

Pastimes of Sri Caitanya Mahaprabhu

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Date : 17 March 2022

Mayapur

Radha Madhav ki jai

Pancha Tattva ki jai

Asta Sakhi ki jai

Prahlada Narsingha ki jai

Gaura Pornima mahotsva ki jai

Caitanya Caritamrita ki jai

I heartily welcome you all from all over the world, Middle East, here there from everywhere devotees have come to celebrate 536th birthday of Caitanya Mahaprabhu. It's birthday party, it's about to happen that's tomorrow. Just to be in that mood we are asked to talk about that.

Gauranga

Thank you Srila Prabhupada for ISKCON we should also be thanking to Srila Bhakti Siddhanta Saraswati Thakur for giving instructions to Abhay Babu. Go to the West and you know the rest. So I always think this instruction although emanating from the lotus mouth of Srila Bhakti Siddhanta Saraswati Thakur but the actual instructor is Gauranga.

And you know the result of it we have assembled here today. So I also thought of one verse which I will read out from Caitanya Caritamrita, Antya Lila 1. 132.

You are familiar with, you are expected to be familiar with this verse. We are vaishnavas we are Gaudiya vaishnavas.

anarpita-carim cirat karunayavatirnah kalau

samarpayitum unnatojjvala-rasam sva-bhakti-sriyam

harīḥ purāṭa-sundara-dyuti-kadamba-sandipitah
sada hrdaya-kandare sphuratu vah saci-nandanah

Transaction:

“May the Supreme Lord, who is known as the son of Srimati Sacidevi, be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

This verse appears in Caitanya Caritamrita 3 times. This verse (Vidagdha-madhava 1.2) also appears in adi-lila (1.4 and 3.4).

Who is Gaurāṅga Mahāprabhu?

Sri Kṛṣṇa Caitanya . Why is He full of karuṇa or more karuṇamāi than Kṛṣṇa. Kṛṣṇa is vādānyaya but Sri Kṛṣṇa Caitanya is mahavādānyaya.

ntah kṛṣṇah bahir gaurah sangopangastra-parsadah
saci-garbhe samapnuyam maya-manusa-karma-kṛt

Translation:

Inwardly Kṛṣṇa but outwardly of golden form, I will be accompanied by My associates, servants, weapons, and confidential companions. Taking My birth in the womb of Shachi, I will accept the role of a human being.

“ekatmanav api bhuvi pura deha bhedaṁ gatau tau”

Caitanya Caritamrita describes in the very beginning. Rādhā and Kṛṣṇa are ekatmanā, they are one. But to perform their pastimes they become two. “deha bhedaṁ gatau tau” they become two.

caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam

So they are one they had become two. But then again those two become one “tad-dvayam caikyam aptam ” that is Caitanya

Mahaprabhu. This is a statement from Caitanya Craitamrita again. They became two they assume two forms from one they become two then latter 536 years what happen?

So they were two 536 years ago then they became one, that is Sri Caitanya Mahaprabhu.

radha krsna-pranaya-vikrtir hladini saktir asmad
ekatmanav api bhuvi pura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti-suvalitam naumi krsna-svarupam(CC Adi 1.5)

Translation:

Radha-Krsna is one. Radha-Krsna is Krsna and Krsna's pleasure potency combined. When Krsna exhibits His pleasure potency, He appears to be two—Radha and Krsna. Otherwise, Radha and Krsna are one. This oneness may be perceived by advanced devotees through the grace of Sri Caitanya Mahaprabhu. This was the case with Ramananda Raya. One may aspire to attain such a position, but one should not try to imitate the mahabhagavata.

Radha duti he has been cooking for all of you
In Sri Krsna Caitanya there is Radha and Radha is very very kind. You know Radharani she is very merciful. Radha Thakuri. We are making that point that karuna is due to Radha rani.

Sastra mentions He left Golok behind and came to earthly planet, Bharatvarsa ki jai. To give relief to bestow their mercy with Hare Krsna.

Caitanya Mahaprabhu says by giving up the nectar those who demand give me poison they are fools. Gauranga came for them.

Holy name is the wealth of Golok, so Lord Gauranga left His abode and He comes down to give nectar to give the holy name to the whole world. In order to offer the mellow madhurya bhava, Srinagar rasa or Vraja bhava and Vraja bhakti.

Hari has now assumed the form the word sundar speaks more of beauty than the word beauty these are limitations of english. Dharma is dharma its not religion, religion is not dharma.

As Rupa Goswami is writing in his Vidagdha Madhav the whole beauty has manifested; Golden complexion, not just golden but molten gold tapta kanchan.

Gauranga

So having described Gauranga introducing how he looks like he kindly appears he comes after long long time. After long time he comes, once in one day of Brahma otherwise Krsna has said in Gita.

sambhavami yuge yuge

But Gaurangas appearance in kalpe kalpe.

Svayam Bhagvan appears in one day of Brahma during the day of 7th Manu each Manu has 71 cycles of Catur yuga then that is one Manus period during this Manus cycle so this one is 28th cycle

During the 28th cycle of this Catur yuga Krsna appears after Dwapara yuga

Followed by sri krsna caiatnya mahaprabha. The same Krsna appears but now he has appeared along with Radha rani all associates of Krsna appears. Gaurana appears. The whole Golok descend with this I like to remind you that Golok has two parts one is Vrndavana other part is Navadvipa also called as Svetadvipa but this is not where Visnu lies on Anantasea. So Radha Krsna are in Vrndavan so is Caitanya Mahaprabhu is in Svetadvipa part of Golok eternally

World is in trouble that's not the case Caitanya Mahaprabhu is eternally there. Golok is nija dhama of Radha Krsna and also of Lord Gauranga. Those are the pastimes of Goloka. Radharani appears and asta sakshi nanada yasodha and cows and cowherd boys and than Gauranga Mahaprabhu appears 536 years ago. So

this the continuation of this pastimes. Radha Krsnas pastimes takes place in Vrndavana.

Acarya says this is parisita lila, you know parisaita lila. At the end of the book there is appendix or the book is complete and more has to be said. They are not less importance they are of equal importance. Unless you refer the appendix understand that digest that then you will have complete picture of the book.

Lord appeared to share unnat ujawala rasa madhurya rasa. So this is Caitanya Mahaprabhu's opinion.

You should all worship Vrndavana dhama ki jai.

So Krsna has become devotee of Krsna.

Bhakta rupa –Caitanya Mahaprabhu has become bhakta of Krsna.

By his example he is teaching the whole world. Krsna is Bhagavat Gita tells do this do that but he does not do it himself. But Krsna as Caitanya Mahaprabhu follows that he becomes devotee and follows all those instructions he becomes a great devotee of aradhya bhagavan

Caitanya mahaprabhu is worshipping Krsna. How to worship krsna in age of Kali. Caitanya mahaprabhu comes down and he is chanting hare krsna..

Not only worship Krsna but also worship the dhama, so much love for Vrndavana as soon as he started chanting

You can't do that meditation of Satya yuga archanam no one does that properly. So as Caitanya Mahaprabhu started chanting the holy name as his chanting was pure and offenceless. He started running towards Vrndavana.

Yes you wish to worship you should worship Krsna as Radha rani or Gopis worshipped Krsna. He is strongly recommending Vraja bhakti. You wish to read scriptures read what? Grantha raja Srimad Bhagavatam ki jai

Some other religions are very proud how many books we don't have just a book but we have library of books this is something to

think a bout srila Prabhupada says these are just like pocket dictionary

It's a ocean and it's just unlimited when Caitanya Mahaprabhu his favorite pastime to hear Jaidev Goswami's Gita Govind or his own compilation Siksastakam Caitanya Mahaprabhu would spend sleepless nights and dive deeper and sharing the commentaries with Svarupa Damodhar Ramananda Ray.

Rest of the world is they fight or strive for 4 achievements 4 purushartha dharma, artha, kama, moksha. That's the limit.

What Caitanya Mahaprabhu has to offer is also super excellent all the items from Goloka. So that Lord is offering this to the most fallen people of the Kaliyuga.

Mahaprabhu danced and he relished chanting and dancing and he shared and propagated that's why he is known mahavadyaya. This dhama is also called Audarya dhama from here he propagated Madhurya of Vrindavana. Vrindavana is known for Madhurya and Mayapur is known for Audarya. They will be distributed in every town and every village of this world.

Will reach where? Every village every town of Bengal, of India every nook and corner of this whole world. You think this will happen? All ready happening.

Srila Prabhupada travelled 14 times around the world. He also asked us to do padayatra so that holy name will reach every town and every village. So what has happened these 50 years? Mayapur festival time devotees from 70 countries reach here. So holy name has reached, holy name has reached.

Caitanya mangal says golden period 10000 years why it's called golden period this is Gauranga times whose time is this? Gauranga time.

Gaura Premamanda hari hari bol

Caitanya Mahaprabhus tour to Vrndavana

Caitanya Mahaprabhus tour to Vrndavana

ISKCON Ujjain

Live streaming

27 March 2021

Devotees of ISKCON Ujjain ki jai

ISKCON Ujjain is very dear to all of us, to me, especially, because Sri Srimad Bhakti Caru Swami Maharaja was and is very dear to me. So then, ISKCON that he founded become very dear. His dear disciples and followers also become very dear to us. Our connection with ISKCON Ujjain and all the devotees there is because of Bhakti Caru Swami Maharaja ki, jai! He was also famous for his Gaura Katha.

Maharaja was born in Bengal like Srila Prabhupada, like Gauranga Mahaprabhu. So he also, of course, knew Bengali and he had access to Caitanya Caritamrta, Caitanya Bhagavat more than us. We, unfortunate folks, did not know Bengali. I know a little bit, I'm learning but Maharaja knew it all. So all the lilas were accessible to him and all the lilas were getting revealed unto Bhakti Caru Swami Maharaja. He had been sharing these revelations with all of us, especially, with you all devotees and disciples of Bhakti Caru Swami Maharaja.

I am sure you would have heard Gaura Katha by Bhakti Caru Swami Maharaja today also if he was amongst us but that is not the case, unfortunately. Hence, we are asked to do that Gaura Katha instead. We will try to say a few words about Lord

Gauranga, on the occasion of Gauranga Mahaprabhu's.

Gaura Purnima mahotsava ki, jai which is tomorrow. Katha is happening before Gauranga Mahaprabhu appears as kirtan was certainly happening before Gauranga Mahaprabhu appeared. That day on Gaura Purnima He appeared during the day, that being "candra grahan," moon eclipse during the day. There were lots of chanting and dancing, why not, on the banks of Ganga, right there in Navadvipa, Mayapur.

Likewise, appearance is tomorrow, prior before His appearance, Ujjain and, of course, the whole world is busy chanting and hearing and dancing as they hear and chant the glories of Mahaprabhu. This way we are preparing ourselves so that, hopefully and prayerfully, we would like for Gauranga Mahaprabhu to appear to us. One thing is His appearance in Mayapur, Navadvip. That is nice. But cultivate our life that Gauranga Mahaprabhu appears to us, to me. In order for that to happen we have to prepare and we are busy with that as we do Gaura Katha or

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

We do that these days before Gaura Purnima. This is the preparation.

We have Krsna and Balarama at Ujjain or I would say, otherwise, They had come to Avantipur and Bhakti Caru Swami Maharaja brought also Krsna and Balarama deities to Ujjain. That way, ISKCON Ujjain is like Vrndavana or an extension of Vrndavana, non different from Vrndavana. I was thinking that I would recite or remember or share the pastimes of Sri Krsna Caitanya Mahaprabhu in Vrndavana. Chaitanya Mahaprabhu, during His Madhya lilas, travelled to Vrndavana and took a tour of Vrndavana. He did not just go and stay in one place in MVD guest house. No, He went all around. In fact, He took a tour of Vraja Mandala, or He did Vraja Mandala prarikama, forests

after forests, beginning with Madhuvan.

laksa-sankhya loka aise, nahika ganana
bahira hana prabhu dila darasana [CC Madhya 17.188]

This is Caitanya Caritamrta, Madhya Lila, chapter 17, starting in the middle I could read, ami padhte pari (Bengali), I could read, I just read but we do not have time to read each verse. So here, it is said that as Sri Krsna Caitanya Mahaprabhu was nearing Mathura, Vrndavana, He saw Mathura from a distance, immediately, Mahaprabhu did His sastanga dandavat pranama to Mathura, Vrndavana from a distance. He comes to Vishrama Ghat and takes a holy dip in Yamuna Maiya.

Sri Krsna Caitanya Mahaprabhu runs to Krsna janma sthana in Mathura. He is not just doing walkathon or just running. He was chanting and dancing on the streets of Mathura. He is now taking darsana of Kesava Deva at Krsna Krsna janma sthana.

As He take darshan of Kesava Deva, He becomes excited and ecstatic. All His emotions are aroused many fold. Mahaprabhu gets into a very special dancing called udanda nrutya like flying high in sky. By this time, word has spread throughout Matura Temple, Mathura Mandala. Now, those who had seen Mahaprabhu singing and dancing and running, the beauty of Gaura, .

ajanu-lambita-bhujau kanakavadatau
sankirtanaika-pitarau kamalayataksau
visvambharau dvija-varau yuga-dharma-palau
vande jagat priya-karau karunavatarau

Not only those Mathura vasis were seeing, taking darshan of that ajano lambita bhujau, Gauranga with His long and raised arms. "Kamayataksau," His lotus eyes, and "aruna vasan" He is wearing saffron robes and brahmin thread around and all those different features. Especially, the golden complexion had caught the attention of the Mathura vasis and the word has spread all around. Those folks, "oh, where is that Gauranga?"

Of course I should say at this very juncture that although Gauranga had come or Gaura Sundara had come, but their realizations or their feelings were that Shyama Shyama Sundara had come. Gaura Sundara had come but they were all thinking that, "our Shyama Sundara is here! Shyama Sundara is here!"

Large crowd gathered at Kesave Deva mandir. As Sri Krsna Caitanya Mahaprabhu, this bhakta avatara was absorbed in chanting and dancing, totally oblivious, of course to His surroundings, in His own world. Meaning that is what happens during kirtan, right? Chanting and dancing, sravanam, kirtanam smaranam. One remembers the Lord and this is bhakti yoga. Sankirtana performance is bhakti yoga. Yoga is a link. Who is linked with who? Atma is linked with Paramatma or the Supreme Lord.

panca tattvatmakam krsnam bhakta rupa

Sri Krsna Caitanya Mahaprabhu is bhakta rupa, bhakta avatara. That bhakta rupa is worshipping Bhagavan. How? "sumedasa." Lord was busy worshipping Lord of His heart as He performs that ecstatic kirtan and He was with the Lords as His role as a Gaura bhakta.

From there, He came across one person in the crowd who was also dancing. By now every one was dancing in association of Sri Krsna Caitanya Mahaprabhu. This is how Mahaprabhu was Krsnalising them and making anybody and everybody participating in Gauranga Mahaprabhu's sankirtana, he will be touched, his soul will be stirred up and his consciousness will be revived. They all will become fully fledged Krsna conscious entities or devotees. They were all transformed. But one amongst them was very special. He was dancing right in front of Caitanya Mahaprabhu. He invited Lord to come to his home. He was Sanodiya brahman and gave bhiksha, gave prasadam to this sannyasi, the monk, Caitanya Mahaprabhu.

The Sanodiya brahmin was a disciple to Madahavendra Puri that

is why he was so special among all assembled there. He was very special because of his connection with Madhavendra Puri. As Mahaprabhu is now at Sanodiya brahmin's residence, all the crowds from Kesave Deva mandir, which is at Krsna janma sthana, they all had run to this brahmin's residence. All that they want is, "We want darsana!" There is so much demand. When there is a demand there has to be supply. So Mahaprabhu has supplied that demand.

laksa-sankhya loka aise, nahika ganana [CC Madhya lila 17.188]

How many people have assembled? "Asankhya" innumerable, uncountable number, and they all want darshan.

bahira hana prabhu dila darasana [CC Madhya lila 17.188]

Mahaprabhu had no choice but to come out and gave darsana to all assembled Mathuravasis.

bahira hana prabhu dila darasana

As Mahaprabhu stepped out of the house of the brahmin and He was facing large crowd, Mahaprabhu raised His arms "bahu tuli" and He uttered, "Hariiiiii boollll!" As they saw and heard Mahaprabhu, they all became mad and they all started jumping and dancing, "Hari bol, Hari bol!"

Hare Krsna Hare Krsna Krsna Krsna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Then the brahmin took Sri Krsna Caitanya Mahaprabhu around just within vicinity of Mathura town. There are many place that we would not say now. As we go on Vraja Mandala parikrama, it takes us couple of days to go around visiting all places. There is also Mathura parikrama.

After that parikrama, Caitanya Mahaprabhu had, now, desire to do parikrama of the entire Vraja Mandala. Immediately, Sanodiya brahmin became guide of Mahaprabhu, "I could take you around, I could show you around." Balabhadra Bhattacharya had

accompanied Mahaprabhu. He was the only servant or assistant of Mahaprabhu. Like that two of them. Gauranga Mahaprabhu and two, plus two, that is, Sanodiya brahmin and Balabhadra Bhattacharya. They began the tour of Vraja Mandala.

The kind of description we read here in Caitanya Caritamrta, Chapter 17, Madhya lila, we get a little glimpse of the spiritual sky. Well, I should be more personal saying glimpse Vrndavana. As we normally hear that books and paintings are the window to the spiritual sky. As we read this section of Caitanya Caritamrta, then the window is opened curtains are removed, and you get to see Vrndavana and see Sri Krsna and see all the wanderings and activities and lilas and the dealings of everybody with the Lord. That is what is described here. Mahaprabhu is touring Vrndavana and again, everybody who bumps into Gauranga Mahaprabhu or Mahaprabhu gets their attention, they all think, "oh, Shyamasundara is here!"

There were cows grazing in Bahulavan. The journey started in Madhuvan, then there is a Talavan, there is a Kumudavan. The fourth forest is Bahulavan before the fifth on which is Vrndavana, where Radha Kunda, Shyama Kunda, Govardhana, Nandagram, Varsana, that is Vrndavana. Then there is a Kamavan, then there is Khadirbvan. These are the seven forests on the western banks of Yamuna. Then one cross is Yamuna, Mahaprabhu also had crossed Yamuna. Then there is a Bhadravan, there is a Bhandirvan, there is a Belavan, there is a Lohavan. Finally, the twelfth forest is Mahavan which is Gokula and then, finally returns to Mathura, where parikrama normally begins. So making one complete circle.

So Sri Krsna Caitanya Mahaprabhu is going around like that. The path that He traveled on are the one that we follow these days. We follow the footsteps of Sri Krsna Caitanya Mahaprabhu and as we go around we also remember pastimes of Gauranga Mahaprabhu in different forests. This happened here, that happened there. And in Bahulavan this happened that the cows when they saw Mahaprabhu or they saw Gauranga, Gaura Sundara,

they thought this is Shyama Sundara. All the cows ran, rushed forward, they all surrounded Gauranga and they all started licking the transcendental body of the Lord. Lord Gauranga in reciprocation was scratching, caressing them, in between their horns, on their necks.

All the cows wanted dealings like that so Mahaprabhu is managing. And it is not difficult for Him. Many cows so many hands also. He could exhibit thousands hands and simultaneously He could caress those cows, no problem. Because cows are not standing in the queue. "Okay, you are done. Next." It is not like that. They all wanted merciful touch of Lord Gauranga or their Shyama Sundara. Then Mahaprabhu is proceeding with His chanting and dancing and Mahaprabhu.

Of course, everything is supposed to be living, only living, it is a lively dham. Mahaprabhu is inspiring them to chant Hari bol, Hari bol, Hare Krsna, or Krsna Krsna He, Krsna Kesava Krsna Kesava Pahi mam. And they are all responding, whole Vraja is chanting and dancing.

nama nache jiva nache
nache prem dhana

Like that, Bhaktivinoda Thakura in Harinama Cintamani, he describes this statement. Nama is dancing, name is dancing. Name is a person. Lord is dancing. Nama nache jiva nache. Living entities are dancing, everybody is dancing. Whole Vrndavana is ecstatic as Mahaprabhu is touring Vrndavana and inspiring them to also chant, dance.

Mahaprabhu is proceeding on His path and sees the sky is filled with the birds. There are many, many peacocks right in front of Him and in their own manner they are chanting. They are "panchama gai." Panchama means high pitch. Sa Re Ga Ma Pa. Pa, panchama gai. Panchama mean Pa. Not Sa, not Re. But that note of Pa which is very high pitch. Devotees from Bengals they sing in high pitch and no one could follow that.

So, the birds were doing their songs and dance in the sky and the peacocks were dancing amongst the birds. Peacocks are known for their dance. For the pleasure of Gauranga Mahaprabhu, all as if these peacocks were greeting Mahaprabhu, "welcome, welcome, su-swagatam Gauranga, su-swagatam. Welcome back." This is on their minds. They are also singing and dancing and they are all going backwards, like in a reverse gear. They are facing Caitanya Mahaprabhu and they are going backwards. So many peacocks, what a scene.

We wish they were some videos of those days. If they existed, I am sure Bhakti Prema Swami Maharaja would have enjoyed watching those videos. Me too, me too. There are no video but audio is there and that is Caitanya Caritamrta. The words are there. The words could be transformed into video if we hear the words, audio, with attention and devotion. Then that will take a form and we could see. That is the idea. The scriptures are meant for showing us, giving us darsana of the Lord and His lilas and His dhama.

Then Sri Krsna Caitanya Mahaprabhu came across a deer and He was catching hold of the neck of the deer, like embracing. Mahaprabhu is shedding tears and the deer is also crying as he is touched by Gauranga Mahaprabhu. First He is moving forward from forests to forests. Mahaprabhu rushes forward and embraces a tree. Before that, as it is described, when the trees saw their Shyama Sundara who was Gaura Sundara, they became very jubilant. Their branches were trembling like they are ecstatic. Some water is dropped like tears of those trees. Some honey is dripping.

These trees want to reciprocate, they want to greet their Lord. As in Chaitanya Caritamrta says, "oh, our friend is here! We should be giving some gifts to Him." So, what are they doing? The trees are shaking their branches and there is a shower of branches. Different kinds of flowers, Champak flowers, Parijata flowers and so on. As Mahaprabhu is going tree after tree, those trees whose turn has come and Lord is

beneath them, they are showering Him with their flowers.

It is like a pushpa abhishek is happening. They are not ordering their flowers Singapore or Hawaii as we do when we have our Panca Tattva maha abhishek in Mayapur or other places' pushya abhishek, then we import the flowers from other states. Trees have flowers of their own so they are doing abhishek. Trees with their fruits are also dropping fruits and Lord is getting

“patram pushpam phalam toyam yo me bhaktya prayaschyati”

All these trees are making offerings of patram puspam phalam toyam. They are glorifying and greeting the Lord.

He is going on and then He notices on a branch of a tree in front of Him, at some distance, there are two birds, Shukha and Sharika. “Hey, they are talking something. I wish I could hear the subject matter of their talk.” As Lord was thinking like this, guess what happened? The Shukha and Sharika flew in the direction of Gauranga. Then Gauranga extends His arms and Shukha sat on one hand and Sharika on the other hand and the dialogue continues. For Gauranga Mahaprabhu it is made easy now and He could hear.

There is an amazing dialogue which Krsna Dasa Kaviraj Goswami has included in Caitanya Caritamrta is worth reading, understanding and remembering how Shukha, the male parrot, is advocate of Sri Krsna. He says, “My Krsna! My Krsna is this and that. He is Madana Mohana. He is attractive.”

kandarpa koti kamaniyan visesa sobham”

Like that he is saying. Then Sharika says, “hey, shut up! Your Krsna may Madan Mohan but my Radhika is Madan Mohini, do you understand?” Like that, they are debating. Shukha is trying to establish the supremacy of Krsna. Sharika is trying to make the points how Radharani is all in all. Even She is Vrndavaneshwari, the mistress of Vrndavana is Radha Rani.

Then Sri Krsna Caitanya Mahaprabhu is at Radha Radha Kunda. Those days Radha Kunda was not known. Mahaprabhu is enquiring, "oh has anybody seen Radha Kunda here?" "Oh no, no. We have not seen Radha Kunda. What is that. But this is Aristagram. Aristasura was killed here. And this is gori badi and this is a kali badi." Badi means a field or farm. This is gori and that is kali. The gori badi was Radha Kunda and kali one is Shyama Kunda, Krsna is kala. They have forgotten Radha Kunda and Shyama Kunda, they one knew gori badi and ki badi. As soon as Caitanya Mahaprabhu heard this He said, "oh this is gori badi." He rushed forward to this little puddle of water and Mahaprabhu started taking holy dip there.

This way Gauranga Mahaprabhu gets the credits for discovering Radha Kunda. He is going to get other goswamis to discover many forgotten places of Krsna's pastimes. Those times were different. Muslims ruled and Vrndavana was kind of abandoned. Many deities were hidden or thrown into different lakes or brought them to Jaipur, here and there. So those were the days and Mahaprabhu is here on a mission of reviving the glories of Vrndavana. He has come and He is going to be sending the six Goswamis of Vrndavana to discover more. He had already sent Lokanath Goswami also.

Caitanya Mahaprabhu is doing Govardhana parikrama. From Radha Kunda He goes up to Kusum Sarovar and then beyond. The first time that He is able to have a darshan of Govardhana hill, Govardhana sila. Then Mahaprabhu, like a lightning, rushed forward and is embracing the sila. What you see behind here is Kusum Sarovar and you could see Gauranga Mahaprabhu embracing the sila. Did you see here? So I am in Vrndavana at the foothills of Govardhana. But I am not conscious of Govardhana like Mahaprabhu was. Of course not, unfortunately.

Sri Krsna Caitanya Mahaprabhu has taking darshan of Hari Deva and as He is doing parikrama of Giriraja Govardhana, Caitanya is reciting that verse from Venu Gita,

hantayam adrir abala hari-dasa-varyo
yad rama-krsna-carana-sparasa-pramodah

That verse, Mahaprabhu is reciting as He is doing parikrama of Govardhan. His tears are bathing many pilgrims. Like they do abhishek of Govardhana they have a pot with a little hole at the bottom, they carry while they are circumambulating and they are doing abishek. But how was Mahaprabhu doing abhishek? How was He bathing Giriraja? With His tears. Then He was rolling on the dust of Vraja, getting up and falling, struggling to complete the parikrama. Many more things have happened during Govardhana parikrama.

Rest of the Vraja Mandala parikrama. Everywhere He is greeted. He is on the banks of Yamuna. Yamuna thinks, "oh, my Lord is here! My Lord is here!" Then Yamuna waves are gushing in the direction of the lotus feet of Gauranga. Yamuna has bathed lotus feet of Gauranga. Yamuna is offering flowers, "lotuses for You, Lord." Finally, He has gone to Gokula, Mahavan also.

So, you could imagine, everything is not described also in Caitanya Caritamrta. It is a very summarised report or account of Caitanya Mahaprabhu's tour of Vrndavana. Krsna Dasa Kaviraj Goswami writes, "I am sorry. This is how much I could write. Lot more has happened but it is not within my power to write all that. I have my limits." Then he says that, before coming to Vrndavana, Gauranga Mahaprabhu as He used hear about Vrndavana, immediately, He would become hundreds time more ecstatic. From normal time, normal ecstatic would get multiplied by 100 as soon as He would hear about Vrndavana, wherever He was.

Now as He was on the ways to Mathura Vrndavana that ecstatic was getting further transformed and multiplied by 100. Then as He was finally touring Vrndavana He was more ecstatic, 100,000 times multiplied by the normal ecstasy. Then Krsna Dasa Dasa Kaviraj Goswami says who is going to write all this, who is going to understand lot of these things also, acintya,

inconceivable. He says one person and that us Ananta Sesa sahasra badan. He could speak or write. And if this all were to be written, there will be koti koti grantas, there will be crores of scriptures just to describe Chaitanya Mahaprabhu's tour of Vrndavana.

This is also anandan budhi vardanam. Mahaprabhu's ananda, Mahaprabhu's ecstasies, as a results of many pastimes and His emotions are shoreless or unlimited. Then talk also becomes unlimited. Then he says for sahasra badana undertakes this tasks of describing glories of Gauranga. We also leave this recitation up to you all and devotees of Lord Gauranga of all around the world, let us all chant. Firstly, let us all hear as you are hearing right now or as we have heard from Srila Prabhupada or as we have read in Caitanya Caritamrta or in Caitanya Bhagavat.

We would like to add Srimad Bhakti Caru Swami Maharaja to the list as he has recited the pastimes of Gauranga Mahaprabhu. We have to hear that, imbibed that, digest that, contemplate. Then we also recite. We do sravana and then we do kirtana. This combination of sravana and kirtana helps us to remember, smaranam. So, go on with this recitation: hearing and get into chanting or speaking, recitation of Gaura Katha as Gauranga Mahaprabhu's appearance is nearing very rapidly.

Okay, thank you once again to all the devotees of ISKCON Ujjain and all the leaders and organisers, especially Bhakti Prema Swami Maharaja for this opportunity.

Gauranga! Sri Krsna Balarama ki, jai!

Sri Sri Gaura Nitai ki, jai! Srila Prabhupada ki, jai!

Radha Madana Mohana ki, jai!

Sandipani Muni ki, jai!

Srimad Srimad Bhakti Caru Swami Maharaja ki, jai!

Gaura Bhakta Vrnda ki, jai!

Caitanya Mahaprabhu visits Pandharpur

Caitanya Mahaprabhu visits Pandharpur

7th March 2021

Pandharpur

Welcome to you all once again. No matter how much you are welcomed here, it is always inadequate. Also you are being welcomed at Pandharpur dhama. You are not being welcomed at Simla or Mahabaleshwar.

Where is the welcome being made? At Pandharpur dhama. May you be welcomed just like this, one day in Vaikuntha or Goloka dhama. (Shouts of Haribol)! May you not ever be welcomed in hell or even in the heavenly planets. Anyway nobody wants to be welcomed in hell or want to go to hell but many wish that they may be welcomed in the heavenly planets.

Gaura Premanande Hari Haribol.

So now there's not so long to go till Gaura Purnima Mahotsava and tomorrow is Ekadasi, right?. So amavasya will come and then two weeks after that, purnima. The name of that purnima is Gaura purnima.

Gaura Purnima Mahotsava ki Jai!

So we should all try being in the mood of Chaitanya Mahaprabhu who by the way had come to Pandharpur. Just like you have come here. Chaitanya Mahaprabhu had come neither by elephant nor on a horse so how had he come? On foot He had come here just like we have a party of many devotees who come on foot to

Pandharpur.

When they come for darasan during the day, they come by foot, walking in a group in Dindi (devotees of Lord Vitthala who travel on foot to pilgrims). This is how Tukaram Maharaja used to come also.

Sant Tukaram Maharaja ki Jai!

So Sri Krishna Chaitanya Mahaprabhu took sannyasa and this tirth yatra is for grhastha's and vanaprasthas and also for sannyasi's it is especially so.

Tirtha yatra is one of the five limbs of bhakti, as is the instrument to live in the dhama, a holy place-dhama vasa. To do yatra of the dhama by going on tirth yatra and living there. Then bathe in the Ganga, but not that by just bathing in the Ganga the yatra is done, finished. It's not like that because during yatra, sadhu sanga is very important.

yat tirtha buddhih salile na karhicij (S.B 10.84.13).

Those who go to the place of pilgrimage just to take bath in the holy waters, thinking that the yatra is therefore accomplished, they don't understand that just by doing this the yatra is not successful. Lord Sri Krishna Himself has said this at Kuruksetra, not to Arjuna but when Sri Krishna was a grhastha, Dwarkadish, He also went on tirtha yatra and from Dwarka where did He go? To Kuruksetra.

We are not talking about the Kuruksetra war or that time but before this He had gone at the time of an eclipse. Sri Krishna along with the residents of Dwarka would then stay in a tent and many Mahatma's who were staying there and also some who had come there would come to meet Krishna and Balaram. So they were all given a place to sit and when they had taken their seats on their asana's, Lord Krishna was glorifying them, singing their glories.

Lord Krishna enjoys glorifying His devotees very much because Krishna loves His bhakta's. He therefore sings their glories. So the Lord spoke in the Bhagavad Gita Krishna is speaking to all the present sages as he glorifies them, Krishna says, Sri Krishna Bhagavan uvaca. He speaks of those people who go to places of pilgrimage just to take a bath and who therefore think that just by doing this the pilgrimage has been successful.

**yat tirtha buddhih salile na karhicij
janesu abhijnesu sa eva go kharah (S.B 10.84.13)**

In that place of pilgrimage, those persons who are Abhijna, Jna means to know and Abhi means all-knowing, those who are the acarya's, the spiritual masters of the places of pilgrimage. So to not meet them, those devotees, saints and Mahatma's, or to not hear from them, if the Tirth Yatra is done like this then Krishna says 'sa eva go kharah.'

So Krishna says that their thinking is like that of a bull. Actually you can say like a cow as well but that is not nice so I am saying a bull. So these two animals are mentioned, and not just the bull, whether you say Nandi bull or any other bull. So Go khara and Khara means a donkey. So the mention is of a donkey and a bull.

So what is the most important thing to do when one goes to a place of pilgrimage? So you are ready to hear? Are you eager to know? (Shouts of Haribol). So this is called laulyam api mulyam ekalam. To attain Krishna, Krishna prapti, you have to pay some price. What is that? Laulyam, Lolupata. So let's see, we are sitting here with Chaitanya Charitamrita, Madhya Lila chapter eight and Lord Chaitanya Mahaprabhu's tirth yatra is the teacher here.

So you have all come here becoming pilgrims and also Chaitanya Mahaprabhu himself once became a pilgrim, so these are his yatras. There are so many pilgrimages he went to, everyday he

was on yatra and so in a loud voice it must be said, yatra's or Pilgrimages. So performing yatra, Lord Chaitanya Mahaprabhu whose yatra had started from where?

Whether it had started from Jagannatha Puri, Santipura or Katwa or Mayapur where he had appeared. So performing yatra Sri Chaitanya Mahaprabhu

**kolapure laksmi dekhi' dekhena ksira bhagavati
langa ganesa dekhi' dekhena cora parvati (C.C 9.281)**

So before coming here to Pandharpur, Mahaprabhu did yatra of the whole of South India. And he entered Maharashtra from Karnataka.

Gokarne siva dekhi' aila dvaipayani.

So after entering Maharashtra, he went to Gokarna. You have heard the name of Gokarna? It is a very famous place and it is Lord Siva's Ksetra. From there the Lord came to Kolapura where he saw Lakshmi devi. Maha Lakshmi is famously worshipped in Kolapura, I am not sure what you are all famous for (laughter). So it is our misfortune that her fame has not reached us yet but she is certainly famous.

So that Lakshmi who becomes upset with Narayana in Vaikuntha, when who had come? Bhrigu Muni had come or rather, Bhrigu Muni had gone there. From the three Lords, Brahma, Vishnu and Mahesh, who was the supreme? In a very big gathering of sages, they would declare the answer of who was the greatest. Anyway this is all narrated at the end of the tenth canto of Srimad Bhagavatam.

When Bhrigu Muni had reached Vaikuntha, there Lakshmi was serving the Lord's lotus feet as she goes on doing. So as soon as Bhrigu Muni came, he didn't ring a bell at the door and he didn't ask 'may I come in sir?' He just barged in and as soon as he had done so he kicked the lord's chest. But the lord did not do anything.

He did not bring out His Sudarshan Chakra to kill. So the test was to determine who was the most tolerant and he would be the greatest. So Brahma had been tested as had Siva to see if they were tolerant. Now it was Vishnu's turn and the Lord passed the test.

Vishnu Bhagavan ki jai!

This sort of tolerance was not tolerated by Lakshmi. The Lord is tolerant and he therefore tolerated this but Lakshmi could not tolerate such impudence and she could not even stay there. She left Vaikuntha and came to Kolhapura.

As she was coming, coming, coming- where did the landing happen? Kolhapura and so she started staying there and from then on till now she is there. So Lakshmi was angry. It seems like whenever Rukmini or Lakshmi become angry they come to Maharashtra (laughter).

Here we have Vitthal Rukmini and this Rukmini also was upset with the Lord in Dwarka and so she left Dwarka and came to Dindirvan which is on this side of the Chandrbhaga on the other side of the bank. The temple there is now called Lakhubai and there is a small deity there of Vitthal Rakhumai.

So Sri Krishna Chaitanya Mahaprabhu came to Kolhapur and then what is written here? kolapure laksmi dekhi. He had come there to see Lakshmi but in actual fact Lakshmi took the opportunity to take darsana of the Lord. So just think about this, we go take darsana of Lakshmi but the Lord went there to give darsana to Lakshmi.

So I will now definitely tell you about something. Where the Lord got kicked on the chest by Bhrigu Muni, that place made an impression on his chest of the foot by which he was kicked. Bhrigu Muni had kicked the Lord's soft, lotus -like chest with such force that the force of the kick had left an impression on the Lord's soft chest. The Lord had also kept that impression carefully.

The Lord could have had plastic surgery or whatever so that no-one found out that he had been kicked, but no! The Lord wanted to announce this matter. 'Let the world know,' and that is why He kept Bhrigu Muni's – His devotee's foot impression on his chest till now.

Now if you want to see this impression, when you take darsana of Lord Vitthal -of course the Lord has got his clothes on but many times we have seen when the arati is happening here and also abhishek is done. Then there is no curtain between you and the Lord. When the Lord's abhishek is happening you can sit right in front of him and take darasana.

Once we came from Dwarka on padayatra and reached Pandharpur with Indian and foreign devotees also, this happened in '84. Devotees from India and other countries were welcomed at Pandharpur dhama by the head pujari's and purohit's and we got an opportunity to perform the maha abhishek. (Shouts of Haribol)!

So some black bodied devotees were there also and like that, the Lord is very merciful. We do not think like this, if one has become a Vaishnava, we don't think that he was this caste or he was a Mleccha, or was like this or that. So the Pujari was pointing and showing us all.

When we saw from close we saw that it was the impression of Bhrigu Muni's foot of the Lord's chest.

**tatha haite pandharapure aila gauracandra
viththala thakura dekhi' paila ananda**

Tatha haite pandarapure

So Gaura Chandra came to Pandharpur. Sri Chaitanya Mahaprabhu Mahaprabhu Ki Jai!

So Gaura Chandra came to meet Krishna Chandra. They are both the supreme Lord, right? This is the knowledge we have to

understand and having done so, we become Gaudiya Vaisnavas. Otherwise we just stay Warkaries or we remain Hindu's. So Sri Krishna Chaitanya Mahaprabhu Mahaprabhu took darsana of Vitthal Bhagavan.

Chaitanya Mahaprabhu embraced the form of Lord Vitthal. And this would happen, it was possible even some one hundred and fifty, two hundred years ago. When the pilgrims would come, they would embrace the Lord's deity form. This is the feeling of love for the Lord of the devotees who come here.

So the darsana is not from far but from very close by to the Lord. So you may have seen the painting of Lord Vitthal, or when you go shopping you will see Lord Vitthal. Many devotees are sitting on his shoulders, some are sitting somewhere else and some are on his waist and like mothers who carry their small children as they walk here and there, he is carrying them on his waist in the same way.

So the Lord is taking them like they are his own children. Someone is holding on to his finger whereas someone else has held on to his Dhoti and is walking behind him. So Lord Vitthal is Lekurvale. Do you understand Lekurvadi? It means the father of many children. The fortunate father of eight or one who has twelve sons. Those are called in marathi, Lekurvadi.

'We are two and we have these two' (sons), so obviously they did not become Lekurvadi. Now the government does not even allow one to become Lekurvadi, the father of many. Before it was 'we are two and we have these two' but now it is 'we are two and we have this one.' No more Lekurvada. But the Lord is Vitthal and this is the relationship of prema between the Lord and His devotees.

This feeling is everywhere, wherever the Lord and his devotees are present but here the feeling and experience is more intense and available to all who come to take darsana of the

Lord. So Chaitanya Mahaprabhu took darsana.

**premavese kaila bahuta kirtana nartana
tahan eka vipra tanre kaila nimantrana (C.C Madhya 9.283)**

And Sri Krishna Chaitanya Mahaprabhu performed kirtan constantly,

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

If you perform kirtan with pure love then you would be returning back to godhead. So only the lord and his devotees know what actual pure love of god is, and that is if they are truly devotees. So the Lord was performing kirtan and then as the kirtan ended

tahan eka vipra tanre kaila nimantrana (C.CMadhya 9.283)

One Brahmana gave Chaitanya Mahaprabhu an invitation.

**bahuta adare prabhuke bhiksa karaila
bhiksa kari' tatha eka subha varta paila (C.CMadhya 9.284)**

So the Brahmana invited the Lord to take his alms at the Brahmana's home that day with love and respect. The Lord, being a Sannyasi, accepted the invitation to take the meal as alms at the Brahmana's home. So there is the tridandi mendicant and ekadandi mendicant. Do you all call Brahmanas or Sannyasi's to your home to feed the regularly?

bahuta adare prabhuke bhiksa karaila.

After finishing His lunch, the Lord received auspicious news. Some good news was received and what was that good news?

**madhava purira sisya 'sr? ranga-puri' nama
sei grame vipra grhe karena visrama (C.C Madhya 9.285)**

So in those days Sri Ranga Puri, one of the disciples of Sri Madhavendra Puri, was present in Pandharpur in the house of a

Brahmana.

So who here has heard the name of Madhavendra Puri? Okay, fifty percent of the devotees here have heard the name of Madhavendra Puri. How many of those who have heard his name actually know about him? It is one thing to have heard the name. Many times we have heard the name but we don't know anything else about them – we just hear the name many times.

So Madhavendra Puri is the first acarya of our Gaudiya Sampradaya, disciplic succession. This much I will tell you about him. And in one sense you can also call him the founder acarya, and who is this? Please say it! Madhavendra Puri. So what a nice name it is.

So many silly pet names people call their children, Tinku or Chinku or whatever else. Madhavendra Puri is such a nice name to hear. So let me just tell you about Madhavendra Puri whose disciple was Sri Isvara Puri. There was Ranga Puri as well. Madhavendra Puri did not have many disciples but whoever was a disciple was a great disciple, a great devotee.

Just like the moon, there are many stars but the most prominent is the moon although it is only one. So he had just a few moon-like disciples and one of them was Isvara Puri and then there was Ranga Puri who was in Pandharpura at that time. And Sri Krishna Chaitanya Mahaprabhu became the disciple of Isvara Puri.

Now you can make the connection. Madhavendra Puri's disciple Isvara Puri whose disciple is Chaitanya Mahaprabhu. The Lord had no need to become a disciple, whose student can the Lord become? He himself is- Krishnam Vande Jagat Gurum. But by becoming a disciple the Lord sets the standard for the world.

yad yad acarati sresthas

Whatever work a great man performs, common men follow in his footsteps. So if the Lord had not become a disciple we would

also not become disciples. The Lord showed us by becoming a disciple and so he became a disciple of Isvara Puri.

So what is the relationship between Isvara Puri and Ranga Puri? God brothers, just like myself and Gopal Krishna Maharaja or Radhanath Maharaja. So god brothers like us. So he who had reached here, Sri Ranga Puri was the god brother of Isvara Puri.

**sunia calila prabhu tanre dekhibare
vipra grhe vasi' achena, dekhila tanhare (C.C Madhya 9.285)**

As soon as Sri Chaitanya Mahaprabhu heard that Ranga Puri, a disciple of Madhavendra Puri was there in the very same village, he ran to meet him.

**premavese kare tanre danda paranama
asru, pulaka, kampa, sarvange pade ghama (C.C Madhya 9.287)**

Many Marathi words you will find to be the same in Bengali, ghama is? Ghama means sweat. So the Lord was not sweating because He had run there. This is just a sign of Bhava Bhakti.

Just like I said if you perform Kirtan in pure love you will start trembling. What else will happen? Romancha, signs of ecstasy like standing of hairs on the end and Ashru, tears. There will be jubilation in the body. So sarvange pade ghama. So the Lord reached there and offered full obeisances. The lord was full of ecstatic love and transcendental symptoms became present in his body.

You can see that these feelings appear first in the mind and the soul. You can call these the eight kinds of transcendental ecstasies that appear. So they are eight in number, the different ecstasies or the signs of the bhava, feeling of love of god. So all this was going on.

**dekhiya vismita haila n ra?ga purira mana
'uthaha stipada' bali' balila vacan (C.C Madhya 9.288)**

So Sri Chaitanya Mahaprabhu paid full obeisances for a long time to Sri Ranga Puri. We sometimes do dandavat very quickly (laughter).

**sripada, dhara mora gosanira sambandha
taha vina anyatra nahi ei premara gandha (C.C Madhya 9.289)**

So actually Sri Ranga Puri understood that 'this personality who is bowing down to me and is producing these ecstatic symptoms and whose darsana I am taking as well, he must have some relationship with Madhavendra Puri. Those who are to come in the succession of Madhavendra Puri, only they can produce such symptoms of love.'

So yes, Chaitanya Mahaprabhu indeed had a relationship with Madhavendra Puri as he was the disciple of Madhavendra Puri's disciple Isvara Puri.

**eta bali' prabhuke uthana kaila alingana
galagali kari' dunhe karena krandana (C.C Madhya 9.289)**

Now Sri Ranga Puri has stepped forward and has embraced the Lord. They are both now embracing shoulder to shoulder and have tightly held one another. As they both cry in ecstasy they are performing abhishek on one another by bathing each other.

Are you all meditating on that moment when this happened? Maybe that moment is set in your mind. Well this is a moment that is worth remembering, yes or no? Actually not much is happening but whatever is happening, just think of how great it is. Look at the depth of the situation, the feelings of love. Galagali kari' dunhe karena krandana. They started crying and their throats were choked.

**ksaneke avesa chadi' dunhara dhairya haila
Isvara purira sambandha gosani janaila (C.C Madhya 9.291)**

So who knows how much time passed, they were not even looking

at the clock. You are all looking (laughter). So all these pranams and

**Vancha kalpatarubhyash cha
kripa sindhubhya eva cha
patitanam pavanebhyo
vaishnavebhyo namo namaha**

So all this took place and there was embracing. This Chaitanya Mahaprabhu is the disciple of Isvara Puri, Ranga Puri found out. He had already guessed that there was some connection between the lord and Madhavendra Puri. He had guessed that much that the Lord was not a local of that village, he was not a Warkari.

**adbhuta premera vanya dunhara uthalila
dunhe manya kari' dunhe anande vasila (C.C Madhya 9.292)**

So they both were conversing in the mood of ecstasy.

**dui jane krsna katha kahe ratri dine
ei mate gonaila panca sata dine (C.C Madhya 9.293)**

From this we learn what should be done in the dhama. When coming to tirth yatra how should one spend his time? Look at Chaitanya Mahaprabhu's example. For five to seven days he spoke of Krishna katha all day and night, it carried on. They are between themselves speaking Krishna katha to one another.

**Bodhayantah parasparam kathayantas ca mam nityam
tusyanti ca ramanti ca (B.G 10.9)**

The Lord said.

'This is the identity of My devotee. And what is that identity? Mad gata prana. His mind is fully engaged in me.'

So we were saying that for five to seven days they spoke katha non-stop. 'What is the identity of my bhakta? Bodhayantah parasparam. Their minds are fully concentrated on me.' Anyway

Krishna is Cit-Chora. What does he do with the Cit, the mind? He steals it and so he is not just a butter thief. He stole the clothes of the Gopi's and not just that, he steals the mind and heart. So then only the life air, prana is left.

**radha krishna prana mora jugala kisora
j?vane marane gati aro nahi mora**

So this is the identification of a devotee and what else is his identification? He is always spending his time in speaking or hearing Krishna Katha.

**kathayantas ca mam nityam
tusyanti ca ramanti ca (B.G 10.9)**

When the devotee is listening to Katha he becomes satisfied by this. And it is the Lord's katha, his name and darsana of His form by which the mind becomes calm and satisfied. When the mind is satisfied then everything is fine.

Jai Sri Ram ho gaya kama (my work is done, everything is alright, Jai Sri Rama).

If the mind is satisfied just once then it is all okay, all done and the soul is satisfied. So people here are not satisfied. No matter how much they earn, it is not enough.

But if the mind is peaceful and satisfied then that person is happy, he is satisfied and Krishna has said yadrccha labhasantusto (B.G 4.22). This means that Yadrccha, by whose desire. When this is attained then one benefits and also then he becomes satisfied. If we do just this then our life will be successful. dvandvatito vimatsarah.

So you have come to the holy Dham so learn something and understand it and return back after giving some thought to why you are here. It is better if you do not return back (laughter). Like Krishna has said

yad gatva na nivartante

tad dhama paramam mama (B.G 15.6)

What is My own abode like? When somebody reaches there then Na nivartante. So the return ticket then has to be cancelled. No return booking.

So Sri Krishna Chaitanya Mahaprabhu and Sri Ranga Puri performed kirtan in Pandharpur on the banks of the Chandrabhaga for many days. So let's move forward a little bit.

kautuke puri tanre puchila janma sthana gosani kautuke kahena 'navadvipa' nama (C.C Madhya 9.294)

So when they had first met Sri Chaitanya Mahaprabhu had said only that he was the servant of Isvara Puri. This was the only introduction and there was not much other small talk. 'How are you?' And 'how is the business and what is the current temperature?' Or 'what is the situation with this Coronavirus?'

So this is the type of talk that is constantly happening but here there was nothing of the sort. They came and offered obeisances, embraced and sat down and immediately talks of Krishna started. Krishna became the topic, forget the rest of the world or forget Maya. So in the end Ranga Puri asked the lord where his birth place was.

'So much you told me and you said that you are a student of Isvara Puri but where are you from?' The Lord replied 'I am from Navadvipa.'

sri madhava purira sange sri ranga puri purve asiyachila tenho nadia nagari (C.C Madhya 9.295)

'Oh that Navadvipa! I had gone there some time ago along with Madhavendra Puri, my Guru maharaja. He is the Guru maharaja of your Guru Maharaja so he is therefore also my Guru Maharaja. Along with him I went to Navadvipa.'

**jagannatha misra ghare bhiksa ye karila
apurva mocara ghanta tahan ye khaila (C.C Madhya 9.296)**

So there in Navadvipa, Jagannatha Mishra who was a resident brahmana of that place, in his home we went. There we were fed such a wonderful meal that Mrs Jagannatha Mishra, Saci Mata, his wife had prepared.' Apurva means before. 'So never before had we ever had such a meal like this.'

**jagannathera brahmani, tenha maha pativrata
vatsalye hayena tenha yena jagan mata (C.C Madhya 9.297)**

She was the most chaste, Saci mata. The way she hosted us and fed us, you can say we were like her own children, her sons. It felt like this, the affection she had for us. She was the mother of the universe and with such love she fed us this wonderful meal.

**randhane nipuna tan sama nahi tribhuvane
putra sama sneha karena sannyasi bhojane (C.C Madhya 9.28)**

Randhan means to cook food. So tan sama nahi tribhuvane. Tribhuvan means the whole three worlds and so nobody could know the art of cooking like her in the three worlds. This is because Saci mata is who? She is Yashoda. Can you cook like Yashoda? No you can't, matchless. Putra sama sneha karena.

We all sannyasi's and brahmachari's went there and she showed us love and affection as if we were her sons.

**tanra eka yogya putra kariyache sannyasa
'sankararanya' nama tanra alpa vayasa (C.C Madya 9.299)**

So Sri Ranga Puri now in Pandharpur is telling Chaitanya Mahaprabhu that 'we went to Navadvipa and there we visited the home of Jagannatha Mishra. We had a wonderful meal and we found out that Jagannatha Mishra and Saci mata had a young son who had taken sannyasa. We found this out at their home.' Alpa vayasa. He was also very young in age and his name previously

was Visvarupa. Now his sannyasa name had become Sankararanya.

**ei tirtha sankararanya siddhi prapti haila
prastave sri ranga puri eteka kahil (C.C Madhya 9.300)**

Sri Ranga Puri is speaking to Chaitanya Mahaprabhu and is telling him that this very Visvarup, the son of Jagannatha Mishtra and Saci mata had reached this dhama, that he had come to Pandharpur and then 'Siddhi prapti haila.' This means that from here he went back to his own abode, back to godhead.

This means that because Visvarupa was the incarnation of Lord Balaram, he wound up his own Lila and went back home.

**prabhu kahe, purvasrame tenha mora bhrata
jagannatha misra purvasrame mora pita (C.C Madhya 9.301)**

Chaitanya Mahaprabhu said 'Jagannatha Misra is My father.' You went to my home and of course their son is naturally my brother who had taken sannyasa and who wound up his Lila in Pandharpur.'

Are you all understanding? This Pandharpur is so special. Yes of course the main reason is there that Vitthal is here but also five hundred years ago Chaitanya Mahaprabhu arrived here and we are therefore speaking of and hearing some of those Lilas. And then also Visvarupa ended his Lila's here in Pandharpur.

Have you heard of the name of Nityananda Prabhu?

Here we are talking about Nityananda who is Balarama. Balaram hoila Nitai. That Nityananda was also Balarama and so Balarama had also come to Pandharpur five hundred years ago and when Balaram became Nityananda Prabhu he also came to Pandharpura and in this very same Pandharpur dhama, Nityananda Prabhu took initiation. He took initiation.

So in this way Chaitanya Mahaprabhu, Nityananda Prabhu, Visvarupa, they all have a deep rooted relationship with

Pandharpur. This is why in the morning Dharmaraj Prabhu made an announcement. That the lotus feet impressions of Chaitanya Mahaprabhu, Nityananda Prabhu's lotus feet impressions and Visvarupa's lotus feet impressions have been installed.

So please all of you make sure to take darsana and make your heartfelt prayers.

**dina cari tatha prabhuke rakhila brahmana
bhima nadi snana kari' karena viththala darsana (C.C Madhya 9.303)**

Now you are all going to take darsana of Vitthal. First will be breakfast and then Vitthoba. This is the way we do things, first we feed the stomach and then let's see how it goes in terms of lord's worship. Our demigod is here with us (stomach) and the Puja is constant. That Puja, worship is of the stomach. Anyway there should be worship of the Lord also alongside.

So Chaitanya Mahaprabhu had a bath in the Bhima River. There is also Ganga and Yamuna. So Chaitanya Mahaprabhu had a bath and then karena vitthal darsana. So after he had a bath he would go often to take darsana of Vitthal.

Karuna-avatar Lord Caitanya Mahaprabhu

Karuna-avatar Lord Caitanya Mahaprabhu

Online class for Vidarbha devotees

July 19, 2020

I wish and I pray that all of you are healthy. I welcome you all. I was reading today, Srila Bhaktivinod Thakur said that we have to respect everybody; we should be respecting each and every living entity. You are not entities or people, you are special devotees. God has chosen you and me and made us fortunate. He has got us in connection with ISKCON, and connecting with ISKCON is connecting with Srila Prabhupada which connects us with disciples of Srila Prabhupada, and with disciples of disciples. And then this ISKCON connects us to Sri Chaitanya Mahaprabhu. This movement originally belongs to Sri Chaitanya Mahaprabhu. Not only Mahaprabhu's but also Nityananda Prabhu

**ajanu-lambita-bhujau kanakavadhatau
sankirtanaika-pitarau kamalayataksau
visvambharau dvija-varau yuga-dharma palau
vande jagat-priyakaro karunavatarau [Caitanya Bhagavat]**

Translation:

I offer my respects unto Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the Holy Names. Their eyes resemble the petals of a lotus; They are the maintainers of all living entities; They are the best of brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations.

Karuna-avatar, reminds me of Corona, Covid-19. This corona pandemic has put everyone into sufferings. Karuna-avatar is the one who gives us mercy.

Sri Krishna Chaitanya Mahaprabhuki...Jai!

This movement of Chaitanya Mahaprabhu and Nityananda Prabhu has made us fortunate. Sri Krishna Chaitanya Mahaprabhu sent Srila Prabhupada and made him the Senapati bhakta of this movement or sankirtana army. So like this it started. Srila

Bhaktisiddhant Saraswati Thakur said to Abhay Babu, "You seem to be very intelligent, go and preach about Gaudiya Vaishnava dharma in English". So, Srila Prabhupada was in lifetime preparation, he prepared his whole life. He went to Jhansi and there more preparations and he established the 'League of devotees' organization [Sarva-bhauma sabha]. So preparations were going on in Jhansi but there were some obstructions and it did not work. So, devotees of Jhansi say 'ISKCON was conceived in Jhansi and delivered in New York'. So, then all the planning of ISKCON began along with churning of thoughts, concept was prepared, it was conceived like the conception of a child and then the delivery took place, so ISKCON was delivered in New York. Srila Prabhupada established ISKCON in New York in the month of July. Last week, we were celebrating the anniversary of the same and lectures were also delivered. When ISKCON was registered, the 7 purposes of ISKCON were also registered. We were recollecting the memories of foundation day of ISKCON, many lectures were conducted out of which I also delivered one lecture.

4th purpose of ISKCON – Harinama sankirtana, teach and encourage others so that the Harinama given by Sri Krishna Chaitanya Mahaprabhu will be adopted by the world and the world will perform Harinama sankirtana this was the 4th objective. There is a department of ISKCON named SPT, they had chosen several devotees including me. ISKCON has established the Harinama kirtan ministry and the Governing Body Commission (GBC) has appointed me as the Harinama kirtana minister and told me to spread and discuss the Harinama. Anyway, all this is the history of how ISKCON was founded and how it was gradually expanded. Whatever Chaitanya Mahaprabhu said would happen, actually happened and is still happening as He said.

**prthivite ache yata nagaradi grama
sarvatra pracara haibe mora nama**

Chaitanya Mahaprabhu said, "My name will propagate universally, nagaradi grama." As I said so many fortunate

souls like you; while on the other hand the other souls entangled in this kaliyuga mandah, sa manda matayo, manda bhagya [S.B. 1.1.10], upadritah, creatures of kaliyuga are mandah meaning slowest in everything, their intelligence is mandah, sumanda-matayah means he is disguised. Mandah bhagya means their fortune is also unlucky. Most of the people in Kali are unlucky and they are always stuck into some or the other disturbances just like the current disturbance of Coronavirus. So, in the mid of this, Sri Krishna Chaitanya Mahaprabhu gradually prays and encourages other living entities to join this movement, let them move ahead and pray that Lord makes them fortunate too. All this will happen only when all of us together will “jaredakho tare kaho krishna upadesha”, “amaraagya guru hoiyataraeidesh”, so we have to follow these instructions. It’s Lord’s message and instruction. We cannot think that I am a fortunate soul now, so I don’t need to preach others. If we all are devotees or in process of becoming devotees or we have a feeling of becoming a devotee, then what happens,

titiksavahkarunikah
suhrdahsarva-dehinam
ajata-satrava?santah
sadhavahsadhu-bhusanah [SB 3.25.21]

Translation:

The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

Like when we start becoming devotees during that time-period we reflect some qualities. So, in those qualities of Vaisnavas, ‘karuna’, titiksavah – tolerant, what kind of a devotee one is who is not tolerant! Devotee means tolerant, karunikah – every devotee should possess the quality of karuna, meaning merciful. If mercifulness is not getting

generated in you, then what kind of a devotee are you; you cannot be a devotee. All these are qualities of none other than the Lord and these qualities of Lord are possessed by us. All the qualities that are possessed by the devotees are of the Lord. And in fact there is no one other than Lord; there is maya other than the Lord. But when we start becoming devotees, we start reflecting the qualities of the Lord. And when we become disciples of maya or kali, then likewise qualities reflect from us; those aren't qualities, those are lower grade qualities. But as soon as our relationship is established with Krishna, the qualities of the Lord manifest in us. Amongst those qualities, the most important one is 'karuna'. Whenever we pray to the Lord, what is the first prayer? "He Krishna Karuna-Sindhu", karunya is the great quality of the Lord. If the Lord would not have been merciful, then the Lord would constantly reside in Goloka and we would remain suffering here.

**golokam ca parityajya
lokanam trana karanat
kalau gauranga rupena
lila lavanya vigraha [Markandeya Purana]**

Translation:

For the purpose of delivering the people of Kali yuga, I shall give up Goloka, appear in the sublime form of Sri Gauranga, and perform enchanting pastimes.

The Lord has the quality of mercifulness. Lord leaves Golok and comes on the earth and stays and performs His pastimes. Although prakat-lila is not there, but Lord appeared and is still residing here. Lord appeared and His pastimes are captured in the form of Chaitanya Charitamrita, Chaitanya Bhagavat, Chaitanya Mangal. So, the Lord is still there in the form of His pastimes. We can see the Lord. If we hear the pastimes of the Lord then we can see Him. When the katha (story) of Ramayana started, Luv and Kush heard the Rama-katha

from Valmiki, learned, understood, memorized the katha and they started delivering the katha in a musical way. They would deliver the Rama-katha by going to different places in the forest. For hearing their katha, many rishi-munis would gather and the rishi-munis used to get engrossed and absorbed while listening to the katha. Many rishi-munis said, "Oh, Luv Kush, we are very happy with your katha and when you recite the katha, we feel that it literally in front of us, we could see that. The words and sound of your katha makes us see the form". And it is also said, from the sound comes the form.

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

By the hearing and recitation of these words also, this is shabda brahma, if we accentuate these words precisely and devoid of offenses, then these words only will take the form of Radha and Krishna. This is also called mantra-siddhi. By reciting these words, we become perfect, determinative. The Lord of this mantra gives us His darsana. So, from the recitation comes the form; if there was no form, how would the pastimes take place? If there was no form, how could we do the give and take. If there was no form, what is the need of Dhama? So, it all starts from form. If there is form, then there is existence of name, form, qualities, pastimes, dhama, etc.

So, we have to follow these instructions. Srila Prabhupada followed these instructions. I think when Srila Bhakti Siddhant Saraswati Thakura instructed Abhay Babu (he had not become Abhay Charanaravindra Bhaktivedanta Swami yet), so when Abhay Babu was instructed in Kolkata at that time, I think, by making Srila Bhakti Siddhant Saraswati Thakura a medium of instruction, Sri Krishna Chaitanya Mahaprabhu is the one who instructed Abhay Babu, "Go and preach in the world". These are the orders of Mahaprabhu Himself, Srila Bhakti Siddhant Saraswati Thakura became an instrument or a medium. But these orders or instructions must be of Chaitanya Mahaprabhu. So,

Srila Prabhupada followed those instructions. He went overseas from India, this was the exhibition of Srila Prabhupada's compassion, karuna. Chaitanya Mahaprabhu's is for all his followers.

We feel only Kurma Brahman got the instruction. Lord stayed at the house of Kurma Brahman (Kurma brahmin is a brahmin in Kurmashetra in Andhra Pradesh). He was fortunate to get both darshan and seva of the Lord. There is no question of whether the Lord is there or not. Caitanya Mahaprabhu stayed in the house of kurma brahmin and instructed him to stay in this place and yare dakho tare kaho krsna updesha. Kurma brahmin followed the given instructions.

When we have compassion then such instructions manifest. So you all become good devotees, become compassionate devotees. What can be given to a jiva to make him happy? Jiva needs the Lord. Unless the jiva gets Lord, he can't be satisfied. This movement of Caitanya Mahaprabhu, formally established by Srila Prabhupada as ISKCON in New York. He travelled 14 times around the world in old age, remember his sacrifices, we are indebted to him as we have become devotees.

We have received Harinama, we have become spiritual practitioners, reading Gita and Bhagavatam and following four regulative principles:

- 1. No meat eating**
- 2. No gambling**
- 3. No intoxication**
- 4. No illicit-sex**

Many types of diseases manifest due to such sense gratification. Bhoga brings roga. Mental speculation is also gambling, save yourself from it. We are being saved from them. Following these 4 regulative principles is establishing and protecting dharma.

Daya dharma ka mula hai

If we don't eat meat then we become kind and follow daya dharma. We don't take intoxicants, so we become austere. We avoid illicit-sex, therefore we are clean. We don't gamble, therefore we are truthful. Austerity, cleanliness, truthfulness, and kindness, these are four pillars of dharma. When we don't do all these 4 things we establish adharma. When we follow the 4 regulative principles in ISKCON, these rules are not made by Prahupada but they are the rules of Bhagavat dharma, they are mentioned in the first canto of Srimad Bhagavatam. So on this basis only Prabhupada gave these four regulative principles to the world.

**sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah [BG 18.66]**

Translation:

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

This all is sin, when one breaks these 4 rules it is a great sin. People are busy with all that. The world is suffering from Corona, this disease originated from Wuhan city of China. In the slaughterhouses of China all types of animals are slaughtered and eaten, this Coronavirus is the aftermath of slaughtering animals. If you follow these four principles, dharma will protect you, dharmo rakshati rakshitah. Srila Prabhupada gave us these four rules and by following them we are saved from so many problems, knowingly or unknowingly we are protected from so many things.

So, if we do not do all these four things then what do we do? We have our satsanga like this which is going on which is most essential. Government made now-a-days rules, most essential shops will be open like medical shops, grocery shops. I was talking to Pune temple devotees. I said that opening the

temple and giving darsana of the Lord to people and satsanga is the most essential thing. But the government thinks the most essential is alcohol. Some people demand, we want liquor, we want liquor, so the government opened liquor shops not only this but home delivery also. When I heard I was shocked, is this Bharat varsha where Ganga flows? No this is India where now liquor is flowing and where consuming alcohol is most essential. Lord's name, his pastimes, not essential, stop them.

When we join ISKCON, we develop high thinking, thinking about the Lord. And under these comes,

sarve bhavantu sukhinah
sarve santu niramayah
sarve bhadraani pasyantu
maa kaschit dukkhabhaag bhavet

These are high thoughts thoughts of Gita and Bhagavatam, thoughts of the Lord. Like father, like son. We are children, Krishna and Balaram are our father. So we also become and we have thoughts like Krishna Balaram. We become broad hearted. Lord has manifested in the heart of the devotees, why not then his heart will be broad. So like this are our ISKCON or Hare Krishna followers, so you all have to become like this. So, stay in connection and association of devotees. There are rules of social distancing, so we can't meet like we were meeting in the past, but this social media is helping us like this is going on now.

Vidarbha region devotees for your betterment this satsanga was organized. So every Sunday such satsanga will be there that was announced. I appreciate this idea and I congratulate all of you. I announce that this forum is open. While sitting at home you are getting satsanga. Today's my turn, I am going door to door. Do you feel like this? I am in your home, meeting you. So take advantage of this platform or satsanga and also inform others also. This is sankirtana movement, the

more, the merrier. United we stand and fight with Maya, it is also said sanghe shakti kaliyuge. We become strong when we all are united in kaliyuge. ISKCON is also such a forum which provides us sanga, association.

sadhu-sanga, sadhu-sanga – sarva-sastre kaya

lava-matra sadhu-sange sarva-siddhi haya [CC Madhya 22.54]

Translation:

The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

Ananta Sesa Prabhu was saying, it is Catur mass also so it's time to read and chant more. If you still have not joined japa talk, you can enquire about it. We can chant together and after chanting we talk and have a discussion. You are welcomed for it every morning at 6 am.

Balarama jayanti and Janmastami are coming. These are very big festivals, only three weeks to go. Get ready, start preparation. ISKCON Janmastami means the biggest Janmastami, lakhs of devotees join. Some places 10 lakh devotees join, in Noida 3 to 4 lakh devotees join Janmashtami festival. All information will be circulated how online you all can have abhishek and arati. So temples like Nagpur, Amravati, Yavatmal, Akola, Dhamangaon, Kaundenyapur, Chamorshi or wherever ISKCON has reached. Understand how you can take part in the festival.

Kayena manasa vacha, don't just see, take part in the festival. ISKCON Nagpur temple construction is coming up. A Santa nivas residential quarter for brahmacharis is coming up. We have to complete it in 4 to 5 months, so you can contribute to that project. Srila Prabhupada wanted a temple in Nagpur. So to fulfill his dream, we all have to join hands. So construction is on full swing and your support is required.

Haribol!

Lord treated equally the poorest Kolavecha Sridhara and the richest King Prataprudra

Lord treated equally the poorest Kolavecha Sridhara and the richest King Prataprudra

04 04 2020 [1:02:09]

Katha Day 4

Venue: Theur, Pune

Hare Krishna!

We could sing that prayer again. Every time we recite Gauranga, Gauranga's pastimes or karuna avatar, Gaura Bhagavan's pastimes, or whatever qualities pastimes in the beginning we do sing this prayer. You could sing with me or after me.

**jaya jaya sri caitanya jay nityananda
jay advaita-candra jaya gaura bhakta vrnda**

"All glories to Sri Caitanya, Nityananda, Advaita as well as the Gaura bhaktas, devotees of Gauranga!"

So, I think this is our fourth talk in this series. Gauranga is kind, karuna avatar and He's equally kind to all His devotees. Maybe He's more kinder towards His

devotees than the non-devotees, special mercy towards the devotees. But, even amongst the devotees, some devotees are poor; some devotees are rich in worldly sense. In fact, poor devotees or rich devotee, they're equally enriched with love of Godhead.

I thought I would talk to you about one devotee, Kolavecha Sridhara and then King Prataparudra. One is from Navadvipa Mayapur – Kolavecha Sridhara and King Prataparudra is a king of Orissa, king of Puri. Of course, we're talking about both of these devotees 500 years ago, at the time of Sri Krsna Chaitanya Mahaprabhu or they were devotees of Sri Krsna Chaitanya Mahaprabhu. So, Lord was equally kind, magnanimous, merciful towards both of these devotees.

**samo 'ham sarva-bhutesu
na me dvesyo 'sti na priyah [BG 9.29]**

Translation: I envy no one, nor am I partial to anyone. I am equal to all.

Lord has declared in Bhagavad Gita, samo aham, "I am equal to all." So, that is exhibited here by the Lord in this case of these two prabhus, two devotees, Kolavecha Sridhara and King Prataparudra.

Kolavecha Sridhara. "Kola" is banana. The inside, inner stuff of the trunk of the banana tree. "vecha" means one who sells kola. Of course, he was also specialist in selling banana products. Also bananas or banana flowers, banana leaves, banana cups. He was making some money and maintaining his household affairs with that income but he was a great devotee of Gauranga.

He always chanted, "Haribol! Haribol! Haribol!" Or, he chanted day and night,

Hare Krsna Hare Krsna krsna Krsna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Even all night long he would chant out loud. Neighbors would feel troubled and would complained and they would say, "Look at this poor Kolavecha! He must be hungry that's why he's crying." His chanting, singing was like crying. He was crying for the Lord. So, they considered that was a crying and they thought that the crying was because he's hungry. They were angry because of his singing in the middle of the night also.

Sri Krsna Chaitanya Mahaprabhu used to visit Kolavecha Sridhara. There's a sridhara angan for those of you who wish to know the whereabouts of Kolavecha Sridhara. In Mayapur, there's Rajapur, where ISKCON has Jagannatha mandir. Not far from ISKCON Jagannatha mandir, there is Sridhara angan. He had a little farm and he stayed there. That's where he came from.

Sri Krsna Chaitanya Mahaprabhu, without fail every day, He visited the shop of Kolavecha Sridhara. Sri Krsna Chaitanya Mahaprabhu had a very special relationship with him. The humorous dealings of Gauranga or even teasing Kolavecha Sridhara are very famous or very palatable to hear. Sri Krsna Chaitanya, Gauranga, Nimai, Vishvambhar, so many names, He would go there to do shopping and He would ask, "What is the cost of this banana? What is the cost of this kola? What is the cost of this banana flowers?" And Sridhara would quote a price and Gaura, "No, no, no, you said this is 80 paisa. I will give you 40 paisa!"

Sridhar was very honest. A small businessman, shopkeeper, but very honest. Sri Krsna Chaitanya Mahaprabhu would just argue with him and try to get a discount, as bigger discount as possible and Gauranga would say, "I'll just give you this much, take this!" He would take the products He had selected and try to leave and Kolavecha Sridhara would try to catch up with Him and take that products back. Chaitanya Mahaprabhu would say, "You must be making a lot of money! You have been selling these banana products for a very long time. You must

have a lot of wealth. Why don't you give a little discount?" And Chaitanya Mahaprabhu also would say, "You worship Ganga with 50% of your income." Yes, Sridhara was also known for spending 50% of his income for Krsna consciousness, for God consciousness, worshipping Ganga, Har Har Gange! "You are spending 50% of your income for worshipping Ganga. I am the father of Ganga!" And hearing this, Kolavecha Sridhara would be like, "What? Vishnu! Vishnu! How could you make such a claim, that you are the father of Ganga?" Chaitanya Mahaprabhu would say, "Please, give Me this product charge with less money." Sridhar would say, "You could check the next door, shop if it's cheaper there, please purchase from there. Why are you insisting getting products from me if you think they're costlier?"

Like this, Mahaprabhu and Kolavecha Sridhara, would be arguing and go on for hours, striking the deal. Finally, Sridhar would let Mahaprabhu take anything and everything from his shop for whatever price that He would want to pay. So, this is Sri Chaitanya Mahaprabhu and His loving dealings with Kolavecha Sridhara, who was kind of poorest of the poor. But Sri Chaitanya Mahaprabhu was very kind, very affectionate towards Kolavecha Sridhara and He was so much pleased with Kolavecha Sridhara .

Hari Hari! I was just thinking that it is not that how much wealth you have, what quantity of whatever, the goods or what big offerings you are making to the Lord or big funds you are giving. That is not what really counts, the quantity doesn't count. What counts is love, devotion, dedication, surrender, whole hearted surrender unto the Lord. The Lord is pleased.

I was just thinking, in pastimes of Lord Sri Rama, when that bridge was being built from Rameshwar to Sri Lanka and Hanuman and company, construction company, were building, some monkeys were building, some bears also, they were throwing big big boulders and trees and hills and what not. So, while

Hanuman and his company's associates were doing a big job of throwing big, big objects, rocks into the ocean, there was a squirrel, gilahari, she was also doing her part. What was she doing? She would go to the beach, roll in the sand, pick up some sand in her hairy body, and gently walk onto those rocks and then she would shake her body and all the sand particles would get downloaded or dropped in between the rocks. The sand was working like a cement so that the bridge would be strong.

So, Hanuman was watching the act of squirrel. He said, "Come on! What good is your few grams of sand? Get out! You may get crushed under the feet of my associates. Big, big monkeys here are doing big, big jobs. You are just little and these few grains of sand. Please, go, save yourself." Rama was overhearing this. That wasn't so much of a conversation. It was a one way traffic only. Hanuman was talking or threatening or warning that squirrel, "Go away!" And Rama noticed that. He called Hanuman over, "Come here! I say, Come Here!" And as Hanuman was close to Rama, He rebuked Hanuman saying, who do you think you are? Whatever the strength I have invested in you, you are offering all of that in My service. Whatever energy or strength I have invested in the body of the squirrel, the squirrel is giving 100% back to Me in my service!"

She was building the bridges in service of Sri Rama. So, like this Sri Rama pointed out the faulty thought and his pride was crushed. So, the point is atmanivedanam.

manasa deha geha jo kichu mora arpilu tuwa pade,nanda kisor

Whatever we have, offer that manasa, your mind. Better offer your mind. Deha-your body. Geha- your home, and jo kichu, whatever you have, dedicate that in service of the Lord, is advice of the sages and the sastras, scriptures. Although we described Kolavecha Sridhara as a pauper or the poorest of the poor, no, he was the richest. He had all the

wealth. he was the wealthiest person around. What was the wealth? Well, he was satisfied, he had peace of mind. He wasn't greedy trying to grab more and more. He never thought, "I lack something, there's some shortage in my life and I must run around and make more and more money and buy this and shop that." He was self satisfied. This self satisfaction, satisfaction of the self and that meant satisfaction of the soul. That is the goal, to satisfy the soul. Not just to satisfy the senses or to gratify the senses, to satisfy them or to try to satisfy the mind by entertainment and satisfy the body. No, go deeper. Within the body is our real self seated in the heart, along with self is super soul. So satisfying the soul is the goal.

So, this Kolavecha Sridhara was fully satisfied. He was atmarama. So, he was happy, more than happy. Lord Gauranga was making him happy. Giving him all the ananda, all the joy and he was enjoying his life. And of course, he was chanting the holy names of the Lord and that was satisfying the soul. This is the gift of Gauranga Mahaprabhu, that karuna avatar. We are talking about karuna avatar, Gauranga. So, kindly, He has given the holy name to Sridhara. Kolavecha Sridhara had that wealth, wealth of the holy name.

golokera premadhana harinama sankirtana

This harinama sankirtana is the wealth. So, Sridhara was wealthy. Hence, he was happy. In order to be happy, he had to be wealthy. But the trouble is we do not understand what's the real wealth and who do we have to really make happy. Not the senses, not the mind, not the body. We have to try to make ourselves, real self happy. Those who have received this gift of the holy name, as Gauranga Mahaprabhu is handing out this gift, then their souls are satisfied.

So, we could also be happy like Kolavecha Sridhara was happy. Okay, he was poor but he was happy and so was king Prataprudra. He was a king and he was also happy. Not because

of all the luxuries he had at his disposal. Or, the palace or the chariot or whatever the costly clothes or the big position post. That was not the cause of his happiness. Whatever was the cause of happiness of Kolavecha Sridhara, same thing. Why I say same thing? Same one, Gauranga, Sri Krsna Chaitanya was the cause of happiness of Kolavecha Sridhara and so was Gauranga, Sri Chaitanya Mahaprabhu, the cause of happiness of king Prataprudra. Lord is sarva karana karanama, He is the cause of all causes. Especially, cause of happiness, joy. Lord is the cause.

King Prataprudra ruled the Kingdom of Orissa. Jagannatha Puri was his capital. Sri Krsna Chaitanya Mahaprabhu, we were talking yesterday, after 24 years in Navadvipa, He took sannyasa and His mother, Sacimata, appealed to her son, "Why don't You stay in Jagannatha Puri? Mahaprabhu wanted to go to Vrndavana. "Oh, Vrndavana is very far. I will never ever get to see You. Jagannatha Puri is closer from Navadvipa, Bengal. So, please stay in Jagannatha Puri." "Tathastu mother. So be it!" And then Sri Krsna Chaitanya Mahaprabhu, after of course, travelling, there is Madhya Lila, for six years, Mahaprabhu made Jagannatha Puri as His home base and He spent next 18 years in Jagannatha Puri. Every day, He was performing pastimes. Or, His whole life is full of pastimes. Not every act of Mahaprabhu, every minute, all that He does is lilas, His pastimes. Unlimited pastimes He performed.

Amongst those was Sri Krishna Chaitanya Mahaprabhu's participation in Jagannatha ratha yatra festival. Lord was there and He performed His pastimes in Puri for 18 years and, for sure, all those eighteen ratha yatras, one per year, He attended. Not only attended, He was the very center of that festival. Well, Him and Jagannatha were the center. Because Sri Chaitanya Mahaprabhu is Jagannatha.

sei gaura, sei krsna, sei jagannatha. One who is Gauranga, He is Krsna, He is Jagannatha.

As Sri Chaitanya Mahaprabhu would participate in ratha yatra festival, He would be in front of the chariot. As He would come, although He is Jagannatha himself, He is playing the role of a devotee. He is in the mood of Radharani. As Chaitanya Mahaprabhu would come on the site or in front of the chariot of Jagannatha, He would offer His full dandavats, prostrated. Then, He would stand in front of Jagannatha with folded hands in awe and reverence; He would offer prayers unto Jagannatha.

**jayati jayati devo devakinandano sau
jayati jayati vrsni vamsa pradipaha
jayati jayati meghashyamala komalango
jayati jayati prithvi bhara nasho mukundah**

Like this He would pray. He was saying the prayer with full understanding. What is He saying? jayati jayati devo. "All glories to You, Jagannatha! All glories to You." Who are You, Jagannatha? Who are You? Devakinandanaso. "You are Devakinandana. Krsna, you are Devakinandana!" Lots of times, when people see the form of Jagannatha, they are kind of bewildered. They do not know what to make out of that darsana. "Who's this?" They do not know lot of times, that He is Krsna in that form, Jagannatha form, He Krsna Himself.

So, Chaitanya Mahaprabhu is praying, devakinandanaso vrsni vamsa pradipa. "You are the lamp, deepak of vrsni vamsha, vrsni dynasty." jayati jayati meghashyamala komalango. "You are shyamala, bluish-blackish complexion. When I'm looking at You, You are shyamala. If I was to touch You, then you are komala. Your form is very, very soft. So, shyamala komalango. Your anga, your form is shymala and komala." Chaitanya Mahaprabhu is praying like that.

jayati jayati prithvi bhara nasho mukunda

"You are minimizing the burden of the earth." By doing what? Vinasaya ca duskrtam By killing, destroying the miscreants,

the demons. That is why mother earth is feeling burdened. Anyway that's another story. Earth had approached the demigods, "Could you please help? There are so many demons around, demoniac nature around and miscreants around. I'm feeling burdened. They are harassing and what not."

So then, the demigods, by hearing there is a corona virus around. "Please, do something" and then the demigods said, "no, no! This is not our cup of tea. Sorry, we cannot help you." They said that to mother earth, who had gone there in the form of a cow, shape of a cow. Then the demigods decided to approach the Lord and, on behalf of all the demigods, Brahma did wireless communication with the Lord. Now this was happening in the milk ocean, Kshirsagar. Lord was reported of what is happening on the planet earth. Dharmasya glanira bhavati. There's so much decline in the religious principle. Abhyutanam adharmasya, irreligious is spreading like a wildfire everywhere. No one is there to check religiosity.

When Brahma communicated, reported what is happening on the earth. Lord said, "OK, I understand. So, if you, demigods, cannot handle them, then I'm the next, I'm the one. So, I will appear. I will make my appearance, sambhavami yuge yuge. Then Lord had appeared as Sri Krsna, this is 5000 years ago. Then He had done what? paritranaya sadhunam, protecting the devotees, vinasaya ca duskritam, annihilation of miscreants, demons, demonic nature and dharma samsthapanarthaya the Lord was establishing dharma.

Here Sri Krsna Chaitanya Mahaprabhu, while praying to Jagannatha, He is taking note. Prithvi bhara nasho mukunda. "Oh Mukunda." He has also addressed Jagannatha as Mukunda. Mukunda means one who gives liberation. Earth was kind of relieved or liberated from this burden. Prithvi – planet bhara – the burden of the earth. "You relieved earth."

Hari Hari! So, after the prayer, it was time to begin the ratha yatra procession of pulling the cart. That time, Sri

Krsna Chaitanya Mahaprabhu noticed that there was King Prataprudra. Although he had the attire of a King, had a sword there and a crown there, but he was holding a broom and he was sweeping the street in front of Jagannatha's cart. By seeing this act of humility, Sri Krsna Chaitanya Mahaprabhu was impressed, He was pleased. His thought was, there is nothing wrong in meeting this devotee, this King Prataprudra. Anyway this is a long pastime. Chaitanya Mahaprabhu was avoiding meeting, having an audience, with King Prataprudra thinking he is a King and Kings are attached to their powers, attached to their wealth. They have isvara bhava, means controller.

Sri Krsna Chaitanya Mahaprabhu being sannyasi, in the renounced order of life, "I have nothing to do with the King. No, no! I won't see him." Devotees were appealing, "Please, meet or give audience to or interview to King Prataprudra."

Chaitanya Mahaprabhu had been avoiding for a long time. Finally, that ratha yatra day, Chaitanya Mahaprabhu noticed King Prataprudra with a broom sweeping, that was it. Chaitanya Mahaprabhu wanted to meet him. Well, that is enough, as soon as He wanted. He wished and His yogamaya, His spiritual potencies and energies, lila shaktis, they make all the arrangements. So, that day, there is going to be a meeting with King Prataprudra.

As the procession, "jai jagannatha! jai jagannatha! jai jagannatha!", the cart is rolling down on the road to Gundica Temple. During Chaitanya Mahaprabhu's times, He used to divide all the devotees into 7 different kirtana mandalis, 7 different groups, I think, 4 in the front, 2 on either side, something like that and one behind also.

Then as kirtana started, chanting and dancing started, it was noticed while those kirtaniyas were performing kirtana all around the chariot that Chaitanya Mahaprabhu was dancing, "Oh you know what, chanting with our group only." They were

thinking like this. Each group was thinking. "Look! Look! We must be very special group! Just see, Mahaprabhu is chanting and dancing with our group!" But the mystery that He was chanting with all the 7 groups, simultaneously, was revealed by Gauranga. He was concealing that from all the groups, keeping it hidden, but He was revealing it only unto King Prataprudra. Very special blessing, benediction upon King Prataprudra. King Prataprudra was the only one to take note that Mahaprabhu was dancing with all the 7 groups, simultaneously.

By this act, by this lila, Gauranga Mahaprabhu is also proving, He does not have to really prove, but we understand that He is Krsna Himself. Sri Krsna Chaitanya is Krsna Himself. Krsna has now become Sri Krsna Chaitanya. Sri Krsna, who is known for His rasa dance and while dancing in the rasa and expanding, becoming as many gopis are there, those many Krsnas. Here, as many groups are chanting, those many Gauranga Mahaprabhus. Krsna there in Vrndavana dancing in rasa dance and here chanting in sankirtana, also by expanding simultaneously with different groups.

So, the chariots rolled down, they are making progress. Half way through, the chariot stops, time for making offering to Jagannatha. Time for His meals. The chariot stopped, offering is being made, offering is being offered. Sri Krsna Chaitanya Mahaprabhu enters into the garden and He is lying down. He had been chanting and chanting and chanting, He is a little fatigued, tired. He is lying down, trying to relax.

So, this is the time, Sarvabhauma Bhattacharya and some other devotees inspired, encouraged King Prataprudra, "go and massage the lotus feet and full body massage of Gauranga. And he was asked to put on vaisnava clothes instead of his kingly robes or attire. As Caitanya Mahaprabhu is lying down with His eyes closed King Prataprudra approaches Mahaprabhu, offers his obeisance's and begins massaging the body, transcendental form of Gauranga He was also told, "While massaging, you

should sing gopi geet . This will nourish Mahaprabhu's emotions. The gopi bhava, Radha bhava." Mahaprabhu, during ratha yatra, is exhibiting his Radha bhava. He is Radha, radha krsna nahi anya. "If you recite gopigeet, Mahaprabhu would be relaxed, relieved and very, very happy. So King Prataprudra started reciting gopi geet. While singing he reached that very famous stanza:

**tava kathamrtam tapta-jivanam
kavibhir iditam kalmasapaham
sravana-mangalam srimad atatam
bhuvi grnanti ye bhuri-da-janah**

The last, end part attracted Mahaprabhu's attention. Bhuvi grnanti ye bhuri-da-janah. The meaning of that particular stanza is, those who recite kathamrita, propagate kathamrita or Krsna kathamrita, Gauranga kathamrita, Rama kathamrita, share that with others, broadcast it far and wide, those personalities are bhuri da janah, they are charitable. They're magnanimous people, bhuri da janah. Of course, gopis have spoken this, this is gopi geet, that those who recite, kathamrita, Krsna kathamrita and share that with others, they are bhuri da, they are magnanimous persons.

So, Chaitanya Mahaprabhu as He had heard this word bhuri da janah, Mahaprabhu started calling, "you are that bhuri da! You are that bhuri da." He did not even know who that person was, who was massaging and who was singing that Gopi geet because, He was lying with His eyes closed.

He said, "You are reciting, you are feeding Me this kathamrita, so, you're bhurida. You have done great service to Me. You have given great charity to Me. So, I consider you to be very, very magnanimous. And I am very grateful for this gift , for this kathamrita. You have done so much for Me. I wish to do something in return for you."

Saying so, Sri Krsna Chaitanya Mahaprabhu said, "What could I

give you? I am just a mendicant in renounced order. I do not own anything. Oh, what could I offer you?" Mahaprabhu was saying this and then He was kind of getting up and then saying, "But, could I offer you My embrace?" He said this and then He gave a deep embrace to King Prataprudra. "This is all that I could do!" Well, Lord gave Himself to King Prataprudra. What more, there's nothing more to give. Nothing remains, He's purnam. Lord Himself gave to King Prataprudra in exchange of what? This tava kathamritam. King Prataprudra gave kathamrita, he recited kathamrita and that was karnamrita for Gauranga Mahaprabhu. In return, Mahaprabhu gave Himself to King Prataprudra.

So, we see how Lord treated equally the poorest of the poor, Kolavecha Sridhara of Navadvipa and the richest, wealthiest King Prataprudra of Jagannatha Puri, Orissa. This kathamrita is glorified.

I was just thinking, that the founder acarya of International Society of Krsna Consciousness, His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada has given so much kathamrita to the whole world. He has given some 70 books packed with kathamrita. He gave Hare Krishna mantra kathamrita, namamrita, to the whole world. He gave so many, so many talks globally as he travelled. He sang himself also, bhajans and Hare Krishna kirtans. He wrote so many letters with nectarian instructions, sikshamrita, and he gave ocean of amrita to the whole world.

So, the Lord was pleased with King Prataprudra as King Prataprudra gave kathamrita to the Lord or he recited kathamrita. And our Srila Prabhupada was confident that Mahaprabhu must be giving His deep embrace to our spiritual master Srila Prabhupada also. So please accept this kathamrita on behalf of Srila Prabhupada that we're trying to share with all those who are willing to listen and take advantage.

Of course, I am not the only one, there are so many around the

world. Especially, these days, trouble times, to give the relief to the suffering humanity. We are sharing this nectar of the holy name, namamrita, sharing the nectar of kathamrita or Bhagvatamrita or Ramayana amrita. There are many forums where this amrita being made available. Just look around, explore, and search, you will find more and more kathamrita by very many devotees, leaders of this Hare Krsna movement. Okay, we thank all our listeners for joining us. Of course, this stays on, I think, on Facebook, YouTube. Those who could not listen while we were talking, they can listen to this whenever it is convenient for you. Anyway, very thankful for your attention, Hare Krishna!

Caitanya Mahaprabhu's travel from Navadvipa to Jagganath Puri

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Day 7

Venue: Theur, Pune

08 04 2020

jai jai sri caitanya jai Nityanandaa jai advaitcandra jai gaura-bhakta-vrnda

Welcome yet again, this is our seventh and final of the series of talks of katha of karuna avatar Gaura Bhagawan katha. We end here with this seventh and final presentation. We will

tell you at the end how we wish to continue this at least for another week in lockdown period. So,

**anarpita-carim cirat karunay avatirnah kalua
samarpayi tum unnatojjvala-rasamsva-bhakti-sriyam
harihpurata-sundara-dyuti-kadamba-sandipitah
sadahrdaya-kandaresphura tu vah sacinandanah**

This invocation mangalacaran at the very beginning of Caitanya Caritamrita, Krisnadasa Kaviraja Goswami is talking of the karunya, magnanimity of Gauranga. 'karunaya avtirna kalau', at the beginning of this age of kali, Gauranga appeared and he says, He is appearing after long time. 'carim cirat avatirnah' that meant, I think we mentioned one day, that after one kalpa, one day of Brahma which is a long time, Gauranga has appeared again and what does He do as He appears, 'samarpayitum unnatojjvala rasam' and He distributes, in fact He relishes madhurya rasa, sweetest of the mellows and that's called brilliant rasa the topmost rasa.

So as we hear the pastimes of Lord Gauranga, they are full of madhurya, they are full of sweetness. The sweetest thing in the existence is Mahaprabhu's madhuryalila,

**Gauranger madhurlila jara karne pravesila hrdayanirmal bhelo
tara**

So that is Gauranger madhurlila. It cleanses the heart, the consciousness and there is the cooling effect of that lila, cooling effect on the mind and the heart. In fact the soul, ultimately the soul is in the heart. So as the soul hears, who hears? Whatever you are hearing, you are doing some kirtan, you are doing sravanam, you are hearing. So who is the hearer, not the ears, they are just a medium. They are in between you, the soul and the speaker. So soul or atma is the actual hearer of this katha. As one hears katha of Gauranga Mahaprabhu,

Sadahrdaya-kandaresphura tu vah sacinandanah

And that Sachinandana, within the heart and heart is described here as hrdaya-kandara. Hrdaya is heart and kandara is a cave. So, we reside, the soul resides in the cave called heart. So Krsnadasa Kaviraja Goswami this is his, he is wishing mangalya, all auspiciousness for the listeners.

So, Gauranga Mahaprabhu He is only solace and shelter specially difficult trouble time like this. It's time to take shelter of Gauranga. So, we also pray on behalf of Krsnadasa Kaviraja. Let that effect, desirable effect of katha, this Gaur Bhagavan katha Gauranga Nityanandaa katha may sphuratu vah sachinandana. That Gauranga inspire you, delight you, make you happy, full of bliss, the ananda that we are looking for.

So as Lord is non different from His pastimes. So as we recite His pastimes, as we speak His pastimes, as we hear His pastimes then as we remember the pastimes, Lord is even appearing in that particular lila that is being spoken and is being heard. So, it is expected that we feel the presence of Gauranga Mahaprabhu as we hear about Him or hear His pastimes. And as, as we hear with attention, with devotion, with faith, and Lord makes His appearance, He appears to us in our hearts or He appears on something called smriti patala. There is screen in our, in our heart or soul's consciousness, there is a screen smriti patala and on the screen we begin visualizing Lord's pastimes. And ultimately in most purified state, we see them literally, scene darsana of lilas which we talk and hear. I was going to say that, that is yoga, we relink, we reestablish our lost relationship with the Lord and there is yoga bhakti yoga. The soul and Supreme soul are connected, they are united, what unites is, the bhakti unites. We say soul is a bhakta and Lord is Bhagavana and the bhakti, the devotional service is sravanam kirtanam connects soul with the Supreme soul atma with paramatma bhagavana. It's perfection as that union reunion takes place that yoga the link takes place.

So today we, we are thought of talking to you like yesterday we talked about Mahaprabhu, His visit of Vrndavana and H is

tour of Vrajamandal Vrndavana. Today we thought of talking about Lord's travel from one dhama that is Navadvipa to another dhama Jagganath Puri and this takes place as Sri Krsna Caitanya Mahaprabhu takes sanyasa. He is now twenty-four years old and He is in Navadvipa. So in middle of the night, one night Mahaprabhu and of course He had informed selected five persons about his plans. No one knew only Sachimata knew, Nityananada Prabhu knew and like that.

So middle of the night Gauranga Mahaprabhu gets up and He leaves home for his destination which is Katwa which is some 27 kilometers or so, away on the banks of Ganga. So as Sun rises in the east and normally devotees would come to Nimai's home to meet Him, to greet Him and later on to go on sankirtan prabhat-pheri, as we, we go on to take darsana of the Lord in the temple. We take darsana of the deity arcavighraha. For the residents of Navadvipa, their murti their vighraha was Gauranga. They didn't have to go to some other temple other than Yogapitha, the home of Jagganatha Misra and Sachimata and their son Nimai. Of course, Hare Krishna I just want to say that Jagganath Misra wasn't there as Lord has taken sanyasa and He also had a brother called Visvarupa, He also had taken sanyasa. This was a second person of the family taking sanyasa, second son of Sachimata.

Next morning everyone arrives to meet and greet Gauranga but He is nowhere to be found. They saw Sachimata just sitting very morose and shading tears and saying nothing. After a while all those who had come to visit Nimai, they realized what have transpired during middle of the night that Nimai had left home for good to take sanyasa.

So as they realized they were all broken hearted and Hari Hari, they all start crying and calling out, Gauranga!!Gauranga!!Nimai!! where are you? They also crying and falling on the ground and rolling and tears and what not. Whole scene was there. They were also saying, "yes, let's go to home, our respective homes, let's put our homes on fire and

let's go. Why should we stay here in this village or town, Mayapur, where there is no Gauranga here."Such was the affection of all residents of Navadvipa, of Mayapur.

When Sachimata, she had some clue in which direction He had gone. So she begins running in that direction. Soon she comes on the bank of Ganga. There was a small small village. And she was inquiring from the residents, "Have you seen my Nimai?" They did not know what to say. They were just speechless, clueless. So she was approaching this person, that person, "Have you seen my Nimai? Have you seen my Nimai?"As there was no response from nobody there, Sachimata declared, "You all residents of this village, you are heartless, you are nirdaya, you have no daya."Even these days, even to this day you could visit that village not far from Navadvipa, not far from Mayapur and it is called Niday in Bengali, Bengalis say niday, it's nirday, niday. So that village was named after, named Nirday because Sachimata thought that these are heartless people.

So disappointed as she was she returns from. So by this time CaitanyaMahaprabhu had reached Katwa and those who are, they were informed by Mahaprabhu about His plan for taking sanyasa they also had arrived. Nityanandaa and three others, Candrasekhara, Mukunda. So as Nimai or Visvambhara, Sachinandan approached the acarya and begged from him, "Please", Keshav Bharti was, Kesavabharti was his name, "Please make me free, please liberate me. I want to take sanyasa." So initially he was not ready. Finally, "Ok, I will give you sanyasa." And so by this time lots of people had gathered in Katwa, huge crowd and this is observed in Caitanya Mahaprabhu's pastimes that you know people from nowhere villages gathered in big, big numbers. So as He is to be given sanyasa, so first the shaving has to happen. So many barbers have been asked to come and shave.

They were coming and they were trying but they do not wish to shave Mahaprabhu's golden hair. So they come and go. Finally

one barber agreed to finish the task of shave Him up but as he was also attempting his hands were trembling and all those who were in the assembly there, they, "No, no, no, no sanyasa, why take sanyasa? Who has come up with this sanyasa business or this process or vidhi of taking sanyasa? And this person's mother, old mother at home and young wife, oh, what would happen to them? How would they survive? And also what about the residents of Navadvipa Mayapur."

And some of them are also residents of Navadvipa or Gaur mandal. There is Navadvipa mandal Gaura mandal, bigger mandal, bigger circle. So somehow barber manage to shave up Gauranga Mahaprabhu. And He goes to Ganga take holy dip, back on the scene with sanyasa robes put tilaka, all that.

Krsnadas Kaviraja Goswami and Vrndavandas Thakur, they described how Mahaprabhu looked extraordinarily beautiful that day as He was taking sanyasa, shaved up and saffron robes and soon he was going to be holding dand and kamandalu in his hand. That was the beauty to be hold. So just before giving, receiving sanyasa mantra, there is sanyasa mantra.

Sri Krsna Caitanya Mahaprabhu, whispers a mantra right into the ear of Keshav Bharati Maharaja (mantra) and He asks, "Is this mantra ok?" Yes, yes this is perfect mantra. "Ok, now you give this mantra to me". So, Lord has tricked Keshav Bharti. He belongs to impersonal advait school of thought. So Mahaprabhu gave him, Keshav Bharti the mantra, kind of initiated him, made him into vaisnava and said, "Ok, ok, ok, if this ok, mantra, please give me this mantra. So that's what the Keshav Bharti did said, "Your name is Sri Krisna Caitanya." Hari Haribol! Haribol! Everyone shouted Haribol! Mahaprabhu, Vishvambhara, Nimai received sanyasa diksa name Sri KrisnaCaitanya.

Now He was going to even exhibit, display more of Caitanya. This is jada and cetana. Jada means dead and cetana means living or lively. So He has received name Sri Krisna Caitanya. That Krsna who is lively Krsna, very ecstatic, very dynamic,

enthusiastic, enthusiastic Krsna. So He is Sri Krsna Caitanya. So now as soon as he has taken sanyasa he is free, mukta and immediately He thought of going to Vrndavan. And after this ceremony is over now Caitanya Mahaprabhu along with very selected handful associates, Nityanandaa Prabhu and others they, they departed. Mahaprabhu wants to go Vrndavan but in His ecstasy He has lost the sense of direction. He has to go to the west worldly direction, Katwa or Navadvipa, this is in Bengal, in east India and He has to go to Vrndavan which is to the west.

But He is going round and round not making much progress, He is trying to ask, which way and they are giving some replies. Also, Nityanandaa Prabhu and he has a strategy. Of course, he doesn't want Mahaprabhu immediately, atleast, not immediately go to Vrndavana. He should meet those broken hearted residents of Navadvipa especially mother Sachi must meet otherwise how could she survive? So, this was the plan of Nityananada Prabhu. So as Mahaprabhu was proceeding and there were some cowherd boys, boys taking care of the cows from nearby village, villager's boys. So Niytananda Prabhu assured that Mahaprabhu would ask these, these boys which way is Vrndavana? So Nityanandaa Prabhu goes ahead of them. Tells these boys, "You know boys, this mendicant just now coming if he asks you which way to Vrndavana, tell Him this way." And that way met to the banks of Ganga Yamuna and Shantipur. So that is what happened Mahaprabhu for sure he asks these boys, "Will you please show me the way to Vrndavana?" And boys exactly did as Nityanandaa Prabhu had prompted them.

And then now Gauranga, Sri Krisna Caitanya now and Nityanandaa they arrived to the bank of Ganga and Nityanandaa Prabhu is asking Caitanya Mahaprabhu, "Where do you want to go?" and Mahaprabhu says, to Vrndavana" and Nityanandaa Prabhu says, "You have reached Vrndavana, see this is Jamuna." When Caitanya Mahaprabhu looked at the bluish waters of the river He thought, "Yes, yes, yes, this is Jamuna. And He jumped into

Jamuna, Jamuna maiya ki, He wanted to take holy dip in Jamuna and as He was bathing, enjoying swimming in Jamuna. In fact, it was Jamuna also it is explained because in as the river flows through Navadvipa it turns into two rivers again.

The confluence has taken place sangam, at Prayag, Ganga, Jamuna, Saraswati, also here in Navadvipa they again become two rivers, the eastern bank is Ganga and western bank is Jamuna. So the side Nityananda Prabhu and Caitanya Mahaprabhu were on the western bank of the river, so that was Jamuna. So soon, as Mahaprabhu was still taking his Jamuna maiyaki, taking his holy dip in Jamuna He saw Advaitacarya in a boat and He was wondering, "Aye! Advaitacarya and in Vrindavana?" He was wondering and then soon Mahaprabhu, Sri Krsna Caitanya Mahaprabhu realized that He was not far from Shantipur and Advaitacarya had come with the boat.

And this was again strategy made between Advaitacarya and Nityananda Prabhu. Idea was to bring Mahaprabhu to Shantipur and as they arrived with the boat to the other side of the Ganga, arrived in Shantipur, by that time it was also planned. The whole strategy was there. Thousands of, hundreds and thousands of residents of Vrindavana had reached and so was Sachimata brought there to Shantipur. And the great reunion takes place. The separation has taken place. There is viyoga as He had left for.

He left Navadvipa for Katwa to take sanyasa. Now yoga the reunion was happening here. They had gone through vipralamba experience and now it was sambhoga, meeting with the Lord. So the meeting between Lord and his dear devotees, dearest of all the devotees, Navadvipa devotees, Sachimata and his very close associates of Navadvipa, Mayapur. We cannot even imagine the happiness they all must have experienced as they united. They got united again, that milan milanotsav and Mahaprabhu had to, had to stay. They would not going to be happy just meeting for few minutes or just for a day. So Mahaprabhu stayed in Shantipur for several days and they were always extending His

stay appealing to Him, “please stay longer, please stay longer in Shantipur.”

So Sachimata as usual as she used to cook for her Nimai in Mayapur she immediately take charge of the kitchen. She has become a head cook of the deity, deity kitchen head cook. Who is deity? Her Nimai is her deity and she wants to cook and she is cooking for Nimai and feeding Him. For Sachimata He is not Sri Krsna Caitanya, He is just Nimai for Sachimata. “Nimai! Nimai!”

And, and those days during the stay of Caitanya Mahaprabhu at Shantipur there were performances of great kirtans. Kirtan, “mahaprabhau kirtan nrtya-gitavaditra-madyanmanso-rasen”. It’s Mahaprabhu’s kirtan and nrtya and udandanrtya.

He would jump high.

ajanu lambit bhujo kanakavdatau sankirtanai kapitarau kamalayatakso

Just Lord golden bodied Lord long arms, kasturitolakam, nice tilak and He has also brahmin thread around arunvasana, His sanyasa robes and He is dancing, He dancing up high and falling, crashing down to landing to the ground and when that landing, crashing would happen for Sachimata, it was heartbreaking experience. “No! No!” She would think, “my Nimai must be getting hurt so much.” So Sachimata has prayed those days or maybe she prayed once and for all the time to mother earth, “My dear mother earth, whenever whenever and wherever my Nimai falls, comes down heavily and gets dropped please make sure He is not hurt. Take him in your lap.” So these are the feeling emotion bhava, vatsalya rasa of Sachimata and then finally.

So there is, one day Sachimata and Nimai are meeting and as Sachimata, she has found out that Nimai is planning to go to Vrndavana and she doesn’t want this to happen. So she sat down with Nimai and make a very special appeal, “Why Vrndavana?

It's very far."Of course she also says, "The best thing would be that you come back home to Mayapur." But then Sachimata is thinking and also said, "But then people also would criticize you, you are sanyasi and you have come back to your family and that criticism would hurt me.

So, you can't come. I know you can't come and you should not come to home. But why not at least stay nearby dham Jagannath Puri and if you stay there, I will get some news about you. Devotees coming going to Puri, returning would get the news."So Caitanya Mahaprabhu says, "Tathastu mother! Your wish is my command. Yes, I will stay in Jagannath Puri."

And then Mahaprabhu He prepares to leave for Jagannath Puri. Initially everyone, everyone wants to go right behind, right with him to Jagannath Puri. But Mahaprabhu, He fixed up few handful of His associates, Nityananda Prabhu Mukund, Jagadanand Pandit and Damodara Pandit. So Mahaprabhu plus four others were selected allowed to go with Him. So journey now from Shantipur to Jagannath Puri. So they are travelling. This is not air, air travel or rail travel or, they are walking bare feet and throughout the journey Sri Krsna Caitanya Mahaprabhu is nonstop, as we say akhanda akhanda kirtan, nonstop kirtan, that was Mahaprabhu's lifestyle. kirtaniyasada Hari, that is what He did. He always chanted and danced. Not walked, or even some kind of walking also was like a dance.

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

He is going from village to village to town to village to town on the way to Jagannath Puri. Those passersby people encountered with Mahaprabhu on the way, Nityananda Prabhu and these party and they are they would get immediately enchanted and attracted and drowned to Mahaprabhu like a magnet. Mahaprabhu was a powerful magnet and they were some kind of iron particles. So people from some distance away as soon as they noticed Mahaprabhu chanting and dancing and His

effulgence and His influence, like a magnet has a field, magnetic field depending on the size or the power of the magnet, each magnet has its field smaller or bigger field, magnet has a field. So magnet has an influence, surrounding iron particles they get drawn to the magnet. So Mahaprabhu also like a huge big magnet, moving magnet, so all people were getting drawn to him as they came closer and then they would want to go with Him.

But Mahaprabhu did not want them to accompany Him. He would appeal to them, "Please stay wherever you are and chant Hare Krishna.

yare dekha, tare kahakrsna-upadesa
amara ajnaya guru hanatara'eidesa

Some instructions like that, "Bolo krsna bhajo krsna karo krsna siksa" and He would give them deep embrace and appeal them to stay behind.

And travelling and travelling the party arrived at Tota Gopinath. They have now crossed the border Bengal border. They have entered Orissa. There is a town called Baleswara and near Baleswara is Remuna very famous holy place. Ksircora Gopinath temple. They have, they were staying overnight there. Of course they had darsana of Gopinath and sure they enjoyed, relished ksira, ksira of Gopinath, Ksircora Gopinath. So that night as the team was gathered, Caitanya Mahaprabhu recited the pastimes or glories of Madhavendra Puri for whom Gopinath had stolen the ksira and hence He gets the name Ksircora Gopinatha. Before He was only Gopinatha, because He stole the ksira, its condensed milk preparation, for His dear devotee Madhavendra Puri, He became known as Ksircora Gopinatha. And Madhavendra Puri was a very great, greatest of all the Gaudiya vaisnavas, in fact he was, he is origin of Gaudiya vaisnavism. He is the first one, Gaudiya vaisnavism kind of was born, sprouted within, manifested within, his heart. And then he had initiated Isvarapuri and then Isvarapuri had initiated Sri Krsna Caitanya Mahaprabhu. Hari Hari!! And this Madhavendra Puri.

Mahaprabhu personally glorified Madhavendra Puri, Madhavendra Puri's samadhi is also there in Remuna. Then Mahaprabhu and party proceeds. They are heading toward Jagannath Puri. On the way there is big town called Kataka and there is famous temple of Saksi Gopal. So party has stayed there, spent overnight and Nityananda Prabhu was the one to narrate the story of Saksi Gopal, the deity of Gopal that was once upon a time was in Vrndavana. How and why He walked, a deity walked to Kataka to become witness, saksi, the pastime, and Nityananda Prabhu that night he, he took the microphone, he became narrator of glories of Saksi Gopal.

Now they are, party next morning they, they get up and proceed. They passed through Bhuvanesvara Lingaraja. They take darsana the pastimes in Bhuvanesvara also and now Jagannath Puri is some sixty kilometers away and they are hurrying towards Jagannath Puri. On the way as they were taking bath or Caithanya Mahaprabhu was taking bath in one river, Nityananda Prabhu there is inconceivable pastime that's what happened, Nityananda Prabhu broke danda of Caitanya Mahaprabhu, sanyasa danda and threw in the river. As Mahaprabhu had returned and asked, "Where is my danda? And hearing what had happened Mahaprabhu was very upset and He said, "I cannot travel with you anymore. Either you go first or you stay behind and let me go first ahead of you."And they said, "Ok you first."

Mahaprabhu was heading towards, running towards Jagannath Puri temple. There comes a place called Atharanala, one bridge and those days kind of buildings and some skyscrapers we see in Jagannath Puri around Jagannath Puri temple that wasn't there. So from Atharanala the Jagannath Puri temple, the dome and the chakra and everything would distinctly visible and by seeing that Mahaprabhu became very, very excited and He speeds up and literally runs to Jagannath Puri temple. And finally as He enters in temple, He is in darsana mandapa as He saw Jagganatha and He wanted to say Jagganatha but He couldn't say. Only He could say was Jag, Jag, Jag and He falls on the

temple floor and He lost, gone inside, no external consciousness and this is, luckily that time there was Sarvabhauma Bhattcarya was present. So he arranges Mahaprabhu to be brought to his home and then he does little, not little much of a pariksa, testing and comes to conclusion that this ecstasy, this is genuine, This is not just some Bhava but this is Mahabhava. Hari Hari.

And His pastimes are unlimited and then rest of the party soon comes and they also arrived at Sarvabhauma Bhattacharya's place and they trying to chant holy name out loud and finally Mahaprabhu gets up and then He stayed there for two months during this visit. And, and then Sarvabhauma Bhattacharya had strongly recommended that whenever He goes for darsana in Jagannath Puri temple He should be all the way behind where these Garuda stambha pillar, Garuda pillar is there in the back. So that is where Mahaprabhu used to stand and take darsana of Jagganatha.

One of my last visit to Jagannath Puri temple as we had gone for darsana of Jagganatha and we had a panda, local panda guide, guiding us.

So he made me also stand next to the Garuda stambha. He held my hand and ask me, "Here do you see some hole marking here? I felt, "Yes, yes." And he said, "Where you are standing Mahaprabhu used to stand right here and He used to hold pillar with His hands and by the touch of His hand the fingers, the pillar melted and that is, left the marks on the pillar." When I heard that and when I was taking darsana of Jagganath, oh that was something happened inside.

I was following the footsteps of Caitanya Mahaprabhu taking darsana from the same spot taking darsana of Jagganath swami ki jay!

Sri Krsna Caitanya Mahaprabhu ki jay!

Jagannath Puri dhama ki jay!

Gaur premanande hari haribol!!