



OCEAN OF NECTAR ISSUE 244

EMAGAZINE FOR EVERY EKADASI (PASHANKUSHA EKADASI)

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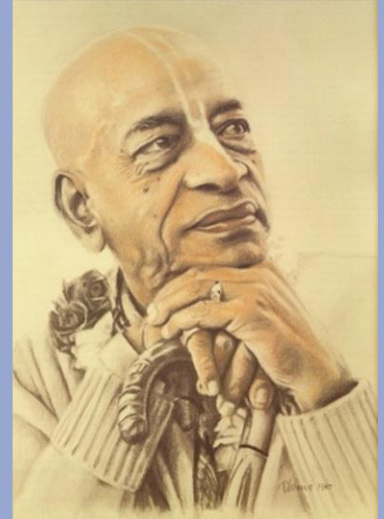
Jaganatha is Krishna who loves His devotees ...

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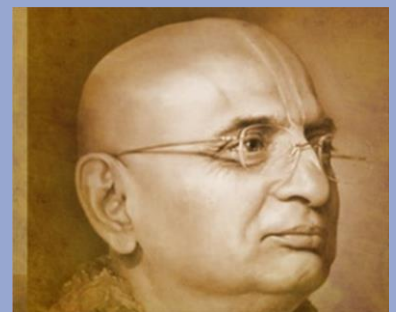
1. WHO IS LORD JAGANATHA? (PART 2)

Krishna Himself is feeling the separation of Vrindavan and His associates of Vrindavan. We know that everybody should love God but Jaganatha is Krishna who loves His devotees. He is pining, hankering and yearning for the love of His devotees. He is yearning to express His love for His devotees. The devotees say, "Where is Krishna? Where is Krishna?" Jaganatha is saying, "Where are my devotees? Where are my devotees?" From one angle of vision Jaganatha is Krishna from Dwarika and from another angle of vision Jaganatha is Krishna from Vrindavan. The ultimate culmination of Jaganatha's pastimes is this chariot festival. Finally Krishna of Dwarika is going to Vrindavan. Krishna is not going Himself but His devotees are taking Him, they are kidnapping Him, they are stealing Him. Okay You don't want to come to Vrindavan, we will take you to Vrindavan. Krishna is now also so happy that now is the opportunity to be with His devotees again. Krishna has assumed such a unique form, Krishna's face lit up with a beautiful smile, due to the joy of being with His devotees, He has assumed this form. Now here also we have to consider one thing that unlike the gross material body, the spiritual body responds to the emotion and assumes the form according to the emotion. With the gross body it doesn't matter whether we are angry or we are sad or whether we are joyful the body remains the same but we experience different feelings in the emotion. This gross body is gross it doesn't change but if you consider the subtle body then we see the subtle body actually changes with the emotions. If we could see the subtle body then we could see when the body is angry then the subtle body has taken one kind of shape, when we are sad then the subtle body has another kind of shape. Accordingly our gross body also reacts, we see that. When we are happy then what happens? The body feels as if its about to fly. When we are sad then what happens? We feel as if we are shrivelled up. So, we notice that our subtle body responds to our emotions, subtle body meaning the internal aspect of our



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form changes. With Krishna's body it changes, like when Krishna gets angry He becomes Nrsinghadeva, similarly when Krishna is feeling that emotion intense joy after that long separation then Krishna's body assumes this form and that is the form of Lord Jaganatha. Here we see Jaganatha due to His joy practically half of His body became His face, the smiling face, His eyes became enlarged because in His joy He wants to see His devotees; His arms were stretched forward to embrace them and His legs disappeared, it became all His face and arms practically. He is trying to embrace His devotees, after such a long separation He saw them and now He just wants to embrace them. Jaganatha's arms are stretched forward but Subadra's arms disappeared, that we will discuss afterwards. Now we will consider the prayers of this Jaganathastakam:

(1)

kadacit kalindi-tata-vipina-sangitaka-ravo
mudabhiri-nari-vadana-kamalasvada-madhupah
rama-sambhu-brahmamara-pati-ganesarcita-pado
jagannathah svami nayana-patha-gami bhavatu me

Lord Jaganatha sometimes makes the melodious sounds of music and singing through the groves on the banks of Kalindi river. He like a bumblebee getting great delight when tasting the nectar of the lotus-like faces of the cowherd damsels. Just as a bumblebee is attracted to the lotuses, Krishna's eyes are now attracted to the beautiful faces of those cowherd damsels. His lotus feet are worshipped by great personalities such as Laksmi (Rama), Lord Shiva (Sambhu), Brahma, Indra (amara-pati), Ganesha. May that Lord of the Universe please become visible to my eyes. The vision is like a path, so You please appear on the path of my vision.

(2)

bhuje savye venum sirasi sikhi-puccham kati-tate
dukulam netrante sahacara-kataksam vidadhate
sada srirnad-vrindavana-vasati-lila-paricayo
jagannathah svami nayana-patha-gami bhavatu me

In His left hand He holds a flute, upon His head is a peacock feather, and around His hips is a fine silken cloth. From the corners of His eyes He casts sidelong glances upon His loving companions. He is most fond of the pastimes His conducts while living in Sri Vrindavana. May that Lord of the universe kindly become visible unto me.

(3)

mahambhodhes tire kanaka-rucire nila-sikhare
vasan prasasantah sahaja-balabhadrena balina
subhadra-madhya-sthah sakala-sura-sevavasara-do
jagannathah svami nayana-patha-gami bhavatu me

On the shore of the great ocean, is a large palace that glows with the effulgence of solid gold and is topped by a towering temple spire that appears to be a blue sapphire mountain. Residing there along with His mighty brother Balabhadra and in between Them His sister Subhadra, Lord Jaganatha bestows opportunities for all godly souls to render various devotional services. May that Lord of the universe kindly become visible unto me.

(4)

krpa-paravarah sajala-jalada-sreni-ruciro
rama-vani-ramah sphurad-amala-pankeruha-mukhah
surendrair aradhyah sruti-gana-sikha-gita-carito
jagannathah svami nayana-patha-gami bhavatu me

He is the fathomless ocean of mercy and His beautiful complexion is like a cluster of blackish rainclouds. He derives great pleasure by hearing the words of affectionate chastisement from His beloved Goddess Laksmi, His face is like a fully grown spotless lotus flower. He is worshipped by the best demi-gods and sages and His character and activities are glorified in the song of the topmost personified Upanishads. May that Lord of the universe kindly become visible unto me.

(5)

ratharudho gacchan pathi milita-bhudeva-patalaih
stuti-pradurbhavam prati-padam upakarnya sadayah
daya-sindhur bandhuh sakala jagatam sindhu-sutaya
jagannathah svami nayana-patha-gami bhavatu me

As the Lord mounts His chariot, His Ratha cart and parades along the road there is a constant accompaniment of loud prayers and songs chanted by large assemblies of saintly Brahmanas, hearing their hymns Lord Jaganatha is favourably disposed towards them. He is an ocean of mercy and is the true friend of all the worlds. May that Lord of the universe along with His consort Laksmi who was born from the ocean of nectar kindly become visible unto me.

Sanskrit is such a beautiful language here Laksmidevi has been described as the daughter of the ocean. sindhu-sutaya Why is that? From churning Laksmidevi appeared from the milk ocean. In this way the identities are derived from the background. Another example that comes to my mind here is the Sun-god has been described as padmabandhu, sun has been described as the friend of the lotuses, why is he the friend of the lotuses? When the sun comes up the lotuses will bloom. Padmabandhu Radhika.

(6)

para-brahmapidah kuvalaya-dalotphulla-nayano
nivasi neladrau nihita-carano 'nanta-sirasi
rasanando radha-sarasa-vapur-alingana-sukho
jagannathah svami nayana-patha-gami bhavatu me

He is the ornament adorning the head of Parabrahma, the supreme spiritual reality. His eyes are like the blossomed petals of blue lotus flowers. He resides in the Nilacala temple that resembles a sapphire hill. His lotus feet placed upon the heads of Lord Anantadeva. He is overwhelmed by the flow of transcendental loving mellows, and He becomes happy only by embracing the luscious divine from of Srimati Radharani. May that Lord of the universe kindly become visible unto me.

(7)

na vai yace rajyam na ca kanaka-manikya-vibhavam
na yace 'ham ramyam sakala jana-kamyam vara-vadhum
sada kale pramatha-patina gita-carito
jagannathah svami nayana-patha-gami bhavatu me

I certainly do not pray for a kingdom nor for gold, rubies, and wealth. I do not ask for an excellent, beautiful wife which is a possession desired by all ordinary men. I simply pray for the Lord of the Universe, whose glories are sung by Lord Siva (Lord of the ghosts) from age to age to kindly become visible to me. na dhanam na janam na sundarim kavita va jagad-isa kamaye (Siksastakam)

(8)

hara tvam samsaram druta-taram asaram sura-pate
hara tvam papanam vitatim aparam yadava-pate
aho dine 'nathe nihita-carano niscitam idam

jagannathah svami nayana-patha-gami bhavatu me

O Lord of the demigods, please quickly take away this useless material existence that I am undergoing. O Lord of the Yadus, please destroy the boundless accumulation of my sinful reactions. Oh, it is certain that Lord Jagannatha bestows His lotus feet upon those who feel themselves humble and helpless. May that Lord of the universe kindly become visible unto me.

(9)

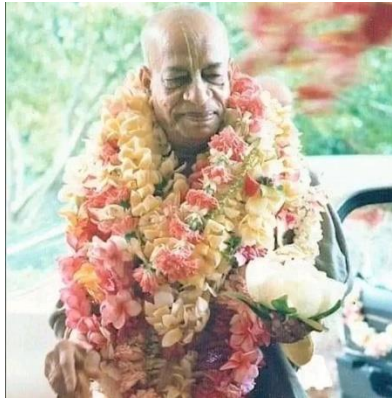
jagannathastakam punyam yah pathet prayatah suchih

sarva-papa-visuddhatma visnu-lokam sa gacchati

This is an addition it is not the astakam, this is describing the benefit of chanting Jaganathastakam. The soul of the self-retrained and virtuous person who recites these eight verses glorifying Lord Jagannatha becomes cleansed of all sins and duly proceeds to Lord Visnu's abode.

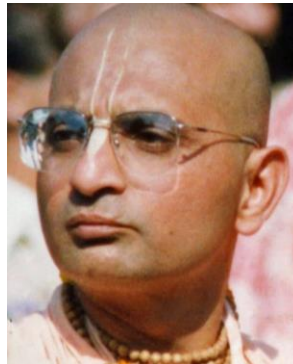
This is the beautiful Jaganathastakam, one can see the beauty and treasure of the Sanskrit language, it is so profound and versatile that the descriptions here become so penetrating. This is how we can see who is Lord Jaganatha, Jaganatha is Krishna, there cannot be any doubt.

2. SRILA PRABHUPADA APPRECIATION



Srila Prabhupada came here to teach us how to spiritualize our material existence.

3. GURU MAHARAJA'S INSTRUCTIONS



Jaganatha is Krishna, there cannot be any doubt.

(The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami in November 2007 in Ujjain)

(Compilation & editing by Hemavati Radhika dasi)