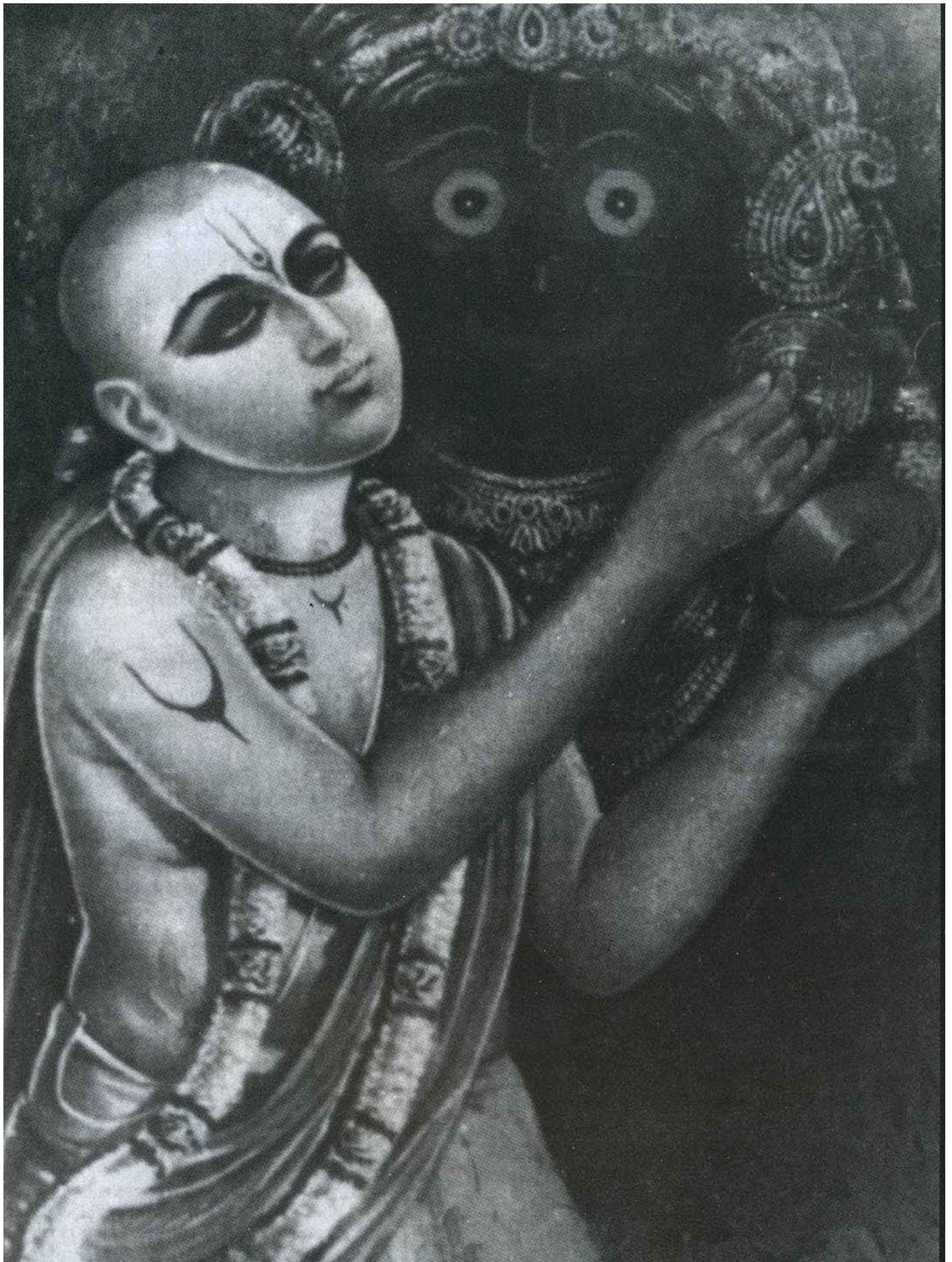
When Caitanya Mahāprabhu used to dance before the cart during the festival, He always sang the following two lines. I have gotten that Lord of My life for whom I was burning in the fire of lusty desires.<sup>17</sup>

Mahāprabhu was singing this because He thinks Himself as Rādhārāṇī, not as Kṛṣṇa.

*kva nanda-kula-candramāḥ kva śikhi-candrakālaṅkṛtiḥ  
kva manda-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ  
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣausādhir  
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim*

My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Nanda Mahārāja's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa,







whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue indranīla jewel? Where is Kṛṣṇa, who is so expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.<sup>18</sup>

He was shedding tears as Rādhārāṇī sheds tears in separation from Kṛṣṇa. Rādhārāṇī says to Her girl-companions, especially Lalitā-sakhī or Viśākhā-sakhī, "Where is Nanda-nandana, the son of Nanda Mahārāja? Where is Kṛṣṇa who plays that sweet flute? Where is He, O *rāsa-rasa-tāṇḍavī*—who was dancing in the rāsa dance? Where is that Kṛṣṇa? *Jīva-rakṣauśadhir nidhir mama*—He's the medicine for My heart which is burning with lusty desires. Where can I go and get Kṛṣṇa? Is there anyone to help Me to meet the dear most beloved of My heart? Who will help Me?" She was always crying.

*seita parāṇa-nātha pāinu  
yāhā lāgi' madana-dahane jhuri genu*

I have gotten that Lord of My life for whom I was burning in the fire of lusty desires.

In his purport Śrīla Prabhupāda writes:

In *Śrīmad-Bhāgavatam* (10.29.15) it is stated:

*kāmāṁ krodhāṁ bhayaṁ sneham  
aikyaṁ sauhṛdam eva ca  
nityaṁ harau vidadhato  
yānti tanmayatām hi te*

The word *kāma* means lusty desire, *bhāya* means fear, and *krodha* means anger. If one somehow or other approaches Kṛṣṇa, his life becomes successful. The *gopīs* approached Kṛṣṇa with lusty desire. Kṛṣṇa was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Kṛṣṇa. Caitanya Mahāprabhu was a *sannyāsī*; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He uses the word *madana-dahane* ("in the fire of lusty desire"), He means that out of pure love for Kṛṣṇa He was burning in the fire of separation from Kṛṣṇa. Whenever He met Jagannath, either in the temple or during the Ratha-yātrā, Caitanya Mahāprabhu used to think, "Now I have gotten the Lord of My life and soul."<sup>19</sup>

What is the meaning of Ratha-yātrā? This is the purport—without the appearance of Lord Śrī Kṛṣṇa *Kathāmṛta*

Caitanya no one would have understood it. Although Ratha-yātrā is very ancient, and it is mentioned in all Vedic scriptures, still, no one understood the purport of Ratha-yātrā until Mahāprabhu came. He revealed it. Caitanya Mahāprabhu is Jagannātha Himself. As Brahmānanda Bhāratī said :

*sāmpratika 'dui brahma' ihān 'calācala'  
jagannātha—acala brahma, tumi ta' sacala*

At the present moment I see two *Brahmans*. One *Brahman* is Lord Jagannātha, who does not move, and the other *Brahman*, who is moving, is You. Lord Jagannātha is *arcā-vigraha*—the worshipable Deity, and it is He who is the non-moving *Brahman*. However, You are Lord Śrī Caitanya Mahāprabhu, and You are moving here and there. Both of You are the same *Brahman*, master of the material nature, but You are playing two parts—one moving and one not moving. In this way two *Brahmans* are now residing at Jagannātha Purī, Puruṣottama.<sup>20</sup>

This is the purport of Ratha-yātrā—Rādhārāṇī feels the pangs of separation from Lord Kṛṣṇa. Similarly, such feelings were there in Mahāprabhu. He is Kṛṣṇa Himself, but He has assumed *rādhā-bhāva*.

#### Mood of Bhajana

We are the devotees of Gaurāṅga Mahāprabhu, *dāsa-dāsānudāsaḥ*, the servant of the servant of the servant of the servant of Lord Gaurāṅga. Those who are *gaura-priya-jana*, *gaura-bhakta*, *gaurā-dāsānudāsa*—those who do *bhajana* according to the teachings of Lord Gaurāṅga, they should do *bhajana* like this, in the mood of separation. This is their *bhajana*. The Gosvāmīs were doing *bhajana* like that. Mahāprabhu was doing *bhajana* like this. He would chant His own names:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare,  
hare rāma hare rāma rāma rāma hare hare*

*gaurāṅga' bolite habe pulaka-śarīra  
'hari hari' bolite nayane ba'be nīra*<sup>21</sup>

Mahāprabhu is Hari Himself uttering the name of Hari and shedding tears. That is the purport. This is *vipralambha-bhāva*. One must feel the pangs of separation. If there is no separation, no *viraha*, then there will be no *sambhoga*, no union. Kṛṣṇa *tār antare bahire*. This is stated about Rādhārāṇī. Kṛṣṇa is in Her heart, and Kṛṣṇa is outside. Kṛṣṇa is always with Rādhārāṇī. She is *hlāḍini-śakti*, Kṛṣṇa's internal potency. Kṛṣṇa never leaves Her. *Viraha* means feeling outward separation. *Kṛṣṇa has gone to Mathurā. He*



didn't return. So Rādhārāṇī was feeling separation. Separation is there externally, but in the core of Her heart Kṛṣṇa is there, *milana*, union is there.

The *Caitanya-caritāmṛta* means post-graduate study. *Bhagavad-gītā* is primary study and *Śrīmad-Bhāgavatam* is the middle stage. In *Śrīmad-Bhāgavatam* Śukadeva Gosvāmī has never mentioned the name of Rādhā because no one can understand Rādhā. No one can understand *rādhā-tattva* because it is a very, very deep *tattva*. Only the *paramahamsas* can understand—they can relish. Therefore this is post-graduate study. It is not for primary students. To understand *Caitanya-caritāmṛta* one must go deep into the matter. Those who have some knowledge, they can understand. But I think the neophyte cannot understand these things. They cannot relish it. *Viraha* means outward separation but inward union. Unless you feel *viraha*—these pangs of separation—you cannot get Kṛṣṇa. This is what Gaurāṅga Mahāprabhu taught us.

#### Mādhavendra Purī

The *gosvāmīs*—Raghunātha Dāsa Gosvāmī, Rūpa Gosvāmī, and those who are great devotees of Lord Caitanya—they are doing such *bhajana*. In our Brahma-Madhva-sampradāya it began with Mādhavendra Purī. Why did Mahāprabhu accept a *guru* from the Brahma-Madhva-sampradāya? Why didn't He accept from the Rāmānuja-sampradāya, the Viṣṇusvāmī-sampradāya, or the Nimbārka-sampradāya? This is the question: Why did he accept from the Brahma-Madhva-sampradāya? Four sampradāyas are there—*vaiṣṇava kṣiti pāvanah*. Śrī, Brahma, Rudra, Kumāra—in Kali-yuga these four sampradāyas are bona fide and others are not. This is stated in the *Padma Purāṇa*. Baladeva Vidyābhūṣaṇa has quoted it. So why did Mahāprabhu accept a *guru* from the Brahma-Madhva-sampradāya and not from one of these other *sampradāyas*? Because this mood of separation—*viraha-bhajan*—originated with Mādhavendra Purī. Who is the *guru* of Mādhavendra Purī? Lakṣmīpati. In our *Bhagavad-gītā* our beloved *guru mahārāja* has written the list of our *sampradāya* beginning from Kṛṣṇa. So from Brahmā up to Lakṣmīpati—in this sampradāya *viraha-bhāva*—*śṛṅgāra-rasa-bhāva*—had not come. It originated with Śrīla Mādhavendra Purī. When he was passing from this world, Mādhavendra Purī chanted this verse:

*ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase  
hṛdayam tvad-aloka-kātarām  
dayita bhrāmyati kim karomy aham*

O my lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?<sup>22</sup>

He says, "O Kṛṣṇa! You left us and went to Mathura! Leaving us, we have become *dīna*—very poor—because Kṛṣṇa is our wealth. When will I see You? My heart is burning *seita parāṇa-nātha pāinu*, *yāhā lāgi' madana-dahane jhuri genu*—I have gotten the Lord of My life for whom I was burning in the fire of lusty desires. Without seeing You, I'm feeling this pain in My heart, *kadāvalokyase*. When can I see You again?" Those who are followers of Ívara Purī feel like that, and Mahāprabhu did like that. Therefore, He accepted a *guru* from the Madhva-sampradāya. One may be in the Rāmānuja-sampradāya or Nimbārka-sampradāya, but unless he accepts Caitanya Mahāprabhu he cannot get this *prema* which is the *parama-puruṣārtha*—the goal of this human form of life. He cannot get Kṛṣṇa. He may get *nāmābhāsa* by which he may go to Vaikuṅṭha, but he cannot go to Goloka Vṛndāvana.



#### Notes

- <sup>1</sup> *Cc. madhya* 23.1
- <sup>2</sup> *Prārthanā* by Śrīla Narottama Dāsa Ṭhākura song 1
- <sup>3</sup> *Śrī Caitanya-candrāmṛta*, Text 37
- <sup>4</sup> *Bg.* 18.55
- <sup>5</sup> *Bhāg.* 9.4.63
- <sup>6</sup> *Bg.* 7.7
- <sup>7</sup> *Bhāg.* 9.4.68
- <sup>8</sup> *Cc. ādi* 6.100-101
- <sup>9</sup> *Bhāg.* 11.14.15
- <sup>10</sup> *Cc. ādi* 6.103
- <sup>11</sup> *Cc. ādi* 6.104
- <sup>12</sup> *Cc. ādi* 6.109
- <sup>13</sup> *Lalita-mādhava* 8.34
- <sup>14</sup> *Cc. ādi* 6.103
- <sup>15</sup> *Cc. ādi* 1.6
- <sup>16</sup> *Cc. madhya* 19.53
- <sup>17</sup> *Cc. madhya* 1.54-55
- <sup>18</sup> *Lalita-mādhava* 3.25, cited in *Cc. antya* 19.35
- <sup>19</sup> *Cc. madhya* 1.55 and purport
- <sup>20</sup> *Cc. madhya* 10.163
- <sup>21</sup> *Prārthanā* by Śrīla Narottama Dāsa Ṭhākura song 1
- <sup>22</sup> *Cc. antya* 8.34





*Brāhmaṇas consecrating a log for a new cart on akṣaya tṛtīya day.*

In Puri, as per the age old tradition, every year new carts are constructed for the Ratha-yātrā festival of Jagannātha, Baladeva, and Subhadrā. Using the same simple tools and techniques passed down for hundreds of years, local carpenters begin construction of the new carts on the day of *akṣaya tṛtīya*—the third day of the bright fortnight of the month of Vaisākha (April-



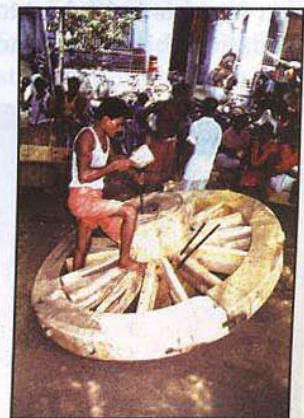
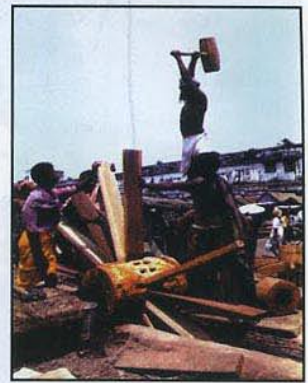
## New Carts

Photos by  
Sudarshan Das Mahapatra  
Goldie Photo Studio, Puri

May), two months in advance of the Ratha-yātrā. Each Deity has a separate cart with a particular name and set of characteristics. Jagannātha's cart is 45 feet high and weighs about 65 tons. It has sixteen wheels, each with sixteen spokes, and a central altar with four openings decorated with numerous wooden figures. Carrying an image of Garuda on its crest, this cart is drawn by four white-colored wooden horses and is known as Cakradhvaja or Nandighoṣa. Baladeva's cart has fourteen wheels with fourteen spokes each. It carries Hanuman on its crest, is drawn by four black wooden horses and is named Tāladvhaja. Subhadrā's cart has twelve wheels, each with twelve spokes. Known as Darpadalan or Padmadhvaja, it has a lotus on its crest, and four red wooden horses.

More than 400 cubic meters of wood is required for the construction of the carts—in excess of 600 trees—mostly taken from only particular species known as *dhaura* (*Anogeisus latifolia*), *asana* (*Terminalia tomentosa*), *phasi* (*Anogeisus acuminata*), and *simili* (*Bombax ceiba*). These species are naturally found only along the banks of the Mahanadi river [see box].

Supplying the wood for the chariots was traditionally the job of the King of Puri. Vast tracts of land in the jungle areas along the banks of the Mahanadi in central Orissa were pledged for the service of Lord Jagannātha, and the King of Puri and the other feudal kings were the custodians.



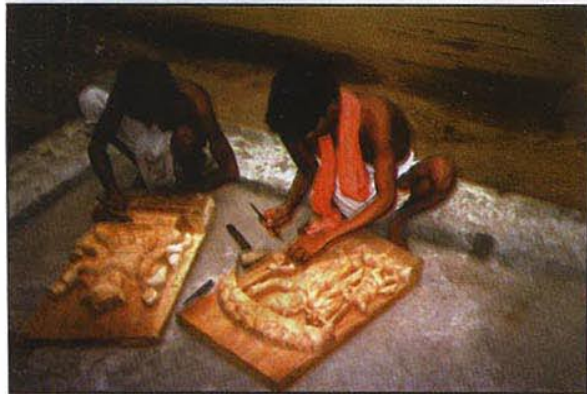




The Gajapati Maharaja would send his men each year to collect the required number of logs. As there were no developed roads during this time, the only means of transporting the logs to Puri was by floating them down the Mahanadi, which could only be done when there was sufficient water in the river during the rainy season, nearly one full year in advance of the Chariot Festival. After the rainy season, the logs would cure by sitting in the hot Orissan sun and would be ready for carving by the next April.

Even when the British extended their rule to Orissa at the beginning of the 19th Century, although the King was stripped of most of his authority he was still considered to be the custodian of the sacred forests of Lord Jagannātha, and it remained his duty to supply the wood each year. After Indian independence in 1947, this duty came to the Government of Orissa.

After the Ratha-yātrā festival the carts are disassembled and the wood is used for fuel in Lord Jagannātha's enormous kitchen. This wood is sufficient to supply the kitchen's needs for about nine months of the year.



## Deforestation is Threatening Ratha Yātrā

Due to extensive deforestation in the Orissan jungles, in a few years there may no longer be a sufficient supply of the phasi trees as specified in the ancient codes for building the Ratha-Yātrā Chariots. Phasi wood is very strong and straight, and the leaves make excellent cattle fodder. So, with the regular harvesting each year for Ratha-Yātra, and steady depletion due to poaching, the naturally occurring population of the species is nearly gone. Historically, the Orissan government has not emphasized phasi wood in its reforestation efforts due to the tree's slow-growing nature.

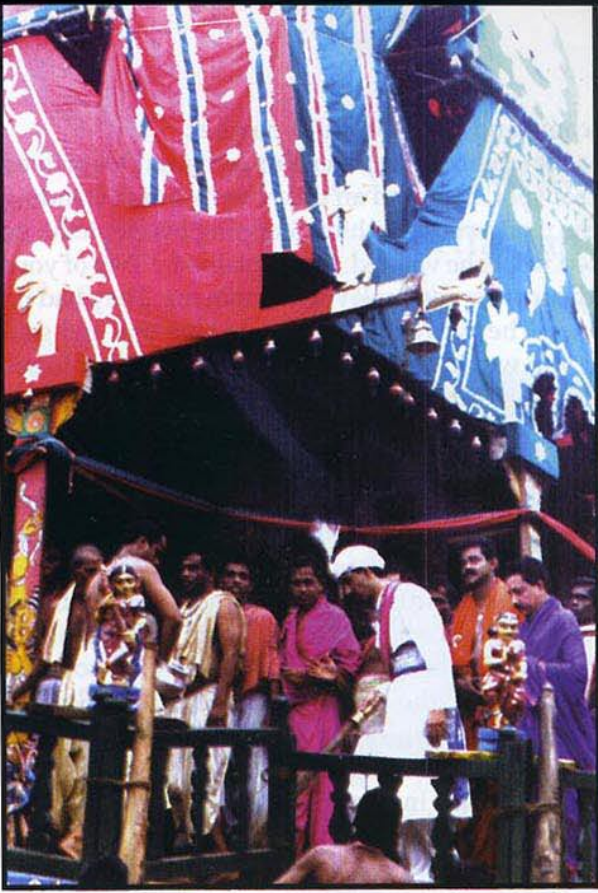
Faced with the possibility that in a few short years there would no longer be sufficient supply of phasi wood for construction of the chariots, some officials have even suggested that the ancient temple codes be revised.

In 1994, this fact came to the attention of the devotees of ISKCON Bhubaneswar who were planning the Centennial Celebration of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. They decided to make a phasi tree plantation for the pleasure of Lord Jagannātha as one of their Centennial offerings. The Government of Orissa consented to this plan, and in December, 1995, 150 acres (65 hectares) of the traditional jungle of Lord Jagannātha was allocated for this work. Now 70,000 young phasi trees are growing in the Orissan jungle, under the supervision of Lord Jagannātha's devotees.

The Śrī Jagannāth Forest Project, as it is called, has caught the attention of environmentalists. Alliance of Religion and Conservation (ARC), based in London, has given an initial grant to the project as endorsement of its concept of utilizing the religious sentiments of the devotees of Lord Jagannātha to achieve practical environmental goals. Also, World Wide Fund for Nature (WWF) has come forward with technical assistance.

For more information about the Śrī Jagannātha Forest Project, or if you would like to sponsor some trees for Lord Jagannath, please contact Bhaktarupa Das, c/o ISKCON, NH#5, IRC Village, Bhubaneswar, Orissa, INDIA, or via e-mail to: [bhaktarupa.acbsp@com.bbt.se](mailto:bhaktarupa.acbsp@com.bbt.se)





The present King of Purī Gajapati Maharaja  
Dibyasingha Deb sweeps in front of Lord Jagannātha

## King Puruṣottama Dev

In Indian culture, sweeping is considered to be the basest activity, an occupation of low-class persons. In Purī, however, the kings are famous for being sweepers. It is not that the kings of the Oriya *gajapati-rājavamśa* are low class persons. Their sweeping is glorious because it is done as service for the Supreme Personality of Godhead, Lord Jagannātha.<sup>1</sup>

Famous amongst the *vaiṣṇava* kings of Orissa is Gajapati Rāja Puruṣottama Dev<sup>2</sup> (1470-1497). King Puruṣottama Dev was the son of Rāja Kapilendradeva (1435-1470). At the time of their reign Orissa extended from the Ganges river in present day Bengal south to the Godavari river in Andhra Pradesh. Śrīla Kṛṣṇadāsa Kavirāja has described that Mahārāja Puruṣottama Dev brought the famous deity of Sākṣi-gopāla from Vidyānagara in South India, to Cuttack in Orissa.<sup>3</sup>

Once, while Mahārāja Puruṣottama Dev was leading his army on a campaign to conquer the lands south of Orissa, he came to Kanchi. The king of Kanchi, Mahārāja Sallwo Narasiṅgha, knowing Puruṣottama Dev to be a virtuous and powerful ruler, decided to make a truce. Desiring to bring the two royal families closer together, Sallwo Narasiṅgha offered the hand of his daughter Śrī Padmāvati Devī, in marriage to Puruṣottama Dev.

Śrī Kṛṣṇa Kathāmṛta

Puruṣottama Dev was agreeable to the proposal, but the marriage could not take place at that time, as he had to return quickly to Orissa to perform his traditional rites at the Ratha-yātrā festival. He invited Sallwo Narasiṅgha Dev to visit Purī during the cart festival, and he gladly accepted. Returning to Purī, Puruṣottama Dev ordered his ministers to arrange that the cart festival should be particularly excellent that year, as Sallwo Narasiṅgha Dev was coming to visit. However, Sallwo Narasiṅgha did not come, instead, he decided to send his minister Chinnubhatta Godaranga on his behalf.

Chinnubhatta Godaranga may have been impressed with the empire of Mahārāja Puruṣottama Dev but he was not able to appreciate seeing the king sweeping Lord Jagannātha's cart. Thinking that such an activity was below the dignity of a *kṣatriya*, when he returned to Kanchi he informed Sallwo Narasiṅgha about the incident. Like his minister, Sallwo Narasiṅgha was also unable to appreciate Puruṣottama Dev's humble service to the Lord of the universe. Accordingly, he sent a letter to Mahārāja Puruṣottama Dev regretting that it would not be possible for him to give his daughter in marriage to someone who did the work of a *candala*, a low class person, by sweeping at the Ratha-yātrā festival.

When he received the letter, Puruṣottama Dev was incensed. Not minding the affront to himself, he could not bear the insult which he felt was directed toward Lord Jagannātha. Deciding to chastise the king of Kanchi, Puruṣottama Dev gathered his army and marched south. A battle was fought, but unexpectedly Mahārāja Puruṣottama Dev was badly defeated. With a small group of surviving soldiers he was forced to flee back to Purī.

Despondent and morose, he was haunted by the bitter taste of defeat. Noticing a small *āśrama* along the way, he stopped to rest. The humble cottage belonged to the saintly Saikatacharya, a householder ascetic and a great devotee of Lord Jagannātha. Seeing the king's downcast face, Saikatacharya inquired from him as to the cause of his unhappiness. The king narrated in brief the incidents leading up to his defeat at the hands of Sallwo Narasiṅgha. When Saikatacharya asked if Puruṣottama Dev had first taken permission from Lord Jagannātha before he began his campaign, the king realized his mistake. As he had been blinded by anger at the affront to his beloved Lord, in his rush to chastise the offender he had forgotten to first seek the Lord's blessings.





### Manika gives yogurt to Jagannātha and Balarāma

According to the local tradition, when Rāja Puruṣottama returned to Purī, he immediately went to see Lord Jagannātha. With tears rolling down his cheeks, the king prayed. "My Lord, I made a mistake by not securing Your blessings before I went to fight against the king of Kanchi, but my motivation was only to defend your honor. Sallwo Narasiṅha has committed a great offense by calling Your servant a *candala*. Why did you not come to my protection when we went to fight against him?"

The doors closed and Mahārāja Puruṣottama stayed in the temple praying and crying to the Lord. During the last hours of the night he heard a serene voice, "Why are you so concerned over such a small matter? Go again and organize your soldiers. We two brothers will accompany you. You should leave on the auspicious day of *śrī-pañcami*. Do not worry, this time We will fight on your behalf."

News quickly spread in Purī that Lord Jagannātha and Balarāma would accompany the soldiers. Young and old, able and sick, everyone wanted to fight in the battle alongside the Supreme Personality of Godhead. On the auspicious day of *śrī-pañcami*, the army set out. In spite of his divine experience of a few days before, the king was having some doubts. "Are Jagannātha and Balarāma actually going to personally come and fight on our side? Such a thing is unheard of. I don't see them present. Did They forget? Will they actually come?"

While Puruṣottama Dev and his army were advancing south, some distance ahead two warriors, one on a black horse and one on a white horse, arrived at a small village near Chilika lake. Selling yogurt by the side of the road was an ardent devotee of Lord Jagannātha named Manika. Thirsty from their hot ride, the two asked her for some yogurt. When Manika requested payment, they told her that they had no money and that they were soldiers in the army of King Puruṣottama Dev. Giving her a jeweled ring, they told her to give it to the king when

he came and that he would pay her.

A few hours later, when Puruṣottama Dev arrived at that spot, he found an unknown woman standing in the road waving to him. Stopping his elephant, he asked what she wanted. She explained, "Two of your soldiers came and took yogurt from me. They had no money. They gave me this ring to give you and said that you would pay. The king was astonished to see the *ratnamudrika*, the gem studded ring of Lord Jagannātha. Tears came to the king's eyes as he realized that Lord Jagannātha had actually come. Recognizing the lady as a great devotee, the king gave her the whole village as payment and named it after her. To this day that village is known as Manikapatna.

This time Puruṣottama Dev and his army had a resounding victory over the soldiers of Kanchi. Returning with the spoils of war, Rāja Puruṣottama brought back the worshipable deity of Sallwo Narasiṅha known as Bandha Ganesh, as well as the king's daughter Padmavati. Padmavati was beautiful and qualified in all respects, but remembering the affront of her father to Lord Jagannātha, Puruṣottama Dev refused to accept her as his wife. Instead, he placed her in the care of his closest minister and instructed him to marry her to a qualified and cultured sweeper. Almost one year passed, and the next Rathayātrā festival arrived. After the *pāhaṇḍi-vijay* ceremony was over and the Deities were on the carts, the king came to perform the *cherā pahānrā*, the sweeping of the Lord's cart. At that time, the king's minister came with princess Padmavati and announced to the crowd, "The king instructed me to marry this princess to a qualified and cultured sweeper. In my opinion, the king is the most cultured and qualified sweeper in the kingdom of Utkal because he sweeps for Lord Jagannātha. Therefore, I offer princess Padmavati to the king in marriage. Mahārāja Puruṣottama Dev accepted Padmavati as his wife and she later gave birth to a son who became known as Mahārāja Pratāparudra, the great devotee of Śrī Caitanya Mahāprabhu.

### Notes

<sup>1</sup> See *Cc madhya* 13.15-18

<sup>2</sup> Not to be confused with the son of Mahārāja Pratāparudra who is known as Rāja Puruṣottama Jānā

<sup>3</sup> See *Cc. madhya* 5.119-123

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# Śrī Śrī Jagannātha-deva-stavaḥ

Śrīla Sanātana Gosvāmī

(from Śrī Śrī Kṛṣṇa-līlā-stavaḥ, texts 398-402)



Sudarsana Dasa Mahapatra

*By the end of Ratha-yātrā Jagannātha is thirsty,  
so his servants offer Him a little lassi to drink.*

-1-  
śrī-jagannātha nīlādri-  
śiro-mukuta-ratna he  
dāru-brahman ghanaśyāma  
prasīda puruṣottama

-2-  
praphulla-puṇḍarikākṣa  
lavaṇāddhi-taṭāmṛta  
guṭikodara mām pāhi  
nānābhoga-purandara

-3-  
nijādhara-sudhādayinn  
indradyumna-prasādita  
subhadrā-lālana-vyagra  
rāmānuja namo 'stu te

-4-  
guṇḍicā-rathayātrādi-  
mahotsava-vivarddhana  
bhakta-vatsala vande tvām  
guṇḍicā-ratha-maṇḍanam

-5-  
dīna-hīna-mahānīca-  
dayādrī-kṛta-mānasa  
nitya-nūtana-māhātmya  
darśin caitanya-vallabha

1) O Lord Jagannātha! You are the crest-jewel of the Nīlādri hill! O Supreme Brahman in the form of wood, who is blackish like a rain cloud! O Supreme Personality! Please be merciful to me!

2) O You Whose eyes are like fully blossomed lotuses! O You Who are the nectar on the shore of the salty ocean! O You who have a pebble (*śālagrāma-sīlā*) in Your belly—*gutika-udara*! O enjoyer of varieties of food offerings! Please protect me!

3) To Your dear devotees You give the nectar of Your lips (in the form of *mahā-prasād*). You satisfied King Indradyumna (who prayed for Your appearance). You are very eager to protect Your younger sister Subhadrā. O younger brother of Baladeva! I offer my respects at Your lotus feet.

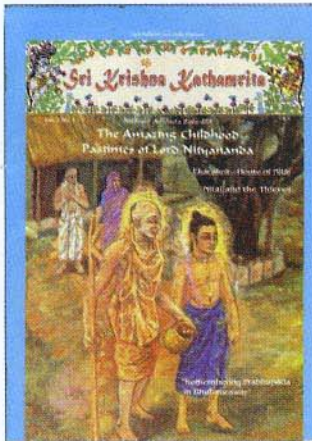
4) You are always expanding Your festivals such as *guṇḍicā-ratha-yātrā*. O You Who are kind to Your devotees! O ornament of *ratha-yātrā*! I offer my obeisances unto You!

5) You are always thinking of how to bestow Your mercy on the fallen and destitute. O You Who are very dear to Lord Caitanya (or, You Who considers Lord Caitanya to be very dear; or, You Whose existence is purely spiritual and Who is very dear to everyone), please always reveal to me Your ever-new glories.



# Śrī Kṛṣṇa-kathāmṛta Magazine

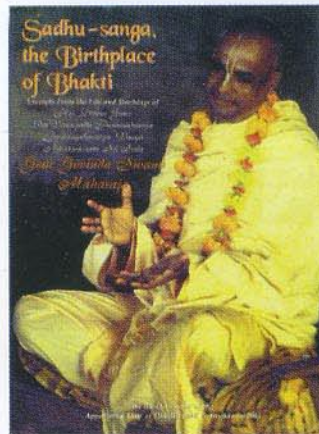
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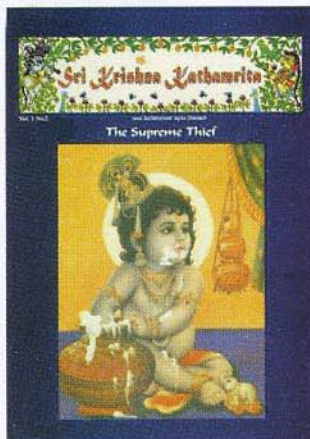
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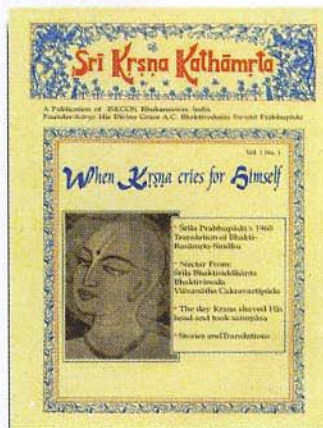
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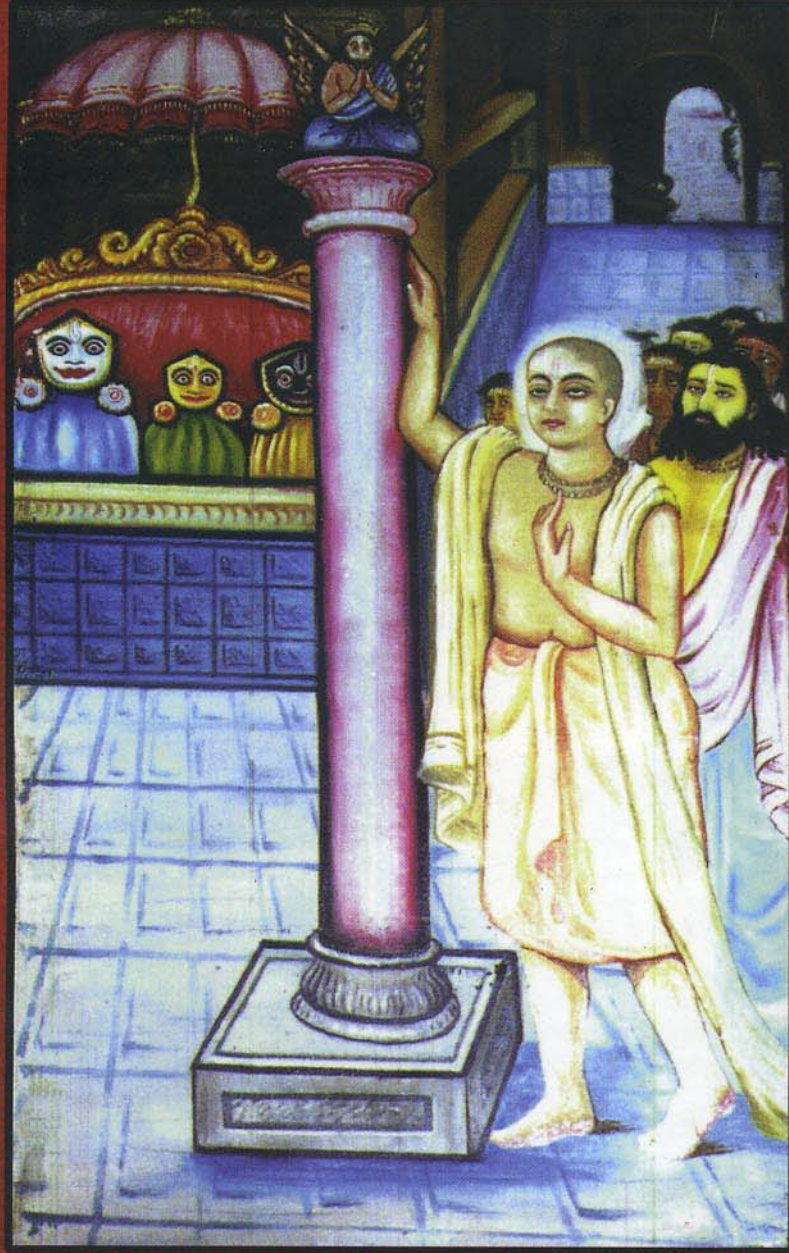
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We must take Lord Jagannātha in an airplane chariot to Eastbourne, London. There Alālanātha, Gauḍīyanātha and Gopīnatha will appear. We must install the Diety of Śrī Caitanya Mahāprabhu everywhere in the world, otherwise there will be no auspiciousness for the human race.  
— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

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