

Gaura Katha – Day 1 – PUNE

Who inspired Caitanya Mahaprabhu to stay in Jagannatha Puri?

Day 1 of Gaur katha at NVCC

Gaur bhakta vrinda ki Jai and you are all amongst them. You have all reached here, where the Lord is and His katha and devotees are That is why all glories to you.

Jai Jagganath, 'jei gaura sei krsna sei jagannatha. There will be a Ratha-yatra a few days after the katha. Let's hear from Krsnadas Kaviraj Goswami on Gauranga's katha in Jagannatha Puri.

nilachala nivasaya nityaya paramatmane balabadra subhadrabyam jagannathaya te namah

Lord as Jagannatha was already staying in Jagannatha Puri, but now Gauranga Mahaprabhu will also stay in Jagannatha Puri.

Caitanya Mahaprabhu has just taken sannayas and He was given the name Sri Krsna Caitanya. Sannyasis don't stay in one place. It is said that a rolling stone gathers no moss. Like that He took sannyasa in Katva and had a long desire to go to Vrndavana. The desire to go to Vrndavana was already there when He received harinam diksha, but He was stopped. After sannyasa He also wanted to go to Vrndavana , but this time Nityananda Prabhu and Advaita Acaraya tricked Him.

prabhate acaryaratna dolaya cadana

bhakta-gana-sange lila sacimata lana (CC Madhya lila 3.137)

In the morning Candrasekhara seated Saci mata in a palanquin and brought her from her house with many devotees.

nadiya-nagarera loka – str-balaka-vrddha

saba loka aila, haila sanghatta samrddha (CC Madhya lila 3.138)

In this way, all the people of the town of Nadia – including all women, boys and old men – came there. Thus the crowd increased.

**pratah-krtya kari' kare nama-sankirtana
sacimata lana aila advaita-bhavana (CC Madhya lila 3.139)**

In the morning, after regular duties were completed and the Lord was chanting the Hare Krsna maha-mantra, the people accompanied sacimata to the house of Advaita acarya.

**saci-age padila prabhu dandavat hana
kandite lagila saci kole uthaina (CC Madhya lila 3.140)**

As soon as mother saci appeared on the scene, Caitanya Mahaprabhu fell before her like a stick. Mother saci began to cry, taking the Lord on her lap. Caitanya Mahaprabhu is 24 years old, but for her He is her son Nimai.

**donhara darsane dunhe ha-ila vihvala
kesa na dekhiya saci ha-ila vikala (CC Madhya lila 3.141)**

Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother saci became greatly agitated.

**anga mucche, mukha cumbe, kare niriksana
dekhite na paya, – asru bharila nayana (CC Madhya lila 3.142)**

Out of love she began to caress the body of the Lord. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

Tukaram Maharaja also says, anandale mana preme pazara lochana. The language may be different but the words of the saints are the same. When your heart is filled with love, then it comes out from the eyes as tears.

kandiya kahena saci, bachare nimani

visvarupa-sama na kariha nithurai (CC Madhya lila 3.143)

Understanding that Lord Caitanya had accepted the renounced order of life, sacimata, crying, said to the Lord, “My darling Nimai, do not be cruel like Visvarupa, Your elder brother.”

**sannyasi ha-iya punah na dila darasana
tumi taiche kaile mora ha-ibe marana (CC Madhya lila 3.144)**

Mother saci continued, “After accepting the renounced order, Visvarupa never again gave me audience. If You do like Him, that will certainly be the death of me.”

**kandiya balena prabhu – suna, mora ai
tomara sarira ei, mora kichu nai**

The Lord replied, “My dear mother, please hear. This body belongs to you. I do not possess anything.

**tomara palita deha, janma toma haite
koti janme tomara rna na pari sodhite**

“This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.”

**jani’ va na jani’ kaila yadyapi sannyasa
tathapi tomare kabhu nahiba udasa**

“Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

**tumi yahan kaha, ami tahani rahiba
tumi yei ajna kara, sei ta kariba (CC Madhya lila 3.148)**

“My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute.”

This is the eternal relationship between them. Whenever the Lord takes birth she comes as His mother. Caitanya Mahaprabhu has taken sanayasa but He will never be indifferent to Saci

mata.

Sannyasis cannot stay with family after taking sannyasa. That is what Caitanya Mahaprabhu said, “I have taken sannyasa now. I cannot come home. In Navadvipa the people will laugh at me, but I can’t leave you also.” Hearing this Saci mata came up with a solution. “If you stay in Navadvipa I will be happy, but if people mock you, then I will be very sad. So I have an idea. Why don’t you stay in Jagannatha Puri. Both the issues will be resolved – it is near Navadvipa and devotees can come to meet you. You can also you come bathe in the Ganga. Caitanya Mahaprabhu and the devotees were happy to hear this offer of Saci mata.

**eta bali punah punah kare namaskara
tusta hana ai kole kare bara bara (CC Madhya lila 3.149)**

Saying this, the Lord offered obeisances to His mother again and again, and mother saci, being pleased, took Him again and again on her lap.

Then Advaita Acarya took mother Saci within the house. The Lord was immediately ready to meet all the devotees. (CC Madhya lila 3.150)

The Lord met all the devotees one after the other, and looking at everyone’s face individually, He embraced them tightly. (CC Madhya lila 3.151)

Although the devotees were unhappy at not seeing the Lord’s hair, they nonetheless derived great happiness from seeing His beauty. (CC Madhya lila 3.152)

**srivasa, ramai, vidyanidhi, gadadhara
gangadasa, vakresvara, murari, suklambara
buddhimanta khan, nandana, sridhara, vijaya
vasudeva, damodara, mukunda, sanjaya
kata nama la-iba yata navadvipa-vasi
sabare milila prabhu krpa-drstye hasi’ (CC Madhya lila 3.153-**

55)

Srivasa, Ramai, Vidyanidhi, Gadadhara, Gangadasa, Vakresvara, Murari, suklambara, Buddhimanta Khan, Nandana, sridhara, Vijaya, Vasudeva, Damodara, Mukunda, Sanjaya and all the others, however many I can mention – indeed, all the inhabitants of Navadvipa – arrived there, and the Lord met them with smiles and glances of mercy.

Krsnadas Kaviraj says that so many devotees have come here for darsana that he cannot keep count. They are all saying the Lord's name – Hari Hari. What's Caitanya Mahaprabhu's name? Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. They were all taking darsana of the Lord. Upon hearing this a desire grows within us for this darsana – darsana dila dena. This bhava of meeting and receiving darsana of the Lord is gunatita bhava which is beyond the three modes of material nature. One who has really woken up, will have these thoughts. It is said jiva jago sleeping souls. Wake up and break that bubble of illusion.

Once upon a time when devotees would go to Pandarpur for darsana of Lord Vitthala. This darsana was realised in embracing Lord Vitthala. In Kaliyuga somebody did some mischief and now we can just touch His lotus feet.

gaurangera madhur lila jare karna praveshila hridaya nirmala hobe tar

One who hears the Lord's lila, his heart becomes pure. In the Upanisads the example is given of two birds sitting on a tree. One bird – the jiva, or living entity – is enjoying the fruits of that tree, and the other bird – Paramatma – is simply witnessing. So we are sitting in the heart and the katha goes to the heart. There is saying in Marathi ekadun tikade jae vara nadi funkali sonare. While making jewellery, a jeweller blows his pipe. The air goes from this end of the pipe to that end. It does not stay in the pipe. It should not be like that.

The katha should land in the heart and stay there.

**mana eva manusyanam karanam bandha-moksayoh
bandhaya visayasango muktyai nirvisayam manah**

For man, the mind is the cause of bondage and liberation. The mind absorbed in sense objects is the cause of bondage, and mind detached from sense objects is the cause of liberation. Therefore, the mind which is always engaged in Krishna consciousness is the cause of supreme liberation. The mind and senses is one team, the causes of binding and liberation. atmaiva hy atmano bandhur atmaiva ripur atmanah. The mind is the friend of the conditioned soul, and his enemy as well. Thinking, feeling and willing are the works of the mind.

Gauranga Mahaprabhu is the combined form of Radha and Krsna with the golden complexion of Srimati Radhika (antar krsna bahir gaura)

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

The love of Radha-Krsna is the divine manifestation of the hladini-sakti. Though originally one, They have become separated eternally. They have again become one as Sri Caitanya. I offer my respects unto that Lord, who is Krsna Himself, with the sentiment and complexion of Radharani. (CC. Adi Lila 1.5)

Caitanya Mahaprabhu says, “Long time back I was one. Then I became two – one Radha and one Krsna, one soul but we are two. Now I am named Caitanya Mahaprabhu and my name – Radha Krsna – will be preached all over.”

yei krsna-tattva-vetta sei guru haya- One who is fully conversant with the science of Krsna, he is eligible to become a guru. (Cc. Madhya Lila. 8.128)

Bhaktivinod Thakur says, je-dina grihe, bhajana dekhi, grihete goloka bhaya

One day while performing devotional practices, I saw my house transformed into Goloka Vrndavana. When I take the caranamrita of the Deity, I see the holy Ganges waters that come from the feet of Lord Visnu, and my bliss knows no bounds. (Suddha Bhakata Carana Renu)

Caitanya Mahaprabhu is also called Vaikunthanayak. Krsnadas Kaviraj Goswami writes that the acaryas house has become Vaikunthapuri, Golok. Do not think it became Vaikuntha. The Lord is instructing the devotees go to your respective houses. brahmachari guru-kule vasan danto guror hitam (SB 7. 12. 1) Brahmacharis don't go home, your house is the brahmachari asrama.

When devotees dance, their souls dance, but when the people outside dance, their bodies dance. So many devotees have come for darsana of Caitanya Mahaprabhu who is addressing everybody. You all are my param bandhavas. We are all also param bandhava brothers of Caitanya Mahaprabhu. This is sambandhan jnana. Then comes prayojana followed by abhideya jnana. Tukaram Maharaja also said,

ami jato amchya gava amcha rama ram ghyava.

“You all do kirtana and as I got the dhama, you will also get the dhama”