

Jagannath Katha

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19th June 2022

Iskcon Thane

om ajnana timirandhasya jnananjana salakaya ?caksur unmilitam
yena tasmai sri gurave namah

Translation

I was born in the darkest ignorance, and my spiritual master
opened my eyes with the torch of knowledge. I offer my
respectful obeisances unto him

jayati jayati devo devaki nandano 'sau
jayati jayati ko vrsni vamsa pradipah
jayati jayati megha syamalah komalango
jayati jayati prthvi bhara naso mukundah
(Chaitanya Charitamrita Madhya Madhya 13.78)

Translation

All glories unto the Supreme Personality of Godhead who is
known as the son of Devaki. All glories to the Supreme
Personality of Godhead who is known as the light of the
dynasty of Vrsni. All glories to the Supreme Personality of
Godhead whose bodily luster is like that of a new cloud and
whose body is as soft as a lotus flower. All glories to the
Supreme Personality of Godhead who appeared on this planet to
deliver the world from the burden of demons and who can offer
liberation to everyone

sri krishna chaitanya prabhu nityananda sri advaita, gadadhara
srivasadi gaura bhakta vrinda

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

Hari Hari. The house is full here today in the Thane temple. What will you do in the future and where will you see them all? Maybe you'll have to sit them on your lap or your shoulders. So we welcome you all here. Jagannatha Swami ki jai. I was about to say that I am very pleased but because Jagannatha Swami is present here, I will say that Jagannatha Swami is pleased by your presence here.

For your information I can tell you that this Jagannatha in this temple is not the Jagannatha of Iskcon Thane here, am I right? He is the lord of the universe but here he is the lord of Krishna Darshan Prabhu and he will stay seated here on top of the building. This is where he will continue to be worshiped and you can also go there, they can go there can't they?

We must ask permission of the proprietor of lord Jagannatha. And yes, if you do go then they will give you Prashad also, so can they all come to your home to take darshan of Jagannatha, yes? Oh he is saying that you have already all been there to his home for darshan. At the moment there are festivals being celebrated for lord Jagannatha throughout the whole country. Just a few days ago I was in Jagannatha Puri. Jagannatha Puri dham ki jai!

On that day it was occasion of snana yatra but on that day we just saw the snana yatra only, we did not bathe, well we did not bathe Jagannatha. We had had a bath ourselves but we did not bathe Jagannatha (laughter). When the priests were bathing lord Jagannatha, we were watching them and as we did so we were thinking in our minds, 'how wonderful it would be if we could also bathe lord Jagannatha?'

So there is a possibility that lord Jagannatha has noted that this person wanted to do this. So I was thinking that the lord has now been fulfilled by the lord. What I just saw that day I was able to do today by bathing lord Jagannatha. I also did whatever I did on your behalf also and so what can we say

about lord Jagannatha?

Lord Chaitanya Mahaprabhu has also said jayati jayati devo devaki nandano 'sau. What we see in the foreign countries is that some people upon looking at lord Jagannatha become scared, 'how can he be God?! It is not possible!' Not just this but You may know what happened with Indradyumna Swami Maharaja, not Swami but just Indradyumna Maharaja. This King Indradyumna was the one who arranged for the installation of these deities and the opening of the Jagannatha temple.

He gave one carpenter the job to carve the lord who was in the form of a log of wood, Daru Brahma. The carpenter's tools were not working and they would break as soon as he would try to carve the form of the lord and his hands would be shaking to make the job even more difficult. Before him many others had come and had gone also and at the end one carpenter came who was Visvakarma himself.

He spoke and said, 'I will carve the form of the lord from this log of wood, Daru Brahma.' This Daru is not the alcohol which is drunk (laughter). Daru means a cast like a stick or log of Brahma which means Brahman, the supreme. He was the supreme lord who was initially in the form of Nila Madhava and so this is the very detailed and deep history of lord Jagannatha.

He himself became the log of wood for the deity and then he ordered that his deity be made from that log and then King Indradyumna will be able to worship that form of the lord. Then the job of sculpting the deity from the log of wood was given to who? It was Visvakarma and the deal was that until the deity is not completely made, he said 'I will be the only one alone in the room. The doors and curtains must be closed and I will be by myself and if somebody intrudes or disturbs me during this time then I will not continue this work of sculpting that deity and the work will be left undone.

So for many day this work of sculpting the deity went on behind closed doors but this Visvakarma Ji was taking a long time, he is not just any ordinary carpenter. So King Indradyumna – I am calling him King Indradyumna but not to be confused with the disciple of Srila Prabhupada in Iskcon called Indradyumna Maharaja also.

So here, King Indradyumna was very anxious and he should be anxious for the darshan of the lord. He was very impatient you could say for taking darshan of the deities, to install them in the temple and also to open that temple. Therefore after some days he could not wait any longer and so he was knocking on the door, 'may I come in sir?' Somebody was also asking me like this today.

So at first he could hear some work happening, 'khat khat khat' and then the noise stopped and the King then opened the door hurriedly. When he looked inside he suddenly realised, 'what have I done? The sculpting of the deities has not been completed. It is still incomplete because I have come in. This is not a beautiful form of the lord here in front of me, this is an incomplete form of the lord.

It is only half done and where are his hands and there is no clue to where the legs and feet are. The eyes are so big and look quite fearsome. How will I be able to worship this deity? Krishna does not look like this and Balaram? Forget it! This kind of Balaram? Krishna's each limb is beautiful but this deity does not have all his limbs and there is no information about some limbs that are missing.

Being beautiful is a complete different matter!' Then, 'Narayan, Narayan.' So who reached there? Narada Muni. How do you all know, were you there at the time? Laughter. Lord Narayana's name is connected to Narada Muni. Just like immediately upon seeing the Hare Krishna devotees, what do you all say? 'Hare Krishna, Hare Krishna!'

So as soon as one hears the name of Narayana one knows, 'Jai Narada!' In this way Narada Muni is also remembered in connection to this chanting. So Narada Muni upon reaching the scene asked, 'what is the problem, what has happened here? Why are you lamenting and looking so miserable and hopeless?'

King Indradyumna replied, 'look for yourself! Is the lord's form meant to look like this? I wanted to install the deities as quickly as possible and I gave this carpenter the job to do but he has left it incomplete and gone away. How will the installation take place now? At that time Narada Muni told the King, 'these deities are not incomplete and in fact they are more than complete.'

Do you understand that which I am saying in English? More than complete which means that not only are they complete but they are more than complete. They are fully and wholly complete and how is this? Narada ji had previously spoken on this subject matter. This was on a certain occasion which had occurred at another time and I won't speak upon that right now.

The lord had manifested this form before and Narada Muni was witness to this. So he said 'I have seen this form of the lord before! Just like when I had seen the forms of Krishna and Balaram along with Subhadra before, I remember this very well that this is that very same form and manifestation that I witnessed then. The same darshan I am having now of your deities, as I had seen them in person back then.

It was exactly the same form as how Jagannatha is now in this deity and Balaram is the exact same and so is Subhadra, just like when I saw them then. Krishna, Balaram and Subhadra- are you all listening, yes? When they had heard the story of Vrindavan and the residents of Vrindavan, and how the residents of Vrindavan were passing their days, because Krishna and Balaram who were originally from Vrindavan went and resided in Dwaraka thereafter.

They were originally in Vrindavan but after going to Dwaraka they never returned back to Vrindavan. When leaving Vrindavan to go to Mathura, they had told the residents that they would be returning very soon. He said 'I am just now coming back' but

Soduniya Gopinath Krsna Mathuresi Gela...akrurane raath
sajavila ...ratha
(Marathi abhang)

Translation

Listen oh gopi's, Krishna is leaving to go to Mathura and Akrura is getting the chariot ready to take them..

There is this bhajan that Kamsa had sent Akrura, 'go and immediately bring them!' Who? 'Krishna and Balaram and bring them to Mathura.' So Akrura went and there is a marathi abhang, devotional song. So at that time all the residents of Vrindavan and especially the gopi's were told this, that Krishna would come back soon. Then of course Krishna did not return after a few days and also for eighteen years he stayed in Mathura.

He did not return to Vrindavan and Krishna himself was not pleased about this fact but he was helpless in a sense as there were some important reasons for why Krishna had to stay behind in Mathura. Then Krishna tells Uddhava, 'oh Uddhava come and sit down here with me and I will tell you something from my heart.' Now it will be understood why Krishna continued to stay in Mathura and did not return back to Vrindavan.

In Mathura Krishna is saying to Uddhava 'please take a seat Uddhava and I will tell you something which is in my mind and my heart.' 'Please speak oh lord,' Uddhava said. Krishna then said

Udho Mohi Braj Bisrat Nahi
(Surdas bhajan)

Translation

Oh Uddhava, I am missing Braja very much

‘I just cannot forget Vrindavan.’ So Krishna says whilst remembering everything about Vrindavan, ‘I cannot forget Vrindavan.’ Then he sent Uddhava with a message and this is called the message of Uddhava and in this way Krishna remained in Mathura for eighteen years and after that he went further on to Dwarka where he then started to live. After some time he also got married to how many queens? Sixteen thousand, one hundred and on top of that eight more who were the principal queens.

Rukmini Maiya ki jai! Rukmini is number one and she was from Maharashtra. You know that, right? No you didn’t know that. You are thinking ‘it’s useless being Maharashtrian,’ (laughter). Rukmini was from Kaundinyapura, and where is this? In Amravati? So that Rukmini from Amravati is, well beginning with Rukmini Krishna married all these queens and then Krishna remained there and so did Balaram.

Also all the residents of Mathura became the residents of Dwarka, you know this. At one time there was nobody in Dwarka and Krishna didn’t have a living quarters or any place in Dwarka. There was no address of Krishna’s in Dwarka but then during one such night, all the residents of Mathura had to relocate within one night.

In that one night there were palaces made for each resident and the whole town was planned out and not only planning but the execution of the plan also. And this all took place within one night and Krishna Balaram made arrangements to send everyone to Dwarka and then they again came back alone to Mathura. This was to battle with Jarasandha and Kalayavana had also reached there who was called Adhama, a Yavana.

So Krishna was in this way residing in Dwarka but his heart was in Vrindavan. ‘I lost my heart in Hare Krishna Pandal,

Hare Krishna festival.’ So Krishna also lost his heart in Vrindavan although he was residing in Dwarka as a duty. There is a duty that needs to be performed but if he had his own choice, then he would have chosen Vrindavan. So Krishna also was missing Vrindavan and not only the land of Vrindavan but the residents of Vrindavan, the Vrajavasi’s.

The Vrajavasi’s were missing Krishna and- do you understand Vrajavasi? Vraja you understand, Vrindavan dham ki jai!

Nilachala nivasaya nityaya paramatmane
balabhadra subhadrabhyam jagannathaya te namah
(Prayer of residents of Nilacala)

Translation

O Lord Jagannath, the controller and savior of the entire universe, kindly save the people of Odisha and Andhra Pradesh from the super cyclone Phailin.?May you kindly have your merciful glance upon us and save us from the impending danger and destruction by Phailin. Only you can protect us.

Right now the lord has become, or rather he is going to become- actually not yet but the lord is going to become Nilacala vasi, resident of Nilacala. So the Vrajavasi’s were missing Krishna, you do understand what I am saying when I say they were missing him, yes? I think this sort of language everyone understands.

Miss and miss, not miss. We are not missing the miss. Miss India and miss.. and the residents of Dwarka were missing the Vrajavasi’s and in this way they were missing each other but Krishna still was not able to go or you could say that the residents of Dwarka were not letting him go there. The Vrajavasi’s really wanted Krishna, ‘we want Krishna, we want Krishna!’ Can you say this, ‘we want Krishna?’

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama

Rama Rama Hare Hare

When we chant the holy name, what is it that we are saying? We want Krishna. To say Hare Krishna means 'we want you.' Anyway there were letter exchanges from Vrindavan there would be news and letters, where they would send letters and Krishna and others also would give their reply. The postman at one time walked from Dwarka to Vrindavan and the back from Vrindavan to Dwarka with the replies to the letter.

This is a Padayatra and it's a very slow postal service, right? Then smart Krishna gave that postman a horse so now when the postman gets upon the horse what will happen? It will become a speed post. So the fast communication continued for a while but there was still no solution to the real problem. Krishna had already known and Rukmini had also said, 'do you know? when Radharani feels separation from you, she feels so much unbearable pain no, you don't know!'

Krishna said, 'I don't know? Have you not read the Bhagavad Gita? As you open the Bhagavatam, what is written? janmady asya yato 'nvayad itaratas carthe?v abhijnah svarat

om namo bhagavate vasudevaya

janmady asya yato 'nvayad itaratas carthesv abhijnah svarat
tene brahma hrda ya adi kavaye muhyanti yat surayah
tejo vari mrdam yatha vinimayo yatra tri sargo 'mr
sa dhamna svena sada nirasta kuhakam satyam param dhimahi
(SB 1.1.1)

Translation

O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord ?r? K???a because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him.

It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

‘What am I like? I am abhijnah. Jnah means full of knowledge and abhi means all, so I am all-knowing. I am like this and the Bhagavatam is also declaring this and you, Rukmini are saying that I dont know?!’ So Krishna was speaking like this but at the same time he did accept that ‘yes yes it could be that I do not actually know Radharani’s feelings of separation and the pain she is going through.

I really Do you not know her heart and her mind,’ and then you know what? Krishna took a vow that ‘next time I come as an incarnation, I will become Radha, in the form of Radharani I will appear.’ And so who did the lord become? Gauranga. Radha bhava dyuti suvalitam naumi krsna-svarupam

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
(Chaitanya Charitamrita Adi 4.55)

Translation

The loving affairs of Sri Radha and Krsna are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Radha and Krsna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Sri Krsna

Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani although He is Krsna Himself

Krishna became Radharani's feelings or her heart you could say. He became Radha conscious, conscious of Radha and he took her feelings, her emotions and her complexion. We call Chaitanya Mahaprabhu Gauranga and what do we call Radharani? Gaurangi. So Gaura-anga. Are you all listening? Gaura- anga , his limbs are white in complexion. Then Gaurangi, her limbs are similarly white in complexion.

Letter exchanges were happening but there was still no solution to the problem and that's when Krishna had an idea. 'I will go to Kuruksetra at the time of sunset and I will go on the pretext of bathing in some pure river at an auspicious time.' In this way Krishna, Dwarkadhish made a plan to go to Kuruksetra to bathe in Surya Kunda. This Surya Kunda is a famous lake at Kuruksetra.

Then Krishna again wrote a letter to different devotees, 'dear Radha, he gopi, he Lalite, he Vishake, he Nanda baba, he Yashoda Mayi, he Subal Sakha.' He wrote a personal letter to each of these devotees. With great respect he signed it yours sincerely and then the postman brought the letter to Vrindavan by speed post. There was a home delivery and as the devotees open their letters and read them, this was the best news in their whole lives, you could say.

'Now we will meet, now we will meet, we will meet.' And it was written in the letter 'okay so Dwarka is a city very far from Vrindavan but Kuruksetra is not so far. So I am coming there, so you come too and we will meet.' There is also something written here in Iskcon Thane about the meeting of the spiritual master and the disciple. The Vrajavasi's got ready for this meeting whilst the residents of Dwarka had already reached Kuruksetra on their individual chariots.

The residents of Vrindavan then arrived in their individual carts and from the other side in Dwarka there were many chariots and in this way there was a great reunion at Kuruksetra. During this time, now you understanding this whole Mahabharata that I am reciting to you all. Its not exactly Mahabharata but what I mean is that I am extending the story so much and you will soon understand the reason behind this.

So please listen with attention. So all the residents of Dwarka were staying in their tents at Kuruksetra, Srimad Bhagavatam describes some of this but some other books describe this in more detail. The meeting of the residents of Vrindavan and the residents of Dwarka were meeting after one hundred years. They had not met for one hundred years and Radharani had also been cursed at one time before that 'you will become separated from Krishna and you will have to stay far away from him.

You will not even have the opportunity to see Krishna's face and you will be separated for one hundred years.' So Radharani and the gopi's also have now reached Kuruksetra and Krishna then

meets them all including the other residents of Vrindavan beginning with Yashoda. How must that meeting have been? Actually this is all so beyond our thinking and understanding, it is called achintya, beyond our comprehension.

We cannot even imagine what it must be like, we can lightly guess what that meeting may have been like between Krishna and Yashoda. Krishna also met his friends and do you understand when they used to wear underwear such as nappies together? That is how young they were when they were together and in this underwear they would go as cowherd boys to herd the cows.

Choti Choti Gaiya Chotay Chotay Gwaal Chotoso
(Krishna bhajan)

Translation

The little cows and little cowherds, there is also my little Krishna (madhan gopal) amongst them all

The friends are older now and Krishna is also older but now they are meeting after so long. That meeting brought so much joy to all parties and then there has been a special reunion with Radharani where they have met in solitude. All these meetings are happening in Kuruksetra and it is not at the time of war also. That will happen after this so this is Krishna's first visit to Kuruksetra.

When they go to visit again the battlefield of Kuruksetra then what will happen? Mahabharata, the history of great India. It was a world war and you could say that was the first world war. The world did not note this down as the first world war in history. They missed out this war, they missed the world war which all the kings and great monarchs were present and the whole world was involved.

There were eighteen aksauhini divisions in the armies and six hundred and forty million soldiers gave their lives in this war. At that time there was a lot of population and nowadays they are saying that the population has increased and that it is increasing too much. No, this is not true and the world has seen more population than this in the past.

The so called historians say that the first world war occurred when, who knows? 1918, who will understand here nineteen hundred and eighteen (laughter)? So 1918 was the year of the first world war and the second world war was in 1945, so the first and the second but what about the Kuruksetra war? Have you ever thought about this? I am bringing to your notice so be thoughtful, start thinking.

This is why the history which is taught these days in school, this history has to be re-written. The Mahabharata war is also not exactly the first because this world has seen many wars prior to this also but in the more recent years there has been

the Kuruksetra war which was certainly the first world war. Then you can say the 1918 war was the second world war and that the other one was the third one.

So you should also make some protest regarding this and I know that the governmental authorities are seriously thinking that the world history now needs to be re-written. When I used to go to school we were also taught like this. We were told that lord Buddha was the first incarnation of the lord one and a half thousand years ago. Then Chandragupta Maurya came under the leadership and then the country of Kalinga which was a war led by Ashoka of Odhisha.

Then there came Darwin's theory of evolution and according to this theory he was saying 'how could there have been a war five thousand years ago with humans and they are using weapons? Forget it, this is not at all possible. At that time the most evolved species were the monkeys and we are all the descendants and children of the monkeys.' Through the evolution process beginning with amoebae.

Oh they have forgotten the actual Ba who is Vithoba and we are now speaking about this amoebae. So they are saying that the whole process of evolution started with this amoebae but we know that the first living entity created was Brahma. He was a completely advanced living entity and he didn't just have one head but he had four heads. He is called the four headed Brahma and this is all described in bhagavatam and the puranas that he at once created the eight million four hundred thousand species of life.

jalaja nava lakshani sthavara laksha vimsati krimayo rudra
sankhyakah, pakshinam dasa lakshanam, girimsa lakhani pasau
manushyah catur-lakshani

There are 900,000 species of aquatic animals, 2,000,000 species of immovable beings like the trees and vegetation, 1,100,000 species of reptiles and insects, 1,000,000 species

of birds , 3,000,000 species of four legged beasts and 400,000 species of human beings.

So this has been said and in this way the grand total becomes 84 lakhs, eight million species. In this way Darwin has made the whole world into fools and also the English have done some great brainwashing to the people of Bharat, India. Whatever is described in our scriptures is the history of the world, just like Mahabharata is a historical event also. Iti-h-asa, means 'like this it all happened.' So it is all factual, they are all facts.

It is not mythology but fact. It is all described in the scriptures and the puranas and srimad bhagavatam as well as Mahabharata. So this theory of Darwin has destroyed the intelligence of the whole world and unfortunately the people of India, Bharat have also been effected in this way of thinking. Anyway Kuruksetra dham ki jai!

So I was saying that when Krishna reached Kuruksetra, it was not the time of the battle of Mahabharata. This was the first visit but the next time he goes he will go as Partha- Sarathi, the charioteer of Partha, Arjuna.

tatah shvetairhayairyukte mahati syandane sthitau madhavah
pandavashchaiva divyau shankhau pradadhmatuh
(BG 1.14)

Translation

Then, from amidst the Pandava army, seated in a glorious chariot drawn by white horses, Madhav and Arjun blew their Divine conch shells

It is said in bhagavad gita that the chariot which Krishna was driving had horses which were white in colour. Details like this such as two personalities being present on this chariot, and who were they? Madhava was there and Pandava was there. Pandava here means just Arjuna, all the Pandavas were not sitting there, just Arjuna is there. And both then sounded

their transcendental conches.

panchajanyam hrishikesho, the conch which hrishikesh sounded was called panchajanya.

panchajanyam hrishikesho devadattam dhananjayah paundram dadhmau maha shankham bhima karma vrikodarah
(BG 1.15)

Translation

Hrishikesh blew his conch shell, called Panchajanya, and Arjun blew the Devadutta. Bheem, the voracious eater and performer of herculean tasks, blew his mighty conch, called Paundra

So lord Hrishikesh's conch was called Panchajanya and Devadutta was the name of dhananjayah's conch shell. dhananjayah is the name of Arjuna. Then there are the other four Pandavas and when they blew their conches those conches have been named also. This is not imagination but it is all a fact and so going back to the meeting at Kuruksetra, the residents of Dwarka and Vrindavan stayed for many months there.

Yes I have to stop? Sure. How did I find out? Okay so in this one place all the residents of Dwarka got together okay? And where was this? Kuruksetra. And then Rohini Maiya ki jai. Rohini, the mother of Balaram knew what must have been happening to the devotees in Vrindavan. The residents of Marhura became residents of Dwarka and Krishna had also joined them and so he is also a resident of Dwarka.

But there was a time when Rohini was also in Vrindavan before going to Dwarka and she saw with her own eyes and experienced what would be the condition of the residents of Vrindavan at the moment. Due to Krishna not being present in Vrindavan, she could understand the condition of their minds and their situation in Vrindavan. These were not normal times for them and that is why Rohini wanted to address all the residents of Dwarka on behalf of the residents of Vrindavan.

Before starting her address to them all, Rohini told Subhadra what she should do. She said 'there is a chance of Krishna and Balaram's coming here but please do not let them come in because of what I am going to be speaking about.' What is she going to speak about? The feelings of separation, whose separation? Mother Yashoda's separation and the cows separation from Krishna and also the monkey's separation.

Everyone there were feeling intense love for Krishna in separation, 'what kind of life is this that we are without you?' Here we are not talking about Krishna but we are saying 'what kind of living is this without our husbands? What kind of life will that be.' The only way one can say this is in regards to Krishna for it to fit, to make sense. You cannot even say this in regards to anything or anyone else, it shouldn't be said.

It can only be said, 'how can one live without Krishna?' Nobody else can be spoken of in this way. Do you understand this? If you understand you will become Krishna conscious. In this way Rohini started her talks but just as Rohini had been thinking that Krishna and Balaram will certainly come, this is exactly what happened and they entered the scene.

Subhadra had been told that if they came they should be sent away a little far from the place where the talks would be going on but they wanted to come in. Poor Subhadra, the poor younger sister had to agree to Krishna and Balaram's wanting to go in and in this way Krishna and Balaram along with Subhadra were listening at the door as Rohini was speaking.

The subject matter was the condition of the devotees of Vrindavan for the past one hundred years. All the Vrajavasi's were thinking 'what kind of life is this without Krishna?' In other words you can say 'sunyayitam jagat sarvam govinda virahena me.'

Yugayitam nimesena caksusa pravrsayitam sunyayitam jagat

sarvam govinda virahena me
(Siksastaka 7)

Translation

O Govinda! Feeling Your separation I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence

Without Govinda the whole world is vacant, zero. It should have a one in front and then one zero, then add another zero, another zero. If there is a one in front of the zeros then it has some value and it becomes a ten or hundred, a thousand and then a hundred thousand and like that. If there is not a one in the front then all these zeros together are just one big zero, sunyayitam jagat sarvam govinda virahena me. Nama bina kichu nahiko aro, caudda bhuvana majhe

krsna nama sudha koriya pan, jurau bhakativinoda pran, nama bina kichu nahiko aro, caudda bhuvana majhe
(Arunodaya Kirtana)

Translation

Drink the pure nectar of the holy name of Krsna. There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Sri Bhaktivinoda Thakura

Bhaktivinode Thakur says there is nothing but the holy name in these fourteen worlds. So as Rohini was speaking, they were listening and as they listened they were contemplating upon what was being said. As this was happening you could say that a spiritual deformation began to occur with their bodily limbs. There was a lot of change in their bodies as if their limbs had melted and as they listened to each and every detail of what Rohini was saying, it was like an eye opener.

You know they say, 'that was really an eye opener.' Literally their eyes opened so wide and big and they were thinking 'really? Wow! What, can this be true?' So their eyes were

opening wide, their eyes are big and open, right, Jagannatha Baladeva and Subhadra's eyes? It was as if they had started to think 'it's better not to exist than hear this. Let us finish our existence.'

So their arms and legs started to melt as they could not tolerate what they were hearing. 'We cannot tolerate that because of us Yashoda and the other residents of Vrindavan, including the gopi's and our boyfriends are so troubled.'

So at that moment Narada Muni had arrived there, 'Narayana Narayana.' Where had he come? Where? Yes, he had arrived in Nilacala and who did he meet? King Indradyumna who was at that time remorseful for what reason? 'This is not the form of the lord. How will I be able to install these unfinished deities?'

At that time Narada Muni comes and says 'no, no. These deities are all complete. When the lord displayed his love, it was not because someone may come and take a video of such a display or exhibition. This form if Jagannatha, Baladeva and Subhadra gives us darshan in such a way that it reminds us that it is not only the devotees who love the lord, no.

What about the lord, does he love his devotees or not? This darshan of lord Jagannatha is the deity of love, love for his devotees. There is love for the lord and the other is love for the devotee that the lord has. When love for the lord arises in the heart of of the devotee, this is called asta vikara, the eight transcendental ecstasies. These are manifest in the devotees and the symptoms are state of being stunned, perspiration, standing of the bodily hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

These are all visible on the bodies and in the minds of the devotees so also when the lord manifested his love for his devotees, he showed that love by taking on this transcendental

form of Jagannatha. Jagannatha Baladeva Subhadra ki jai! So try and understand the lord in this way, Jagannatha Swami is coming and actually you are making arrangements and prayers for Jagannatha's arrival, I can see preparations are going on and the altar is being made. So one day, well when will that day come? Kabe ha'be se dina amar.

kabe ha'be bolo se dina amar (amar) aparadha ghuci', suddha name ruci, krpa bale ha'be hr'doye sancar
(kabe ha'be bolo 1)

Translation

When, O when, will that day be mine? When will you give me your blessings, erase all my offences and give my heart a taste [ruci] for chanting the Holy Name in purity?

Pray that this day comes quickly for us and then we will once again come together. This does not mean that Tulsi this day you will not come here to the temple because one has to wait patiently. So as you wait, continue to come here also but may that day come quickly as well when we will come together in Iskcon Thane to celebrate the festival of the installation of the deities (shouts of Haribol).

Nitai Gaura prem anande Hari Haribol

Past times of Lord Jagannath

Past times of Lord Jagannath

Place: New Jersey, USA

Date: 21 June'2020

Jai Jagannath and Hare Krsna to you all and we welcome all assembled devotees, assembled everywhere or assembled on zoom

conference and I expect that there are lot of devotees from New Jersey today, as this is their festival and they have invited me to talk and I am sure that others also are joining the talk Jagannath Rath Yatra Talk. Although Rath Yatra Festival is in two days to come. However I think conveniently devotees in the west, devotees in New Jersey they are celebrating Rath Yatra, of course on this weekend. Yesterday was Rath Yatra and today is a Jagannath Rath Yatra Katha.

Hari Hari

Now such Rath Yatra's are being held all over the planet, there was a time, Rath Yatra mostly was held in Jagannath Puri and there may be few more towns in India, Ahmadabad and few other places, but now Lord Jagannath kindly is making his appearance everywhere, to begin with I was just remembering, Jagannath appeared in San Francisco in 1967 and there is little story I think some of you have I am confident, you have heard this. Our Malati mata ji goes for shopping and there she founds, or she found one doll, looked very strange but was attracting here attention. So as she did here shopping, she also managed to get that doll. I don't think she purchased it , she must have just grabbed it and upon returning to the temple, she presented that doll to Srila Prabhupad and Srila Prabhupad knew this was not a, just another doll but, this is Jagannath(haribol) and Srila Prabhupad said oh, where did you find this.

Oh of course I found this in a shop, then Srila Prabhupad said there must be two more dolls, go back and try to find the remaining two dolls and so Malati mata ji that is what she did and to her surprise, there were two more dolls and she was very happy to find then and then she rush back and offered those two dolls to Srila Prabhupad and now he was holding, keeping those three dolls in front of him and Srila Prabhupad was offering prayers to those dolls and he was in different mood, well devotional mood. Srila Prabhupad devotion aroused and he was meditating on those dolls, of course to Srila

Prabhupad they were not doll they were deities, small deities of Jagannath, Baladev and Subhadra and then Srila Prabhupad revealed the fact, that these dolls are Supreme Personality of Godhead. This is Krsna, and this one is Baladev and this is their sister Subhadra. For first time Srila Prabhupad introduced Jagannath, Baladev, Subhadra to the devotees, they were just now becoming devotees in San Francisco and then Srila Prabhupad had idea of holding Jagannath Rath Yatra. He knew Malati mata ji's husband, Shyam Sundar, he knew carpentry. So Srila Prabhupad gave that task, take these three dolls, deities, keep them in front of you and make bigger size deities replica just like they should be looking just like this three deities or dolls.

So that's what Shyam Sunder Prabhu did and once the, those deities were carved, so Shyam Sunder became like Vishwakarma and whole plan of organising first ever Rath Yatra of Iskcon in western world. Western world or Eastern world there was no eastern world that time. Iskcon was only in the western world. So lorry they have ordered, Lorry flat bed truck the sides hand down two sides, back side, the flat platform. So deities were placed there and in Golden Gate park America's or California's most famous park are called Golden Gate park. Rath Yatra was held and this lorry was the Rath. Lorry was the chariot and the big surprise of the , of Srila Prabhupad and all well as all the devotees, there was a large gathering. Srila Prabhupad and his followers had never ever seen such big crowds turning up for Hare Krsna Festival. Here Jagannath Rath Yatra Festival. 10,000 American ladies and gentlemen participated in Rath Yatra and it was a amazing event, Kirtan throughout and Srila Prabhupad was dancing in the Kirtan, the famous photographs of Srila Prabhupad in San Francisco rath yatra and towards the end there was a big prasadam distribution, Jagannath Prasad distribution and Srila Prabhupad was so much pleased, over whelmed in fact and he said, we should rename this town and from today onwards San Francisco will be known as "New Jagannath Puri" and that is what it has

become now known as “New Jagannath Puri”. So that’s was Iskcon’s first ever Jagannath Rath yatra, and then in some more towns in America, Canada, Rath yatra’s were held and in London, then here, then there then everywhere and now over 700 cities Jagannath Rath yatra is being held and what do you think in future probably every town, every village, wherever the holy name goes, preaches, Jagannath is gone to follow and Rath yatras would be held everywhere.

Jai Jagannath

So this Jagannath Rath Yatra festival is a favourite festival of the Gaudiya Vaishnav’s and that is obviously for the reason that Sri Krsna Caitanya Mahaprabhu took keen interest in Jagannath and Jagannath Rath Yatra Festival. Of course, Caitanya Mahaprabhu choose to reside in Jagannath Puri for 18 years. He could have stayed in any other holy dham. He could have stayed in Hardwar or Panderpur or here there, but no he choose to spend 18 years in Jagannath Puri. As a result Jagannath Puri has become most famous dham and there were times that two Purroshotam were residing in Jagannath Puri, at the same time lila Purroshotam Jagannath and Prem Purroshotam Sri Krsna Caitanya Mahaprabhu stayed for 18 years together. This has enhanced the glory of Jagannath Puri Dham. So as Sri Krsna Caitanya Mahaprabhu had just now returned from South India tour on time, to participate in Snan Yatra, that was first snan yatra that Caitanya Mahaprabhu was attending and his joy know no bounds. Jagannath was not well, he was sick, bed rest, and no visitors, means no darshan and Caitanya Mahaprabhu was more disappointed, more than he was satisfied the day before during Snan Yarta. So what to do, where to find Jagannath, where to see Jagannath, where to see Jagannath, so kindly there is arrangement in Jagannath Puri, Jagannath give darshan in “Alarnath”, So Sri Krsna Caitanya Mahaprabhu literally he ran to Alarnath, for darshan of Alarnath, who gave darshan of Alarnath, who give darshan as Jagannath and then, he was, there was no point of his returning to Jagannath Puri, why return to

Jagannath Puri, Jagannath is not giving darshan, there is no darshan of Jagannath. So Mahaprabhu stayed on in "Alarnath", but then Sarvabhauma Bhattacharya and Nityanand prabhu they have come to Alarnath to inform Sri Krsna Caitanya Mahaprabhu that so many from Navadvipa have arrived in Jagannath Puri and my dear Lord, they would like to see you because they also couldn't see Jagannath. So they could at least see you, so please return. So Caitanya Mahaprabhu returns to Jagannath Puri and devotees from Navadvipa also from Shantipur, also from Khanda, also from gram, which gram "Kulin gram" very good from Kulin gram. So devotees were of course fully satisfied seeing Caitanya Mahaprabhu and they met, they met and they saw and have darshan of Caitanya Mahaprabhu. They didn't miss Jagannath, because Caitanya Mahaprabhu is Jagannath. So then that day, two weeks past after Snan Yatra and then day before Jagannath Rath Yatra, it is a "Netroutsav day " and also it is Gundicha Marjan day. So Caitanya Mahaprabhu had once again a feast, feast for eyes, it is called netro- utsav, feast for eyes, feast for tongue that everyone knows,

Maha prasade gonvinde....

But eyes also enjoys the feast, seeing, taking darshan of Jagannath. So Mahaprabhu who was missing Jagannath so much , ya Caitanya Mahaprabhu for 18 years, he kept missing Jagannath, feeling separation from Jagannath and then missing and then meeting, miss and meet, he would miss Jagannath, then they would, he would go for darshan and meet, had darshan of Jagannath and Jagannath also was missing, who else Jagannath missing, ya he was missing Caitanya Mahaprabhu, but Caitanya Mahaprabhu is not only, well he is "Sri Krsna Caitanya, Radha Krsna nahi anya"

Caitanya Mahaprabhu is Radha and Krsna combined, so who is Jagannath missing, who is he missing Radha Rani. He is missing Radha Rani, Jagannath is missing Radha Rani and Sri Krsna Caitanya Mahaprabhu is missing Sri Krsna, ya that is why technically in technical terms, it is said, "Radhe Virah Vidur

Jagnnath", Radha Virah Vidur Jagnnath" and "Krsna virah vidur Caitanya" and of course Jagnnath is Krsna and Caitanya Mahaprabhu is also Krsna, but Caitanya Mahaprabhu is Radha and Krsna, so one is missing Krsna, one is missing Radha and in Jagnnath Puri, they find each other. So Jagnnath Puri is the place, this is the place, most appropriate Dham for Caitanya Mahaprabhu to reside in Jagnnath Puri and find missing Krsna, in the form of Jagnnath.

So during Rath yatra festival time, ok first of all we should briefly mention that Sri Krsna Caitanya Mahaprabhu is having darshan of Jagnnath, Krsna, Caitanya Mahaprabhu is taking darshan means who is taking darshan of Krsna, Krsna is Jagnnath, Radha Rani is taking darshan of Krsna, Krsna is Jagnnath and Jagnnath is Krsna, he is taking darshan, he is meeting Radha Rani. So that happen say on "Netro- utsav" day and on the same day Caitanya Mahaprabhu does the Gundicha Marjan, cleansing of Gundicha temple in as a devotee as of course. Here Radha Rani is best of all the devotees, she is leader of the devotees, so she is leading this cleansing Gundicha Temple, cleansing Gundicha temple service and with this so much devotion Caitanya Mahaprabhu was sweeping and moping and, the temple with the tears, he was using his tears as a water for cleansing, there was also, water was available but then another source, natural source of water was his tears coming down. Not äshru bindu but ashru dhara" you know that when Sri Krsna Caitanya Mahaprabhu would shed tears not just drops would lie down the cheeks but like a hose pipe, when you are watering the plants in the garden, so like that, they would reach like a 100 metres and Sri Caitanya Mahaprabhu is doing Kirtan and then he is making round and what would happen, all those devotees around him would get drainage, soaking wet in the tears or there is abhishek, all the devotees abhishek happening , Snan yatra would take place as Caitanya Mahaprabhu would chant and dance and go round and round like that Maharaj prabhu makes round and round, like Caitanya Mahaprabhu making rounds and then we haven't seen the

tears yet at least we can see the rounds. So this Gundicha Marjan is quite a festival, Gundicha Marjan in Vrindavan and next day Krsna, Jagannath, Baldev, Subhadra they are gone to be arriving in Gundicha temple, and they are gone to stay there for about week, nine days.

This is like Jagannath is coming, Jagannath is coming, my Jagannath is coming like for us during Srila Prabhupad days, there is to be Prabhupad is coming, Prabhupad is coming. Then we make ready Hare Krsna Land and Prabhupad quarter's and we do thoroughly Maha clean up and this and that, everyone is thinking, on everyone's mind Prabhupad is coming, Prabhupad is coming. So certainly for Jagannath is coming. Jagannath is gone to be in Gundicha Mandir tomorrow. Is everything ready? So main thing to be done is cleansing before, all year long temple is not used. Visitors come take darshan of tourists coming, but Jagannath is not there, Krsna is not there, after one year he is arriving, so there is a great excitement getting Gundicha temple ready to welcome, Grand reception of Jagannath next day. So then the next day arrives, the day of rath yatra and then the carts are ready. Jagannath, Baladev and Subhadra carts, and you know they, Jagannath Puri they make cart every year new cart, they don't use Maha Cart, Maha meant the used before and use it again and again and again, as we do in Iskcon. Even one temple's cart goes to another and to another temple, another temple, maha, maha, maha rath, In Jagannath Puri, rath the chariot is only used only one time, then it is abandoned, next year, new cart, the new cart, new canopy, new, new, everything new and Jagannath is also kind of new, after snan yatra, he recuperates, he regains his health and he is looking fresh and healthy, they also paint his body, his form and he becomes known as "Nav-yovna".

In fact on "Netro-utsav" day, day before rath yatra, when devotees take darshan, they take darshan of Nav-yovna Jagannath. So Jagannath is kind of new Jagannath and of course every 12 years there is "Nav Kalevra", Nav is new and Kalevra

is form, New deity, that also we are not doing in Iskcon, we have some deities there, they are 40 years old, of course they are new, Lord is ever new, Lord never becomes old, that understanding is also there. In Jagannath Puri there is different tradition and every 12 years there is a new deity and there is a whole ritual they follow to find the right tree and whole thing and transporting of that tree to Jagannath Puri and then lots of things, lots of whole science and process and mantra's and tantra involved in identifying the right tree and in carving deities from that wood. So on the day of rath yatra, there is a "Pahandi festival". A Pahandi, that is bringing Lord from his signhasan, rattan vedi, the alter in the temple to the chariot and that is a festival in itself. I have witnessed that festival several times and few years ago there was "Nav Kalevra" and I was in Jagannath Puri that day and not only in Jagannath Puri but I along with some other devotees. I don't know who else, Dharamraj, you were there.

We managed to get inside the temple and when the Panda's were, during that "Pahandi Festival, the rope's around his waist and lift again and place him on some kind of cushion and lift again and so they have brought Jagannath from the alter through the Darshan man dap and Jagannath was about to come outside through the front entrance and I was appropriately situated or stationed, when they are bringing Jagannath and as Jagannath looked outside, I was the first one to look at Jagannath, I felt like that ah! Jagannath looked at me, Jagannath looked at me. I was very strategically located Lord's glance fell upon me and as Panda's have brought him few steps forward, Jagannath outside the entrance, the some devotees manage to bring me forward and Panda's also, well I think, he was helping out and I was pushed near Jagannath and I, they managed to, so much struggle, push and pull, so finally I touched my head to Jagannath's Nav-Kalevra, the new form. so some memory to relish forever. So then finally as Jagannath, Baladev Subhadra they are seated on their respective chariots. This is 500 years ago Caitanya Mahaprabhu use to come and offering his

dandavat pranams to all the three deities, as he would come in front of Jagannath falling flat in front of Jagannath falling flat in front of Jagannath then he would stand with folded hands and pray offer prayers and praise to Jagannath and one of the prayer/praise is

**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 lila 13.78)**

So jai ho, jai ho , Jai Jagannath, Jai Jagannath, Jai Jagannath. You are vrsni vamsai, and then syamalah komalango, your form is syamalah, bluish black form and Komal, very soft to touch and you are Devaki Nandan, You are son of Devaki and Prithvi bhara naso mukundah, thank you lord Jagannath for giving relief to Prithavi Bhara, mother earth was burdened by the sin of the sinners, but you appeared and you relieved the earth burden, oh Mukundah, oh giver of the liberation and then the rath yatra would/procession would begin and Caitanya Mahaprabhu, so the first the king has to be there and he use to be there. King Pratap Rudra, cleaning of Gundicha Marjan has happened but now, In front of Jagannath chariot, the street cleaning. "Swach Bharat". So King was personally sweeping the streets specially that street, that road, grand trunk road ya rath yatra marg, with his own hand and big kind big authority. Everyone is at his disposal, he could order, hey sweepers come, thousands of sweepers could line up but he would prefer to sweep himself. So Mahaprabhu had taken note of this the humility, this is "trnad api sunicena, taror api sahisnuna" this trnad api sunicena, and as soon as soon as there is humility then what happens. Lord is pleased, if that person could do his devotional service with no interruption and that candidate deserves association and darshan of the Lord.

Vinyane yati patrata

From humility comes eligibility, you become eligible to serve Krsna or eventually seen Krsna, if there is humility among other things, humility has to be there. So when Caitanya Mahaprabhu noted that humbleness, humility of Raja Pratap Rudra, immediately Caitanya Mahaprabhu, why not I must see, I must meet this person. So anyway this is a long story, we have no time. So Caitanya Mahaprabhu was not willing to meet this king thinking he is a kind, he is attached to power.

Kissa kursi ka

And other things, So but when he saw that he is very humble king, his humility, Mahaprabhu changed his mind. I would like to see him and during that Rath Yatra then Lord's, Lord just desired when they saw he has to do and then everything else is done by other shakti's other energies, lila Shakti, this Shakti that Shakti. So that day, first of all when there was a, so as Rath yatra started, pulling the chariot and there was four kirtan parties in front of Jagannath chariot, two parties on either side of Jagannath chariot and one party behind the chariot, so that's total seven parties and Sri Krsna Caitanya Mahaprabhu was dancing simultaneously in all those seven kirtan parties.

Hari Hari

This is nothing for him, when there is a dance with, Rasa dance with three crore gopies, then Krsna become three crore Krsna's here he is becoming only seven Krsna's. So big deal as they say and then lord arranged, I think it was only, King Pratap Rudra was able to realise what was happening, otherwise each party was thinking that oh he is dancing only with us. Hey, our party ki jai, our party is special party, just see he is dancing with our party, or other party Murdabad or our party Jindabad, but that was not the case, Caitanya Mahaprabhu was dancing in all seven parties simultaneously and by Lord's arrangement, Caitanya Mahaprabhu is always in full control, he arrange only king Pratap Rudra to visualise or realise or have

a vision, darshan of Caitanya Mahaprabhu dancing in all the parties at the same time. No one else was understanding, not realising but by Caitanya Mahaprabhu's special benediction upon this very humble soul. King Pratap Rudra, he had the special darshan and then

Hari hari

The procession, they are all heading towards Gundicha temple and Gundicha is Vrindavan, Jagannath Puri temple is Dwarika and those who are pulling the chariot, bringing Jagannath, Baladev, Subhadra they are all devotees from Vrindavan headed by Radha Rani. Radha Rani is in the fore front or in the centre and so during the procession there is a whole lila, dealings, reciprocation going on between Krsna in the chariot and Radha Rani in the front of the chariot and that Radha Rani is Caitanya Mahaprabhu and that Krsna is Jagannath. So pulling the chariot, they are six times a day, so it's time for honouring prasadam. Today you ate only one time and you are not Jagannath, so it's okay and only Jagannath could manage eating six times, we will die if we ate six times and what to speak of amount of Bhoga that he relishes. So during Uppal bhoaga Caitanya Mahaprabhu goes into the garden adjoining garden called Jagannath Vallabh garden and while he was resting, it was recommended by Sarvabhauma Bhattacharya and others. This is the time king, put on you vaishnav clothes so he was given dhoti and Kurta and then king goes forward, obscences and he begins massaging transcendental form, Sac-Cid-Ananda vighraha of Caitanya Mahaprabhu and while massaging, he is chanting, he is reciting Gopi Geet.

jayati te dhikam janmana vrajah

Like that, so reciting and reciting , he comes to the line/ stanza

**tava kathamrtam tapta jivnam
kavibhir iditam kalmasapaham**

**sravana mangalam Srimad atatam
bhuvī grnanti ye bhuri da janah
(gopi geet satanza 9)**

When Caitanya Mahaprabhu heard this “bhuri da janah” which gopies and Radha Rani also had uttered or recited that prayer and that prayer, “bhuri da janah” the Caitanya Mahaprabhu started, you are that bhuri da janah, bhuri da means charitable, magnanimous because you are sharing this gopi geet with me, you are so kind to me, so because you had shared this gift, I am very grateful to you and Lord is still lying down, his eyes are closed, he has no clue who this person, who is massaging and reciting Gopi Geet, but Mahaprabhu is talking, Bhuri da, you are that bhuri da and you did so much for me, what could I, I must do something in return for you but what could I do, I am just tri-dandi not tri dandi, ek dandi, bhikshuk, sannyasi. I have nothing, I am empty pocket, I have no pocket, not even pocket. So saying, so Mahaprabhu was now getting up, and he says okay, I mean I have nothing to really offer to you in return but if you don't mind, may you accept my embrace and Mahaprabhu hold King Pratap Rudra in his long arms and hold him tight and then, so did then King Pratap Rudra, so they were embracing each other and that was the perfection of king Pratap Rudra and that is also perfect timing for us to stop our Katha. So then the chariot proceeds and soon they arrive at Gundicha temple, which is Vrindavan dham ki Jai..

On the way Caitanya Mahaprabhu, in the mood of Radha Rani, he keep saying, “mor maan Vrindavan, Mor maan Vrindavan, my mind is Vrindavan, my mind is Vrindavan. Oh Lord please reside in Vrindavan. My mind is Vrindavan, stay in my mind, on my mind in my heart and then Lord down from the chariot and another Pahandi Mahaotsav, bringing deities from chariot to the alter in Gundicha temple. So Pahandi festival is two times, before the chariot and after the chariot yatra gets over and now Caitanya is gone to spent, Jagannath is gone to spent/Jagannath

is gone to spending time with Baladev and Subhadra at Gundicha temple and they are very happy feeling at home. When Jagannath Krsna is in Vrindavan, he is at home. Your home is where your heart is, he says your home is where your heart is. So Krsna's heart is in Vrindavan. So that is his home and that is perfect location, situation.

Jagannath Baladev Subhadra ki Jai.....

Jagannath Rath Yatra Mahaotsav ki jai

Jagannath Puri Dham ki Jai.....

Iskcon New Jersey ki Jai...

Iskcon New Jersey Bhakta Vrind Ki jai....

Nitai Gaur premanande Hari hari bol

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 dhoti, 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. Sarvabhaum 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 is eyes, not just drops, but what? Shower! All around will get drenched or wet with the showers of Sri Krsna Caitanyaa 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 Shakthi'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 sahase 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 mudhi' 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
incho 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!

Jagganath Puri

Venue: Jagganath Puri
Dated: December 26, 2018
Occasion: Annual yatra, day two

Today is disappearance day of Srila Bhakti Siddhanta Saraswati Thakur. We mostly sing a bhajan by Narottam Das Thakur.

Je anilo Prem dhana karuna prachura...

This is his own experience. He wanted to meet the associates of Caitanya Mahaprabhu; who had entered the nityalila of the Lord. Now I can't meet them. This was thought of Narottam Das Thakur and he wrote this bhajan. Those acaryas have brought prema dhana and they distributed the prema dhana but they have left this world. So remembering Narrotam Das Thakur and Bhakti Siddhant Sarasvati Thakur we will sing.

je anilo prema dhana.

Bhakti Siddhanat Saraswati Thakur is my Param Guru. Srila Prabhupada is my Guru. Bhakti Siddhant Saraswati Thakur was born in Jagannath Puri. His house is on the Grant road. His father Bhakti Vinoda Thakur was district magistrate that time. When Bhakti Siddhanta Sarasvati Thakur was born, Bhakti Vinoda Thakur said, "its mercy of Vimaladevi so he was named as Vimalaprasad. He was also called as Ray of Vishnu. Filled with power of bhakti- Bhakti Siddhanta. He established Gaudiya Matha. He had 1000s of disciples. He wrote many books and commentaries. Abhaya Caran when he met Bhakti Siddhanta Sarasvati Thakur in Calcutta in 1922 in a dharma sabha, Bhakti Siddhanta Sarasvati Thakur said to him, "You look very intelligent; you must preach the message of the Lord in the West in English language."

Srila Prabhupada used to live at Prayag Raj. He was a grahasta and had his Dye pharmacy. Bhakti Siddhanta Sarasvati Thakur was in Vraja mandal parikrama in 1922. One day there was an announcement that there are two options, those who want to go for parikrama can go for parikrama, and those who want to stay back, Bhakti Siddhant Sarasvati Thakur will have katha. Prabhupada waited that time to hear katha from Bhakti Siddhanta Sarasvati Thakur.

Abhay Babu was getting initiated in 1933, Bhakti Siddhanta Sarasvati Thakur said, "I know him. He hears katha with all attention."

Bhakti Siddhanta Sarasvati Thakur once met Abhay baba at bank of Radhakunda and said, "Print and distribute books."

Bhakti Siddhanta Sarasvati Thakur has his bhajan kutir in Jagannath Puri on the way to Tota Gopinath. Today also it's there. There is chatak parvat. Caitanya Mahaprabhu saw it and thought its Govardhana and ran towards it.

A.C. does not mean air conditioner, but it means Abhaya Caranaravinda Bhakti Vedanta Swami Prabhupada. Bhakti Siddhanta Sarasvati Thakur said to Prabhupada in 1936, "If you

ever get money, print books.”

Bhakti Siddhanta Sarasvati Thakur's samadhi is in Mayapur in Caitanya Guadiya Matha. If Bhakti Siddhanta Sarasvati Thakur was not there then there would be no **ISKCON**. And even we would not have been there. Bhakti Siddhanta Sarasvati Thakur established 64 gaudiya Matha. Out of them 60 matha are in India and 4 are out of India. There was a prediction that devotees from all over the world will come to Mayapur and sing.

Jaya Sachinandan Gaura Hari.

Did you take darsana of Jagannath?? Hari Bol. Did you hear ?? Hari Bol. Did you think ?

When today we had gone for darsana to Jagannath temple, we saw Vatavruksha. Did you also see? Hari Bol. There was special darsana there.

vatsa patrasya puteshayami balam mukundam mansa smarami. U must have seen... bala Mukunda. Mukunda means one who gives mukti. He is sucking His own great toe. The Lord thinks all my devotees serve my feet, my feet must be very sweet. So the Lord Himself is sucking His own feet. I want to meditate on that form. This was the prayer of Maitreya Muni.

He had benediction that he will live for 7 kalpa. The Lord is called vithala tu veda kumbhar. One poet has sung this oh vitthal kumbhar meaning Potter. U make pots and you break your own pots. You are a mad potter. We all are his pots. Some small and some big.

So Maitreya Muni was given benediction but that became curse for him. He was alone floating on water of annihilation. The water was not silent but full of big waves and currents, he was being thrown all over. He saw one tree in that water. He came near that vat vruksha. There he saw a small baby.. kara ravinde padaravinde..

He was having darsana. I want to say that same tree is there

in the court yard of jagannath temple. Meaning this dhama is eternal.

Even during annihilation, dhama is as it is, eternal. There is no bhutva bhutva praliyate... There is no creation or destruction of dhama.. it's eternal.

We will go tomorrow to Tota Gopinath. He is very attractive and attracts our hearts. So He is called Mana Mohana. Kamadev attracts everyone but Krsna attracts him also..so Lord is called cupid of the cupid.

Kandarba koti kamaniya vishsesa Shobha.. Kamadev had arrow of flowers in his hand. He attacks the youth. You must have seen the sign, a heart and within there is a arrow. so that arrow is of Kamdev. Then gaye kama se...!!
But the Lord attracts such cupid.

Tota Gopinath Temple, Radha Rani is there playing veena also Lalita is there. Baladev is having white complexion and to his sides are Revati and Varuni. Pancha tattva.. Gadadhara is ansa of Radharani. So together Caitanya Mahaprabhu and Gadadhar are called Gaura Gadadhara. Like Radha krsna.

There are many Gaura Gadadhar temples. So that Gadadhara. Oh I m Radha Rani as i am female, but I can't stay with Krsna all the time, so she appears as Gadadhar.

Then they spent lot of time together. They both were friends and stated at Mayapur. Fulflged radha rani is in cmp. And in ansa form she comes as Gadadhar.

Balarama hoile Nitai...

Vishvarupa is also Balarama.

Dauji ka bhaiya Krsna kanaya..

Dauji means elder brother. Visvarupa was elder brother of Caitanya Mahaprabhu. So Radha Rani has two forms and also Balarama also has two forms.

Caitanya Mahaprabhu was travelling and preaching for 6 years.

Same time he was doing
dharma sansthapanarthaya...

Hare Krsna name Gaura karila prachar

After His yatra, He stayed for 18 years in Jagannath puri. But Gadadhar Pundit never left Puri. He stayed at Tota Gopinath temple. He used to recite Bhagavatam Katha and to hear cmp used to go from Gambhira to Totagopinath.

Caitanya Mahaprabhu was a good listener and he used to hear with all attention. When Gadadhar would recite Katha, He would have astavikar and His Bhagavatam would become wet with His tears.

There are so many acharyas, pure devotees of the Lord in the world. Jesus, the son of God.. Some people take him as God. Good, it's a good sign, we are happy. But in Gaudiya sampradaya there are so many sons also daughters of God. Hari Bol.

They have one Jesus and we have 1000s of Jesus. Gaudiya sampradaya is enriched with so many acaryas. They are not just saddhan siddha but they are nitya Siddha.

Prabhupada says when king comes his body guards and his whole entourage also comes.

So out of those acaryas one is Gadadhar and few of them are very special. They are not jivatma. Caitanya Mahaprabhu and Nityananda are God. Advaita Acharya is Sasha Shiva. Gadadhar is Radha rani. Srivas is Narada muni... Shaktyavesha avatar.

So we learn from their teachings and instructions. And we all are getting Benefitted with **ISKCON** establishment. All the acaryas came with prema dhana. Caitanya Mahaprabhu said, "I can't distribute so many fruits of Krsna prema. Help me in

distributing Krsna prema.” The acaryas are distributors of Krsna prema. Now the responsibility of distributing Krsna prema lies on all of you. So only you are called for yatras.

**Amar agya guru haiya tara yei desh
jare dakho tare kaho Krsna upadesh.**

At another time Caitanya Mahaprabhu said...
bharat bumite janma jara..
kari kara paropkar...

**‘Paropakaram Vahanti Nadya, Paropakaram Duhanti Gaaya,
Paropakaram Phalanti Vriksha, Paropakaram Idam Shareeram’**

Meaning ‘Rivers flow for Paropkar, Cows give milk for Paropkar, Trees bear fruits for Paropkar, similarly this body is also meant for Paropkar’. Paropkar –welfare of others without expecting anything in return by them. ”

Ami to kangal Krsna Krsna Bali....

People will come to you please give us Krsna. So those who have Krsna should give Krsna to those who don't have.
Srila Prabhupada used to play with Saraswati small daughter of Malati mataji. She had a doll. Prabhupada used to hide that Krsna doll and Prabhupada used to ask her where is Krsna??
Saraswati used to say...

Prabhupada you have Krsna, please give me Krsna. So those who have Krsna can give Krsna to others.
Caitanya Mahaprabhu entered in the deity of Tota Gopinath and stopped His lilas.

Eka kale kotha gela gora nataraj...

Narottam Thakur writes. Where Caitanya Mahaprabhu has gone??

Caitanyaa Mahaprabhu used to hear Bhagvat katha from Gadadhar. Like that Srivas Thakur wanted to hear Bhagvat from Gadadhar. But Gadadhar said, “I want to read for you, but my Bhagavat is

torn and not in good condition. So please get one copy for me.”

Caitanya Mahaprabhu got Bramha Samhita in South India and Krsna Karnamrita in Satara. Srivas thakur brought a copy but as he returned Gadadhar was no more. Caitanya Mahaprabhu used to hear Dhruva caritra.

Hye Radhe Braja Devakicha Lalite...

Hye Radhe where are you..? With this bhava Sad Goswami used to move in Vrndavan. Caitanya Mahaprabhu was also in same bhava, Oh! Krsna where r you? He started digging sand.... He got the mukut of Krsna. He again started digging and found face of Krsna. He called gadai gadai come here and both of them pulled the deity out. And Caitanya Mahaprabhu gifted that deity to Gadadhar. And named him Tota Gopinath. Tota means garden as He was found in garden.

So Gadadhar was pujari of Tota Gopinath. And Caitanya Mahaprabhu one day entered Tota Gopinath.

Lord Jagannath is the Lord of the Universe

Lord Jagannath is the Lord of the universe

Venue: Holland

Dated: 26 th May 2018

This festival called ratha yatra festival, ratha means chariot so festival of chariots. But we have only one, so we could say festival of chariot. Sometime there are three chariots. One for Jagannath, one for Baladev, one for Subhadra. If you go,

in New York also ratha yatra we have three chariots. In Los Angeles with three chariots. Next week there is rathayatra in London with three chariots and of course in Jagannath puri dham ki jay! We have three chariots. God is kind.

He must be very very kind that he has come to your town. He has come to you. He has been waiting for you to go to Him. He had been waiting and waiting and you did not come. So kindly Lord has come here in the form of Jagannath Swami ki jay!!! This is one of the oldest, most ancient festival in India in Jagannath Puri. For thousands of years ratha yatra is being held in Jagannath Puri. Five hundred years ago Sri Krsna Caitanya Mahaprabhu, while He spent eighteen years, in every year Sri Krsna Caitanya Mahaprabhu ki jay!!! Caitanya Mahaprabhu, He became a devotee of Lord. He is a Lord Himself but He became a devotee of Lord, devotee of Jagannath and every year Caitanya Mahaprabhu used to take part in rathayatra. And dancing in front of Jagannath and chanting,

**Hare Krsna Hare Krsna Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare!**

So by participating in this ratha yatra festival Caitanya Mahaprabhu has established the significance of this festival, rathayatra festival. Jagannath a name of the Lord. Lord also has name, He has a form He has qualities, He has pastimes. So Jagannath is called Jagannath, say Jagannath, everybody say Jagannath. Jagannath, jagat ke nath means He is a Lord of the universe. He is not Lord of Jagannath Puri. He is not just Lord of India, not just Lord even of this planet but He is Lord of the universe. Jagannath Swami ki jay!!! He is everybody's Lord wherever you are from. Where are you from? From Holland or Belgium or Luxemburg? A small country. Wherever you are from, yeah, He is your Lord, He is my Lord, He is everybody's Lord.

There are not so many Lord. They are not two or three or many Lords. There is but one Lord. Everybody's Lord is one Lord.

Some of us may not know His name. We may call Him just as Lord Lord or God God. But some of us also know His name. One name is Jagannath, another name is Krsna and another name is Rama. He has so many many names also and he is everybody's Lord.

Srila Prabhupada gave us this festival. Srila Prabhupada ki jay!!! Is Prabhupada's deity on this chariot? A small deity is there, we call him Prabhupada, founder acarya of Hare Krsna movement . He is the one who started this festival. 51 years ago first festival was held in 1967 in San Francisco where Jagannath had appeared. One of Prabhupada's disciple called Malati. She was also Malati. Prabhupada's disciple Malati, Another Malati here. There are many Malatis but that original Malati, Prabhupada's disciple, she had gone to do shopping. While shopping she found what she called doll, one doll and she returned to the temple she offered that doll to Srila Prabhupada. When Prabhupada looked at that doll he said, "where did you find this?" "In a shop I found, in a mall I found, super bazar I found it." Prabhupada said, "go back, there must be two more dolls." And she went and she was surprised to find as she was looking around two more dolls. She grabbed them and ran back to the temple and offered them to Prabhupada. Now there were three dolls. Prabhupada placed them on his table. On the desk, Prabhupada was watching and taking darsana and offering prayers. And he was absorbed in and the disciples around, they have no clue what, why is Prabhupada exhibiting so much devotion while looking at these dolls. But for him, for Prabhupada those dolls were God, Jagannath and Baladev and Subhadra. He knew who they were. Others did not know. But soon Prabhupada revealed who they were and Prabhupada had idea that we should organize ratha yatra festival, festival of chariots in San Francisco and that is what happened. Then Prabhupada asked Shyamsundar, Any Shyamsundar also here? He was Malati's husband and he was a carpenter.

Prabhupada said, "take these three dolls place them in front

of you and while looking at them you could make bigger, three bigger dolls, you make Jagannath, Baladev Subhadra," that is what he did. When these three doll, deities now they were. They were deities; They were God, form of God. And Prabhupada said, "Let's have ratha yatra festival." And then first ever ratha yatra festival was held. In Golden Gate park in San Francisco in 1967 and was a huge success.

Prabhupada was just there in America for a year and half or so and that became the first public festival of ISKCON which was attended by 10000 ladies and gentlemen from America [clap] Haribol!!! We have few hundred here. But on the way actually were hundreds and hundreds. I was surprised how many, hari hari!!! And the festival was very successful. Prabhupada said we want to call this town San Francisco as New Jagannath Puri and for us San Francisco is no more San Francisco it is. What is it? New Jagannath Puri dham ki jay!! Full town was named after Jagannath Puri.

Prabhupada said, "There was New York and New Delhi so many new, this new, that new, why not new Jagannath Puri. So that was the first festival of chariot in the western world and then next one in Montreal, I think next one in New York, next one here, next one there and by now this International Society for Krsna Consciousness is organizing ratha yatra festival, festival of chariot all over the planet. There is no country where ratha yatra is not held and in recent survey we found out 470 listen to this 470 cities on this planet where ratha yatra festival is held. You are not surprised? I am surprised [clap] and this one must be 471 st . Small town, good size town.

Jagannath also has come here. Hari Hari!! Is this first one here? No, How many times we have done here, 3,4,5, 10? You forgot? 12 ok more than 10. Yes I am amazed. I liked the festival. I was very much, I did not know what to expect but, Malati said some name of the town. What?

Which town? Timbactoo? They said timbactoo [laugh]. Finally as I have gone through the experience of ratha yatra today. I loved ratha yatra today. Was very well received by the residents. They are very receptive. They were accepting prasadam. They were taking selfies and from roof tops and from their verandas, they were taking photographs and they were clapping. They were getting into the mood of singing. That doesn't happen everywhere like that, not in New York or some places. So this was very receptive and how is Prasad? How is it? Yeah? First class!! And there is a big big response for prasadam here.

In Jagannath puri, Jagannath is known for prasadam. Everyday hundreds and thousands of people take Jagannath prasad. Hari hari!!! And of course this Jagannath is non different from Krsna. He is Caitanya Mahaprabhu.

Jei gaur sei krsna sei Jagannath

We were singing jei gaur, say, jei gaur sei krsna sei Jagannath. Sei gaur Gauranga, Krsna and Jagannath are not different. They are one and the same. So that Lord Jagannath is Sri Krsna. We have Bhagvad-gita? We have books here? Lord who spoke Bhagavad-gita, same Lord is Jagannath Swami ki jay!!! So Lord has come to give us darsana, to meet us. Please take darsana of Lord, offer your prayers and obeisances. Thank you, thank you Jagannath say thank you Jagannath . Thank god we say, thank God thank God. He has come all the way to our town to meet us. We are just nobody, insignificant creatures, tiny and He is big Lord of the universe. When Lord has gone out of His way. Now He has come to see us. So you could hear, Hear him, speak. We are speaking on His behalf. You could also hear Him speak directly. That is Bhagavad gita. You have read Bhagavad-gita? How many of you have Bhagavad-gita? Quite a few. Others, we have books here. Take one copy or many copies. This is also very special month in fact.

Purusottam maas, adhik maas, mal maas. And ratha yatra is

being held in the middle of this purusottama maasa. It is very very auspicious. Auspicious for holding festivals. Auspicious for chanting and dancing and hearing and studying and meditating on the Lord. So I think in this town they gather once a month. I don't know the address. Please find out. But we are everywhere. Hare kṛṣṇa's are everywhere. On the streets of so many towns.

So please chant, that is so special. Hari hari!! Say everybody "hare kṛṣṇa hare kṛṣṇa", ok you could raise your hands also, that meant we surrender unto the Lord.

**Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare!**

So keep chanting these names of Lord. We are known as Hare Kṛṣṇa, we are Hare Kṛṣṇa people. Reason why we are called Hare Kṛṣṇa people because we always chant Hare Kṛṣṇa. We chant Kṛṣṇa's name everywhere and always all over the world. And we are good people, I think [laugh]. You are judge you could tell us. This festival is open for everybody. No caste, no nationality boundaries. This is for one and all. So these Hare Kṛṣṇa people, Hare Kṛṣṇa movement is uniting people everywhere. Prabhupada once or many times said, "This is united nation of the spiritual world." We are all united otherwise the world is. In New York there is UNO building, Prabhupada used to pass by that building and he used to notice every time he passed by that building there was yet another flag. After few months another flag, another flag. Then he said what kind of united nation is this? This is disunited, so many flags. Why not one flag? Flag of God. We have come here with God. And He is everybody's God. This sun is, is this Belgium's sun? And after few hours it becomes American sun and then Japanese sun. Sun is sun.

Everybody's sun. Likewise everybody's God is, we are all children of one God. And that God, He has a form. He has kindly come here or we have brought Him here. Riding on the

chariot. Big chariot, does anyone have a chariot or cart like this? Not a president, not a prime minister, this must be God's chariot, God's cart. Huge big, this one is not that, medium size we have, big big size chariots.

**Hare Krsna Hare Krsna Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare!**

This mantra we call maha-mantra. Our spiritual master used to call this as the phone number of God. If you are in trouble call God. Ok so I will not take more of your time. Thank you for joining us this beautiful little warm afternoon.

**Jagannath Swami ki jay!!!
Srila Prabhupada ki jay!!!
Gaur premanade hari haribol!!!**