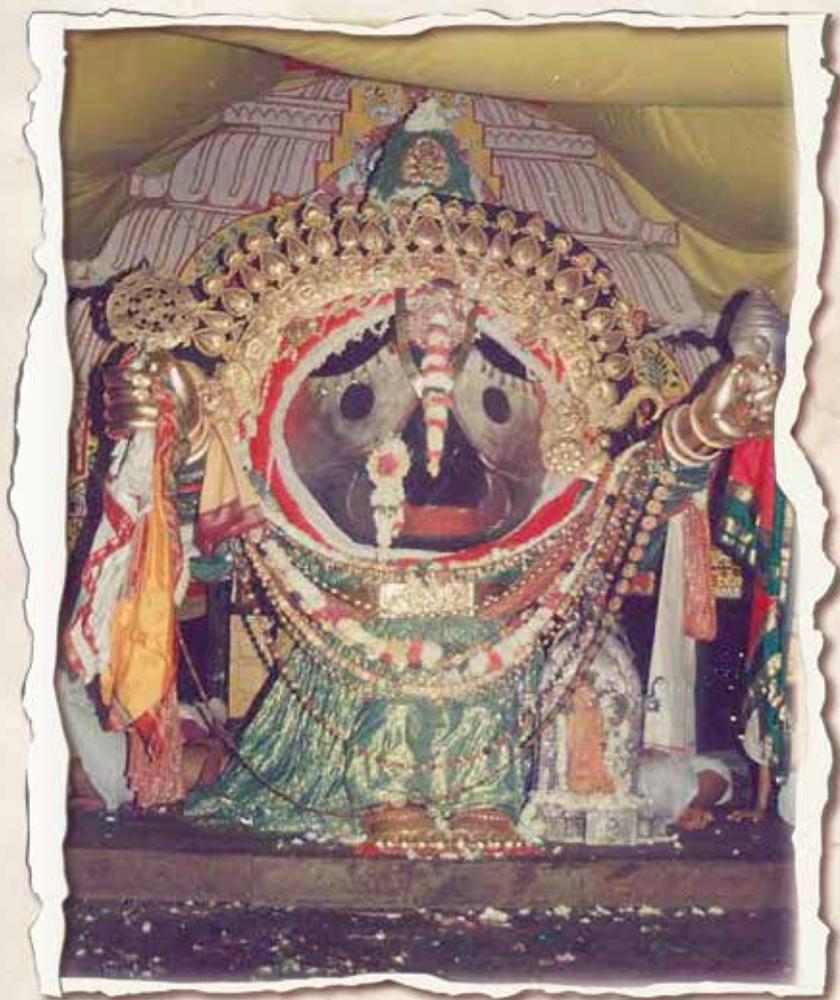
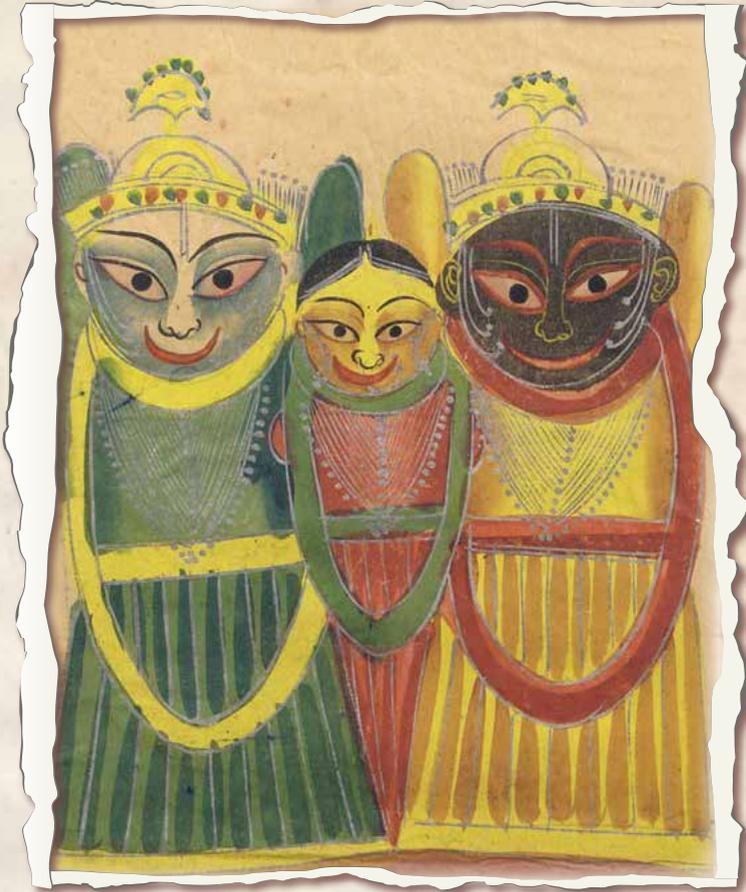


The History of Lord Jagannātha's
Snāna-Yātrā



Śrī Śrīmad
Gour Govinda Swami Mahārāja

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Front cover image: Lord Jagannātha in Jagannātha Purī, Orissa, India.

Title page image: Lord Jagannātha, Lord Baladeva and Subhadrā Devi painted in Kalighat style, c.1850.

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TATTVA VICARA  PUBLICATIONS

www.tvpbooks.com

*An evening lecture by Śrī Śrīmad Gour Govinda Swami Mahārāja, given on the
23rd June 1994, in Towaco, USA.*

The History of Lord Jagannātha's

Snāna-Yātrā

Śrī Jagannātha Mahā-Bhāva-Prakāśa



Today is Snāna-pūrṇimā, the auspicious full moon day of Lord Jagannātha's *snāna-yātrā*, bathing ceremony. Jagannātha takes a public bath today. You may have seen in Jagannātha Purī, how on this day Lord Jagannātha, Baladeva and Subhadrā Devi are bathed publicly. Why are They bathed in public on this day? What is the occasion? Does anyone know?

Devotee: It is Lord Jagannātha's appearance day.

Śrī Śrīmad Gour Govinda Swami: Yes. Today is the appearance day of Lord Jagannātha. Jagannātha is Kṛṣṇa, but Kṛṣṇa appeared on the eighth day of the dark fortnight, Kṛṣṇāṣṭami, in the month of Bhādra, so how is it that today is the appearance of Jagannātha? That is another question.

Snāna-Yātrā

Devotee: It is the appearance day of Kṛṣṇa's manifestation as Jagannātha.

Śrī Śrīmad Gour Govinda Swami: Yes. Jagannātha manifested on this day. Jagannātha, Baladeva and Subhadra appeared in Their forms today, as three logs of wood. This is mentioned in the *Skanda Purāṇa*. Therefore on this day They are given a public bath. After the bathing festival, Lord Jagannātha retires from public *darśana* and is repainted. Fifteen days later, He gives *darśana* in His freshly painted and young appearance, known as *nava-yauvana veśa*, during the cart festival (Ratha-yātrā). Thus Ratha-yātrā will take place fifteen days from today.

Today we should offer these prayers to Lord Jagannātha from the *Skanda Purāṇa* and beg for His mercy. So I will recite Lord Jagannātha's prayer, *praṇāma*. You will all repeat it and receive the mercy of Jagannātha.



Śrī Jagannātha Praṇāma

*deva deva jagan-nātha
prapannārti vināśana
trāhi mām puṇḍarīkākṣa
patitaṁ bhava-sāgare*

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

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

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

*karuṇāmṛta pāthodhi
sudhāmne namo namaḥ*

*dīnoddhāraika guhyāya
kṛpā-pāthodhaye namaḥ*

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

*paritrāhi jagan-nātha
dīna-bandho namo'stu te
nistīrno `haṁ bhavāmbodhim
prāpya tvaṁ taraṇīm sukhām*

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

Jaya Jagannātha!



Śrī Baladeva Praṇāma

We will offer *praṇāma* to Śrī Baladeva in this way,

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

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

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

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

Jaya Baladevajī ki jaya!



Śrī Subhadrā Praṇāma

Then we offer *praṇāma* to Subhadrā Devī,

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

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

*jaya devī bhakti-dātri
prasīda-parameśvari
jaya devī subhadre tvam
sarveṣāṃ bhadra-dāyinī*

“All glories to You, the bestower of *bhakti*! You are famous as the supreme controller. All glories to You, Subhadrā Devī, the giver of auspiciousness to one and all.”
(*Skanda Purāṇa*)

Subhadrajī ki jaya!



Śrī Sudarśana Praṇāma

Lastly we offer *praṇāma* to Sudarśana-cakra,

*sudarśana mahā-jvāla
koṭi-surya-sama-prabhā
ajnāna-timirāndhānām
vaikuṅṭhābdha pradarśaka*

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

*namas te nitya vilasad
vaiṣṇavāstra-niketana
avārya-vīryam yad rūpam
viṣṇos tat praṇamāmy aham*

“I offer my obeisances unto the brightly shining Sudarśana Cakra, which never fails to offer all protection to the Vaiṣṇavas. I humbly bow before Lord Viṣṇu’s weapon of irresistible strength.” (*Skanda Purāṇa*)

*Sudarśanaḥ ki jaya!
Jagannātha, Baladeva, Subhadrā-devī, Sudarśana, ki jaya!*

Why are They in this Form?

Jagannātha is Kṛṣṇa. Why have Jagannātha, Balarāma and Their sister Subhadrā assumed these forms with big, big dilated eyes, and Their hands and legs shrunken? Why is that? Does anyone know why They are in this *mahā-bhāva* form? What is it? Why is it *mahā-bhāva*?

Devotee: Jagannātha is Kṛṣṇa feeling separation from Rādhārāṇī.
Śrī Śrīmad Gour Govinda Swami: Kṛṣṇa feels separation. What about Balarāma and Subhadrā (*devotees laugh*)? Why have They also assumed that form?

Devotees: We were hearing a story.
Śrī Śrīmad Gour Govinda Swami: What story?

Devotee: A story that is told in Vṛndāvana.
Śrī Śrīmad Gour Govinda Swami: *Āre bābā!* Why is Jagannātha carved like that? That is what you should understand, why this form of Jagannātha manifested.

Devotee: It is an unfinished form of the Lord.
Śrī Śrīmad Gour Govinda Swami: Why is it unfinished? Why did He appear in that form?

Devotee: Because the king [Mahārāja Indradyumna] promised that ...
Śrī Śrīmad Gour Govinda Swami: *Āre*, that is not the reason (*devotees laugh*). Everything takes place by the will of the Lord, so why does the Lord appear in that form? It is not that the Deities are not finished because of the king's promise. That is an external reason, *bhaiya*. You should understand what the real reason is.

Kṛṣṇa's Heart is in Vrajabhūmi

Kṛṣṇa left Vrajabhūmi for Māthura, and then went to Dvārakā where He married more than sixteen thousand wives. They all served Him very nicely, but still Kṛṣṇa was not happy. He was there physically, but with His mind and heart, He was always with the damsels of Vrajabhūmi, especially Rādhārāṇī, as well as His father Nanda and mother Yaśodā, and the cowherd boys, because they were all very dear to Him. Sometimes while Kṛṣṇa was asleep He would deliriously call out, “*rādhe, rādhe, rādhe! gopī, gopī, gopī!*” His queens would think, “What is this? We are taking so much care of Kṛṣṇa. Why is our most beloved husband thinking like this? He is uttering these names, “*rādhe, gopī!*” like a delirious madman, who are they?”

His Queens' Love is Mixed with Jñāna and Aiśvarya

His queens do not understand this, and they have no access to Vrajabhūmi because they are *aiśvarya-mayī*, full of opulence. *Vraja-līlā* is *mādhurya-mayī-līlā*, very sweet transcendental *līlās*, where there is no question of *aiśvarya*, opulence. *Aiśvarya* is covered with *mādhurya* in Vrajabhūmi, whereas in Mathurā and Dvārakā, *mādhurya* is covered with *aiśvarya*. Therefore the queens in Dvārakā, Rukmiṇī, Satyabhāmā, Jāmbavatī and Kṛṣṇa's other wives have no access there. They are *aiśvarya-mayī*, while the damsels of Vrajabhūmi, of whom Rādhārāṇī is the chief, are all *mādhurya-mayī*. Their love is not mixed with *jñāna* and *aiśvarya*, it is pure love, whereas the love of the queens in Dvārakā is mixed with *jñāna* and *aiśvarya*, and therefore is not pure. When love is mixed with *jñāna* and *aiśvarya*, then that love becomes shrunken, *prīti-saṅkucita*.

Vraja-Līlā is Intoxicating

Wanting to know the reason why Kṛṣṇa was sometimes uttering, “*rādhe, rādhe, gopī, gopī!*”, the queens went to Rohiṇī Mātā and asked, “Mother, please tell us why Kṛṣṇa is always acting like this? We are taking care of Him so nicely.”

Mother Rohiṇī replied, “Oh, *vraja-līlā* is such a sweet, *mādhurya-mayī-līlā*. It is nectarean and intoxicating. How can I describe it? It is such an attractive *līlā*, that if I speak about it, even Kṛṣṇa and Balarāma will be attracted.”

“Please tell us about it. We have no access to it, and we are not able to go there, but at least we can hear about it. We cannot take part in the *rāsa* dance, we are also deprived of that.” In this way they requested Mother Rohiṇī to speak. Rohiṇī agreed and said, “All right.”

Subhadrā Blocked the Entrance

When all of Kṛṣṇa’s wives were assembled in a big hall, Mother Rohiṇī began, “I will tell you the story, but there is one condition. I have already told you that this *līlā* is so attractive that Kṛṣṇa and Balarāma will also be attracted. If They come here everything will be ruined and I will not be able to speak anymore, so one of you should stand at the door and keep guard. If that person sees Kṛṣṇa and Balarāma coming, then she has to indicate me to stop speaking.” They were all interested in hearing Mother Rohiṇī speak, but who would guard the door? They requested Subhadrā Devi, “Please Subhadrā, can You go and guard the door?” Subhadrā agreed and went to the doorway and stretched Her arms out and blocked the entrance.

Subhadrā Could Not Indicate to Rohiṇī

Mother Rohiṇī began narrating the intoxicating *līlās*. Everyone was listening with concentrated attention. Even Subhadrā, while standing guard at the door, was listening to *vraja-līlā kāhāṇī* and became ecstatic. Her hands and legs retracted into Her body, and Her eyes dilated.

In the meantime Kṛṣṇa and Balarāma came to the door, but Subhadrā, who was already intoxicated, was not able to give any indication to Rohiṇī to stop speaking. With Kṛṣṇa on one side and Balarāma on the other side of Subhadrā, They listened to Rohiṇī speaking, “Oh! *Vraja-līlā*, it is so sweet!” Then the two of Them also became ecstatic. Their hands and legs shrunk into Their bodies, Their eyes became dilated, and in this way the three forms of Jagannātha, Baladeva and Subhadrā stood there stunned in the doorway.

Nārada’s Request

Śrī Nārada Muni from a distance saw these three ecstatic forms, *mahā-bhāva-prakāśa*, of Jagannātha, Baladeva and Subhadrā. As Nārada approached Them, though, those ecstatic forms vanished, and Their natural appearance came back. Nārada said, “I saw these forms! I already saw them! I desire that these forms appear again and be worshipped.” Nārada was referring to Jagannātha, Balabhadra and Subhadrā in that ecstatic form and this was his request.

Acute Pangs of Separation

Kṛṣṇa was always thinking of Rādhārāṇī, and He was feeling acute pangs of separation from Her and the *gopīs* in Vrajabhūmi. Similarly in Vrajabhūmi, Rādhārāṇī and the *gopīs* were all feeling acute pangs of separation from Kṛṣṇa. Sometimes Kṛṣṇa fainted, and became unconscious. In Vrajabhūmi, the same thing would happen to Rādhārāṇī, She would faint, and become unconscious. Kṛṣṇa would faint and become unconscious, because He was feeling acute pangs of separation from Rādhā and Rādhārāṇī would faint because She was feeling acute pangs of separation from Kṛṣṇa.

How to Bring Kṛṣṇa's Consciousness Back?

One day it happened that Kṛṣṇa fainted and fell unconscious. He remained unconsciousness. What was to be done? By providence, Nārada Muni and Uddhava came there. Nārada and Uddhava are both very dear to Kṛṣṇa and they are all-knowing personalities. They could understand that Kṛṣṇa fainted because He was thinking of Rādhārāṇī and feeling acute pangs of separation from Her.

Kṛṣṇa is *līlā-puruṣottama*, so this is just one of the wonderful mysterious *līlās* that He was about to manifest. Still they were both worried about how to bring Kṛṣṇa's consciousness back. In the meantime Balarāma arrived and, along with Nārada and Uddhava, discussed how they could bring Kṛṣṇa back to consciousness. They agreed to have Nārada Muni sing and play his *viṇā*, and that He would regain His consciousness on hearing *vraja-līlā*.

Nārada said, “I will do this, but there is one danger.” “What is that?” they asked. “As soon as Kṛṣṇa regains His consciousness, and wakes up, He will get up and start running to Vrajabhūmi. We should let Dārūka, Kṛṣṇa’s charioteer, know this. Tell him that Kṛṣṇa will certainly start running as soon as He wakes up, so he should have the chariot ready.”

Uddhava’s Apprehension

Uddhava thought very deeply and said, “You are right, but from what I understand the *vraja-gopīs*, especially Rādhārāṇī, are feeling acute pangs of separation from Kṛṣṇa, and their condition now in Vrajabhūmi is very grave. They are all in a dying condition and they are very, very weak. If Kṛṣṇa goes there and sees them in that condition, I don’t think He will be able to tolerate it. The condition there will be so precarious that I am worried we will not be able to get Kṛṣṇa back here.”

Nārada said, “O Uddhava, you are Kṛṣṇa’s messenger, *dūta*. Kṛṣṇa sent you to Vrajabhūmi carrying His message of love. Therefore I think that you should go ahead to Vrajabhūmi and inform all Vrajavāsīs that Kṛṣṇa is coming from Dvārakā, that He has just started His journey, and will reach Vrajabhūmi soon.”

Hearing this Uddhava became morose and said, “Nārada jī, whatever you say I accept, because you are a most elevated person. I have no objection, but I do have one apprehension.” “What is that?”

“You might already know that when Kṛṣṇa sent me from Māthura to bring His message of love to the Vrajavāsīs, I went to Vrajabhūmi and stayed there for three months. I went to console them, but what consolation was I able to give them? The Vrajavāsīs were feeling acute pangs of separation from

Kṛṣṇa and were always crying for Him. If someone is crying, his friends will come and ask, ‘Why are you crying?’ He may tell them, ‘Oh, my wife died.’ We may console him and say, ‘That is natural, your wife died. Everything in the material world is temporary, so why are you crying, and lamenting?’ However, what consolation was I able to give the Vrajavāsīs? How could I tell them, ‘Don’t cry for Kṛṣṇa?’ That would have been a great *aparādha*, offence, on my part.

Our relationship with Kṛṣṇa is perfect, loving and eternal, it is not a temporary or material relationship. When a material relationship breaks down, we can offer solace, but what consolation could I give the Vrajavāsīs? How could I say ‘Don’t cry?’ Rather my heart told me to tell them, ‘Cry more! Cry more! Cry more!’”

This is what Mahāprabhu taught. If you want to cry, cry for Kṛṣṇa. In this mood, Mahāprabhu, was crying for Kṛṣṇa. He was in *rādhā-bhāva*, feeling acute pangs of separation from Kṛṣṇa.

Uddhava continued, “So I could not do anything. I said, ‘All right, all right, I am going back. I will tell Kṛṣṇa everything and request Him to go to Vraja immediately.’ I gave them my word, but Kṛṣṇa has not yet returned there. If I go there again and tell them that Kṛṣṇa is coming, they will not believe me; rather they will call me a liar! ‘You told us you would send Kṛṣṇa immediately. Kṛṣṇa never came, and now you are saying again that He will come?’ They will chastise me and call me bad names. So how can I go?”

Balarāma's Heart Broke

Nārada and Uddhava then asked Balarāma, who had been listening to everything, “Balarāma Prabhu, why don't You go to Vraja?” On hearing their request, Balarāma's heart broke. He replied, “Nāradaji, you see, I would not have waited this long to go to Vraja, but think about this; Your Prabhu Kṛṣṇa only says that He will go, but He does not go. When I noticed that Kṛṣṇa was not going to Vraja, I went there Myself.” Balarāma said, “I went to give consolation to the Vrajavāsīs. I also stayed there for some time and told them, ‘Please don't lament. Have patience, Kṛṣṇa will come, He is coming.’ But they are like fish out of water. Kṛṣṇa is their life, and their life has gone away. Now they are all feeling immense separation from Him. They are in such a bad state, that they are dying. I could see clearly that without the presence of Kṛṣṇa their condition would not improve.

Only Kṛṣṇa's presence will bring life back to the Vrajavāsīs, otherwise there is no hope. I especially went to Mother Yaśodā, touched her feet, and said, ‘Mother, please don't lament. I am going back to Dvārakā. I will request Kṛṣṇa to come back immediately.’ I told them the same thing you did. I asked Kṛṣṇa to go immediately back to Vrajabhūmi many times, and He would say, ‘Yes, I will go’, but He never went.

Previously, whatever I told Kṛṣṇa to do, He would do right away, but this request He still has not acted on until now. He keeps saying, ‘Yes, I'll go.’ So how can I go back again? What shall I tell Mother Yaśodā? How can I show My face to Mother Yaśodā? What will she think of Me? Tell me.” Saying this, Balarāma started crying as He felt so deeply for the Vrajavāsīs that His heart broke.

Subhadrā Will Go to Vrajabhūmi

While they were having this discussion Subhadrā Devi appeared and said, “Do not take too much trouble, I will go to Vrajabhūmi. I am a woman, *nāri api*, so I will be able to pacify Mother Yaśodā, sit on her lap and wipe the tears from her eyes with My *sārī*. I will tell her, ‘O Mother, Kṛṣṇa is coming. We have made arrangements for Kṛṣṇa’s arrival. We have come ahead. Kṛṣṇa will be late, but He is coming along the road with many kings. There are many ladies and gentlemen, who have decorated the gates to welcome Kṛṣṇa. I have come ahead to inform you.’ I’ll tell her that He will be late, but that He will come. ‘I came ahead to give you this message. Have patience, don’t cry, don’t be so upset, and don’t be in so much anxiety.’

Then I will go to the *gopīs* and tell them, ‘Kṛṣṇa is coming, He will be here soon. You should know that male persons are a little crooked, but us women, we are very simple.’ Hearing this from a woman, My sisters will put faith in My words. ‘So now engage yourselves in giving a nice welcome to Kṛṣṇa, by arranging a big festival.’ I will try to organise for them to engage themselves in this way so that they will stop crying, and give up lamenting.” When Subhadrā finished speaking, Nārada, Uddhava and Balarāma agreed, “Yes, this is a very good proposal.”

Why Would Subhadrā Go Alone?

Baladeva Prabhu has so much love and affection for Vrajabhūmi. After thinking deeply Balarāma said, “Why should Subhadrā go alone? I’ll go with Her.” Thus two more chariots were prepared; one for Balarāma and one for Subhadrā. That is why during Ratha-yātrā Baladeva’s chariot moves first, then

Subhadrā's chariot, and Jagannātha's chariot is the last to leave. Balarāma said, "I'll go with My sister, Subhadrā." The three chariots were decorated very nicely. Uddhava and Nārada said, "You two, brother and sister, Baladeva and Subhadrā should both already go. We will make arrangements to send Kṛṣṇa, after You leave. We make that promise to You."

Kṛṣṇa Drank the Mellow of Rādhā-Prema

Balarāma and Subhadrā then climbed onto Their chariots. As the wheels of Their chariots rolled forward Nārada Muni started to sing *vraja-līlā*, *prema-līlā*, *mādhurya-līlā kīrtana* with his *vinā-tantra*. As soon as that *kīrtana* entered Kṛṣṇa's ears, He immediately regained His consciousness, jumped up and stood there with His body curved in three places, *tri-bhaṅga bhaṅgi*. He said, "Hey! Where is My flute? Where is My flute? Who took My flute?" Kṛṣṇa has no flute in Māthura and Dvārakā, He only has a flute in Vrajabhūmi, and only in Vrajabhūmi is Kṛṣṇa *tri-bhaṅga bhaṅgi*, curved in three places. Kṛṣṇa is not like that in Māthura or Dvārakā.

"Where is My flute? Where is My *mohana-muralī*? Who took it? This must be the work of the *gopīs*." While saying this, "O *gopīs*! O Rādhē!" Kṛṣṇa became mad, and started running. He ran and ran. Kṛṣṇa is always thinking of Vrajabhūmi, the *gopīs* and Rādhārāṇī, but He had forgotten that He was in Dvārakā, therefore He was asking, "Where is My flute? The *gopīs* must have stolen it."

Then He looked and saw Uddhava and asked, "Hey Uddhava! Why are you here in Vrajabhūmi?" Then He saw Nārada. "Are! Nārada? Why are you here in Vrajabhūmi?" Kṛṣṇa had completely forgotten that He was in Dvārakā. "Why are you

Snāna-Yātrā

both here?” Then Uddhava and Nārada told Him: “Our Lord, please go to Vraja. We have already prepared Your *ratha*, chariot. Please come and sit down.”

Kṛṣṇa is always thinking of Rādhārāṇī. He drank the mellow of *radha-prema*, *rādhā-prema-rasa*, so He appeared like a mad man, as if He is intoxicated with liquor. Both Nārada and Uddhava helped this *mātāla*, mad man, Kṛṣṇa, into the *ratha*. He was so mad and kept repeating “*O rādhe, rādhe!*” In this condition He sat in the *ratha*. Then Nārada and Uddhava told Dārūka the charioteer to drive the *ratha* as fast as he could toward Vrajabhūmi.

Mahā-Bhāva-Prakāśa

In the meantime Subhadrā and Baladeva had already reached Vrajabhūmi on Their chariots, and Kṛṣṇa’s *ratha* was following Them. This is Rathayātrā. Just by thinking of Vrajabhūmi, Balarāma became ecstatic. His hands and legs shrank, and His eyes dilated. That is *mahā-bhāva-prakāśa*, where His internal mood is externally visible. The internal mood, that *bhava*, visibly changes the external form, because in the Lord there is no difference between *deha* [the body] and *dehī* [the embodied soul]. For a conditioned soul *deha* and *dehī* is different, but Balarāma’s *deha* and *dehī* is not different; what is inside, also manifests externally.

So Balarāma manifested this ecstatic *mahā-bhāva* form, with His eyes dilated and His hands and legs shrunken. Subhadrā was in that same condition and displayed the same symptoms. Thus She was not able to go to Mother Yaśodā because of Her ecstatic state. While thinking of Vrajabhūmi They developed that *bhāva*. This *vraja-bhāva*, *vrajara-mādhurīma*, the sweetness

of Vrajabhūmi, is vast like an ocean, and Balarāma and Subhadrā were drowning in that ocean of *mādhurya*. This *bhāva* is known as *mahā-bhāva-prakāśa*.

Rādhārāṇī is in a Dying Condition

What then is Rādhārāṇī's condition? She is in a dying condition. There was a doubt whether She was still alive or had already died. All the inhabitants of Vrajabhūmi were worried. Rādhārāṇī was almost dead. All Her *sakhīs*, especially Her intimate *aṣṭa-sakhīs*, surrounded Her, not knowing what to do. "Oh, our dearest *sakhī* is in this condition." Hanging their heads the *aṣṭa-sakhīs* were sitting as if their lives had left them. They were also in a dying condition, especially Lalitā and Viśākhā, Rādhārāṇī's most intimate companions. They were only just holding on to their lives, while patiently chanting *kṛṣṇa-nāma-kīrtana* into Rādhārāṇī's ears, "*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*." Sometimes they would hold a piece of cotton under Rādhā's nose to see whether She was still breathing. She was breathing very, very slowly, such was Her condition. Rādhārāṇī was lying in Her *kuñja*, *nidhuvana-kuñja*, with Her head in Lalitā-sakhī's hands.

Kṛṣṇa's Desire to Relish Parakīyā-Rasa

At that time Rādhārāṇī's so-called husband, Ayana Ghosh, came to see Her. Ayana Ghosh cried and cried seeing Rādhā, and took some dust from Her feet. Putting it on his head, he said: "O, all-worshipable Rādhē! I have never touched Your body. I have no such fortune." How can he touch Rādhārāṇī's body? No one else but Kṛṣṇa, can do so. Ayana Ghosh continued, "But today

I have had the opportunity to get some dust from Your feet, O Rādhe! My life has become successful today, as I obtained some dust from Your feet and put it on my head”.

Only in order to relish *parakīyā-rasa*, paramour love, Kṛṣṇa has manifested this *līlā*. No one can conceive of it. This is *vraja-līlā*, *parakīyā-rasa-līlā*. All the *gopīs* and Rādhārāṇī are in reality the wives of Kṛṣṇa, but in Vrajabhūmi they appear to be married to other men and so Kṛṣṇa relishes their love as His paramours.

Then Ayana Ghosh said, “Kṛṣṇa’s desire is to relish *parakīyā-rasa*, paramour love. Your real husband is Kṛṣṇa and You are His wife. You are eternally husband and wife, but to fulfill Kṛṣṇa’s desire to relish *parakīyā-rasa*, Paurṇamāsī ordered Vṛnda-devī to perform our marriage ceremony. This is only external; it is not real. Kṛṣṇa is Your real husband and You are His wife. You are the goddess of my heart. I married the *chāyā*, the shadow of Rādhārāṇī, not the real Rādhārāṇī. Now that You are in a dying condition, what will happen to us?”

Having spoken in this way, he cried out, “Today, let everyone know that I have married *chāyā-Rādhā!*” When Rāvaṇa kidnapped Sītā, he did not kidnap the real Sītā, but he kidnapped *chāyā-sītā*, *māyā-sītā*, an illusory Sītā. Similarly, Ayana Ghosh married *chāyā-rādhā*, not the real Rādhā. Rādhā is the real wife of Kṛṣṇa and Kṛṣṇa is Her real husband, *rādhā-kānta*, *rādhānātha*.

Kuṭīla’s Pride

Then Kuṭīla, Ayana Ghosh’s sister, came. She is the so-called sister-in-law of Rādhārāṇī. While shedding tears, Kuṭīla put her head on the lotus feet of Rādhārāṇī. She took some dust from Rādhā’s lotus feet and put it on her head. Married ladies

who are not widowed put vermilion on the parting of their hair, *śin̄thi*. So Kuṭīla put some dust from the lotus feet of Rādhā as vermilion on that *śin̄thi*.

With a choked voice Kuṭīla said, “O Rādhe, I am very fortunate because I am able to put some dust from Your lotus feet on my *śin̄thi*. I really became *satī*, a chaste lady today. I had such great pride, as great as a skyscraper, *ākāśa-cumbi*. I was always proclaiming, ‘I am the only chaste lady. There are no other chaste ladies in Vrajabhūmi. All others are prostitutes.’ I used to say that and I have tried my best to prove that You were a great prostitute and that You have no chastity at all. Although You married my brother, You were always running to Kṛṣṇa. You were going to that Kṛṣṇa, disregarding Your husband. Therefore I tried my best to prove that You were unchaste and that I was the most chaste lady. I had that great pride, but Rādhe, You are all-worshipable! Kṛṣṇa is the only husband of all the women in the world, *sarva hi pati*.”

Sannyāsa Fever

Then Kuṭīla started narrating one story, “Once a very mysterious thing happened. One day Kṛṣṇa manifested a *jvara-līlā*, as if He was very sick with a high fever. Kṛṣṇa was overcome with a disease, *sannyāsa roga*. ‘I will give up everything and take up *sannyāsa*.’ This fever had come, and everyone was worried, thinking, ‘How can it be cured? What is the medicine for You?’ Kṛṣṇa then replied, ‘Oh yes. I know a medicine.’

‘What is that medicine?’

‘Only *satī-sādhvī*, a lady who is very chaste and pure, can supply the medicine. She should go to the Yamunā with a pot that has hundreds of holes. If she can bring water from the river in that

pot, and does not spill a single drop of water, then that is the medicine. If you put that on My body then I will be cured of this fever’.”

Kuṭīla continued, “Everyone decided that I was the most chaste lady. I was always so proud, proclaiming, ‘I am the most chaste lady and everyone else is unchaste.’ So the Vrajavāsīs said, ‘Call Kuṭīla and give her that pot with hundreds of holes. Let her bring water from the Yamunā without spilling a drop.’ However, when I tried to do it, all the water poured out, which proved that I was not chaste at all.”

Kuṭīla admitted, “Thereby it was proved, and my pride was completely crushed. That is why Kṛṣṇa manifested such a *jvara-līlā*, to crush my pride. Then Rādhārāṇī was called. ‘Give that pot to Rādhārāṇī, and let Her bring water.’ When Rādhārāṇī went to the Yamunā to fetch water, although the pot had hundreds of holes, not a single drop fell out.”

Kuṭīla thus spoke to Śrī Rādhā, “So it was proved to the whole world that You are the real chaste lady, not me. *Yogamāyā* had created that *līlā* in order to crush my pride. Today, though, I am very happy just to have the opportunity to take some dust from Your lotus feet, Oh Rādhē. My life has become successful.”

The Most Condemned Person

Then, from another direction, Candrāvalī came running. She was followed by her *sakhīs* headed by Śaibya. Candrāvalī came and fell flat on the ground, putting her head on the lotus feet of Rādhārāṇī. Washing the lotus feet of Rādhārāṇī with tears from her eyes, she said, “Rādhē, I am *kalāṅkiṇī*, I am the most condemned person in Vrajabhūmi. It is not You who are condemned, but me.”

In Vraja, everyone condemns Rādhārāṇī. In response to this, She says, *ko vā na yāti yamunā pulina vane rādhā nāme kalaṅkapavada*, “Who is not going to the Yamunā to fetch water? But if I go, then I become a prostitute.” Everyone would say, “Oh, She is a prostitute. On the plea of fetching water She went to the Yamunā only to mix with Kṛṣṇa.”

They accused Rādhārāṇī in this way, but Candrāvalī said, “No, I am condemned. You are not condemned; O Rādhē, Śrī Kṛṣṇa is Your real husband. You are a leftist, so sometimes Kṛṣṇa goes to my *kuñja* just to increase Your leftist mood. That is my good fortune. In that way I am related to You. Today I am very fortunate that I could put my head at Your lotus feet, O Rādhārāṇī. Though I am very eager to fulfil the desires of Kṛṣṇa, still I am most distressed and condemned. I have become a cause of taking Kṛṣṇa away from You. Kṛṣṇa is Your husband. Sometimes Kṛṣṇa comes to my *kuñja*, but He is not happy with me. He is only happy with You. Even in His dreams, He only thinks of You. He never thinks of me.”

It is said that while Kṛṣṇa is with Candrāvalī, He thinks only of Rādhā and as such He never gets the pleasure or happiness when He is with her that He gets when with Rādhārāṇī.

Candrāvalī said, “This is all *līlā* created by Yogamāyā. Yogamāyā has made everyone dance here in Vrajabhūmi, and for the pleasure of Kṛṣṇa, in whatever way she made us dance, we all danced. I know it very well. Everyone here is engaged in nourishing the *līlā* of Kṛṣṇa and nothing else. Today I heard that You were about to die. If You give up Your body then no one in this Vrajabhūmi will survive, O Rādhē, not even a single animal. Everyone will die, and then Kṛṣṇa will never come to Vrajabhūmi. We will never see Kṛṣṇa again. Please don’t die.”

A Log of Wood Floating in the Ocean of Rādhā-Bhāva

At that moment, Kṛṣṇa's chariot reached Vrajabhūmi. As soon as Kṛṣṇa arrived in Vraja, He jumped down from His chariot. Yogamāyā was manifesting another *līlā*. As if by providential arrangement, Kṛṣṇa appeared there in Nidhuvana where Rādhārāṇī was lying in such a pitiable condition. Kṛṣṇa ran to Her, and from His mouth the words were coming, “*rādhe, rādhe, dehi-pada-pallavam udāram*”, “O Rādhē! O Rādhē! Please give Me Your lotus feet. I want to put them on My head.” Kṛṣṇa was shouting in that way. Such a wonderful *līlā* manifested.

Kṛṣṇa, feeling the acute pangs of separation from Rādhārāṇī, became completely ecstatic. His arms and legs contracted into His body and He became like a tortoise. This is the form of Jagannātha. With big dilated eyes He was gazing at Rādhārāṇī, who was lying there in the *kuñja* as if dead. Seeing Her condition, He lost His consciousness and fell to the ground. In that form He is feeling intense pangs of separation from Rādhā. That is the form of Jagannātha, *rādhā-bhāva sindhure bhāsamāna*, as if He is a log of wood floating in the ocean of *rādhā-bhāva*.

Union After Separation in Nidhuvana-kuñja

The wind was blowing over the transcendental body of Kṛṣṇa. When that wind touched the body of Rādhārāṇī, who was just about to die, it acted like a soothing balm. Rādhārāṇī's life returned immediately. In a very sweet voice, Śrīmatī Lalita whispered in Rādhārāṇī's ear, “Kṛṣṇa has come.” When She heard this, Rādhārāṇī gradually opened Her eyes to see Her *prāṇa-vallabha*, most beloved, Kṛṣṇa. This was the medicine by which She regained Her life and got up. She forgot everything,

the pangs of separation She had felt completely disappeared.

Kṛṣṇa was still unconscious in this tortoise-like form. Seeing Kṛṣṇa in this condition, Śrīmatī Rādhikā told Her *priya-sakhī*, Viśākhā, “Please help Kṛṣṇa.” Viśākhā knows what medicine to apply. In a very sweet voice she started to chant “*rādhe, rādhe, rādhe*” in Kṛṣṇa’s ears. Hearing this, Kṛṣṇa regained His consciousness and opened His eyes. Kṛṣṇa looked at Rādhārāṇī and Rādhārāṇī looked at Śyāmasundara, Kṛṣṇa, in eye-to-eye union. Then everyone forgot their previous condition. Where is Dvārāka? Where are Kṛṣṇa’s pangs of separation? And where is Śrīmatī Rādhārāṇī’s *viraha*? All of these were now gone. This is the union of Rādhā and Kṛṣṇa in Nidhuvana-kuñja.

Nidhuvana-kuñja is where *niśa-līlā*, the night pastimes of Rādhā and Kṛṣṇa, take place. So the *sakhīs* arranged a nice bed for Rādhā and Kṛṣṇa to spend the night together. When the *brahma-muhūrta* came, a cuckoo bird produced a very sweet sound, “*cooh! cooh!*” indicating that dawn had come. “Wake up! Rādhā and Kṛṣṇa, get up!” The Divine Couple awoke. Kṛṣṇa was standing in His *śyāmasundara tri-bhaṅga* form, bent in three-places. He was dressed in a yellow *dhoti* and had a peacock feather in His hair. Kṛṣṇa was playing sweet sounds on His flute, and on His left side was Rādhārāṇī, dressed in a blue *sari*. Lalitā-sundarī was offering *pañca-pradīpa āratī*. Viśākhā was singing nice *kīrtana* of the union of Rādhā and Kṛṣṇa, *yugala-mahimā kīrtana*. Some other *sakhīs* were playing *mṛdāṅga*, some *karatāla*, and others were playing the *vīṇā*, while *maṅgala-āratī* was going on. It was such a beautiful, nectarean union after Their separation. Kṛṣṇa cast a glance at Rādhārāṇī, and Rādhārāṇī drank the sweet honey coming from the lotus-like face of Kṛṣṇa through Her eyes.

Then, both of Them sat down on an effulgent jewelled throne, *dīvyaratna-simhāsana*. Viśākhā started *kīrtana*. All the *narma-*

sakhīs came, and joined her. All their pangs of separation were gone. Now there is *milana* – union, after *viraha* – separation. After the union there will again be *viraha*. Union after *viraha*, and again *viraha* after union. This is such a nice wonderful *mādhurya-mayī līlā* in Vrajabhūmi.

A Form Assumed to Drown in the Ocean of Rādhā's Love

Kṛṣṇa is a very crooked person. Kṛṣṇa was looking at the lotus-like face of Rādhārāṇī. He was casting a glance in a crooked way, whereby He was shooting *madana*, Cupid's arrow, to pierce the heart of Rādhārāṇī. At the same time Kṛṣṇa relishes, the *madhu*, honey emanating from the lotus-like face of Rādhā. There is honey in a lotus flower. While Rādhā and Kṛṣṇa were both sitting on a transcendental golden throne, *divya-śrīṅgaṣana*, Kṛṣṇa said, “O Rādhē! In *tattva* there is no separation between Yourself and Myself. Where is separation? There is no separation. In order to show Your *vamya-bhāva*, leftist mood, and raise it to the highest level, I create such *līlā*, such separation. You are always with Me, and I am always with You, because Your love for Me is pure love. Rādhē, Your love for Me is like an unlimited ocean and I want to drown in that ocean and enter into the core of Your heart. In order to reach that deep ocean and to drown in it, I have assumed the form of Jagannātha. In this form I will eternally stay in Śrī-kṣetra.”

Rādhā-Viraha Vidhura and Kṛṣṇa-Viraha Vidhura

This is Jagannātha-vigraha; *rādhā-viraha-vidhura*, Kṛṣṇa feeling intense separation from Rādhā. In the form of a log of

wood, He is floating in the ocean of *rādhā-bhāva*, which is in the heart of Rādhārāṇī. “In order to do that I remain in Jagannātha Purī Dhāma, Nīlācala-kṣetra, in this tortoise-like form with big eyes, and My hands and legs shrunken.”

That is the form of Jagannātha, *rādhā-viraha-vidhura-rūpa*, feeling pangs of separation from Rādhā, Kṛṣṇa becoming so ecstatic, in *mahā-bhāva*, and drowning in the *rādhā-prema sāgara*.

Kṛṣṇa also told Rādhā “Assuming Your sentiment and complexion, I will also stay in that Purī Kṣetra in the form of Śrī Kṛṣṇa Caitanya.” Whereas Jagannātha is Kṛṣṇa feeling pangs of separation from Rādhā, *rādhā-viraha vidhura*. Lord Caitanya is Kṛṣṇa feeling acute pangs of separation from Kṛṣṇa, *kṛṣṇa-viraha vidhura*. *Rādhā-viraha vidhura* and *kṛṣṇa-viraha vidhura* are both there in Purī. Why did Mahāprabhu go there after taking *sannyāsa*? Mahāprabhu is in *rādhā-bhāva*, He is always crying for Kṛṣṇa. He is in the same mood as Rādhārāṇī, suffering great feelings of separation from Kṛṣṇa in *rādhā-bhāva*.

Vipralambha-Kṣetra

Jagannātha is crying for Rādhā, and Mahāprabhu is crying for Kṛṣṇa in Jagannātha Purī-kṣetra. When They meet each other there They see, “O, My *prāṇa-vallabha*.” Jagannātha showed His Śyāmasundara form to Caitanya Mahāprabhu because He is in *rādhā-bhāva*. Jagannātha is *rādhā-viraha vidhura* and Caitanya is *kṛṣṇa-viraha vidhurā*. Both *viraha-vidhuras* are there. Therefore Jagannātha Kṣetra is *vipralambha-kṣetra*, because of that mood of feeling pangs of separation. Kṛṣṇa said, “I will appear there in the form of Jagannātha, feeling pangs from Rādhā, and I will also be there in the form of Mahāprabhu, and accept Your mood, O

Snāna-Yātrā

Rādhārāṇī, with Your complexion, feeling pangs of separation from Kṛṣṇa. I will take My brother Balarāma and sister Subhadrā with Me, because They helped Me in this meeting in Vrajabhūmi. Therefore I will appear in this form with My brother Balarāma and My sister Subhadrā.”

On this Day They Appear in the Form of Three Logs

Do you understand now why Kṛṣṇa manifests this form as Jagannātha? On this day Jagannātha, Baladeva and Subhadrā appear in the form of three logs, floating in the ocean of *rādhā-prema*. Today is that day, *Snāna-yātrā*, the day Lord Jagannātha appeared and that is why there is a public bathing ceremony.

*Jaya Jagannāthajī ki jaya!
Jagannāthajī snāna-yātrā mahotsava ki jaya!*

So this is the *līlā*. Mahāprabhu is the combined form of *rasa-rāja* and *mahā-bhāva-mayī*, *mādanākhyā-mahā-bhāva mayī* Rādhā. Then the Lord said,

*rasarāja-mahābhāva eka-tanu haiyā
nāma-saṅkīrtana rase jagat mātāiyā*

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

“I will remain there chanting *Hare Kṛṣṇa*. I Myself will relish that *prema-rasa*, that nectarean loving mellow emanating from *harināma saṅkīrtana* and I will also distribute it to all fortunate *jīvas*, those who are very greedy for it. I will give them an

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opportunity to relish it. All of you *vraja-gopīs* and *gopas* will be present in male forms and take part in My *caitanya-līlā* as My associates. Rāya Rāmananda is Viśākhā-sakhī, and Svarūpa Dāmodara Gosvāmī is Lalitā-sakhī. In this way I will perform My *līlā* in Jagannātha Purī-dhāma.”

Why does Jagannātha appear in this form, and how is it? Why did Mahāprabhu take *sannyāsa*? Why did He stay there? Why are They both in Jagannātha Purī-dhāma? What is the reason behind it? Mahāprabhu is *kṛṣṇa-viraha-vidhura*, and Jagannātha is *rādhā-viraha-vidhura*. Jagannātha is crying for Rādhā, and Mahāprabhu is crying for Kṛṣṇa, and They meet each other. Therefore Mahāprabhu went and stayed there in Jagannātha Kṣetra, which is *vipralambha-kṣetra*. Thus they are both feeling pangs of separation, *vipralambha*, *viraha*, in *vipralambha-kṣetra*.

Thank you very much.

Hare Kṛṣṇa! Jaya Jagannātha! Jaya Mahāprabhu!

Questions & Answers

Devotee: What is the difference between Jagannātha Purī and Vṛndāvana?

Śrī Śrīmad Gour Govinda Swami: Jagannātha Kṣetra is not different from Vṛndāvana. This is *viraha-vidhura*: *vipralambha-kṣetra*. *Vipralambha-kṣetra* is mentioned in the *Vaiṣṇava-tantra*,

*mathurā dvārakā līlā yāh karoti ca gokule
nilachala stitah kṛṣṇastā eva carati prabhuḥ*

Snāna-Yātrā

“Whatever *līlās* Kṛṣṇa performs in Gokula, Māthura and Dvārakā, He also performs in Nīlācala-kṣetra.” That is mentioned in *Vaiṣṇava-tantra*. Why did Mahāprabhu stay there after taking *sannyāsa*? He is there because it is *vipralambha-kṣetra*. Mahāprabhu is *kṛṣṇa-viraha-vidhura*, Jagannātha is *rādhā-viraha-vidhura* and They meet each other. Mahāprabhu is crying for Kṛṣṇa, and Jagannātha is crying for Rādhā. When Jagannātha sees Mahāprabhu, “O Rādhā! My dear wife!” When Mahāprabhu sees Jagannātha and Jagannātha shows Him His beautiful Śyāmasundara form, Mahāprabhu says, “O My *prāṇa-vallabha*! Lord of My life!” So, They meet each other there. Come, and visit Jagannātha-kṣetra!

Devotee: Is Lord Nityānanda playing a special role?

Śrī Śrīmad Gour Govinda Swami: Yes. Nityānanda is Balarāma. Jagannātha says, “I am taking My brother and sister and I will stay there, because They helped Me in this *līlā*.” Nityānanda is Balarāma, Baladeva.

*vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi*

“Kṛṣṇa has now come as Śrī Caitanya Mahāprabhu, the son of Mother Śacī. And Balarāma has come as Lord Nityānanda.” (Narottama dāsa Ṭhākura, *Ista Deve Vijnapti*)

Devotee: Lord Balarāma is the original *guru*?

Śrī Śrīmad Gour Govinda Swami: Yes.

Devotee: There are two statements: Balarāma is the original *guru*, and Rādhārāṇī is also *guru*. Who is the real *ādi-guru*?

Śrī Śrīmad Gour Govinda Swami: *Guru* has two faces: he is the

manifestation of Nityānanda Rāma, and the other face is *rādhā-priya-sakhī*.

*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is very dear, because he is expert in assisting the *gopīs*, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa’s conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.” (Visvanatha Cakravarti Thakura *Sri Gurvastakam*, verse 6).

Guru is a very dear girl-companion of Rādhā, he is *rādhā-priya-sakhī*. The other face of *guru* is the manifestation of Nityānanda Rāma. Baladeva has a plough in His hand and Kṛṣṇa has a flute. Why do Kṛṣṇa and Balarāma have a plough and a flute? A plough is used for ploughing, deep cultivation of the *kṣetra*, the field, to take out the weeds and throw them away. When a barren field is fertile, then the *bhakti-latā-bīja* will be sown. Baladeva’s plough is the first requirement for cultivation. There is *karśaṇa* and *akarśaṇa*. *Karśaṇa* means cultivation, and then comes *akarśaṇa*, attraction. Then Kṛṣṇa’s flute will attract you. Otherwise, if it is not properly cultivated, Kṛṣṇa’s flute cannot attract you. Both *karśaṇa* and *akarśaṇa*, Kṛṣṇa and Balarāma, plough and flute, are needed.

Śrīla Prabhupāda waited for the appearance day of Nityānanda Prabhu to install the cornerstone for the Kṛṣṇa Balarāma Temple here in Bhubaneswar. Why did he wait? Do you understand

Snāna-Yātrā

it now? Yes, both are there in the Kṛṣṇa-Balarāma Mandir. Rādhā-viraha-vidhura, Caitanya is there, and Jagannātha, kṛṣṇa-viraha-vidhura is also there. We are now constructing a Rādhā-Gopīnātha temple, and we will install Deities of Rādhā-Gopīnātha. So, Rādhā is coming now. Do you understand this?

Prabhupādjī Mahārāja ki jaya!
Samavetā bhakta-vṛnda ki jaya!
Jaya Jagannātha, Baladeva, Subhadra Devī ki jaya!
Jaya Śrī Śacīnandana Gaurahari ki jaya!
Gaura bhakta-vṛnda ki jaya!



" Today is Snana Purnima, the auspicious full moon day of Lord Jagannatha's snana-yatra, bathing ceremony. Jagannatha takes a public bath today. You may have seen in Jagannatha Puri, how on this day Lord Jagannatha, Baladeva and Subhadra Devi are bathed publicly. Why are They bathed in public on this day? What is the occasion? Does anyone know?"



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ISBN 978-0-9585265-0-0



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