

# Caitanya Mahaprabhu visits Vrndavan Dhama

Caitanya Mahaprabhu visits Vrndavan dhama

07 04 2020 [1:00:33]

Katha:Day 6

Venue: Theur, Pune

Jaya jaya sri krsna caitanya jay nityananda jay advaita-candrajayagaura bhakta vrnda

Everybody,

jaya jaya sri krsna caitanya jay nityananda

jay advaita-candrajayagaura bhakta vrnda.

jayaadvaita-candrajayagaura bhakta vrinda.

Jaya Sri Krishna CaitanyaMahaprabhu, Nityananda prabhu, Advaitaacarya and gaura bhakti vrinda ki jaya. All glories to them all. Here we are continuing with our Karuna avatar Gaura Bhagavan katha. This is our sixth session. So, of course the topic is Sri Krishna Caitanya Mahaprabhu, we talked about Nityananda Prabhu also yesterday and we could be talking about a lot of things related with Gauranga. There are unlimited things to talk. There is Caitanya Caritamrita full of glories of Gauranga and Caitanya Bhagavad, Caitanya Mangal, Caitanya Carita, so many scriptures and so many acaryas have sung the glories of Gauranga, Nityananda, Advaita, Gadhadara, Srivasaadi Gaura bhakta vrinda. We are just taking a drop from that ocean of the glories of Gauranga, there's an ocean, there's a sindhu, we just take one bindhu and we are able to offer that or say that each day like today.

And there is one statement that talks about what is Gauranga known for or what is His philosophy. Caitanya Mahaprabhu mattaidam, this is the opinion of Caitanya Mahaprabhu and what is it?

## **Aradhyo bhagavan vrajesa-tanayas tad-dhamavrindavanam**

That Sri Krishna Caitanya Mahaprabhu recommends and He Himself follows that recommendation or reacts as per recommendation and what is that? Aradhyo bhagavan vrajesa-tanayas. He is worshipper of Sri Krishna. Again, He is Krishna Himself. However, He is taking role of worshipper of Krishna and not only He worships Krishna; tad-dharma vrindavanam as well as He loves Vrindavan, He worships Vrindavan. Ramya kacid upasenavraja-vadhu-vargenava kalpita. And this opinion, statement, philosophy continues and says if you wish to serve the Lord, serve the Lord the way gopis served or Radharani served. That is the best mode of worship, mode or mood of worship, Gopi-bhava. Srimad Bhagavatam pramanam amalam and the scripture for recitation for steadying, hearing Srimad Bhagavata. Why? It's amalam purana, spotless purana and then at the end He says what is the prayojana, what is the goal of life? Premapum-arthomahan. We normally say purusharta. His statement says pum-artho, same thing. Purusharta, pum-artho, prema pumartho mahan. Attaining love of Godhead. Achieve love of Godhead is the goal of life. Did you get that?

And Caitanya Mahaprabhu mattaidam is Caitanya Mahaprabhu's opinion tatra darah naparah. There's nothing superior, this is it. Somehow there's different items that we mentioned. Vrindavan dham ki jaya. Sri Krishna Caitanya Mahaprabhu exhibited, demonstrated love for Vrindavan dham. As soon as He was initiated by Isvara Puri in Gaya. While He was chanting, His love revived, His love for chanting also revived, manifested and He wanted to run to Vrindavan. Somehow, His associates managed to stop Him and bring Him back to Navadvip from Gaya and Sri Krishna Caitanya Mahaprabhu undergoes another initiation, sannyasi initiation. Now your name is, sannyasi name is Sri Krishna Caitanya Mahaprabhu and this is sannyasa mantra that you chant and as sannyasi He was initiated into sannyasi order of life. Immediately, He wanted to run to Vrindavan, He thought He was free now, liberated, no

strings attached, He was ready to fly to Vrindavan.

However, He was stopped by Sacimata and as they met, Sri Krishna Caitanya Mahaprabhu met Saci Mata in Shantipur. She says, no no no, not Vrindavan, it's very far, stay in Jagannatha Puri. Ok, so Caitanya mahaprabhu made Jagannatha Puri as His base and He was travelling out of Jagannatha Puri, travelling out and returning. But the place He wanted to travel to was Vrindavan. He was proposing to His devotees, associates, His travels to Vrindavan but they would not let Him go. They did not want to miss Him, they were not sure how they would survive in separation from the Lord. So, they were postponing Gauranga Mahaprabhu's departure for Vrindavan when finally, nothing doing. "I have to go, I must go, I want to go to Vrindavan" and everybody wanted to go. Okay, if You are going, we also want to go. But he said no, only one person goes with me. Balabhadra Bhattacharya was chosen and just two of them travelled to Mathura Vrindavan, on the way, they passed through Jharikhanda forest. Now there's a state of Jharikhanda and it was forest then, thick forest, still there's a kind of forest there now.

So that is where Caitanya Mahaprabhu had performed His sankirtana with the jungle animals and the birds in the sky and revived their love for the lord also. Lord invested Krishna prema in them and they had forgotten their animalistic dealings and life-style and they're acting like pure devotees although in the body of an elephant or tiger or deer or monkey whatever or the birds but they were pure devotees. Thoroughly purified in association of Gauranga Mahaprabhu and He felt of this is Vrindavan. There's no envy, there's no hatred, only love for each other, only friendly dealings amongst each other. Even animals were dealing like that so this is Vrindavan, Vrindavan dham ki jaya jaya, Vrindavan. He thought He was in Vrindavan. Although He was only half-way through to Vrindavan. So, then he proceeds towards Mathura and as he saw Mathura from distance, Sri Krishna Caitanya Mahaprabhu He

immediately offered His sastanga dandavat pranam to Mathura dham. He gets up and continues to travel and He enters Mathura and His at Vishramghat on the banks of Jamuna. Jamuna maiya ki. And His at Vishram ghat in fact and Mathura. Lord takes holy dip in Jamuna. Although He is Krishna Himself. His here on pilgrimage as a devotee. So, He's taking holy dip. Hari hari.

He continues His journey towards Krishna janmastami, the birthplace of Sri Krishna. Through the town and of course from the time He had left Jagannath Puri, He had never ever stopped chanting and dancing so from Vishram ghat to birthplace of Sri Krishna, He has chanted and danced through the town of Mathura and finally arrives at a famous temple called Kesava dev. And as He takes darsaan, drinks the beauty of Kesava deva. He becomes more excited and ecstatic and He begins dancing like a mad-man although He is not a mad-man and now He is doing His udanda kirtaan, jumping high, golden form with the long arms. His clothes have a saffron ting and prakanda deha. His body was huge. Bigger than a normal human sized, even those days. That golden form was dancing and by this time, a lot of residents of Mathura had arrived.

His arrival had become talk of the town and as they had finally come to Kesava dev temple and seeing Gauranga and His beauty and His ecstatic dance, they not seen anything like this ever in their lives. They were enchanted, captivated and one brahmin called Sanodiya brahminin fact was dancing also in front of Caitanya Mahaprabhu. So finally, and slowly kirtana and dancing is concluded, the brahmin Sanodiya brahmin was initiated by Madhavendra Puri previously. He invited Sri Krishna Caitanya Mahaprabhu to his home for diksha, prasad, lunch prasad. Lord was now the guest of this Sanodiya brahmin. So, practically all the residents of Mathura are gathered there surrounding the little dwelling of Sanodiya brahmin and they all want darsan of Gauranga. "We want Gauranga, we want darsana." They are all around, some are even climbing up and

through the windows they are trying to get a little glimpse. So, Caitanya Mahaprabhu had no choice but to come out and give them darsan saying hariiiiiibooooo! And they were also shouting out loud, hariiiboooo.

So, everyone was joyful to see and hear Gauranga Mahaprabhu then later on this Sanodiya brahmin he took Sri Krishna Mahaprabhu on a parikrama of Mathura. Mathura parikrama, Krishna Janmastami of course the birthplace of Sri Krishna and there is Rangeswar Mahadev, Pipaleswar Mahadev, Bhuteswar Mahadev, Gokarneshwar Mahadev, there are four Mahadevas Siva temples in four directions of Mathura playing a role of dikpal, protectors of the four directions Shiva in four directions . and like that many, where Kamsa was killed, Kamsa Tila it is known as Kamsa Tila and like that. Then as He was taking darsana of Mathura. Spots, holy spots. Sri Krishna Caitanya Mahaprabhu had desire to go on an entire Vraja mandala parikrama of all the twelve forests of Vrndavan He wanted to visit. And this Sanodiya brahmin of course Balabhadra Bhattacharya is with Sri Krishna Caitanya Mahaprabhu, he had travelled with Mahaprabhu, he is there.

This Sanodiya brahmin was local so he wanted to come along and be a guide of Sri Krishna Caitanya Mahaprabhu so there they go, they started parikrama with Madhuvan and Talavan and Kumudvan and Bahulavan and then comes Vrndavan and there is a Kamavan and there's Khadiravan and crossing of Jamuna is there and there is a Bhadravan and there is a Srivan. I skipped one Bhandirvan and then Belavan which is also Srivan and Lohavan, eleventh one and the twelfth one is Mahavan, Gokula. So, Sri Krishna Caitanya Mahaprabhu was on the tour of these twelve forests of Vrndavan.

So, as they had come to Bahulavan one time there was a cow called Bahula. Some special pastime had taken place with a cow called Bahula and in that forest Sri Krishna Caitanya Mahaprabhu as He is travelling and chanting and dancing,

**Krishna Krishna Krishna Krishna Krishna Krishna Krishna he!**  
**Krishna Kesava Krishna Kesava Krishna Kesava pahi mam!**

As he was chanting and dancing through Bahulavan, there is some distance cows were grazing and the cows also noticed Mahaprabhu, His presence and all the cows, they stopped grazing and they all ran towards Mahaprabhu and they all surrounded Mahaprabhu. And they all started licking the body of Mahaprabhu and Mahaprabhu started touching and caressing them, there in between the horns and "me too, me too." Each cow wanted that she is touched by Gauranga and they all standing in a queue, they're all around and Mahaprabhu is standing making like this arm long to reach cows all the way in the back or He is sahastra and has a thousand arms and He is dealing with thousands of cows simultaneously. Vatsalya, relationship between Lord and the cows of Vrndavan is that of the parenthood. The cows are the mother and Lord is the calf, vatsa, vatsalya. And that's how they were dealing and enjoying that affectionate dealing. Vatsalya rasa was very juicy and as Mahaprabhu now wants to continue his tour, parikrama of Vrndavan. all the cows want to go right behind him so the cow herd men now they are struggling to keep the cows behind.

So Mahaprabhu proceeds and then there are the turn of the birds now. So many peacocks are now laded on the footpath and they are all facing Gauranga and as Gauranga proceeds, they are going in a reverse manner while dancing and the birds in the sky are chanting in a high pitch panchama in the fifth note. Very high pitched, chirping, singing they are doing. Hari hari. Then Mahaprabhu he came across a deer. Mahaprabhu is embracing him shedding tears and so is the deer shedding tears. By that touch of Gauranga Mahaprabhu. Then there were trees all around. Caitanya Mahaprabhu thought of and He did. He proceeded forward and embraced one tree. In fact before that happened. Mahaprabhu was experiencing how trees were greeting Him. They are shaking their branches and flower bearing trees were shaking branches and showering flowers

mogra and champas and this and that variety of flower the whole pushpaabhishek of Sri Krishna Mahaprabhu was happening as He was proceeding and then there were fruit trees. They also start shaking their branches and they are all varieties of fruit. Caitanya Caritamrit talks. This is all described in this Caitanya Caritamrit pastimes of Sri Krishna Caitanya Mahaprabhu in Vrndavan or Caitanya personally performing Vrajamandala parikrama. As every year we do this parikrama during kartik, we do recite and remember this Caitanya Mahaprabhu pastimes through the twelve forests of Vrndavan. So, the trees were thinking "oh, friend is here so we have to greet Him.

Give Him some patram, puspam, phalam, toyam". Some fruit, some flowers. So that is what they were doing. And Mahaprabhu feeling grateful, He starts embracing some of those tree and the tree next door says "me too". And Mahaprabhu runs to that tree and embraces that tree and the next one, "me too". And like that Mahaprabhu is running from tree to tree, embracing those tree and the tree are great devotees and certainly these cows are devotees, the birds are devotees, the trees are devotees and Vrndavan and Lord is reciprocating with all of them. I should have mentioned, all the residents of Vrndavan and Mathura, they thought of Syamasunda is back. He was Gaurasundar. Gaurasundar was in town. Mathura or now in Vrndavan parikrama but residents were thinking our Syamasundar is here, our Syamasundar is here and they were greeting, dealing with Him accordingly.

So, after more travel of Bahulavan Mahaprabhu saw in the distance on a branch in a tree. There were two bird. Suka and Sarika, male and female parrot. And Mahaprabhu could see that they were having some conversation, some talk, some matha. Now Mahaprabhu had a desire. Is it possible for me to hear what they are talking about? And as soon as Mahaprabhu thought of or desired hearing their dialogue. Immediately those two birds flew in the direction of Mahaprabhu and they were now right in

front of Mahaprabhu. So Mahaprabhu extended His both arms and one parrot, male parrot sat on the right hand and the other one of the left and the dialogue continued. Of course they were talking about Radha and Krishna. The male parrot was glorifying Sri Krishna, advocate of Krishna trying to prove the supremacy of Sri Krishna while the female parrot was a Radha bhakta and she was trying to prove, "My Radha is superior to your Krishna". It was a very nice dialogue; it is compiled in Caitanya Caritamrit by Krsnadas Kaviraja Goswami very beautiful.

So, male parrot says, "My Krishna is Madanamohana, He is the captivator of Madana the cupid, He is so beautiful." kandarpa-koti-kamaniya-visesa-sobham. Sobham, the beauty of my Lord Sri Krishna is so much beauty that kandarpa-koti, koti, koti. Millions of kandarpa's, kamadeva's, kamadevatars are attracted to my Krishna's beauty. So, he is known as Madanamohana but then the other, the female parrot, the Sarika says, "but do you not know that my Radhika is known as Madanamohana Mohini! Your Krishna may be attracting the cupids but your Krishna is attracted by my Radhika so she is madanamohana Mohini." So after some sampling dialogue that Sri Krishna Caitanya Mahaprabhu was able to hear or as they presented this little dialogue for information and pleasure of Caitanya Mahaprabhu, both the birds took off and back to the tree in the branch in the tree and they continued their dialogue and Mahaprabhu continued His parikrama tour of Vrndavan.

Then, He looked at peacock very closely, especially He was looking at the neck of the peacock and that complexion resembles Krishna's complexion so by seeing the peacock's colour complexion, all the devotion and emotion that aroused in Sri Krishna Caitanya Mahaprabhu and He lost the external consciousness and He is on the ground, rolling very fast. He goes in this direction. Comes back in that direction. And this is happening in the forest, there were no bed of roses, there were ditches and the thorns and rocks and body of Lord was



getting bruised and wounded and scratches. But of course He is not aware and now there is two prabhus Balabhadra Bhattacharya and Sanodiya brahmin from Mathura.

There are running right behind as Mahaprabhu is rolling. They both are trying to catch but His movements are like electric, so very f.ast, they are struggling, not able to catch. So, after a long, long time, they manage to catch hold of Gauranga and held Him tight Probably on the lap of one of them and the other one went to get some water and he dipped his outer garment in the water body and then squeezed and cooled the body of and cleaned the body of Gauranga but he still was unconscious and they started shouting, calling out the names of the Lord:

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

Or maybe they are saying: Jaya Radhe or Jaya Sri Krishna. They are chanting. So, finally they succeeded bringing Lord to external consciousness and as soon as He was came to external consciousness immediately jumped and “haribol, haribol!” or “Krishna Krishna, Krishna, Krishna, Krishna, Krishna, Krishna he!” and parikrama continues and then travelling and travelling they come to the forest called Vrndavan. Sometimes confusing. All the forests put together, all the twelve forests put together is also called Vrndavan but amongst those twelve forests, there is also one forest that gets the name Vrndavan and so Mahaprabhu has travelled through four forests so far and has entered the fifth forest which is called Vrndavan. and as He arrives in this Vrndavan forest, He is making an inquiry, “Oh, is anyone around here knows whereabouts Radhakunda. Has anyone seen Radhakunda. I am looking for Radhakunda.” And, no one has a clue what is He talking Radhakunda, no we are sorry, we haven’t heard of Radhakund, no no Radhakunda. But they said there are fields here or they also said, “oh we know Aristasuragram”.

This gram or village where Aristasura was killed, and he was killed on the banks of Radhakunda or even when Radhakunda came into being or existence he was killed and that region had become known as or was named after Aristasura as Aristasuragram. But we also know that there are two fields, one is called Gauri Badi one is called Kali Badi means one is blackish field, one is whitish or golden kind of field. So, Caitanya Mahaprabhu proceeds towards this Kali Badi, Gori Bali and of the two, He goes to Gori Badi. So, this Gori Badi refers to Syamakunda. Syama has Krishna, Syama complexion, ghanaevasyama. And Gori refers to Radha-Gauri. Radha is Gauri, Radha is tapta kanchana gaurangi. So, people had named or those places had become known as Kali Badi, Gori Badi no one knew Syamakunda, Radhakunda or one time Syamkunda and Radhakunda were there but they were filled with the earth and there were no traces of kundas as such.

And Sri Krishna Caitanya Mahaprabhu found little puddle, little small pond. Little body of water and reaching there Mahaprabhu starts,

**Jaya Radhe Jaya RadheRadhe Jaya Radhe Jaya Sri Radhe.**

He is taking bath, taking a holy, not so much of a dip but taking bath as if He is taking bath in some holy kund or holy river and others who were watching are wondering, "This is our field, this is our farm, why is this man, this person taking his holy dip or snana as if this is some holy place". Of course for Mahaprabhu that was the holiest of the holy place, that was Radhakunda and this was Sri Krishna Caitanya Mahaprabhu discovered Radhakunda ki! And the next door was Syamakunda. So, Caitanya Mahaprabhu is also discovering and letting the whole world know what are the different various pastime places of Krishna in Vrndavan. Those days Vrndavan was neglected because of the Muslim rule and Vrndavan was abandoned. The deities were moved to Rajasthan Jaipur here, there and there are thrown deities in different kundas. And, the people have forgotten. Different locations in Vrndavan,

different pastime places. So, here Gauranga Mahaprabhu is reviving the glory of Vrndavan, discovering the places of Krishna's pastimes. Soon he is going to send His batch of followers. They will become known as six goswami's of Vrndavan or even before that Lokanatha Goswami and Bhugarbha Goswami were also sent there to revive the glories or re-establish the glories of Vrndavan. So, if Mahaprabhu did that discovery kind of inauguration of the discovery by discovering Vrndavan, by discovering Radhakund and then Mahaprabhu now wants to perform parikrama of Govardhan.

Jaya Govardhan dhariki!

One is Govardhan, one thing is a Govardhan and there is a Govardhan dhari. Govardhan is a hill and Govardhan dhari is a person who held the hill on his little finger for seven days. So, Mahaprabhu begins His Govardhan parikrama. He comes up to place called Kusum Sarovar and He passes that Kusum Sarovar and is beyond and there He gets His first glimpse of Govardhan sila or Govardhan and immediately Lord starts running like a lightening and He is touching and embracing one rock. Holding tight. He is thinking He is embracing Govardhan dhri, the holder of the best of the mountains. Giriraj. And He is, with His tears, He is doing abishek of that Govardhan sila that He has held and then He rolls on the dust of, on the parikrama path and then He gets up and continues Govardhan parikrama and while performing Govardhan parikrama. He is chanting one mantra, mantra that was chanted or recited by the gopis or taught by the gopis. This is part of venugeet in the tenth canto of Bhagavatam and gopis had uttered hantay amadrir abala hari-dasa-varyo. The gopis are said "look, look, I am this one, in front of them". Who is this, hari-dasa-varyo is the best of the devotees of Hari hari-dasa-varyo. Govardhan is hari, Govardhan is haridasa as well. He is Lord and He is devotee as well. There is two identities. So, gopis say "oh look at thosharidasao best of the devotees of the Lord. Jaya Giriraj hari-dasa-varyo".

## **yad rama-krsna-carana-sparasa-pramodah**

When Krishna and Balaram walk on the rocks of Govardhan, these rocks melt or they find a great pleasure as lotus feet of Krishna and Balaram touch the rock of this Govardhan Giriraj.

## **manamtanotisaha-go-ganayostayoryat**

And this, Govardhan gopis are talking, He honours, Govardhan respects or does he respect go-ganayo. The cows and cowherd men or cowherd boys, taylor, Krishna and Balaram are honoured, respected served by this Giriraj. How does he serve?

## **Paniya-suryavasa-kandara-kandamulaih**

He supplies water, he supplies the grass, the lots of caves for Krishan and Balaram boys to enjoy. kandara-kandamulaih and this Govardhan supplies lots of fruits and roots and leaves.

So, this is how the gopis had glorified Giriraj so Sri Krishna Caitanya Mahaprabhu doing parikrama of giriraj govardhana, He is reciting this gopi geet or this recitation done by the gopis over and over again and again and again. And, traditionally they also try to do abhishek of Giriraj and other times they carry a pot filled with milk and there is a hole at the bottom, small hole and as they go around, they sprinkle that milk, pour that milk. They do pour on the path but that is considered they are pouring that on the top of Govardhan hill. In case of Sri Krishna Caitanya Mahaprabhu He did not have to carry a water pot. There was a lot of water oozing out of His lotus eyes. He was shedding tears profusely and that is how He was doing abhishek of Giriraj all around.

## **Giriraj Govardhan ki!**

So like that Mahaprabhu has travelled, toured, through Vrndavan, all the forests, forest after forest after forest and there is more description in Caitanya Caritamrita of Caitanya Mahaprabhu's tour of Vrndavan and then finally He

returns to Mathura and He decides to spend time at Akrura ghat which is between the pretend Vrndavan dham and Mathura town. In between is Akrura ghat. There is a less public, He wanted to settle in a place for his bhajana or chanting so He was stationed there and from there He would go to Imli Tala. There is a famous tamarind tree from Krishna's time. So, one time he was sitting underneath that tamarind tree, it was just under the bank of Jamuna and He was chanting,

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

And, He becomes Krishna conscious and not only his consciousness is Krishna Conscious but He started looking like Krishna. He is Gauranga with the golden complexion but while chanting there that day, He changes complexion and He was Syamasundar looking bluish with bluish complexion. So Mahaprabhu spent some more time at Akura ghat but there were difficulties and while sitting on the bank of Jamuna and chanting and remembering His Lord, He would go in trance and few times He fell into the river and He was going down the stream and again Balabhadra Bhattacharyahad a hard time catching Him and dragging Him on the banks. So, this was happening every now and then so this was very risky so then there was a decision made that time has come for Mahaprabhu to leave Vrndavan and around that time also was maghamela in Prayag. The conference of Ganga, Jamuna Saravati at Prayag Allahabad. It is no more Allahabad, it is only Prayag, name of the town is Prayag... every year there is a special festival. So, it was decided that Mahaprabhu would of course He has to return to Jagannatha puri, that is His base but on the way they would stop at Prayag and so like that. Mahaprabhu having completed His Vraja mandala darsana Vraja mandala parikrama, He left for Jagannatha puri via Prayagraj and then also Varanasi and back to Jagannatha Puri dhama ki!

Gaura premanande hari haribol. Thank-you.

---

# Caitanya Mahaprabhu returns back way to Vrindavan

Caitanya Mahaprabhu returns back way to Vrindavan

[1.01.16]

**Venue: Durban**

Sri Krsna Caitanya Mahaprabhu took sannyasa at the age of twenty four. Of course could Lord be just twenty four years old? I could be twenty four; I was also twenty four old one time. So that is age of my body, Lord's body is eternal. This is how we end up saying yes when He was twenty four years old, He took sannyasa, for the benefit of whole world. That sannyasa initiation aroused additional devotion within the heart of the Lord. Well, He is playing the role of the devotee, Sri Krsna Caitanya Mahaprabhu is Krsna Himself and not only just Krsna but He is also Radha Rani.

**sri krsna caitanya radha krsan nahe anya**

We say He is not different from Radha and Krsna, but as He is playing role of a devotee, bhakta avatar. He is experiencing intense love for the Lord, which was resulted additional love, which was resulted by this sannyasa diksha. The first thought that Caitanya Mahaprabhu had, was I would like to go to Vrindavan, where is Vrindavan? I want to go to Vrindavan.

Sri Krsna Caitanya Mahaprabhu was just totally absorbed in Krsna. Where is Krsna? Where is Vrindavan? Few devotees, Nityananda Prabhu and two more devotees were accompanying the Lord. Sri Krsna Caitanya Mahaprabhu, came across some cowherd boys. He inspires them to chant, "Bolo Krsna, Bolo Krsna, Hare

Krsna, Hare Krsna” and they chant Hare Krsna, may be difficult for me to get you to chant Hare Krsna but for Sri Krsna Caitanya Mahaprabhu, He is the Lord, He is the Lord of their hearts. So, yes they were all chanting and Mahaprabhu was going closer to them and blessing them, touching their heads.

So Mahaprabhu asked them which way is Vrndavan? Could you please tell me which way is to Vrndavan. And Nityananda Prabhu, he had already kind of prompted, these cowherd boys, if this sannyasi inquires from you which way is to Vrndavan. Just tell Him, go along the banks of Ganga that way, this is Nityananda prabhu’s trick. So the cowherd boys, you want to go to Vrndavan, this is the way just go on the banks of this river and then Caitanya Mahaprabhu was going that way, chanting and dancing. Caitanya Mahaprabhu as you know, He never walked. Did He fly by Air Mauritius, He only danced or He walked but His walking is so artistic like a actor, when He walks, you could watch His steps, its pleasing.

So Mahaprabhu would walk, but only dance and Nityananda Prabhu was following Him. Caitanya Mahaprabhu was was totally absorbed in His, the mood of Krsna. And at one point He notices that Nityananda Prabhu is also following. He said, “Hey, where are you going? I am also going to Vrndavan. So they are walking after some distance Caitanya Mahaprabhu inquires, How far is Vrndavan from here, to this inquiry Nityananda Prabhu said, “Oh, you have reached Vrndavan, here is Yamuna” and as Mahaprabhu heard that He was in Vrndavan and here there was Yamuna, immediately His ecstasy increased now thousand fold and He jumped into the river.

**Jai Jamuna Maiya ki Jai.....**

**Jamuna Maiya ki Jai.....**

**Vrndavan Dham ki Jai.....**

At some point , he was kind of finished with his holy dip of Yamuna, but he had no additional garments, he had wet clothes and there He sees Advaita Acarya, I have some clothes for you

my dear Lord. Seeing Advait Acarya Caitanya Mahaprabhu, oh how come, how did you know that I was in Vrndavan, soon Mahaprabhu realised and he was thinking, have I come to Vrndavan or am I in Shantipur, in his home town. And that is what had happened, this was trick of Nityananda Prabhu and this was planned that Nityananda and Advait Acarya bring the Lord to Shantipur.

So that residents of Navadvipa (Mayapur) and specially Saci Mata would have another opportunity of having audience with the Lord. So there he ends up, Caitanya Mahaprabhu, He was in Shantipur and devotees in great number turned up for darsana and Saci mata was invited to come, she comes running, she takes her Nimai, in her lap and profusely shedding tears as if she was doing abhishek with her tears. Abhishek of her nimai, Sri Krsna Caitanya Mahaprabhu spent several days in Shantipur, specially doing kirtans, big kirtans, for long many hours of kirtans that was life of Gauranga Mahaprabhu, chanting and dancing, Kirtaniya sada Hari, always chanting. Always chanting the glories of the Lord, always chanting the holy name.

So this is place, Saci mata knew Nimai has taken sannyasa, of course you cannot come back home, I know that but could you stay in nearby holy place, of course you could go to, where ever, the whole world is open for you, you could go to Durban also. Door- van oh that, that Van, which is at the long, long distance, Door, because doordarshan, door-van this is one of the vans, one of the vans like Vrndavan, door-van, like another van, another forest. So you could have stayed in Vrndavan or Haridwar or Banaras or Pandarpur or so many places. No, no you please stay in Jagannath Puri, which is not far from Navadvipa (Mayapur) and I will get news from time to time. Devotees from Navadvipa (Mayapur) could visit you more conveniently, so no problem.

Sri Krsna Caitanya Mahaprabhu gladly accepted the proposal of Saci mata and then he proceeded for Jagannath Puri. Chanting and dancing again accompanied by a small group of devotees. Caitanya Mahaprabhu proceeded towards Jagannath Puri and now as



they are very close to Jagannath Puri.

### **Jagannath Puri Dham ki Jai**

They could see, Jagannath Puri and at this place Nityananda Prabhu had broken "Danda", Caitanya Mahaprabhu had taken sannyasa but Nityananda Prabhu took away "Danda" of Caitanya Mahaprabhu and broke into pieces and threw it away, you have nothing to do with this Varna-asram. You don't have to accept sannyasa and have all these symbols. Caitanya Mahaprabhu was bit annoyed with avadut, Nityananda Prabhu is avadut, he is above the rules and regulations and he didn't want Caitanya Mahaprabhu also to follow such rules. So Caitanya Mahaprabhu as He was bit disturbed with this act of Nityananda Prabhu, should I go by myself to Puri and from that point onwards Caitanya Mahaprabhu kind of ran towards Puri leaving the main party behind, as if he was getting pulled up by Jagannath, the powerful magnet.

As Sri Krsna Caitanya Mahaprabhu entered Jagannath Puri temple and as He saw Lord in front of Him. He couldn't even utter the full name Jagannath, well we could say nothing happen much to us, but for Him, He could only say, Jag- Jag and His voice was choked up and He fell unconscious losing all the external consciousness. He fell on the temple floor, in the temple hall there was a great personality Sarvabhauma Bhattacharya, well he had seen others in the past coming and exhibiting this ecstasies but just as show, they were show portal, the fake ones, Sarvabhauma Bhattacharya was very curious to understand ecstasies, the symptoms of this personality of Sri Krsna Caitanya Mahaprabhu. He lifted Mahaprabhu and brought Him to his own residence and examined all the symptoms and he realised that this was not an ordinary bhava but this was mahabhava, genuine symptoms of ecstasy. As soon as the main party arrive, they had darsana they were expecting Mahaprabhu to be there in temple waiting for them, but that wasn't the case. There was no Mahaprabhu in the temple, as they inquired, they were informed you go to Sarvabhauma Bhattacharya's home,

probably you would find him there. Then all the devotees ran to Sarvabhauma Bhattacharya's home, they found Lord totally unconscious, they all started chanting and the result was, some good reason for us to sing also, or as by singing this way, we try to become part of that party, Caitanya Mahaprabhu's party. I tried experience that we are also there and we are witnessing this pastime and we are hearing that party singing and then we also sing along. So Mahaprabhu gradually came to external consciousness. Haribol,

### **Sri Krsna Caitanya Mahaprabhu ki Jai.**

So, this is how Mahaprabhu entered Jagannath Puri, because He was thinking of Lord Jagannath all the time on the way to Jagannath Puri as "Akrura" was thinking of Sri Krsna on the way to Vrndavan from Mathura. Srila Prabhupada reminds us, this is the way, if we are going to Vrndavan, go to Vrndavan the way Caitanya Mahaprabhu went to Jagannath Puri or the way Akrura went to Vrndavan. You cannot purchase a ticket, train does not bring you, plane doesn't bring you to Vrndavan, to Jagannath Puri, the mood on the way to Puri or Vrndavan will bring us there. Otherwise our body will be there but our mind back in Durban always in touch with mobile phones, keeping in touch with the family, as a result you will be disconnected from the Lord.

So Sri Krsna Caitanya Mahaprabhu, was there in Jagannath Puri for total 18 years of which six years He is travelling all over South India. One time He goes to South India and then another time He goes to Bengal and Bangladesh and back to Jagannath Puri, so this second time, back to Jagannath Puri. Third time He goes to Vrndavan through Jharkhand forest, have you heard of Jharkhand forest pastimes? There is also one state now in India, newly formed state like Maharashtra is one and Bihar is another one and Gujarat is like that, there is another new state called Jharkhand. Caitanya Mahaprabhu travelled through Jharkhand forest danced and made the animals also dance in ecstasy, Mahaprabhu goes to Vrndavan, He does

His Braja mandal praikrama and comes back. So like this three times He went on travels.

**Hare krsna nama gaur karila prachar**

**Sri Krsna Caitanya Mahaprabhu had appeared to establish the Yugdharma.**

**dharma samsthapanarthaya sambhavami yuge yuge (BG 4.8)**

I appear, in every age, to establish the principles of Dharma, the prime principle of Dharma in this age of Kali, is chanting the holy name of the Lord, Lord travelled all over the establishing, chanting dharma, sankirtana dharma. So finally, He was back, also from Vrndavan, now He would be spending twelve more years in Jagannath Puri dhama, which has very similar mood like that of Vrndavan. Soon after as He took sannyasa as we mentioned, He wanted to go to Vrndavan, but He ended up in Jagannath Puri, which is abode of Lord Jagannath, who is Krsna Himself.

**Jeī gaura, sei Krsna, sei Jagannath.**

Caitanya Mahaprabhu is Krsna, Jagannath Swami is also Krsna, so in Jagannath Puri, Caitanya Mahaprabhu experiences being in Vrndavan. In Jagannath Puri Caitanya Mahaprabhu would go for darsana of Jagannath everyday and two Lords would be taking darsana of each other. Caitanya Mahaprabhu was very anxious to see Jagannath. One time Mahaprabhu, He was inquiring, could someone take me, show me the Lord, could someone show me the Lord, He was just stopping the people. Could you show me the Lord? Could you bring me to the Lord? That person, he didn't know what to do, how to respond and then to another, what about you. Please bring me to my Lord, that also didn't work and then another one, another one. He was going to shop to shop, stopping people. So anxious, so curious to meet His Lord, to have darsana of His Lord. So finally He came across one smart Jagannath Puri vasi, resident of Jagannath Puri. Oh, you want to see the Lord, yes, yes, please come along, please come along and He took Mahaprabhu , where did he take Him, to

the temple, please come along and brought inside Jagannath's temple. Oh you want to see the Lord, "There you see" and as Mahaprabhu saw, it was no Jagannath there that time, He saw Murlidhar, Shyamsundar playing flute in the place of Jagannath Swami.

**jayati jayati devo devaki nandano'sau  
jayati jayati ko vrsni vamsa pradipah  
(CC madhya lila 13.78)**

Caitanya Mahaprabhu also, at the time of rathayatra, He would offer this prayer. Oh Lord, all glories unto you, all glories unto you, jayati jayati devo devaki nandano'sau you are Devaki Nandan, Son of Devaki, you are Krsna Vrsni vamsa you are Vrsni Vansi, Krsna you are in Jagannath Puri. Jagannath Swami is very special Krsna, what is the speciality, what is the special feature of Jagannath? Jagannath is that Krsna, who is feeling very, very intense separation from His devotees, specially Vrndavan vasis, specially gopis and Radha Rani, that is the mood, where are they, where are they? And Lord's eyes are, that's why they are bigger. So that is that Jagannath Swami Krsna, feeling separation from His devotees and here is Sri Krsna Caitanya Mahaprabhu, He has a mood of devotee, He has a mood of Radha Rani and He is feeling separation from Krsna, the Lord. So this is the match.

Krsna, Jagannath Swami feeling separation from the devotees, He is looking of for where are my devotees, where are my devotees, how are my devotees and here is Caitanya Mahaprabhu where is my Lord, where is my Krsna, Where is my Krsna. So this is a perfect match, Jagannath Swami and Sri Krsna Caitanya Mahaprabhu.

In Jagannath Puri temple, there is a Garuda stambha, Garuda is one pillar, Garuda is a carrier of Jagannath, Vishnu, he is like the vehicle. Like yours vehicle is parked in front, as soon you are out of your home, your vehicle is there ever ready. So Garuda also parks himself at the entrance, when ever

Lord wants to go, he is ready to go. Caitanya Mahaprabhu would be allowed only to go up to that pillar and not forward, if He would go forward then, finished. There would be a stronger magnetic field, so better to keep Him at a safer distance. So devotees would not allow Him to step forward. He had to stand next to Garuda stambha and take darsana, see Jagannath Swami. So as Mahaprabhu would hold the Garuda stambha, by the touch of the fingers of Caitanya Mahaprabhu there are finger prints of Caitanya Mahaprabhu in that Garuda stambha. I was just there in the past and I had seen and this time also, I not only saw but placed my fingers in the same place and was trying to feel something, trying to go into the past and imagine Mahaprabhu standing there, Him holding that pillar.

**sunī jara guna gatha**  
**pasu pakhi jhure, pasana vidare**  
**sunī jara guna gatha**

Sri Krsna Caitanya Mahaprabhu's guna gatha, His qualities, His pastimes are, even the birds, they go in trance as they listen pasu pakhi jhure, pasana vidare, and the rock would melt by His touch or by hearing His pastimes. Such is THE power of Caitanya Mahaprabhu and His pastimes, His qualities.

**gaurangra madhurya lila**  
**jar karne pravesila**  
**hrdoya nirmala bhelo tar**

gaurangra madhurya lila, jar karne pravesila as the pastimes of Gauranga Mahaprabhu enter the ears and it is not sufficient to enter the ears, this pastimes would finally reach the heart because our soul is not in ears, what is the sitting place of the soul? Heart, so it has to go all the way to the heart, not again entering one ear and coming out from the other one. So we take this pastimes in and arrange the meeting, meeting of Lord's pastimes with the soul, that is the goal. Soul has to be brought in contact with the pastimes of the Lord. Lord is non-different from his pastimes, lila and Lord is non

different from His holy name, His holy form or His holy dhama, some of these are Lord's personal features.

So Narottam Dass Thakur sings that as the pastimes of Gauranga Mahaprabhu are heard, hrdaya nirmala bhelo tar, that person's heart will become nirmal, free from dirt, free from contamination, free from three modes of material nature. I think that is the purpose of what we are doing here, by hearing this pastimes of Sri Krsna Caitanya Mahaprabhu in Jagannath Puri, we would like to be purified, yes, is that the purpose?

The pastimes of Gauranga in Jagannath Puri are unlimited, it is the ocean, ocean of pastimes, we just need a drop because we are very tiny, tiny souls, the drop is like a ocean for us, if we get just few drops, we will be drowned in that drop of the past times of Gauranga Mahaprabhu.

Caitanya Mahaprabhu in Jagannath Puri, as He was returning from His travels, Sarvabhauma Bhattacharya he approached King Prataprudra, and he enquired where could Lord stay? Please make some arrangement. Prataprudra, he was a great devotee of Sri Krsna Caitanya Mahaprabhu , although king of Orissa, king of Puri but very humble, pure soul, pure devotee he was.

He was always very anxious to serve Sri Krsna Caitanya Mahaprabhu. He said, that Kashi Mishra's home would be a very appropriate place for Mahaprabhu to stay and that is where Caitanya Mahaprabhu, when He returned, Caitanya Mahaprabhu stayed at Kashi Mishra's place. I don't know, whether you have heard the name "Gambhira." Gambhira also means very serious, gambhir, serious place, that place is very serious place, that place was chosen because it is not very far from Jagannath Puri temple and it is secluded and is very quiet, for this reason, Kashi Mishra's home was chosen as residence of Sri Krsna Caitanya Mahaprabhu. And the place where He stayed was very tiny, very tiny place, very, very small place. Sannyasi as He was renounced, He was happily residing in that small place although Kashi Mishra had a big, big palace quarters,

but Mahaprabhu choose that small corner, small quarter, where next 12 years, He would be spending here.

Jagannath Puri is going to be His base. No travels and from there He would go everyday for darsana of Jagannath and after having darsana of Jagannath. Next place Caitanya Mahaprabhu would visit every day, this was a daily practice, visit "Siddha Bakul", where Namacarya Haridas Thakur, that was his residence.

Nama-acarya Haridas Thakur was born in a Muslim family, as a result he was banned from darsana of Jagannath, don't think this is just some new policy of modern times, even 500 years ago Haridas Thakur, because he was from a non Hindu family, he was not allowed .

I was also not allowed to have darsana of Jagannath one time. One time as I was, that was my first time, first time in Jagannath Puri must be 1977, as we were going with a group of ISKCON devotees and the panda stopped us. Panda you understand panda, pandit becomes panda and as we why, why not, he said you, you are Christian and this ISKCON people they have converted you. I don't know where they, they got this very secret, so I tried to convince but didn't work, panda's were well built and I am small, they literally picked me up and put me outside. But while as we were battling with the Panda, there was one of my God brother from America born in Christian family but he was having some Indian kind of complexion, skin. So he took advantage panda's were busy with me, so he was there in front of Jagannath Swami praying for me and he soon returned outside the gate. Maharaja, Tulasi for you, Tulasi for you from, lotus feet of Jagannath. So by his mercy I had at least Tulasi of Jagannath that day. So Haridas Thakur, at least I was fighting to go in there but Haridas Thakur didn't fight.

He considered himself not qualified for darsana of Jagannath. He would just take darsana of "Chakra" at the top of the

temple and that was good enough that is considered good enough, even offerings of food could be made offered to the Chakra, a lot of people do to this day. This is, you could offer food to the Chakra, so Haridas Thakur he would just take darsana of the chakra at the top of the temple dome, but then Mahaprabhu would come to meet Haridas Thakur. So he was not allowed to go in for the darsana of Jagannath but then Jagannath would be walking, He would walk, who is Caitanya Mahaprabhu.

### **jei gaur, sei Krsna, sei Jagannath**

So Jagannath Swami is Gauranga Mahaprabhu, he would come to Haridas Thakur and give Him darsana, embrace him and this was every day. Haridas Thakur he would just chant, that's all that he did. Haridas Thakur would simply chant and chant and chant and chant and chant. And if we are asked we say can't chant, can't, can't , can't chant. Chant, chant, chant, can't can't, can't. Prabhupada also said this. So he would always chant, very little rest, very little food always chanting that is why Mahaprabhu gave him title to Haridas Thakur as Nama-acarya Haridas Thakur and nama-acarya. He has another name, he is also Brahma, Haridas what is the name, Brahma Haridas, because he is not different from Brahma. Brahma appeared, but Brahma took little break from his management, managerial affairs , too much stress, so he decided to do little mantra meditation and he is acarya. Srila Prabhupada comes in that parampara, first acarya of our parampara, is Brahma. So he is acarya, so he is setting example, teaching in this age of Kali, chanting is the way, so he didn't, well delivered so many discourses on this topic but he simply chanted and has set the glorious example. So at this place where Haridas Thakur, there was not so much shelter, lot of times he would be chanting in the hot sun, so one day Sri Krsna Caitanya Mahaprabhu as He comes to see Haridas Thakur, He brought a tooth brush, it was a "Bakul Tree, the tree like the neem, little twig is used for brushing. So every day as Jagannath Swami is woken up they



offer Him this brush. So that day's brush, the twig Mahaprabhu carried with Him and planted that. And soon that grew into a tree, the shady tree and became known as "siddha bakul". So the tree that was planted 500 years ago, that tree is still there, giving nice shade, then Haridas Thakur, then he was sitting in the shade of that bakul tree and chanting.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare**  
**Hare Ram Hare Ram Ram Ram Hare Hare**

So "Siddha Bakul" is another very famous spot in Jagannath Puri. In Jagannath Puri, you feel strong presence of Sri Krsna Caitanya Mahaprabhu, where ever you go, the whole atmosphere of Jagannath Puri is surcharged with Caitanya Mahaprabhu's memories and pastimes and so many places. He Haridas thakur's samadhi is there, there is Gundicha temple, Gundicha you heard of Gundicha? The day of rathayatra, before a day of rathayatra, Caitanya Mahaprabhu would go there personally and clean the temple. He did not order call up some coolies on phone, 10 rupees okay, or bring some more sweepers with you, no He didn't, He would personally go, take His devotees, take brooms and take many pots, it's a wonderful pastime.

Tomorrow we will talk about Gundicha marjana and that is also, a series of festivals which took place 500 years ago and for thousands of years. In fact this festivity is just one after the other, one leading to other and to other and other leading to the Jagannath ratha yatra. Jagannath Swami staying in Gundicha temple then "ulta ratha" and Caitanya Mahaprabhu's visit to "Alarnath" while no darsana available for two week, Jagannath Puri temple is closed. You should know this, from snana yatra time to ratha yatra time about two weeks, if you want to take darsana, you have to go another temple that is where you take darsana of Jagannath or taking darsana of that deities is as good as taking darsana of Jagannath, Caitanya Mahaprabhu would do this.

So I think, so we talk about different festivities in

Jagannath Puri and how Caitanya Mahaprabhu was part, how he participated, how He relished making those festivals memorable unforgettable experiences. Because ratha yatra that we are celebrating here, it is because of Sri Krsna Caitanya Mahaprabhu, He made this ratha yatra's. He was there for 12 years attending ratha yatra after ratha yatra, after ratha yatra and not just witnessing or taking photographs or standing on the roof tops and making some observations.

But He was integral part of this rathayatra festival, Jagannath up there, He is Krsna and Caitanya Mahaprabhu in the mood of Radha Rani in front of Him, on the streets of Puri in front of ratha Yatra. So we will discuss that series of festivals and events tomorrow and before we close, we could sing a little and then what happens. Maha Prasade Govinde, it is very popular manta, everyone is waiting for that movement , the two popular mantra's Om Namo Bhagavate Vasudaye and then you sleep and mahaprasade, you really jump, jump, two popular mantras.

---

## **Lord has made Himself available in form of His pastimes**

**Lord has made Himself available in form of His pastimes**

**03 04 2020 [1:00:34]**

**Katha Day 2**

**Venue: Theur, Pune**

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

Well you could all say with me. We say om namo bhagavate vasudevaya, when there is Srimad Bhagvatam class. Like that when we talk about Caitanya Mahaprabhu from Caritamrta or Caitanya Bhagavat or Caitanya Mangal we say,

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

We welcome you all from all over the planet. Times are very difficult, distressful and disheartening. So we thought of talking things of another world. What is happening in this world is not worth remembering. So remembering or talking about Gauranga Mahaprabhu or all those topics related with Gauranga Mahaprabhu or the Supreme Personality of Godhead are out of this world, from another world, spiritual world, from eternal world of the Lord. Ofcourse He does comes in this world and performs His pastimes. He did that in Navadvipa and all around for 48 years. Sri Krsna did it for 125 years. And we were saying yesterday how Sri Rama performed His pastimes for 11,000 years. So all those pastimes although Lord performed in this world, Sri Krsna performed His pastimes in Vrndavan, Mathura and Sri Rama performed His pastimes in Ayodhya and Gauranga in Navadvipa. But these Navadvipa, Mathura, Vrndavan and Ayodhya are not of this world. Those abodes are also out of this world. To consider that Navadvipa is in Bengal and Mathura, Vrndavan is in Uttar Pradesh to think like this is an offence. To think that Lord appears in India, no no He appears in Navadvipa, He appears in Mathura. These abodes are out of this world, these places have nothing to do with this material world. So Lord continues to perform His pastimes eternally up there in Golok or Saket. And these abodes takes avatar and they appear first in this world. Now don't ask when these abodes appear? They are eternal. They are always here there was no time when these abodes Navadvipa, Vrndavan, Ayodhya did not exist. This material world which is created and whatever is created is destroyed. But these abodes are neither created nor destroyed. They are eternally here.

This earthly planet, Canada, Europe, Australia or New Zealand they come and go, appear and disappears. But not these abodes are not like that, neither Vrndavan, neither Ayodhya neither Navadvipa. These abodes are nondifferent from abodes in the spiritual sky. This is material world and material sky, material universe. So there should be a counterpart up, so there is spiritual world, spiritual sky.

This material existence Lord has described as *dukhalayam asasvatam*.' These are words, adjectives used by the Lord. He is the best person to know this world and He described it as it because He is creator, He knows. He says '*dukhalayam*' this place is full of miseries and '*asasvatam*' everything is temporary here. But no one like *dukhalayam*, everyone is looking for happiness, abode of happiness, abode of joy, abode of eternal bliss. All the living entities, no exception everyone wants to reside in the world which is full of joy with no interruption. But that is not possible here. Such place exists but this place is not *sukhalayam*. In summer season deer is thirsty and naturally begins to look for water but the deer is in the desert of Rajasthan or Sahara desert. So he is looking for water but in the wrong place. Water does exist but it does not exist in desert. He thinks its water there and begins running there in that direction but it's a mirage. When he gets there, he cannot find water. As he keeps looking around, oh water there but he does not find water there. You cannot find water in desert but water exists somewhere. Likewise we are looking for happiness. So happiness must and does exist but it does not exist in this world. So in order to experience uninterrupted joy we have to go to that abode, that abode is full of *ananda*. So that *Karunasindhu* *Dinabandhu* Lord, that magnanimous *Karuna* avatar *Guaranga*, *Krsna*, *Sri Rama* they come to this world as avatar.

**sambhavamī yuge yuge**

They descend and then Their abodes are created in this material world. And Lord performs His pastimes with He has

lots of associates and He deals with them plays pastimes with them and that's lila. Then listening His pastimes, listening about His, about His qualities, about His name, about His abodes, about His associates. All those topics as we listen, meditate upon gives us joy.

**gaurangera madhura-lila, jar karne pravesila, hridoya nirmala  
bhelo tar**

As we hear these topics or we sing also,

**sri-radhika-madhavayor apara-  
madhurya-lila-guna-rupa-namnam  
prati-kshanaswadana-lolupasya  
vande guroh sri-charanaravindam**

The gurujans, the devotees, the acaryas, the mahatmas, the spiritual masters, prati-kshanaswadana-lolupasya. They aspire to relish these pastimes at every moment without interruption. They are absorbed in hearing and relishing the Nama, Rupa, Guna, Lilas of Radhika and Madhava. As one does this hearing, chanting, studying and speaking, this is all heard by the soul. As the soul hears about these topics the soul becomes joyful. Lord from His abode in the spiritual sky descend to this world, performs His pastimes , His manifestations of different qualities including begin magnanimous. Lord is kind, magnanimous. And as we hear about these topics then our thirst is quenched. Our bodies need is water or some juice but the souls need is the spiritual nectar. The soul drinks namarita, kathamrita or takes darsana then the eyes are drinking like that we have different senses.

**rishikena rishikesa sevanam bhaktir uchate**

When we employ our senses in the service of the master of the senses. Rishik means senses and esa means master. Senses are with us but we are not the proprietor. Rishikesa, Lord is the master of the senses. When the senses are engaged in the service of the master of the senses, what does that mean? The

eyes are drinking the beauty, form of the Lord that darsana is called Netrautsav. That becomes the festival for the eyes. Soon after snana yatra, Jagannath temple is closed for 2 weeks, so these 2 weeks no drasana. And then after 2 weeks the darsana opens and the devotees run to have darasna. Their eyes were kind of starving, their eyes were thirsty to have darsana of Their Lord to their hearts content, using their eyes. That's feast for the eyes so called as Netrautsav. Like that there is also Karnautsav when we hear that becomes feast for the ears. Our ears also enjoy. The four Kumars as they entered the abode of Lord Vishnu, the first encounter was that place was fragrant like anything. The fragrance of dhupa, deepa, flowers, tulsi. The whole atmosphere was surcharged with fragrance. Also Lords form is fragrant, do not we say Lord has lotus eyes, lotus hands, lotus feet. They are not only pinkish in look but they are soft like the petals of lotus and if you could smell the body of the Lord, Lords body is fragrant

So those four Kumaras they were kind of Brahmavadi their devotion was not rived or evolved fully. But as they entered Vaikuntha and as they were smelling the fragrance, that was it , they were transformed as they employed their senses in the service of the Lord. By smelling the fragrance of teh Lord's form they were purified and they became great devotees of the Lord. So like that all our senses are thirsty. Our sense of touch is eager, thirsty for touch of the form of the Lord, to embrace of the Lord. That is what would satisfy the soul finally as they would touch the Lord. So our sense of touch is on fire and unfortunately we are cheated in the conditioned state. We touch material objects or material forms or the form of the opposite sex and we are cheated like that. The soul would be happy if soul would touch Krsna.

Lord comes in this world and why does He comes? Because He cares. First of all He loves us and He cares. He wants to take care of us. He knows where we are now this is dukhalayam asasvatam. And He doesn't even have to imagine in what

situation we are here. He knows very well. That kind Lord comes from time to time. 534 years and one month back Gauranga appeared here. And He was here for 48 years. 24 years He was in Navadvipa. He is very kind, He could not confine Himself to His hometown. He had to sacrifice all that comfort zone and Lord takes sannyasa. And next 6 years Lord travelled all over the Bharatvarsha. The Supreme Personality of Godhead, how did He travel? Not air yatra, not rail yatra, Lord walked. Of course He never walked, He only danced where ever He went and making Himself available, assessable in so many towns and villages. Lord was going door to door.

### **ananta koti brahmanda nayak**

He is a nayak, He is a leader, He is proprietor of unlimited universes. Brahmanadas belong to Him, not that little property few acres belongs Him. No, everything in existence belong to Him, including all living beings, we are His. Or we are His energy. The world around us is one kind of energy of the Lord. That is why we call Him Shaktimana, energetic. And this world is potency of the Lord. Lord is power house and this world is power. He is powerful and we as living entities we are another kind of energy, we are tatastha shakti or marginal energy. Lord has antaranga shakti, internal potency, spiritual potency like that there are three kinds of energies, like that everything is taken care off. And with those energies this material world has come into existence. Lord is energetic and He has external energy, we are His marginal energy and He has spiritual energy.

**bhoktaram yajna tapasam**

**sarva loka maheshvaram**

**suhrdam sarva bhutanam**

**Jnatva mam santim rcchati [BG 5.29]**

Lord said that Bhagavat Gita, 'santim rcchati.' Srila Prabhupada called this as "Peace formula/ Shanti Sutra." Anyone looking for peace around? Why not, specially these

days. When world is being attacked by unseen virus Coronavirus and we all are disturbed. Minds are agitated, there is fear of death. In this context we all have lost peace of mind. So I don't have to ask anyone looking for peace, of course we are looking for peace and happiness also. Lord said, if you know just three things,

### **Bhokatam yajna tapasam**

Lord is the enjoyer of everything because, He is sarva loka maheshvaram. He is proprietor of everything. That's why He is enjoyer of everything. And that proprietor, that enjoyer of everything is a friend of everybody, the best friend, the Lord in the heart. You could understand Lord as 'suhrdam sarva bhutanam.'. He is friend of everybody. You will have peace by knowing these three things. Jnatva mam santim rcchati.

That Guaranga Mahaprabhu He spend 24 years in Navadvip and next 6 years all over and meeting His devotees and living entities. Shaking hands with them, embracing them and chanting and dancing with them and inviting them, let's go back to Godhead.

One time during His travels as sannyasa travelling and preaching during summer season. After the days preaching, chanting and dancing Lord was now returning to His preaching base. As it was summer time , Lord was thirsty so He was looking for water. Luckily He was passing through market place, where is that butter milk seller? He went there and asked could I have a glass of butter milk? And the vendor filled a glass of butter milk and he was about to hand over to the Lord. But Lord was looking at the butter milk pot. So the vendor thought He is not going to be satisfied with my little glass, He wants this pot. So he gave signal ok go ahead have it. What happened next was? He picked up the pot filled with butter milk and emptied the pot and He was fully satisfied. His thirst was quenched. He started walking ahead back to His base. The vendor said "Oh please pay for the butter milk." Mahaprabhu said "No I don't have money, I don't even have



pocket what to say about money. He said 'Do not worry my friends will be passing through, you can ask them for money.' Soon Mahaprabhu's party arrived and this shopkeeper asked them 'Was that your leader, He just passed by here and drank all my butter milk. When asked for money he said, you would be making the payment. Please pay.' They had pockets but they were empty. Sorry we had been travelling so our pockets are also empty. And they proceeded behind Caitanya Mahaprabhu.

As they were walking ahead the vendor said 'Please tell you leader that the butter milk he drank today is offering from me, I sponsor it. I am giving you discount. Just tell him.' So then butter milk thinking that it's time to close the shop because all the butter milk pot is empty. He was trying to lift the pot thinking it is empty. But he could hardly lift it. As he looked, that pot was filled with all valuable jewels, diamonds, silver and gold coins. So he was surprised and pleased to that leader who drank the butter milk. He immediately made the connection; it must be the miracle by that person. He was still remembering the golden form of Gauranga, who drank the butter milk. He was thinking of closing the shop and going home instead he ran to catch up with the leader of that sankirtana party. Finally He caught up with Caitanya Mahaprabhu and he throws himself at the feet of Gauranga. And with folded hands he gets up wanting to express his gratitude for what He had done for him. Gauranga had given him all the wealth. He had just given Him butter milk but in return he got his pot full of diamonds. Then Mahaprabhu stepped little forward and gave a deep embrace to him, held him tightly in His embrace. And this vendor also reciprocated and he held Gauranga in his arms. By the touching of the bodies there was meeting of the hearts. As these loving dealing were happening Lord filled the heart of the vendor with Krsna preme, love for Godhead. With that this person was totally transformed. He was then the wealthiest person in the universe. As he was experiencing Krsna consciousness tears were gliding for his eyes, his body was trembling, his hair

were standing on end. He could not even stand still. He was rolling on the ground. He was barely managing to get up and go back to his shop.

Now Mahaprabhu had preceded and His party was following and by seeing this transformation in this person, they were overjoyed and they all said 'Haribol Haribol.' They were all delighted, he had received the gift of Love of Godhead. He managed to return to the shop. By now he has best of both the worlds. And he happily returns to his home. Of course He remained in the spiritual world although at he was at his home.

Similar pastime also took place at Vrndavan when that fruit lady vendor had come to sell the fruits. She opened a shop right in front of Nanda bhavan. And Krsna coming with few grains, handed them to this lady and in exchange this lady gave Him all the fruits. She emptied her basket and Krsna happily returned and entered Nanda bhavan. As the lady was about to return home and thinking her basket was empty now. But that was not the case her basket was filled with all the wealth.

So we could also conclude,

**"Jeī Gaura, Sei Krishna Sei Jagannath"**

Mahaprabhu is non different from Krsna. Gauranga, Caitanya Mahaprabhu and Krsna are one and the same.

So that wealth, Gauranga is wealth Himself and His pastimes that we get to hear that is also wealth. By hearing these pastimes and possessing these pastimes, thinking, contemplating these pastimes we could become enriched, wealthy and happy. Same thing applies to His name,

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare**

**Hare Rama Hare Rama Rama Rama Hare Hare**

Hare Krsna maha mantra is wealth from another world, not

rupees or diamonds. Hare Krsna maha mantra is golokera prema dhana. So Gauranga Mahaprabhu brought this wealth. And for 6 years He was travelling and distributing this wealth and He made so many people wealthy and rich. And that same holy name is here. Chant Hare Krsna and be happy. In the midst of Coronavirus situation transcend this situation and go beyond this situation. Chant and be happy, hear these pastimes, read Bhagavad Gita, Caitanya Caritamrta and be happy.

Offer bhoga to the Lord and then honor Krsna prasada. Be in touch with devotees of Krsna. We have this International Society for Krsna Consciousness . This society belongs to Sri Krsna Caitanya. Srila Prabhupada founded this society in behalf of Caitanya Mahaprabhu. ISKCON is making Sri Ram, Krsna available far and wide in form of His name, form, qualities, His abode. So stay tuned in and specially chant Hare Krsna and be happy

We will continue with these series, Karunavatar series.

---

# Krsna, non-different from Krsna Chaitanya

**Krsna, non-different from Krsna Chaitanya**

**26 02 2014**

**ISKCON Mayapur [18:02]**

In the beginning, there is a sraddha, komal sraddha,. Rupa Goswami Prabhupada describes in Bhakti Rasamrta Sindhu, komal shraddha- tender. Then while hearing,

**vaisnava sanga, sandhu sa**

a means hearing, then bhajana kriya- practicing, anartha nivriti- ceto darpana marjanama. That means there is abhadra, amangal cleansing. And

then nistha is achieved. That is a big, big step forward on the way up or unto the prema, sraddha to prema. You are hearing and then asakti that causes more hearing. Asakti, ruci, that's also hearing; then bhava and then prema like that.

So, sravana utsav is a wonderful festival giving us the opportunity to become fixed devotee of Gauranga. Becoming attached to Him, attached, maccitta.

**mac-citta mad-gata-prana  
bodhatantah parasparam  
kathayantas ca mam nityam  
tusyanti ca ramanti ca [B.G. 10.9]**

With great pride, Lord is talking about His devotees. My devotees, oh My devotees. mac-cittah. Cetanah, the consciousness, mac-cittah, glued onto My feet, to Me, bow down.

**bodhatantah parasparam**

They are just talking, conversing and reminding each other.

**mac-citta mad-gata-prana**

Giving their prana to the Lord.

**kathayantas ca mam nityam**

All the time they are talking about Me, kathayantas ca mam nityam tusyanti, they are satisfied doing this. tusyanti ca ramanti ca. It has become their life style, their life. No wonder who needs such life, ramanti ca. So, yesterday, we were talking Krsna is Krsna Chaitanya. You know that there is a Krsna, non-different from Krsna Chaitanya, Lord Sri Krsna Chaitanya is non-different from Sri

From

Krsna.

namo maha vadanyaya, we started from there and from this sastras, this purana, that purana, Mahabharata, the predictions of Lord's advent.

**mayapure navadvipe**

**bhavishyami shaci-sutah [Garuda Purana]**

“In My original spiritual form, perfect and complete, I will become the son of Shachi-devi in Navadvipa Mayapura.

In the Markandeya Purana, the Supreme of Godhead declares:

**golokam ca parityajya**

**lokanam trana-karanat**

**kalau gauranga-rupena**

**lila-lavanya-vigraha**

“In the Kali-yuga, I will leave Goloka and, to save the people of the world, I will become the handsome and playful Lord Gauranga.”

The Caitanya Caritamrta, in the beginning talking about what? Effulgence, talked about in Upanishad, they are rays coming from the Personality of Godhead Sri Krsna Caitanya Mahaprabhu. Oh, that super soul, that is You. He is also, sad aisvarya purna bhagavan

**krishnat param kimapi tattvam aham na jane**

There is no superior truth superior to Krsna or Krsna Chaitanya.

**anarpita-carim cirat karunayavatirnah kalau**

**samarpayitum unnatojjvala-rasam sva-bhakti-sriyam (CC. Adi-lila 1.4)**

Lord appearing to deliver the unnatojjvala-rasam – madhurya ras, the top most condensed of all the rasas. He appeared to relish and share that. He relishes those in Vrndavan as Sri Krsna and when He realized that oh, Radharani relishes more. Is there something that I do not know? Am I lacking something? Then I should do something about it. And then what does He do? He appears as Gauranga, Sri Krsna Caitanya. It is very basic.

**sri krsna caitanya Radha krsna nahi anya**

Sri Krsna Caitanya is non different from Radha and Krsna. Radha krsna nahi anya – Sri Krsna Caitanya. So then there is Gauranga with Radha bhava, Radha dyuti, navami krsna svarupam.

I offer my obeisance's into that svarupa of the Lord which have Radha bhava and Radha dyuti, the complexion of Radharani and devotion of Radharani. That is why He is Gauranga because Radharani is Gaurangi. Radhe Vrndavaneswari is Gaurangi so, the Lord has become Gauranga –bahir Gaura.

Lord is of golden complexion, Gaura, outside He is Gauri, inside He is Krsna. There is some kind of makeup complexion of Radharani, emotions of Radharani and He is playing that role but basically, He is Krsna. He has accepted the mood of Radharani and the complexion of Radharani.

So, that Lord Gauranga appeared in this abode of Navadvipa dhama, just few hundred meters from here. The idea about yesterday was said that, although, He has appeared as Bhagavad bhakta rupena, He has appeared as devotee of Bhagavan, gaura bhakta, we are gaura bhakta vrndas, He is Gaura and He has become devotee of the Lord. But He is Lord Himself. He is trying to conceal and hide Himself.

**naham prakasah sarvasya yoga-maya-samavrtah [BG 7.25]**

Krsna says, I cover Myself with Yogamaya and I do not reveal

to just anybody and everybody. So, that Lord, Chanavatar, He is concealing His ID, identity. He does not become always successful and He leaks out, letting the world knows that He is Krsna, the Supreme Personality of Godhead.

When He was appearing, the moon had good excuse. That day the moon did not rise. The moon: there's moon eclipse today! So, I do not have to appear, to show my face and how could I do that? Today is the day of Caitanya Chandra's appearance. Today, another chandra, Caitanya Candra will appear. Chandra is moon. And oh,

**bahu koti candra jini vadana ujjavaḷa [Gaura aratī]**

The brilliance of Lord Caitanya's face conquers millions upon millions of moons.

**koti surya sama prabha**

Bhagavatam says, effulgence coming from His personality, from His face,

**koti surya sama prabha**

Koti, millions of moons or suns, all that effulgent rays put together, cannot be compared to the effulgence of Gaurāṅga Caitanya Candra.

So that Chandra, our Chandra, says, No, no, I cannot show my face. Look, there are so many spots, black spots on my face. I have to hide it. So, that day our moon hid himself. Today is moon eclipse so I'll let Caitanya Chandra appear today. Let the whole world take darsana of Caitanya Candra. Moon God knew who this Caitanya Chandra is? And His

effulgence, His brilliance.

**yam brahma varunendra-rudra-marutaḥ stuvanti divyāḥ stavair  
[SB 12.13.1]**

When Lord appears everyone, all these demigods come: Yam,

Brahma, Varuna Indra, Candra, Surya. 330 million Gods and Goddesses had come. divyaih stavair – They are offering their sthava, stuti in praise of Gauranga. All that happened in Mathura, when Sri Krsna appeared in all discretion. Sukadeva Goswami describing appearance of Sri Krsna and demigods and garbha stuti is very famous. While Sri Krsna was still in the womb demigods have appeared and they were offering prayers, they were offering flowers. The apsaras were dancing and the Gandharvas were singing different rhymes and couch shells, all ceremony.

### **su svagatam caitanya**

su svagatam, you are welcome. And they have Sri Krsna in Vrndavana and Sri Krsna Caitanya here in Mayapur. So beautiful that,

### **deva apy asya rupasya**

### **niyam darsana kanksinah (B.g. 11. 52.)**

Lord personally said, Lord Himself: You know, you know Arjuna the form that you are now looking at, this is the 11th chapter towards the end, Krsna said, the form that now you are looking at, deva apy asya rupasya niyam darsana kanksinah. The demigods are very, very eager and anxious to take darsana of this rupam, this form that you are looking at. So, that form was appearing here in Navadvipa. Demigods and Goddesses were there. They were shuttling between Navadvipa and their abodes. They were constantly going back and forth.

---

# **Caitanya Mahaprabhu in**



# Jagannath ratha yatra

Caitanya Mahaprabhu in Jagannath ratha yatra

0308 2019

Los Angeles

Occasion: Day before ratha yatra

You'll are so serious. Relax! What is today? Don't say it's Saturday! It is the day before

Jagannath ratha yatra. Jagannath ratha yatra mahotsav ki..jai!. Tomorrow is ratha yatra here. In Jagannath Puri, the day before ratha yatra there is darsana of Jagannath. Here we are getting darsana tomorrow. We have been praying and crying

**"Jagannath svami nayana-patha-gami bhavatu me"**

**You are singing and praying: "Oh Jagannath! nayana patha- gami bhavatu me".**

Bhavatu – You become. Patha – path and nayana are eyes. Oh! Lord you become visible on the path of my eyes. I am looking here; this is the path of my eyes. Now this is the path, nayan pathi gami wherever my eyes go, eyesight goes to see, see something, oh Lord you be there, wherever I look.

**yato yato yami tato Narsimha**

Wherever I go O Lord Narsimha, you be there. That's the idea. So, we have been praying. So here, we have to wait for another day. Could we manage? Could we survive another day? I am sure the Lord is also anxious to see the devotees. So, the day before ratha yatra in Jagannath Puri the Lord gives darsana. That day also has a name.

That day is also a festival, Netrutsava! Festival for the eyes or feast for the eyes. Netrutsava. The devotees have been fasting for a long time now. For two weeks they have been fasting

and they are very very eager to have darsana again of Jagannath and then Jagannath gives darsana on this day. Then that day becomes from fasting to feasting. Feast for eyes. And devotees see the Lord on that day to their hearts content.

I am remembering one such day. I was in Jagannath Puri for the first time ever. That was in 1977. I had never ever seen Jagannath. You can imagine how anxious I was to see Jagannath and it wasn't just myself. We had a BBT travelling sankirtana party. Rameshwara Prabhu reminds me of the BBT traveling party. We had gone to Jagannath Puri traveling and distributing Srila Prabhupada's books. We arrived the day before ratha yatra and we wanted to go in for darsana of Jagannath.

"Jay! Jagannath". We were shouting as we entered. I was kind of a brand-new sannyasi. We had some brahmacaris with me and we entered simhadwara. Have you heard that term? Lion Gate. There are different gates, four gates. So, this is the eastern gate and we had a few more gates to go through before we could get darsana. As we were trying to enter the next gate, we were stopped by the pandas. They stretched their arms out: "You can't go!." I said: "What! We can't go for darsana?" They had found out that this was an ISKCON team. And those days they didn't like ISKCON, even these days they don't like so much. I was the leader there, so I was asking: "Why can't I go?"

"You are born Christian and these ISKCON people have converted you. Now you have become Hindu. ISKCON converted you. "

I don't know if they had a dream or something. They found out. The tug of war continued. And we were kind of defeated. They were well-built pandas. We were tiny austere sannyasis and brahmacaris. So finally, they picked us up. Literally, they picked us up and placed us outside simha dwara. So, when we were there, looking around, one prabhu was missing. He was Riksharaj. If you know Riksharaj. He played sitar also. So, he also wanted to join our team. He was born Christian and he

wanted darsana. He looked different. He was of a different complexion. Like Shesha Prabhu. So, it was easy for him to sneak in. While we were battling, he took a detour and he entered. Most of the pandas were battling with us therefore there was no one to guard the other temple gates. So, as we were looking around for Riksharaj, there he comes from inside the temple and he says:

“Maharaja, caran tulsi for you!” He managed to even get tulsi. “Pujari gave tulsi for you.” Hari Hari! So, we took darsana of Riksharaj. Because he had taken darsana of Jagannath and we touched him. We embraced him because he had taken in Jagannath.

Jay! Jagannath! I thought that this was a lila of Jagannath. So that was my first encounter with Jagannath Puri and Jagannath on ratha yatra day. Then we had to wait for another day, like here we have to wait for another day. So, we must have the right mood for ratha yatra day.

I have been asked to read from Caitanya Caritamrita. Today is the climax and what we are asked to read is the pastime on the actual ratha yatra day.

Jaganath ratha yatra mahotsava ki..Jay!

Just to set the scene before we read Caitanya Caritamrita Madhya 14.

So, on ratha yatra day, In Jagannath Puri, Jagannath walks out of His residence, His temple. Their walking out pastime is called Pandu Vijay. Remember, we kind of see the pandas. They tie ropes around the waist of Jagannath. With 10, 20 or 50 of them on one side and they lift Him and place Him forward, lift Him and place Him forward. They do not just lift Him and place Him on the chariot. No, that doesn't happen. They let the Lord walk. The idea is that Lord is walking. He is walking and climbing and getting on the chariot. It is a very beautiful scene. Then on ratha yatra day in 1977, and many more

occasions we were there to witness. There is a big crowd and what do you end up seeing? I was strategically placed at the right location at the right time. A few years ago, when there was navakalevara. Nava – new. Kalevara- body or form. The Lord's daru brahma. Daru is wood. The wood He is made up of is Brahma, Daru Brahma. He gets a new form, new body every twelve years. So that happened a few years ago and I was in the courtyard. I managed to enter the courtyard. I was there and I think as soon as the Lord was stepping out of the temple, His glance fell upon me and I saw Jagannath. The meeting of eyes. I hope it was a meeting of hearts also. I want to think like that. A nice darsana, Jagannath Swami ki... Jay!! So that's Pandu Vijay. The Lord walks out of the temple, onto the street and onto the chariot then He takes His seat onto the throne.

Sri Krsna Caitanyaa Mahaprabhu ki...Jay!! He used to be there. Not that He is not there now. During his prakat lila, the Lord attended ratha yatra. Eighteen times Lord Caitanya attended ratha yatra mahotsava and as the Lord would take His seat on the chariot, Sri Krsna Caitanya Mahaprabhu would arrive, offering His full dandavats to Jagannath Swami. Then He would stand in front of the deity and He would offer prayers to Jagannath.

**jayati jayati devo devaki-nandano 'sau**  
**jayati jayati ko vrsni-vamSa-pradipah**  
**jayati jayati megha-Syamalah komalango**  
**jayati jayati prthvi-bhara-naSo mukundah**

(CC. Madhya 13.78)

This is one of the many prayers the Lord will offer which are listed in Caitanya Caritamrita. So, this is very special. All glories to Jagannath! All glories!

jayati jayati devo – You are Dev. Jagannath Dev. devaki-nandano 'sau – You are none other than Devaki Nandana.  
vrsni-vamSa-pradipah – You are Krsna, appeared in Vrsni dynasty. You are deepa, you are lamp.

All glories to You, Jagannath!

jayati jayati – All glories to Jagannath

megha-Syamalah komalango- What kind of Jagannath are you? Megha shyamala. You are Shyamaal, Your complexion is of the monsoon clouds. And to touch You – You are very soft.

prthvi-bhara-naSo mukundah- You destroyed the extra burden of the earth and hence You are Mukundah – Liberator. You liberated Prithvi.

Then different devotees arrived from everywhere to Jagannath Puri. From west Bengal from east Bengal, from Kuling-gram, from Shantipur. Right? All of you have come from somewhere. Next door, next block, from Alachua and so on. So, in Caitanya Mahaprabhu's days, they would get divided into several kirtana parties. Kirtana mandalis- kirtana parties "And you will be leading in this group, And you Vishvambar, you are leading this group , and you will dance in that group and Vaisheshika prabhu will be the lead dancer in this group and Rameshwar Prabhu you will dance in another group." The kirtana was out of this world. When these parties were arriving, entering Jagannath Puri, King Prataprudra was reminded. He had climbed up on the rooftop of his palace and Sarvabhaum Bhattacharya was with him and Gopinath Acarya, I think, was also there. All these kirtana parties were new to King Prataprudra.

"Oh, who is that there, with the beard? Oh! Advaitacarya!"

"And that with the blue dhothi, who is that one? Oh, that is Nityananda."

King Prataprudra said: "You know, I have heard many kirtans, so many times in the past. Same mantra, same mridanga and kartals. This kirtana is different. What is this kirtana?"

And he was told this is prem nama. This kirtana is Prem nama. Its offence-less chanting. It is pure chanting. That is how King Prataprudra was introduced to this kirtana. So kirtans are on. Seven parties are chanting and dancing and Sri Krsna

Caitanya Mahaprabhu had seen Prataprudra.

Today what we are supposed to be reading is about Prataprudra. He is the hero of today's theme or topic. We are just setting the scene. Hari Hari!

So, Sri Krsna Caitanya Mahaprabhu had seen King Prataprudra with a broom in his hand and sweeping the street in front of Jagannath's cart. And that had amazed Sri Krsna Caitanya Mahaprabhu and He was pleased also, highly pleased and He made up His mind. There is nothing wrong with meeting King Prataprudra.

Caitanya Mahaprabhu did not want to meet at first. It went on for several months or years that Mahaprabhu was not going to meet the King.

"No no no no! King Prataprudra and I have to meet. I have made up my mind. I said no! Forget it. And if you appeal to Me one more time, I will leave the town. I will go away." So, the Lord had warned all those. Sarvabhauma and others. But today He saw King Prataprudra with broom in hand and He changed His mind towards King Prataprudra, and later on, He would be seeing him, touching him and embracing him. But before that, the topic for us is the meeting which is going to take place in Jagannath Vallabha garden on the way to Gundica temple.

So, before that happens Sri Krsna Caitanya Mahaprabhu started giving darsana to King Prataprudra. Exclusively to King Prataprudra. What was that darsana? When King Prataprudra was looking around, he saw Caitanya Mahaprabhu in all the kirtana mandalis.

Yet, the kirtanias in the different parties were thinking:

"He is only with us. We must be very special. He is in our party. He is in our party!" That was not the case. Sri Krsna Caitanya Mahaprabhu was dancing in all the parties. Sri Krsna Caitanya Mahaprabhu bestowed very special mercy upon King

Prataprudra and he was able to see Caitanya Mahaprabhu dancing in ALL the parties. Ok then, down the road as kirtana is happening, Caitanya Mahaprabhu is chanting and dancing in front of Jagannath also. Jagannath is Krsna and Caitanya Mahaprabhu is there as Radha Rani. Radha rani in Him, is in action. Krsna is also in Him. They are two in one, right? Krsna takes back seat, and Radha Rani is in the forefront and interfacing with Jagannath as,

**radha-bhava-dyuti-suvalitam naumi krsna-svarupam [CC adi 1.5]**

The Svarupa of Sri Krsna Caitanya Mahaprabhu is radha-bhava-dyuti-suvalitam radha-bhava- Radhas emotions Dyuti – the complexion like Radha Rani also. So, that Sri Krsna Caitanya Radha Krsna nahi anya. Now He is Radha rani and They are having pastimes during ratha yatra. Hari Hari! And you know ratha yatra festival is a festival of Vraja vasis. Vrndavan vasis. Those that are pulling the chariot, they are residents of Vrndavan, or they are in the mood of Vrajavasis. They are meeting after a very long time.

Vraja vasis had met Dwarkavasis in Kuruksetra and Vrajavasis had gone to meet and see Krsna in Kuruksetra. He had come from Dwarka and they had a plan. “This time as we see Him. We will bring Him back to Vrndavan. We will drag Him back to Vrndavan! He may be seated on the chariot. We will pull the chariot. We will get rid of the horses. You, horses, get out! We will become the horses! We will pull the chariot and bring the Lord back to Vrindavana. “

So Jagannath ratha yatra, this is what is happening. Jagannath Puri temple is like Dwarka or even Kuruksetra and Gundica temple is Vrndavan. All those that is pulling the chariot are residents of Vrndavan. And they are bringing Krsna back to Vrndavan.

Lord Caitanya is talking, praying. “mora mana Vrndavan. My mind is Vrndavan. Oh Jagannath! Please, make your residence in

my mind. You were away from my mind or my heart. I invite you back into your home, my minds home, into my heart.” mora mana Vrndavan.

So Caitanya Mahaprabhu was chanting and dancing and dancing and dancing. It was very special. There is a description of the dance as uddanda nrtya [CC Madhya 13.82]

The Lord will fly high into the sky, and then He will crash, fall. And Nityananda prabhu is keeping watch. Before the crash He must be there to catch or to support. Caitanya Mahaprabhu and Nityananda moving like lightning. Caitanya Mahaprabhu sometimes goes moving round and round. The tears from his eyes, not just drops, but what? Shower! All around will get drenched or wet with the showers of Sri Krsna Caitanya Mahaprabhu. So then, time for uphala bhoga. On the way to Gundica, and it is time for the Lords offering. He is a big eater, Jagannath. The pujari doesn't give a little plate. Tons of food is offered. This we have seen. So, time for uphala bhoga of Lord Jagannath. Sri Krsna Caitanya Mahaprabhu has entered the garden. He is lying down with his eyes closed. You remember? The Lord had made up His mind to do what? To see, give darsana. Meet King Prataprudra.

That's all that the Lord had to do. Just desire! Then He has His Shakti's. Lila shaktis , jnana shaktis, all the shaktis, they get into desire. We also call her yoga maya. So, preparations were made for that meeting to take place. Caitanya Mahaprabhu was lying down and everyone told King Prataprudra. “This is the time. This is the time. Go, go go!”

So, he had taken out his crown and his sword. He put on vaisnava robes and he approached Sri Krsna Caitanya Mahaprabhu.

**sarvabhauma-upadeSe chadi' raja-veSa  
ekala vaisnava-veSe karila praveSa**

[CC Madhya 14.5]



chadi raja-veSa. He gave up raja vesa – Kings royal dress. With vaisnava vesa he does pravesa. With vaisnava attire, he enters the garden.

**saba-bhaktera ajna nila yoda-hata hana  
prabhu-pada dhari' pade sahasa kariya**

Maharaja Prataprudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

[CC Madhya 14.6]

**ankhi mudi' prabhu preme bhumite Sayana  
nrpati naipunye kare pada-samvahana**

As Sri Caitanya Mahaprabhu lay on the raised platform with His eyes closed in ecstatic love and emotion, the King very expertly began to massage His legs.

[CC Madhya 14.7]

**rasa-lilara Sloka padi' karena stavana  
"Jayati te 'dhikam" adhyaya karena pa?hana**

The King began to recite verses about the rasa-lila from Srimad-Bhagavatam. He recited the chapter beginning with the words "Jayati te 'dhikam."

[CC Madhya 14.8]

So, this is Gopi gita King Prataprudra starts recitation of Gopi gita This is the gita for the occasion. Corresponding the emotion of Sri Krsna Caitanya Mahaprabhu this is a befitting song or gita. Gopi gita. To nourish, to arouse and nourish His feelings, emotions of Radha bhava, Gopi bhava, the Gopis have expressed their bhava, their emotion, in that gita and through ratha yatra Caitanya Mahaprabhu is in that mood. So, King Prataprudra is reciting that Gopi gita.

**Sunite Sunite prabhura santosa apara  
'bala, bala' bali' prabhu bale bara bara**

[CC Madhya 14.9]

When Sri Krsna Caitanya Mahaprabhu heard these verses, he was pleased beyond limits and he said again and again "Go on reciting, go on reciting".

**"tava kathamrtam" Sloka raja ye padila  
u?hi' premaveSe prabhu alingana kaila**

As soon as the King recited the verse beginning with the words "tava kathamrtam," the Lord arose in ecstatic love and embraced him.

[CC Madhya 14.10]

Hari Hari! Are you seeing? Watch the scene. Audio has to become video.

Upon hearing the verses recited by the King, Sri Caitanya Mahaprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore, I am simply embracing you."

– CC Madhya 14.11

Simply embracing! Not enough? The Lord is feeling grateful for what this reciter of Gopi gita has done. He doesn't even have a clue, of who this person is. No idea. Mahaprabhu had His eyes closed. And this person had come and started massaging and reciting Gopi gita. And the Lord is satisfied and feeling grateful. Just taking and taking is not a good policy, you also

have to give in return. Then Mahaprabhu is thinking,

"I should also give something in return to this person who is singing." Then Mahaprabhu started thinking "I am just a bikshuka, ek dandi bikshuka. I have nothing to give in return.

I have empty pockets; I don't even have pockets. The kind of garments I wear, I don't even have pockets. What could I give?" So, thinking like this, he started getting up with his arms stretched. He said: "You know, I have nothing to give. But if you don't mind, could you accept my embrace? If you don't mind. Is it ok?" Saying so, the Lord gave a deep embrace to King Prataprudra. King Prataprudra Ki...Jay!! Is that enough? If the Lord was to embrace you, would you like it? Would you say that's all? For all that I have done for you, only embrace?

Sri Rama had also offered his embrace to Hanuman when Hanuman had just returned from Lanka with good news of Sita. When Rama heard that news, Rama was so pleased and He wanted to reward Hanuman for what Hanuman had done. Then Rama was thinking "I am just a vanvasi. I am just a forest dweller. If I was in Ayodhya I could have given him a big gift, big reward. Yet, this is not the case. I am in the forest." So, then the Lord asked: "Could I embrace you?" saying so, the Lord embraced Hanuman. "Well done! Well done Hanuman!" Have u seen that photograph of Rama embracing Hanuman? No! How come? You missed it! Quite a famous photograph, taken with a selfie! [Laughs]

**eta bali' sei Sloka pade bara bara  
dui-janara ange kampa, netre jala-dhara**

After saying this, Sri Caitanya Mahaprabhu began to recite the same verse again and again. Both the King and Sri Caitanya Mahaprabhu were trembling, and tears were flowing from their eyes.

CC Madhya 14.12

Then they were reciting which verse again and again?

**tava kathamrtam tapta-jivanam  
kavibhir iditam kalmasapaham  
Sravana-mangalam Srimad-atatam  
bhuvi grnanti ye bhurida janah**

My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.

[CC Madhya 14.13]

**‘bhurida’ ‘bhurida’ bali’ kare alingana  
inho nahi jane, – ihon haya kon jana**

After reciting this verse, Sri Caitanya Mahaprabhu immediately embraced the King and cried, “You are the most munificent! You are the most munificent!” At this point Sri Caitanyaa Mahaprabhu did not know who the King was.

[CC Madhya 14.14]

**purva-seva dekhi’ tanre krpa upajila  
anusandhana vina krpa-prasada karila**

Shri Caitanyaa Mahaprabhu’s mercy was aroused because of the King’s previous service therefore, without even asking who he was, the Lord immediately bestowed his mercy upon him.

[CC Madhya 14.15]

I think we will stop here.  
Jagannath swami Ki.. Jay!  
Caitanya Caritamrita Ki .. Jay!

---

# Chanting Lord's name will take us to Lord's abode

Chanting Lord's name will take us to Lord's abode

Venue: Mayapur

Dated: December 29, 2018

Occasion: Annual yatra, Session session

Are you tired?? Marathon is going on 24 hours. **Prabhupada** also used to stay busy; how long? 24 hours a day.

There are so many activities going on throughout the day. Morning program, evening program, katha book distribution and so on. We used to read **Krsna** book and near us was a bucket of milk. One devotee would read the book for us and we used to empty the glasses of milk. That's the last item and subharatri and good dreams.

Vaishnavas are never tired of hearing. I'm talking about Vaishnavas. I don't know we are vaishnav or not. Even if we are not vaishnav by hearing and hearing katha we will become vaishnav. In **Goloka** there is always katha kirtan going on.

**srnvanti gayanti grnanti**

Vaishnavas are always busy with sravanam and kirtanam. We will give away all designation but this designation of being vaishanva we will never give up.

**Caitanya Mahaprabhu** said, "I am not Sudra, Vaishya, Ksatriya, or Brahman. I am not grahasta or vanaprasta. I am servant of servants of the Lord." We should never be tired of chanting; similarly we should never be tired of hearing katha. And in fact we should be eager to hear katha.

One time Katha was going on by **Radha Govinda Maharaja**. A man got up; Maharaja thought he is having a question. Man asked,

"Timing of katha is over, my question is when will katha get over?"

The rishis of Naimisharanya Shaunaka Rishis said.

**vayam tu na vitrpyama Uttama-sloka-vikrame**

One can never be satiated even though one continuously hears the transcendental pastimes of **Krsna**, who is glorified by excellent prayers.

Please don't stop katha; go on reciting. One should hear katha with eagerness, meditate on it and establish it in one's heart. Why in heart? Because that's the place of atma.

**Sudarlala sachira duala...**

**radha krsna eka tanu hai**

**Radha Krsna** are one but they became two in **Vrindavan** to perform lila and again became one in **Navadvipa** as **Caitanya Mahaprabhu**.

**Muralidhara** has appeared in **Mayapur** and before Him appeared **Vishvarupa** as elder brother of **Caitanya Mahaprabhu**.

**vishvarupa ki prabhuji sahi**

So **Krsna** appears as **Caitanya Mahaprabhu** and **Nityananda** as **Vishvarupa**. So both appear in **Navadvipa**.

**koi gayata hai radha-krishna nam koi gayata hai hari-guna gan**

At some place katha is going on and other places kirtan is going on. Both are kirtana, nama kirtan and lila kirtan.

**mangala-tana mridanga rasala bajata hai koi rangana men**

Lot of instruments are being played. The sound of **Mridanga** is madhura. It is also said that **Murali** or **Venu** of **Krsna** appears as **Mridanga**.

When you say **Krsna, Muralidhara Krsna** comes in front of our eyes. And what does He do when you take His darsana? What is He doing? Playing Murali. And as you see **Caitanya Mahaprabhu** what is he doing ?? His hands are raised. He is doing sankirtana.

**Hare Krishna Hare Krishna, Krishna Krishna Hare Hare,  
Hare Ram Hare Ram, Ram Ram Hare Hare**

**Caitanya Mahaprabhu** is always performing kirtana and we are also performing kirtana. That proves we are with **Caitanya Mahaprabhu**.

And if we perform sankirtan, we enter the sankirtana lila. **Srila Prabhupada** used to say our goal is to join the **Radha Krsna sankirtana** party. Performing kirtan we will achieve the eligibility to enter the sankirtana lila of **Caitanya Mahaprabhu**.

One who does kirtana is a kirtankar. Keep doing kirtana and return back to **Godhead**. From nama to dhama. Chanting Lord's name you will reach dhama.

**apani acari prabhu jivera sikhaye**

Caitanya Mahaprabhu has taught this sankirtana to all of us.

**Nadiya godrume nityananda mahajan Sradhavan jana.**

**Bhakti Vinoda Thakura** used to stay at **Godrumdvipa**. He has written many bhajans which we sing. He is announcing oh there is namahatta and there hari nama is being distributed. Only nama and nothing else you will get there. Then who will get??

One who is sraddhavan. The father of sankiratan are **Caitanya Mahaprabhu and Nityananda**. **Caitanya Mahaprabhu** appeared on Falguna purnima and now it's called as Gaura purnima. That was lunar eclipse in 1486. Crores of people had gathered at the bank of Ganga and they were chanting the Holy name by the inspiration of the Lord. Full day all were performing

sankirtana and in the evening **Caitanya Mahaprabhu** appeared. So kirtana appeared before the Lord. Kirtana is also avatar.

**Kali kale name rupe krsna avatar**

Lord takes avatar as kirtana. Now as sankirtana was being performed Lord had appeared.

**yatra mad bhakta gayanti tatra tistami narada**

That day the Moon did not show his face. He thought let **Gaurachandra** is going to appear today. **Bahu koti chandra jini vadan ujwal**. His lotus face has effulgence of many moons. Then how can I saw my face which is full of black spots.

There is also **Gaura sahastra nama**. Officially He was named as **Vishvambar** by his grandfather **Nilambar Chakravarty**. He used to stay at **Belpukur** but came to **Mayapur**. He was an astrologer and saw the kundali and said His name as **Vishvambhar**. **Sita Thakurani** the consort of **Advait Acharya** named **Caitanya Mahaprabhu** as Nimai as He was born under the neem tree.