

All Glory to Sri Guru & Gauranga

LORD SRI JAGANNATH

EDITED

By

His Divine Grace

SRI SRIMAD BHAKTI VAIBHAVA PURI GOSWAMI MAHARAJ

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Preface

Utkala Desha is one of the most holiest lands. It is on the Southern seashore. The people of this State are righteous. At the time of creation of this world sacrifices or Yagnas were performed in this land. So, it is even named as Yagna Bhumi. The land is the store house of eighteen sciences (Astadasa Vidyas). Lakshmi Devi's Grace makes the land more beautiful. The people are sincere devotees of the Supreme Lord. They respect the Demigods and Goddesses. Besides they revere their parents too. They are sincere and helpful to the human society. They are not greedy, wicked or fraudulent. The women are generally gentle and generous minded. They maintain their chastity and modesty with good character and conduct.

The Brahmins, Kshatriyas, Vaisyas, Sudras and Antyajans are very keen observers of their swadharma. The householders serve their guests with honour.

Utkala Bhumi is ever holy due to ever existence of the Supreme Lord, "Swayam Bhagavan."

All the jivas of this universe can attain salvation easily having Darsan of the Lord Jagannath.

Ignorant and evil minded people being unable to understand the real nature or Swarupa of Lord Jagannath, misguide others with false statements and coining the stories of their own. Sri Vyasa Bhagavan knew the exact nature of Lord Jagannath. He wrote in Puranas about Him. To dispel the wrong notion of the reader, having collected from Sri Vyasa Deva's writings we are submitting the correct picture of Sri Kshetra or Puri, and Lord Sri Jagannath, Subhadra and Baladeva, to the faithful readers in this small book.

Tridandi Swami Sri B. V. Puri

Lord Sri Jagannath

In Satya-yuga there was a pious king in the solar dynasty named Indradyumna. The king born on an auspicious moment was endowed with all godly qualities such as courage, purity of heart, firm faith in divine knowledge, charity, sacrifice, inoffensiveness, truth, magnanimity, kindness to all beings, steadfastness, vigour and forgiveness. He performed a number of Rajasuya and Aswamedha sacrifices. He was a great devotee of Lord Vishnu. He ruled his kingdom remaining in the capital city, named Avanti.

One day after performing Vishnu puja the King came to his court and requested the enlightened audience to inform him about a sacred place where he can see, with his naked eyes, the Divine Lord Vishnu. Hearing this a pilgrim saint, who visited all the sacred places of Bharatvarsa told the King that there is a sacred place on the East coast known as "Purushottama Kshetra", where exists the beautiful and sacred mountain Nilagiri or Neeladri by name, surrounded by various kinds of trees. In the centre of the mountain there is a big banyan tree near a tank named Rohini Kunda. That holy tank lies to its Western end. One gets immediate salvation by touching or seeing the sacred water of the kunda. On the eastern bank of the kunda is Neela-kanta-mani Vighrah of Sri Vasudeva Murti. His Darsan makes one immediately immortal and he can realise the transcendental reality. The nearby village named Sabar Deepaka is inhabited by Sabars or Adivasies. It is situated on the western bank of the Kunda. O Maharaja, I stayed there for one year as an ascetic, to please the Vishnu Murti, Neelamadhav. I used to see the flowers falling from the "Kalpataru" and heard melodious prayers of Vishnu. There I heard a very old story that a crow, which drank the water of Rohini kunda attained salvation or "Sarupya Mokshya". Because of the influence of that place I am able to become a great scholar in many of the Sastras and now I see the Lord Purushottama everywhere. Listening to these words Indradyumna was convinced of the truth and gladly decided to send a devoted priest named Vidyapati to find out the correct location of the Neeladri deity at Sri Kshetra. Vidyapati drove out his chariot towards Utkal Desha. On the way he was considering himself as a most fortunate soul to see "Neela Madhav" with his own naked eyes, whom yogis and jnanis visualise in their minds. Nearing Neelachala the thick mountain, Vidyapati could not find the way to proceed further and so he got down from the chariot and sat under a tree praying for the darsan of Neela Madhav. After a while he saw some people sitting little away, discussing about "Bhagavan Vishnu". When Vidyapati went nearer to them, a Sabara named Viswavasus welcomed him and offered him cold water, fruits and sweets to eat. The

hungry Vidyapati was pleased to accept his offerings. Afterwards Vidyapati told him that he was a priest of Indradyumna Maharaja of Avanti, who hearing the glories of Neela Madhava from a pilgrim devotee sent him to find out the sacred place of Neela Madhava, anxiously awaiting His Darsan with fasting. Viswavasus knowing the pious intention of Vidyapati asked him to follow him through the thick forest.

On the way he told Vidyapati that he in his boyhood had heard about Indradyumna Maharaja perform Sahasra Aswamedha Yagnas, construct a magnificent temple and install "Daru Brahma Jagannath" with the help of Narada and Brahma in the Purushottam Kshetra. At last both of them came to Neela Madhava. Vidyapati had the Divine "Darsan" of extremely beautiful Neela Madhava with his own eyes. Out of his profoundest love to the beloved Lord, Vidyapati offered his prostrated obeisances and prayers to him. Returning to the residence of Viswavasus he accepted the fruits, sweets and various other preparations offered by him. Those precious articles and sweets after having been offered to Neela Madhava by Devendra and other demigods were coming to his house and honoured the prasada of Neela Madhava, Vidyapati was highly pleased with his generous behaviour and treatment. He promised to stay with him throughout the rest of his life. Then Viswavasus said that Indradyumna Maharaj would reach Purushottam Kshetra. Then Neel Madhava would disappear and give Darsan as Sudarsan, Jagannath, Subhadra and Baladeva.

Vidyapati wanted to inform the location of Neela Madhava to the anxiously awaiting Indradyumna Maharaja. On the next day after taking bath in the Mahodadhi and again having the "attractive darsan" of Neela Madhava he returned. At the time of Vidyapati's departure from that place Viswavasus gave him the prasadi garlands being offered by Devendra to Neela Madhava Murti, so that Vidyapati might give them to Indradyumna Maharaja. Vidyapati reached Avanti after a month and offered the ever fresh prasadi garland to the Maharaja. Indradyumna was very much delighted to accept the prasadi garlands and Mahaprasada given to him by Vidyapati. The garlands were sweet-smelling and fresh to look at as they were offered by Devendra with devotion and were borne by Neela Madhava.

Vidyapati revealed the facts to the Maharaja that a man after having the darsan of Neela Madhava with his physical eyes will definitely attain salvation. The Vighraha was made out of Neelakanta-mani and since a long time Brahma, Indra and all other gods have been worshipping Him with sacred scented beautiful flower garlands of which one was brought to him. He again said, when I reached the top of Neeladri Hill, I could smell the heavenly scent. The immortals while sprinkling sacred water over the mountain, slowly the gods approached the Lord while dancing and singing heavenly songs. The gods were invisible to human eyes and offering their thousand varieties of articles and prayers to Neela Madhava they slowly disappeared. The Neela Kanta Mani Murti is 81 (eight one) inches high, standing on the golden lotus flower. We can witness the utmost skill in the sculpture. We can not explain the glory of Sri Purushottama Kshetra in

words. The people of Sri Kshetra are all devotees of Purushottama adorned with heavenly qualities. I have heard the glories of the Lord from his servitors.

Hearing the truth from Vidyapati and adorning the prasadi garland as the blessing of Lord Neela Madhava Indradyumna purified himself clearing all his sins. He attained the eligibility to have the darsan of Neela Madhava with his naked eyes. At last he decided to proceed to Sri Kshetra with royal splendour, to perform Sahasra Aswamedha Yagnas with severe austerities to please the Lord Purushottama. So, with that aim Indradyumna was offering his devotional prayers daily to Lord Bhagavan. Abruptly sage Narada came there to bless the king. Welcoming the great sage, the king humbly worshipped him. Taking little rest Narada said, "Maharaja! all your exceptional good qualities pleased Sidhas, Rishis, gods Indra and Brahma even. At Badrika Ashram also I have heard about your fame. One can attain Bhakti to Neelachalapati by virtue of one's thousands of previous births Divine service. Hari Bhakti only can destroy nescience. There are four types of Bhakti such as Tamasika, Rajasika, Satwika and Nirguna or Pure Bhakti. Through Satwika Bhakti one gets Satyaloka. Through Rajasika Bhakti one can attain Indraloka. Through Tamasika Bhakti one can get Pitru-loka and through Nirguna Bhakti one attains Moksha. As you possess pure Bhakti towards Lord Purushottama, you are a most fortunate soul.

After hearing the glories of Bhakti-yoga from the sage Narada, Indradyumna requested the sage to accompany with him to Neelachala, as he was anxious to worship Neela Madhava. To that the sage Narada promised to lead him to Sri Purushottama Kshetra as he had full knowledge of Sri Kshetra and its glories. Indradyumna announced his holy desire to go to Sri Kshetra on Jyesta Sukla Panchami, Pusya Nakshatra, Friday. He asked all the people of his kingdom to proceed with him to Sri Kshetra with all their belongings. On an auspicious day, after performing sacrifice and worshipping gods and goddesses of Avanti city, the king started on a ten horsed chariot with sage Narada. The members of the Royal family, the ministers, the officers and the whole army with their respective uniforms and wealth followed the King to Sri Kshetra on chariots, elephants and horses. After travelling through a number of states at last Indradyumna reached the border of Utkal Desha. While he was taking rest with Narada on the bank of Chitrotpala river, the ruler of Utkal Desha with his followers came there to pay his respects to Indradyumna Maharaja. Indradyumna also received the Utkala King with a reverence and praised him as the most fortunate and blessed ruler of Utkal Desha, where the Supreme Lord Neela Madhava accepts his services.

To reciprocate his honour the Utkal King said, Maharaja ! by the divine grace of the Supreme Lord, you are endowed with all worshipable extraordinary qualities. As an emperor you could subdue all the wicked rulers and evil doers. Your famous activities have established religion in its full form in this world. Maharaja! Now Neelachala, the blue mountain is covered with thick forests. No one can enter into it. Even gods also cannot

often go there. The sandystorm has almost covered the mountain. Due to it our country is now engulfed with drought. Maharaja ! We welcome you. Your presence in this country would bring relief to the people from their troubles."

Indradyumna hearing the story of Neela Madhava's disappearance from Utkal King, was very sad and with a melancholy mood looked at the sage. Narada consoled him saying, "Maharaja! you being a Vaishnava, your holy desire to see the Lord will never remain unfulfilled. You will definitely have the darsan of the Supreme Lord." Then Indradyumna with his party crossing the river Mahanadi reached Ekamra Vana, the abode of Lingaraj Mahadev. Chaturmukha Brahma has installed Lingaraj there. This Kshetra is known as Viraja, where there is no influence of Rajo guna or Tama guna. Indradyumna after taking bath in the Vishnu Teertha, went to worship Anantavasudev and Lingaraj with the sage Narada and his associates. Lingaraj blessed the king saying. "O! Indradyumna, you are a great devotee of Lord Sri Hari. He will fulfil your desires."

Mahadev Lingaraj told Narad, "Purushottama Kshetra is the supernatural body of Lord Sri Hari. The Heart of the Kshetra is known as Antarvedi, just like a conch (Sankha). I am ever there as Neelakantha. At present the Neelakanta mani Murti of Sri Hari has disappeared. So you please establish first Nrisimha Kshetra there. Let the Maharaja perform Sahasra Aswamedha Yagnas. Then please show the King, the Daru Brahma, which is in the form of a very big tree. Viswakarma will make four Murties out of that tree. Brahma will descend from Satyaloka to perform the installation ceremony.

Then the royal party proceeded towards Sri Kshetra. On the second day they reached at Kapoteswara Temple. After offering prayers to Kapoteswar with Harinam Sankirtana the party advanced towards Sri Kshetra. On the way again witnessing the depressed mood of the King Indradyumna, Narada consoled him saying, "we are in Sri Kshetra the transcendental Body of Sri Vishnu. You should shun the mental weakness. Please do not become unconscious regarding your desire. Brahma has sent me informing that you are going to Neelachala to have the darsan of Neela Madhava at the request of Yama Dharmaraja, Neela Madhava has disappeared on the next day of Vidyapati's last Darsan and you need not feel sorry, for that but perform Sahasra Aswamedha Yagnas. When he will bring the Lord then you can have His Darsan. Hearing these soothing words of Narada, the Maharaja was satisfied.

Indradyumna Maharaj staying near Neelakantheswar made all arrangements to perform Aswamedha Yagna for one thousand years. On the advice of Sage Narada, Indradyumna Maharaj made a Nrisimha Murti out of black stone and placed the Murti under black sandal wood tree and worshipped Him. Looking at the beautiful Nrisimha Murti he could overcome the sorrowful mood due to the disappearance of Neela Madhava. Yet he requested Narada to inform him again the location of Neela Madhava. Showing a big Banyan Tree the sage said, "Maharaj! here

is Neela Madhava or Jagannatha covered with golden sand. This tree will survive for one Kalpa i.e. the life time of Brahma. This place gives moksha to all who touch the shade of the tree. To the west of it is Nrisimha Deva and to the North of it is Neela Madhava. To bless you the Lord will appear and give darsan to all at this place."

Devarishi Narada when brought the beautiful Sri Murti of Nrisimha on a well decorated chariot, Indradyumna was highly delightful seeing the Lord. He prostrated before Him and offered his prayers to Him. Narada installed the Nrisimha Murti in a place already selected by Brahma on Jyesta Sukla Dwadasi with Swati Nakshatra.

Indradyumna to have the darsan of Lord Jagannath started the performance of Sahasra Aswamedha Yagnas. The Yagna pendal was constructed by Viswakarma being four miles wide. He invited the gods of heaven, thousands of Brahmin pandits who were well versed in the Vedas, Shadanga Mimansa and Sastras, Yagna Vidya Parangatas, Karma kusals, Sabhasya Kalpa kusals, truthful personalities, all Kshatriyas and Vaishnavas. Accordingly, he worshipped them with sandal paste, garlands and clothes. With folded hands in the presence of Narada, the Maharaja requested the audience to bless him to perform Sahasra Aswamedha Sacrifice without the slightest obstacle, and requested all including Devendra to remain there till the end of the Yagna.

Devendra then revealed the truth saying, "Maharaja! you are a parama dharmika and a truthful person. Previously I knew your pious future desire," Here only Neel Madhava told us, "though I will disappear from here, again I will appear as Daru Murti (Wooden Murti) for the sake of Indradyumna. May the Lord be pleased with your Sahasra Aswamedha Yagnas and bless you. Leaving our godly bodies and accepting human bodies we will remain here and render our service to Sri Vishnu."

Brahma ordered the Yagna to be started. Lord Vishnu and all the inhabitants of three Lokas were satisfied with the performance of the Yagnas. Thus he could complete 999 Yagnas without any hindrance. While performing the last yagna Indradyumna saw in a dream the Daru Murti of the Lord. In an island surrounded by Khir Sagar or Milky Ocean, he saw a Kalpa vriksha with Sankha and Chakra marks. Underneath the tree he saw a throne of Gems, on which The Lord was seated with Sankha and Chakra. To His right side was Anantadeva and in between them was Lakshmi Devi. Sudarsana Chakra was to the left of Sri Hari. Brahma and Sanakas were offering their prayers standing nearby Him.

Indradyumna was much pleased to realise that it happened as the result of Sahasra Aswamedha Yagnas and so narrated the story to Devarsi Narada. The sage said, "O blessed Maharaj, on this spot the Lord will give darsan to you within ten days after the completion of the Yagna."

After the Poornahuti, the Maharaj with all his family got ready to take Avabhrita bath. All the inhabitants of three Lokas were offering their

prayers to the Lord and the Maharaja for completing the Sahasra Yagnas. While Indradyumna with his party was bathing in the Sea near Bileswar Mahadev a servant informed the Maharaja that a brown coloured huge log of wood with Sankha, Chakra marks which was half visible above the water was sighted on the sea coast. It was not an ordinary wood. Devarshi said, "O! Maharaja, the same four Murties you had seen in the dream have come now to give you darsan as a tree with four branches. Only a jivan-mukta can see Him. Now by seeing this, you are relieved of the sorrowful and unhappy state of mind caused by the disappearance of Lord Neela Madhava." Later on the Brahmins with Veda ghosh and drum beatings brought Devendra, preserved him on a platform and were offering him their daily prayers.

The Maharaja while discussing about the making of Sri Murties with Narada, they heard someone speaking from the sky, "The Lord Jagannath Himself will arrive as an old Brahmin with tools to make the Sri Murties. He should be kept in the closed platform with the Deva Daru for fifteen days. Outside the platform different types of drum beatings with music should be played till the completion of the work."

Immediately, as a very old man, the Lord Himself, came there to make His own murties. Maharaja remembering the Daiva Vani (Divine sound) was in a happy mood. After some days he could see showering of Parijatas, heavenly flowers, and he could scent sweet smell and could hear heavenly music as well from inside the closed platform. After fifteen days the doors of the closed platform were opened. To the excitement and delight of all, the old man was not there. Sri Jagannath with Sankha, Chakra, Gada and Padma marks, Sri Baladeva with Gada, Musala, Chakra and Dhawaja marks on hands. Ananta Murti as an umbrella with seven Hoods above His Head and Subhadra Devi with Abhaya Hasta and having a Lotus in the other hand were visible. She is Lakshmi in a different form.

Again divine sound was heard which said, "The Murties should be covered with pure white silk cloth, then be painted and decorated in three colours such as Jagannath with black, Subhadra with saffron, Baladeva with white and Sudarsan with thin red colour. With the Darsan of these Sri Murties people will get their desires fulfilled. To bless all the souls desirous of Dharma, Artha, Kama and Moksha the Lord has kindly appeared before you. Near the Kalpa Vriksha is the Nrisimha Murti. On the Northern vacant site, please construct a magnificent temple. Install the Sri Murties in it. The family members of Viswavasv (Sabara Bhakta) and the family members of Vidyapati hereafter will have hereditary rights to perform Samskar, painting and other services of the Deities."

Hearing these Divine words, Indradyumna after covering, painting and decorating Sri Murties, removed the screen around the platform and allowed all the human beings to have the darsan of the Sri Murties.

The Maharaja allowed the people of the universe to see the Daru Murties in order to relieve them from imperfection and worldly bondage.

He had no commercial interest. Selfish and ignorant people may think that wooden Jagannath Murti was controlled and regulated by them. Thus, today the material minded society is doing business with transcendental Sri Murties.

Indradyumna Maharaja under the guidance of sage Narada with needful articles collected by the priests, performed the Puja of the Sri Murties. He worshipped with Purusha Sukta to Jagannath, with Dwadasakshara Gopal Mantra to Baladeva, with Devi Sukta to Subhadra and with Saudarsani Sukta Mantra to Sudarsan Chakra. After completing puja, Maharaja, to please all the gods, distributed several crores of coins to qualified Brahmins. The Sankhodaka offered to Brahmins became a huge tank known as Indradyumna Sarovar. If any one after taking bath in that tank performs Devarchana will gain the fruits of thousand Aswamedha Yagnas. The tank water can be compared with Gangodaka. If one offers pinda in this teertha, his twenty one ancestors can annihilate all their sins.

On an auspicious day after worshipping Lord Jagannath, Maharaja Indradyumna contemplated to construct a temple for the Sri Murties. He performed the vastu puja and Yagna and prayed the Bhudevi to stand eternally without quaking where the temple was going to be constructed by him. The blind, dumb, poor and weaker sections of the society were fully satisfied, as all their demands were fulfilled by the Maharaja. The kings of various states were delighted to have the darsan of Lord Jagannath and to witness the grand reception given to them by the Maharaja. Indradyumna brought many sculptures and stones needed for the construction of the temple from different parts of the country by spending several thousand millions of sovereigns.

At present several educated people think that our ancestors have blocked the wealth in the name of temples and so we are suffering from poverty. They being unfortunate, can not realise the significance of the service of the Supreme Lord through employing so many architects and labourers for years. So, the material and the articles belonging to the service of the Supreme Lord are being used by ignorant people of the society for the development of their gross and physical comforts.

All the Vaidic Brahmins said praising Indradyumna, "O! Maharaj, it is a matter of great rejoicing that the cause of all the causes Lord Jagannath has appeared as Daru Brahma in Purushottama Kshetra as declared in Rig-Veda 10-155-3. So it is a revealed Vedic Truth that Daru Murti of Jagannath was not made by any human being. He is Apaurusheya. The Supreme Lord, His creation, His activities and His advent in different worlds have connecting link with Vedanta Vakya. He is known through Vedanta. Same Veda declares Him as Veda-Vedanta-Vedya-Pooran Purusha and sings His glories. So one can attain Moksha through the darsan of Daru Brahma. The Vijnana Murti till now has appeared to our naked eyes. The people of Bharat Varsa including the people of Utkal Desha as well, are most fortunate to see the Lord Jagannath with their natural eyes."

Narada told the Maharaja that he was going to Satyaloka to inform Brahma about the Advent of Lord Jagannath to Sri Kshetra. He asked Indradyumna to install Nrisimha Murti after completion of the temple.

The rulers of the different parts of Bharata Varsa sent their renowned sculptures and wealth to assist the Maharaja in completing the construction of the grand temple with its final shape of splendour beauty and attraction. Thus the temple with its top most height was erected on Neeladri. Such a gigantic temple can nowhere be seen throughout this world. All the kings appreciated the beauty of the temple. Indradyumna entering into the temple, prostrated before the sage Narada and requested him to bless him so that the temple would stand long enough to serve the Lord Jagannath. Narada said, "Maharaja it is for your sake Lord Jagannath has appeared in Sri Kshetra. It is through your pure devotion, you have conquered the Omnipotent. So you have become Jivan mukta. Let us unitedly perform His service. If you travelling to Satyaloka in person invite Brahma he will surely come here with Sapta Rishis to install Sri Murties in the new Temple. No human being except you, till now, could make an attempt to reach Satyalok with this human body. Let us both start."

So saying they went round the Sri Murties and after offering prayers theirs, both of them travelled to Satyalok in Pushpak viman through Janalok. Jivanmukta Indradyumna with Devarshi Narada travelled to Satyalok with his human body, through Bhakti.

When their chariot reached near the Satyaloka, Narada said, "behold Maharaja! the wide space is brighter than the light of thousand Moons. It gives satisfaction and delight like the ocean of Nectar. This is the abode of Chatur Mukha Brahma." Going slowly ahead further they heard Veda dhvani of Brahma Rishis. Then they clearly heard Itihasas, Puranas, Chandas, Kalpas and spiritual stories. When they came near the assembly gate of Brahma both of them saw many gods, pithri devatas, dikpalas, Manwanthara-dhipas who were waiting at the gate for entrance. The gate keepers allowed Narada to enter in, keeping Indradyumna at the gate. Narada went inside and offered his sastanga pranams to Brahma and informed Him about the arrival of Indradyumna. The order of Brahma, allowed the Maharaja to enter the assembly hall, where Brahma was unconscious hearing the melody of gods' Divine music. Narada also felt happy hearing the music. Devendra was astonished to see Indradyuma in Satyaloka.

When the music stopped, Brahma said, "O Indradyumna! you are a beloved devotee of Bhagavan Vishnu. Though this abode is inaccessible to human beings, you could reach it with the blessings of Narada. The purified Munis are anxious to attain this place. Again after reaching the abode they perform penance till Mahapralaya." Knowing well the intention of the Maharaja, Brahma asked him the purpose of his arrival at Satyaloka. Then said Indradyumna, "Brahman you know well, my desire. According to your sweet will and the advice of Narada, I have performed Sahasra

Aswamedha Yagnas. At the closing of the last Yagna, Daru Brahma, as Jagannath, appeared at Sri Kshetra. His darsan brought me to Satyaloka. I have constructed a temple at Neelachala and I request you to install the Lord Jagannath in it. With this request I have come here with Narada."

Meanwhile, Durvasa Muni entered the assembly hall and requested Brahma to allow a number of visitors, standing at the gate since a long time to have His darsan. Hearing this Brahma said, "Those visitors cannot compete with Indradyumna. He is a Jivan mukta. He is my fifth descendant and a Vishnu Bhakta. He cannot be compared with those that are standing at the gate. Their penance could help them to come thus far. Now since you wanted, they can be brought inside." So, the visitors were brought in by Durvasa.

Looking at them Brahma said to Indradyumna, "You have done well by constructing a temple for Lord Jagannath. Since your arrival to Satyaloka one Manvantara or Seventy one 'Divya Yugas' has passed away. So, during this long span of time, all your children, descendants and so many Rajas are born and perished. But the temple you have constructed and the Daru Brahma are standing there without decay. Neither you can feel the change of time, nor are you influenced even by old age or physical death. Maharaja! you go to Sri Kshetra in order to perform the Samskar of the temple and collect the needful articles required for installation."

While Indradyumna was returning to Bhuloka, the gods asked Brahma with his permission, why Neela Madhava, to whom they were worshipping beforehand, appeared as Daru Brahma after his disappearance from the Neeladri. This question is an important and secret one. None knows the answer. Hearing their honest enquiry Brahma said, "Through out my first fifty years (prathama parardha) Sri Hari as Neelakanta-mani Murti was visible in Purushottama Kshetra. The second fifty years of my life (Dwitiya Parardha) and Sweta Varaha Kalpa begins from today morning. The first Swayambhuva Manu's time has come. So, Bhagavan Janardhana as Daru Brahma Murti appeared in Bhuloka since this morning. Till the end of my life, i.e., the next fifty years of my life time, the Lord will remain as, Daru Brahma. There is no difference between Vishnu and myself. Vishnu is my Heart and I am Vishnu's Heart. O, Devatas ! there is an island known as Sweta Dweepa in the middle of Ksheera Sagar. The cause of the universe, Sri Purushottama is in Yoganidra in that Island. The hairs of Lord Purushottama can be called as spiritual Kalpataru (Divine tree) with Sankha, Chakra marks. The tree out of its own accord has come out from the ocean and later on changed as a sole enjoyer of the universe, (Lord Jagannath). Seeing the depressed condition of Jivas, Sri Krishna taking pity on them kindly accepted Daru Brahma form.

There are four Yugas known as, Satya, Treta, Dvapara and Kali. Four combined Yugas are known as Divya Yuga. According to human calendar, one Divya Yuga comes to 432,000 years. During Brahma's one daytime each of the fourteen Manus will enjoy seventy one Divya Yugas. Brahma

has to survive for one hundred years according to His Calendar. Then Mahapralaya comes destroying the fourteen lokas (Worlds). Hearing this the Devatas promised Brahma to take Birth in Bhuloka to serve Lord Jagannath, remaining at Sri Kshetra. Witnessing the eagerness of the gods, Brahma told them that he was going to install the Jagannath Murti in the temple at Sri Kshetra. So, all the gods accompanied Indradyumna came to Sri Kshetra as commanded by Brahma.

Indradyumna reaching Sri Kshetra in Bhuloka offered his prayers and prostrations to the Lord Jagannath with circumambulation. The gods also followed suit. The Maharaja was extremely happy seeing his temple in the same good condition. Padmanidhi and Viswakarma later on followed Brahma to collect the ritual articles required for the installation ceremony.

At that time an emperor named Gala was ruling the world. When he saw the splendid temple at Sri Kshetra during the absence of Indradyumna Maharaja, he wanted to install the Madhav Murti artificially prepared by him.

Within a short period, Indradyumna made all the needful royal arrangements through Viswakarma to receive and give necessary accommodation with comforts to Brahma, Brahma Rishis, Devatas, Siddhas, Munindras, the rulers of Bhuloka and Nagarajas of Patala loka. Hearing the grand arrangements made by Indradyumna, Gala Raja with all his army came angrily to Sri Kshetra. But, to his astonishment, he saw all the Devatas and Devarishi Narada at the huge Yagna pendal of Indradyumna. His anger subsided and he immediately coming near to Indradyumna, requested him to excuse and with rapt attention heard the whole story about Daru Brahma, the appearance of the Lord, the construction of the Temple, the presence of Brahma along with all Devatas and the elaborate arrangements made for the installation of the temple. Gala Raja repented for his ignorance of the Daru Brahma. He felt sorry that he could not have His Darsan, though he was often coming to Sri Kshetra. He consoled himself thinking that Indradyumna might handover kindly the service of the Lord Jagannath after installation. Gala Raja aspired to have the vision of the great installation ceremony ever seen by anybody. Indradyumna said to Gala Maharaja that after the installation of Daru Brahma in the temple he would proceed to Brahma Loka giving the service of the temple to him. Then he should conduct the service as desired by Lord Jagannath.

The sage Narada asked Indradyumna to prepare three chariots with ornamental decorations of gold. The chariots of Vasudeva, Subhadra and Baladeva should be marked with Garuda Dhawaja, Padma Dhawaja and Tala Dhawaja symbols respectively. Sage Narada who is well versed in ritualism performed the installation ceremony of the three chariots. Narada after worshipping Nrisimha, offered Puja to Garuda. The Murties of Jagannath, Subhadra and Baladeva were placed on their chariots. All the Brahmins, Kshatriyas, Vaisyas and Sudras began to serve the Sri Murties with

Chamaras, fans, flowers, fruits etc. Mahatmas and Sadhus waited with rope in their hands to drag the chariots.

Indradyumna with needful articles awaited in the pendal with all the Devatas. All of a sudden melodious heavenly music was heard all-round and the Divine flash was observed. All the people of that place being unable to see the light closed their eyes. When they slowly opened their eyelids they saw Brahma sitting on a golden Vimana, being carried by hundreds of white swans. Ganga Yamuna water was sprinkled upon Him. The Sun and the Moon were standing on His both sides with white Umbrellas. Brahma Rishis were singing His glories, Apsaras were dancing when Gandharvas were playing music.

Indradyumna offered his prostrations and with folded hands praised the Lord Brahma. With Narada and Durvasa when Brahma came near the temple gate, and was overjoyed to behold the temple beauty. He then told Indradyumna, "you are most fortunate because you could bring all the inhabitants of the seven Lokas (Seven Worlds) for the installation ceremony of your temple."

Brahma going round the three chariots of Baladeva, Subhadra and Jagannath thrice, offered His prayers with ecstasy. Then He went round the Yagna pendal and saw the befitting dwelling arrangements made by the Maharaja for Devatas, Bhudharas, Brahmarishis, Brahmanas, Kshatriyas, Yogis, Tapaswis and Vaishnavas.

Under the Divine guidance of Brahma, Maharshi Bharadwaja performed the needful rituals of the temple and installed Lord Jagannath in it. Then Brahma, Narada and other Maharshis standing with folded hands offered their prayers. They reached the chariots slowly and brought the Sri Murties of Baladeva, Subhadra, Jagannath and Sudarsan to the Yagna pendal. There they performed the Abhisheka with all teertha water to the four Murties, reciting Sri Sukta and Purusha Sukta mantras. Afterwards all the three Murties were brought to the inner apartment of the temple and were installed on the Ratna Simhasanas (Thrones of gems). Then Brahma offering his prayers said, "O, Lord! You are ever existing. You are the cause of all causes. The whole universe is within you, yet you have kindly established yourself willingly in this temple. We perform this installation ceremony by your will and order." Then touching the Lotus heart of Daru Brahma, Padmayoni performed the japa of one thousand Anustup Mantras.

Indradyumna performed the installation ceremony on Vaisakha Sukla Astami, Thursday with Pushya Nakshatra. So on that auspicious day if any one has the darsan of the Lord Jagannath, definitely he attains salvation. After the ceremony, Brahma asked Indradyumna to enter into the temple to worship the Lord.

Indradyumna did accordingly. Entering in, he was astonished to see the Lord as Nrisimha Murti and informed the fact to Brahma. Jagannath out of His causeless mercy gave His first Darsan as Nrisimha, so that the

people may not be misguided that He is only a Murti made of wood, concluded Brahma. Brahma offering His prayers to Nrisimha initiated Indradyumna with Nrisimha Mantra of Atharva Veda. All learned Vedantists declare only this Mantra to be the mean to attain Vaishnava Loka. Four Vedas are in this Mantra. At the beginning Swayambhuva Manu receiving this Mantra from Brahma expanded the creation of this world. Through it one can attain eight Sidhis. This Mantra only can bestow the fruits of all Yagnas, Tirtha Yatras and charities. The Divine Nrisimha Murti destroys all the sins of human beings.

Indradyumna, after receiving Nrisimha Mantra from Brahma could behold the same calm and serene Jagannath swami instead of terrible Nrisimha Murti, so he was very happy. The Avatari Krishna gave His Darsan to Indradyumna as Nrisimha according to the Divine will of Brahma. Looking at Nrisimha he was first astonished to see how four Murties brought on three chariots could become one Nrisimha Murti with dreadful lion's face. To this Brahma replied, "Indradyumna! Janardhana's Adi Murti is Nrisimha form. To bless me He has kindly appeared as this Nrisimha Murti. Please do not consider this as a wooden Murti. This Murti destroys all griefs and bestows fully eternal bliss. He is no other than the Supreme Lord. The Daru Brahma is visible as four Murties according to four Vedas. All the learned people know Him well that He is the creator, sustainer, and destroyer of the universe. So He is Daru Brahma in His revealed form. Transcendental sound and form are one. Thus, Rig Veda is Baladeva, Sama Veda is Lord Jagannath or Nrisimha, Yajur Veda is Subhadra and Atharva Veda is Sudarsan. So, four Vedas are visible as four Sri Murties. You should have no doubt about an Avatar because He can appear in any form, He desires. He exists at the time of universal destruction and construction in different forms. He is all pervading. Worship Jagannath fully with unalloyed devotion. If any one with any desire worships Him here with this Mantra, He is highly pleased."

When Brahma prayed to Nrisimha Murti, the four Murties as Baladeva, Subhadra, Jagannath and Sudarsan gave Darsan. Again Brahma worshipped Jagannath with Purusa Sukta Mantra, Baladev with Dwadasakshara Mantra, Subhadra with Sri Sukta Mantra and Sudarsan with Dwadaivna Mantra. He then prayed to the Lord," O, Lord! You are always merciful towards your sincere devotees. This Indradyumna after completing several births with unabated devotion could get your Darsan. Though the fruit of your Darsan is salvation, yet he is anxiously awaiting to serve you and to hear the nectarine words from your Holy lips.

To create strong faith in the Devotee Daru Brahma said, "O, Indradyumna ! I am fully pleased with your Niskama karma and Bhakti. None except you have received such wealth of devotion. I bless you. Let your devotion towards Me remain unshakeable. You have constructed the magnificent temple spending several crores of sovereigns. At a later future the temple you have constructed may require repairs or reconstruction. Even after such things are made I'll not leave this place. I will be here till the end of Brahma's life. Your name will always remain attached to this

temple. Your sahasra Aswamedha Yagnas pleased Me to appear on Jyesta full moon day. So every year on that Jyesta Poornima day, arrange for My Maha Snana or great bath. People witnessing the ceremony will be purified. To the North side of Kalpa Taru, there exists a well named Sarva Teertha Mai. On Jyesta Sukta Chaturdasi you have to perform the needful rituals of the well. On the Purnima day the Brahmins with golden pots will have to bring water from the above well and have to use it for the bathing of the Trimurties. For this Snana ceremony you have to construct a Pandal to the North-east corner of the temple. Take the three Murties to the Pandal and after the ceremonial bath take back the Murties to the Temple. For, fifteen days none should be allowed to have My Darsan. After that the Gundicha Mahotsava should be performed. He who sees Me on the chariot on Ashada Sukla Dwitiya with which Pusya Nakshatra combines, will be redeemed of all his sins. In this way you have to celebrate My Car festival. The place where you performed Sahasra Aswamedha Yagnas and where I appeared for the first time is Gundicha platform. You take us there every year on three chariots. It is My beloved place because you performed Yagna there for thousand years. The temple you constructed on Neelachala under the guidance of Brahma is as dear to Me as the Aswamedha Yagna Platform, the Nrisimha Kshetra. The place is more pleasing to Me as it is My birth place and I am there for so many thousands of years. Yet Brahma and yourself have installed Me in the Neelachala Temple, where I should stay eternally due to your devotional desire. I should stay for nine days every year in My native place Gundicha, which is by the side of Indradyumna tank. Those who see Me in the Adapa Mandap after taking a holy dip in your tank will reach Vaikuntha. In this way My Sayan, Parswaparivartan, Uthapana rituals in Margasirsha, Pusya snans, Dolochava in Phalgun, Chaitra month ceremony, Vaisakha Chandan Yatra and other annual ceremonies should be properly performed.

Turning towards Brahma, Lord Jagannath showered benedictions upon Him. He said, "According to your will, I have appeared in this Neelachala as Daru Brahma to satisfy all sorts of My devotees. You please return back to Satya loka and let the gods return to Devaloka. There is no doubt that I will stay here as long as you are in Satya loka." Hearing this all the gods returned to their original abodes and the Lord Jagannath remained in Neelachala Temple as Daru Murti to bless all the human beings of this universe. When Indradyumna followed Brahma for Satya loka, Brahma advised him to stay in Neelachala for the service of the Lord Jagannath. "Lord Jagannath is pleased with our services means all our desires have been fulfilled", said Brahma. According to the desire of Brahma, remaining at Neelachala Kshetra Indradyumna performed all the services of Lord Jagannath.

Sri Kshetra or Puri

Its seven main streets:

Though there are a number of streets and lanes, in Sri Kshetra, only seven streets and forty two lanes are prominent :

1. Gauda Bada Street-The well-known places in it are Yameswar, Tota Gopinath, Kamakshi, Sata Lahari Math, Satasan Math, Purushottam Math, Hari Das Samadhi Math and Suna Goswami Math.

2. Harachandi Street - Its important places are Kapala-Mochan temple, Basali Devi, Maha Prakas Math, Naga Math, Surangi Math, Poda Math, Dukhisymbaba Math, Phalahari Math, Oriya Math, Big Oriya Math, Small Oriya Math, Khajuria Math, Kimbhira Math and Hati Guru Devi Math.

3. Bali Street-In this street there are, Old Palace of Puri Gajapati Maharaja, Asta Sambhu, Syamakali, Barahi, Sidha Bakula, Ugrasena Mandapa, Sweta Madhav, Sweta Ganga, Bata Loknath, Olden Balli Math, Sankar Math, Sankarananda Math, Gopal Teertha Math, Siva Teertha Math, Kabir Chaura, Vidura Ashram, Bauli Math, Swargadwar Math, Bada Tarala Math, Sana Tarala Math, Venkatachari Math, Giriswami Math, Radhakanta Math, Gangamata Math, Haridakhandi Math, Samadhi Math, Bada Jhadu and Sana Jhadu Math, Ramdas Math, Raghav Das Math, Kausalya Das Math, Lunia Math, Chaudhuri Math, Panjabi Math, Kunja Math, Jaipur Math, Jagatamohini Math, Bhriugu Ashram, Chikiti Math, Ranga Mahal, Govinda Kunja and Veda Vidyalaya.

4. Kalika Devi Street-Its prominent places of visit are Maha Kaleswar, Dakshina Kali, Gacha Kali, Emar Math, Narasimhachari Math, Mangu Math and Avadhuta Math.

5. Dolomandap Street-There are Radha Vallabha Math, Damapada Math, Haladia Math, Jhanjapita Math, Sidha Math, Nabal Das Math and Angira Ashram in this street.

6. Kundhaibenta Street-In this street there are Neelakantha and Ramachandi, Mausima, Hatajodi Thakurani, Jhadeswari, Sisoo Math, Pandita Math, Nua Math, Sundar Das Math, Ghumusar Math, Dagara Math, Jhanjapita Math, Bharati Math, Patara Math, Landimata Math, Puran Sabha Math, Lavani Khia Math, Rajaguru Math, Gandharva Math, Paramananda Das Math, Goswamy Math, Nidha Das Math, Bali Babaji Math, Phalahari Math, Chaulia Math, Balagandi Math, Khelore Math, Ahalya Math,

Brahmachari Math, Itota Math, Chaitanya Chandra Ashram, Sunar Gauranga Math, Jaijai Ram Math, Mahabiria Math, Maniram Math, Jaipur Math, Rani Math, Kandujher Math, Putia Rani Mandir, Nima Akhada, Hati Akhada, Bagha Akhada, Salarbag Math, Kadali Patuka Math, Dasavatar Math, Jagannath Math, Khak Akhada, Kapudia Math.

7. Markandiya Street- Markandeswar Mahadev, Bada Santha Math, Sana Santha Math, Nandini Math, Kataki Math, Kanas Math, Kalitilaka Math, Kripa Samudra Math, Balli Math, Trimali Math, Uttar Parswa Math, Bada Akhada Math, Sana Chata and Bada Chata Math, Math, Chhauni Math, Papudia Math, Languli Math, Torani Chhatra Math, Ramajee Math and Visakha Math, are the important places for pilgrims to visit.

Nandighosh, Darpadalan & Taladhwaja (Three Chariots)

The construction of the three chariots on which Baladev, Subhadra and Jagannath go to Gundicha Mandir on Ashadha Sukla Dwitiya is given here. The construction of the chariots start on Vaisakha Sukla Tritiya. Jagannath's chariot 'Nandighosh' is 33 cubits 5 inches high with 832 wooden parts or pieces and sixteen wheels. Its Charioteer is Garuda. Its flag symbol is marked with Hanuman, Chandra and Sankha Ayudha. The Ratha covering is coloured with red and yellow colours. The name of its four horses are Sankha, Balahaka, Sweta and Haridaswa. The name of the Sarathi is Daruka.

The name of Subhadra's Rath is "Darpadalana." It is 31 cubits high, with 593 wooden parts and twelve wheels. Its charioteer is Jaydurga. Its flag protector is Tripura Sundari with Ayudha "Lotus & Lilly." The chariot covering is coloured with black and red colours. The name of its four horses are Rochika, Mochika, Jita and Aparajita.

The name of Balabhadra's Rath is Taladhwaja. Its Rathi is Balabhadra. The height of the chariot is 32 cubits and 10 inches. It is constructed with 763 wooden parts or pieces and it has 14 wheels. The chariot keeper is Vasudeva. Its Ayudha is Hala and Musala and its Bhadraveetha is Asthadala padma. Its covering is coloured with red and blue colour. The name of the charioteer is Matali. The Guard of the chariot is Bhaskara. The names of its four horses are Teebra, Ghora, Deerga Srama and Swaran Nabha.

Daily Bhoga

Daily 56 varieties of food stuffs are prepared to offer the Lord. In the huge kitchen hall, the Vaishnavagni or fire has been preserved since thousands of years. Daily two kinds of (Bhoga) offerings are offered to Lord Jagannath. Some Rice, Dhal and vegetable preparations known as "Sankhudi" Bhoga are prepared in the main kitchen and outside the kitchen but inside the compound of the temple, 'Nisankhudi" Bhoga is prepared. Since the inauguration of Jagannath temple, the menu is strictly being maintained. Daily Bhoga is offered five times to Lord Jagannath. The same prasad becomes Mahaprasad after offering to Vimala. Dried Mahaprasad is called ""Nirmalya." The dishes daily served to Lord Jagannath are : 1) Gopalavallabha, 2) Morning Dhupa, 3) Mid-day Dhupa, 4) Sandhya Dhupa, 5) Bada Simhar Dhupa and 6)Upadhi Bhog.

Daily minimum 72 quintal Rice and proportionately dhal and vegetables are cooked in earthen pots. The kitchen is always kept clean. Several vegetables, chillies, onions and garlic are not used in any preparation. Jagannath prasad is called 'Anna Brahma'.

JAGANNATH'S SPECIAL DECORATIONS

In Jagannath Temple, throughout the year, we find 19 varieties of Sringar or decoration to the Deities, Jagannath, Subhadra and Balabhadra. They are as follows-

1) Chandan lagi or with Sandal paste, 2) Ganesh Decoration, 3) Golden Decoration, 4) Kalia Dalana Decoration, 5) Vana Bhojan Vesha, 6) Pralambasura Samhara Vesha, 7) Krishna Balaram Rupa, 8) Vaman Rupa, 9) Rajah Vesha or dress, 10) Radha Damodar Vesha, 11) Lakshmi Narayan Vesha, 12) Banka Chuda Vesha, 13) Trivikrama Vesha, 14) Narasimha Rupa, 15) Raja Rajeswar Dress, 16) Nagarjuna Vesha, 17) Padma Vesha 18) Gaja Udharan Vesha, 19) Chacheria Vesha.

LORD GAURANGA AT PURI

Sri Krishna Chaitanya after accepting Sanyas at Katwa from Keshab Bharati came to Santipur and then to Puri visiting Remuna, Balesore, Jajpur, Cuttack, Bhubaneswar and Sakshigopal with Nityananda, Jagadananda, Mukunda, Gadadhar, Govinda and Brahmananda.

On entering the lofty Temple of Sri Jagannath, Sri Chaitanya ran to embrace the Deity and out of ecstasy for the reunion after a long separation he fell in trance. Sarvabhauma carried Him in that state to his house. Later on His followers came there and chanted the Name of Sri Krishna into His ears. He came to consciousness after the trance lasting for three quarters of the day.

Sarvabhauma was the foremost logician of his time and the most erudite scholar of the Monistic school. He was the court pandit of Prataparudra, the powerful independent king of Orissa. Sarvabhauma became a staunch disciple of Sri Chaitanya. The conversion of Sarvabhauma brought the people of Orissa to the Lotus Feet of Sri Chaitanya. He went on pilgrimage to redeem the people of South India for two years. On His arrival at Puri he was given the house of Kashi Mishra to live in. At present it is in Radhakanta Math. Many devotees from different parts of India came to stay with Him during the period of four months (Chaturmasya). A nine day Car-festival takes place every year. Lord Jagannath with Subhadra and Baladeva travel to Gundicha Mandir from Neelachala with Sankirtan, devotional prayers and great enthusiasm. The Three Murties Lord Jagannath, Subhadra and Balabhadra are brought to their respective chariots Nandighos, Darpadalan and Tala Dhawaja from the main Temple. On Asadha Sukla Dwitiya, Gajapati Maharaja of Puri comes with a golden Broom in hand to clean the path with his own hands for Jagannath's Ratha Yatra. He has surrendered his empire and himself with his whole family to Lord Jagannath. So, he never feels shy to do this menial service. The name of this service is called 'Cherapahara'. After Sarathi takes his place on the chariot, the horses are attached and devotees with loud voice do Sankirtan and drag the chariots.

When the chariots reach Gundicha Temple, all the Sri Murties are carried into it with Sankirtan. They remain there for nine days and start their journey on 10th day of the fortnight or Dasami. On the fifth day of their arrival at night, Goddess Lakshmi visits Gundicha Mandir with grand procession.

On the eve of the Car-festival Chaitanya used to perform the cleaning ceremony of the Gundicha Mandir every year with all His followers teaching the underlying principle of the ceremony as Gundicha represents the heart of the devotee and if a Jiva desires to enthrone Sri Krishna in his heart, he should first of all purify it from all foreign dirt. Under the guidance of the Supreme Lord Sri Krishna, Chaitanya manifests Himself in every heart as the Indwelling guide. The seat of the Supreme Lord Sri Krishna should be purged of all desires of enjoyment and renunciation and be washed with holy water of unalloyed devotion. When Baladeva, Subhadra and Lord Jagannath were travelling by their three chariots from Neelachala to Sundarachala (Gundicha) the joy of Sri Chaitanya knew no bounds. Having fixed His eyes on the beautiful face of His beloved Madan Mohan, Chaitanya began to dance in ecstasy with all His followers in seven groups being deeply absorbed in Hari Sankirtan. The melody of NamSankirtan surcharged three worlds and drowned all other mundane sounds. At this time Lord Chaitanya manifested His Divinity. He was found present in each of the seven groups simultaneously and devotees in each group found that Lord was dancing in their party out of His grace. Raja Prataparudra was specially blessed by the Lord as he could visualise His presence in all the groups. Bowing to Lord Jagannath with folded palms Chaitanya prayed thus, "Namo Brahmanya Devaya, Gobrahmana hitayacha, Jagaddhitaya Krishnaya, Govindaya Namo Namah"

"Glory, Glory to the Supreme Lord Sri Krishna, the son of Devaki, the self-effulgent light of Vrishni race whose complexion is Deep blue like the nimbus cloud and whose limbs are tender. Glory, Glory to Sri Mukunda, the Redeemer of the world from the heavy load of its sins."

"Glory to the Transcendental Eros of Vrindavan, the refuge of the world, who is unborn, yet known as one born of Devaki. He is the chief of Yadus who killed evils by His own powerful arms. He is the Destroyer of sins of sentient and insentient beings and the stimulator of love in the hearts of His consorts in Vraja, Mathura and Dwaraka by His All beautiful sweet smiling face."

"Neither am I a Brahmin, a king, a Vaisya or a Sudra, nor a Brahmachari, a Grihasta, a Vanaprastha or a Sanyasi, but I am eternal servant of the Lotus feet of Sri Krishna, the Lord of the Gopees and the Nectarine ocean of self-effulgent eternal Bliss."

While dancing, all the eight forms of Spiritual Emotions manifested themselves in the Chaitanya's body. Leaving the dance, Chaitanya bade Sri Swarupa to sing, who knowing His heart began thus-"I have just met the Lord of my life for whose sake I had been smouldering in the fire of Spiritual Eros." When Chaitanya used to proceed dancing ahead, Jagannath car used to lag behind, Jagannath used to halt and when Chaitanya used to move slowly. In the course of dancing another mood came over Sri Chaitanya. He with uplifted arms recited aloud a sloka. As the Milkmaids of Vraja were delighted to behold their beloved Sri Krishna

in Kurukshetra, so was Sri Chaitanya gratified at the sight of Lord Jagannath who is no other than His beloved Madan Mohan.

In the role of Sri Radhika, He thus prays to Sri Krishna, "Thou art the lover and I am the same consort, yet My heart represents Vrindavan. Manifest Thy lotus feet at Vrindavan again. Here (in Kurukshetra) are crowds of people and the din and bustle of elephants, horses and chariots, but there, there are only flowery bowers along with the bees, humming and the cuckoo's cooing. Here Thou art full of pomp, grandeur and ostentation with royal robe being surrounded by a retinue of warriors. There Thou art dressed as an adolescent cowboy with flute in Thy lips. Here I can't derive even a drop of bliss out of the ocean of bliss, which I used to taste in Thy company at Vrindavan. So, be Thou pleased to take Me with These to sport again at Vrindavana. Then only My heart shall be gratified."

In the ardour of His love, Chaitanya cited a sloka from the Bhagavat voicing Sri Radha's longing for Sri Krishna. Thus dancing Chaitanya came up to that place where Prataparudra stood and the king held Him up when he was about to fall down. Though He was pleased with Prataparudra for his humble service to Lord Jagannath as a sweeper, He feigned anger to warn His followers against coming in close touch with worldly minded people. Again with all humility, the king approached the Lord reciting, "Gopi Gita" from Srimad Bhagavat received bless with a warm embrace from Sri Chaitanya, on the spot where Sri Chaitanya Chandra Ashram stands.

Sri Krishna Chaitanya's teachings to Gaudiya Bhaktas on the eve of His departure from Puri to Bengal, His instructions to the devotees of Kulingram, His explanation on the real nature and the efficacy of the Holy name are unparalleled. The Leela of Sri Krishna Chaitanya is the unbounded Transcendental ocean of Nectar, the minutest Divine Love. Vallabhacharya the founder of 'Pusti-Marga' came to Puri and saw the Lord. In return the Lord embraced him as a devotee of Vishnu.

Sri Krishna Chaitanya stayed in Gambhira at Puri continuously for eighteen years. He felt that He was at Vrindavana agonising for separation being in love with Sri Krishna. The eight fold forms of Satwika vikaras are i) Tears of love, ii) Tremor, iii) Horripilation, iv) Perspiration, v) Dullness, vi) Paleness, vii) Choked voice, viii) Trance.

Thakur Haridas, who proclaimed the glories of the Holy Name to the world used to chant the Holy Name three lakh times daily twenty hours sitting under the shade of a 'Bakula' tree which is still existing. Due to old age being unable to chant the fixed number, Haridas requested Chaitanya Mahaprabhu to come there with His followers. Next morning the Lord appeared before Haridas with all His devotees and began to perform a grand Sankirtan encircling Haridas. Haridas then sat looking at His lotus face, elapsed the lotus feet of the Lord in his bosom, adorned his head with feet dust of the Lord's devotees, and uttered the Holy Name 'Sri

Krishna Chaitanya' in his lips. He drank the nectarine sweetness of His lotus face and with the tears in his eyes, he departed from this world. Chaitanya danced with the body of Haridas in the grand Sankirtan procession. The body was bathed in the Mahodadhi, so the sea was sanctified. Samadhi was given to his body by Sri Chaitanya Mahaprabhu. Still now the Haridas samadhi which is on the sea shore at Puri is a place of pilgrimage.

All the Great Vaishnava Acharyas, such as Sankaracharya, Ramanujacharya, Madhvacharya, Nimbadiyacharya, Vishnuswamy and Vallabhacharya visited Puri and established their Maths. Even Jesus Christ also visited Puri in his early age. Srila Bhakti Siddhanta Saraswati, the Gaudiya Math Acharya had established Purushottama Math. His disciples also established, i) Purushottama Gaudiya Math, ii) Neelachala Gaudiya Math, iii) Chaitanya Ashram, iv) Gaurovinda Ashram, v) Chaitanya Gaudiya Math, vi) Chaitanya Chandra Ashram, and vii) Saraswata Ashram. All the great Acharyas have spread their spiritual messages from the great Puri Dham.

The manifestation of the Supreme Lord Krishna is Jagannath Swamy. He is Sachidananda Murti. Lord Krishna as Sri Gauranga taught this world how to worship Lord Jagannath. If we read the following instructions of Lord Krishna to Arjuna we can understand the Divine Nature of the Supreme Godhead.

Geeta-VII

1. The Supreme Lord Krishna said, "Listen O, Partha! how I might be fully known with mind steadfastly attached to Me, engaged in Vijnana-Yoga and enshrined in Me.

2. I shall tell you the principle of transcendental knowledge regarding My graceful personality in details, knowing which nothing more in this world will remain to be known by you.

3. Among the thousands of human beings one tries to attain perfection in eternal bliss. Among the thousands of human beings who have attained the perfect bliss, hardly one knows Me in My Prime Essence.

4. Earth, water, fire, air, ether, mind, intelligence and perverted ego, these are the eight components belonging to My External Mayik Potency.

5. I have another Potency known as Jiva-Potency, superior to My Apra-Prakriti. It is a Potency that can take the initiative of infusing the spirit of cognisance into this material world.

6. Both the sentient and insentient worlds emanate from these two Potencies. I am the Prime Cause of creation, sustenance and destruction of this world.

7. O, Dhananjaya! There is none equal to Me or greater than I. All the universe exists in and through Me like a cluster of gems strung on a thread.

10. O, Partha! I am the Eternal Seed of all elements, the Intelligence of the intelligentsia and the Prowess of the powerful.

12. All Satwika, Rajasa and Tamasa manifestations in the world are the results of the qualities and actions of My Mayik Potency. I am quite independent of them, yet they are under My control.

14. Extremely difficult to surmount is My Supernatural Maya consisting of the above triple qualities. But those who surrender themselves absolutely to Me and Me alone can easily cross over this ocean of Maya.

15. Those worldly-minded men who are either hedonistic or altruistic by nature, who are the vilest leading lives and are therefore, the worst among mankind, who worship Impersonal Abstract Brahman deluded by My Maya and are therefore, prone to disparage Me and My devotees owing to their demoniac temperament, are called evil Minded, ill fated persons who are not at all inclined to surrender themselves to Me.

16. Four classes of righteous people who observe Sastric rules of regulated life are eligible to worship Me. They are, fruit seekers who remember Me when afflicted with grief and sorrow, the seeker after real knowledge, the seekers after worldly amelioration and seekers after salvation.

Geeta-IX

10. O, son of Kunti, My Prakriti brings forth all things movable and immovable, in this world, under My supervision. It is for this reason that this world comes into existence.

11. Foolish persons disparage Me as I Manifest Myself in a human form, not knowing that I am the Supreme Spiritual Personality and the Supreme Lord of the universe.

13. O, Partha! But the high-souled saints endowed with pure intelligence worship Me as the Primeval and Unchangeable Source of all beings with single-minded devotion under the guidance of their unsullied temperament.

14. Determined and firm in their vow engaging all their activities to My Service having recourse to incessant chanting of My Holy Name and submitting themselves wholly to Me with all humility and sincerity, they worship Me always in touch with My Lotus Feet.

24. I am the Enjoyer as well as Lord of all sacrifices and because they are quite ignorant of the knowledge of My Real self they degrade themselves again to the Mundane Plane.

26. Whatever is offered to Me by a devotee who is self controlled be it leaf, flower, fruit and water if offered with a loving and sincere heart is acceptable to Me as a gift of love with great pleasure.

27. O, son of Kunti! Whatever you do, eat, sacrifice, bestow as gift and perform as austerity, consecrate them all to Me.

34. O, Arjuna ! fix your mind on Me alone, be thou always devoted unto Me, perform your duties as a matter of sacrifice for Me, bow down your head always before Me and be thou absorbed in My meditation. Thou shall attain Me and enter into My Blissful Realm as a devout servitor.

Geeta - XVIII

55. It is by pure devotion that one can have true knowledge of 'Who I am', 'What My nature is in reality', and 'What My qualities and actions are'. Enlightened with the true knowledge regarding Me, he enters into My Blissful Abode.

64. Just listen to My confidential and highest advice. You are very dear to Me and so I shall tell you about the highest good.

65. Be My devotee, offer your mind and attention to Me, worship Me and submit to Me. Certainly you will attain Me. This is My solemn promise to you, as you are dear to Me.

66. Abandon all socio-religious duties and take absolute shelter in Me alone. Grieve not, I shall deliver you from all sins.