

Sri Krishna Kathamrita



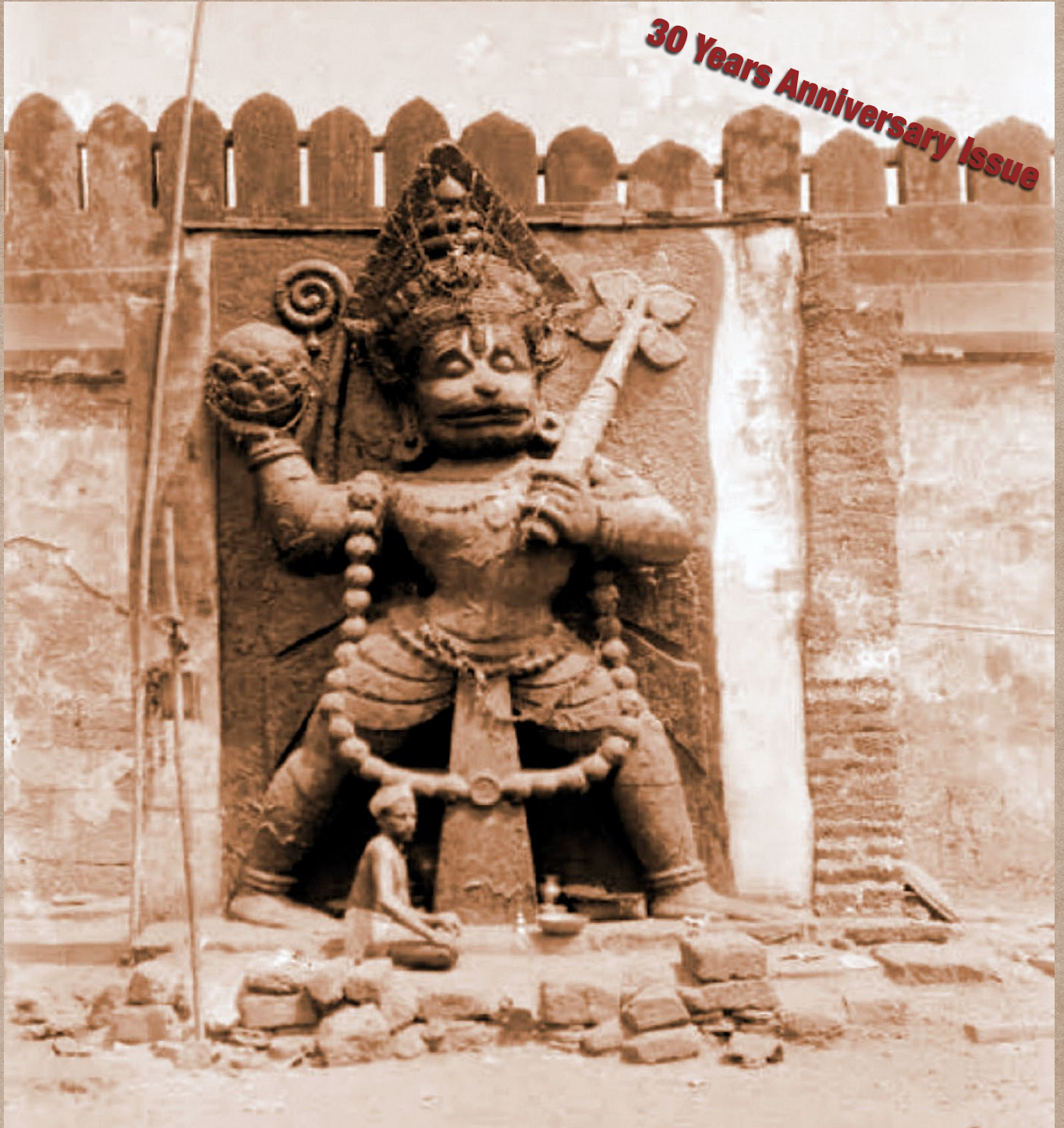
Bindu

Issue 619

Purī-hanumān

Hanuman in Jagannath Puri

30 Years Anniversary Issue





Sri Krishna Kathamrita Bindu

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THE GLORIES OF HANUMAN



His Divine Grace

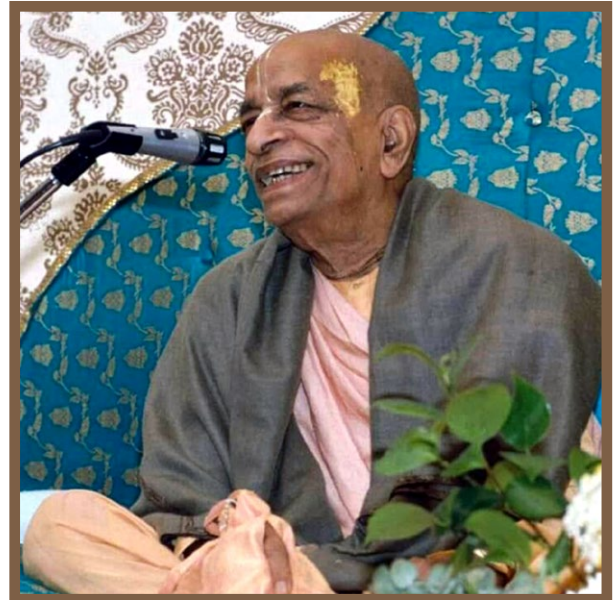
A.C. Bhaktivedanta Swami Prabhupada

Even Animals Can Perform Bhakti

The common religion of all classes of human beings, regardless of whosoever and whatsoever one may be, is devotional service. Even the animals may be included in devotional service to the Lord, and the best example is set by Sri Vajrangaji, Hanuman, the great devotee of Lord Sri Rama. As we have already discussed, even the aborigines and cannibals can also be engaged in the devotional service of the Lord if they happen to be under the guidance of a genuine devotee of the Lord. In the *Skanda Purāṇa* there is a narration that a hunter in the jungle became the most enlightened devotee of the Lord by the guidance of Sri Narada Muni. Therefore, devotional service to the Lord can be equally shared by every living being. (Purport to *Bhāg.* 2.8.18)

Steadfast Worshiper of Lord Rama

It is the devotee's inclination to worship a particular form, and he engages in devotional service to that form. In a verse in the *Rāmāyaṇa*, Hanuman, the great devotee of Rama, said, "I know that there is no difference



Unknown photographer.

between the Sita-Rama and Lakshmi-Narayan forms of the Supreme Personality of Godhead, but nevertheless, the form of Rama and Sita has absorbed my affection and love. Therefore, I want to see the Lord in the forms of Rama and Sita." (Purport to *Bhāg.* 3.20.25)

Prahlad Maharaja cited the example of Hanuman, the eternal servitor of Lord Ramachandra, who also set an example by never asking any material favor from the Lord. He always remained engaged in the Lord's service. That is the ideal character of Hanuman, for which he is still worshiped by all devotees. Prahlad Maharaja also offered his respectful obeisances unto Hanuman. There is a well-known verse spoken by

Cover: Kanapata Hanuman, by the wall of the temple of Lord Jagannath in Puri. Photo by an unknown person from the 1800s.



Srila Prabhupada takes a nap in front of the Hanuman temple at ISKCON Hyderabad in December 1976

Hanuman in which he says, “My dear Lord, if you like you can give me salvation from this material existence, or the privilege of merging into Your existence, but I do not wish any of these things. I do not want anything which diminishes my relationship with you as servant to master, even after liberation.” (NOD chapter 4)

Service, not Impersonal Liberation

Devotees offer their respects to Hanuman, who always remained a servant of Lord Rama. The great devotee Hanuman prayed:

*bhava-bandha-cchide tasyai sprhayāmi na muktaye
bhavān prabhur ahaṁ dāsa iti yatra vilupyate*

“I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost.”

Similarly, in the *Narada Pañcarātra* it is stated:

*dharmārtha-kāma-mokṣeṣu necchā mama kadācana
tvat-pāda-paṅkajasyādho jīvitam dīyatārṁ mama*

“I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord.” (Purport to *Cc. ādi* 6.42)

Worshipable by All

Translation: After rising from bed the next morning, Sri Chaitanya Mahāprabhu visited the local temple, where there was a deity of Hanuman. After offering him obeisances, the Lord departed for South India.

Purport: In almost all the cities and towns of India there are temples of Hanumanji, the eternal servant of Lord Ramacandra. There is even a temple of Hanuman near Govindaji temple in Vrindavan. Formerly this temple was in front of the Gopalaji temple, but the Gopalaji deity went to Orissa to remain as Sakshi-gopal. Being the eternal servant of Lord Ramacandra, Hanumanji has been respectfully worshiped for many hundreds and thousands of years. Here, even Lord Sri Chaitanya Mahaprabhu set the example in showing how one should offer respects to Hanumanjī. (*Cc. madhya* 8.300)

Ideal Vaishnava

Arjuna kept the flag of Vajrangaji, Hanuman, on his chariot, because he considered Hanuman his guru. Hanuman was servant of Lord Ramachandra. He fought on the battlefield of Lanka between Rama and Ravan.



Unknown artist. Raghogarh style from Madhya Pradesh. Created between approximately 1700 and 1800.

Hanuman carrying the Gandhamadana Mountain



Hanuman and the vanaras

He could not use any weapon, but he was very strong. He knew how to throw stones. In this way, he fought in the battle and won over Ravan. Ravan was killed by Lord Ramachandra. So *vaiṣṇava* does not mean he cannot do anything else except chanting. (From a lecture in Los Angeles. 8 January 1974).

A *vaiṣṇava* does not belong to any particular caste. Just like Hanuman! Hanumanji was not even a human being. A monkey is an animal. So why do we worship Hanuman? Do we worship monkeys? If by a caste mentality (*jāti buddhir*) we say that Hanumanji belongs to the monkey caste, so why should we worship him, why should we respect him? No! We should not consider a *vaiṣṇava* to be an ordinary person on the basis of birth or caste — *vaiṣṇave jāti buddhir. arcyē viṣṇau-śilā-dhīr* — we have the deity, *arca-vigraha*, of the Lord. If someone thinks that it is stone — *arcyē viṣṇau śilā-dhīr guruṣu nara-matiḥ* — and the real spiritual master and *ācārya*, if someone considers him to be an ordinary person or if they consider a *vaiṣṇava* to belong to a certain caste, the scriptures says that they have *nārakī-buddhi*, this outlook is not correct (*Padma Purāṇa*). Whoever engages in devotional service is a saint.

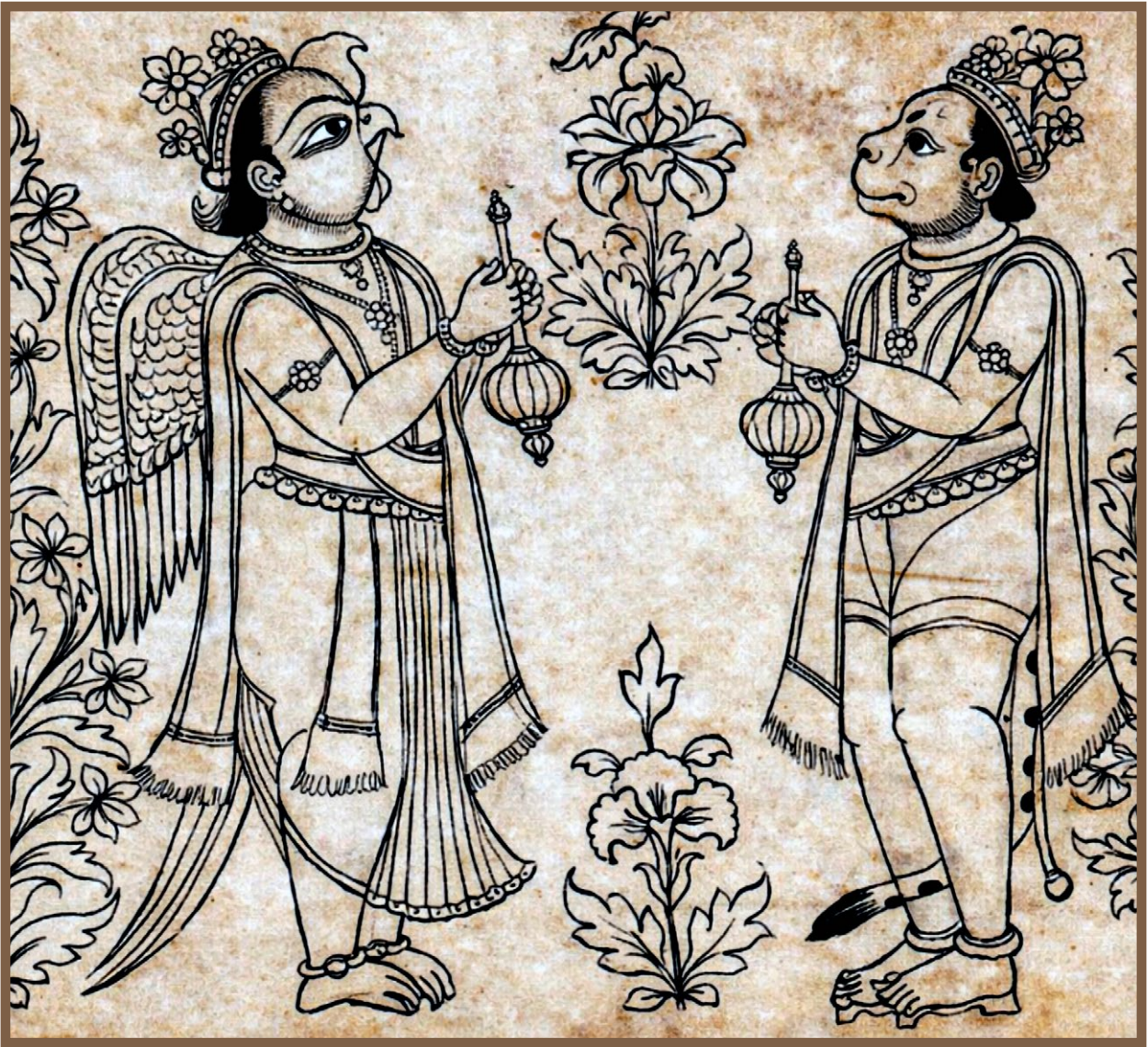
Chaitanya Mahaprabhu says *kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra* — those who are engaged in Krishna’s devotional service, there should be no consideration of caste, creed (*Cc. antya 4.67*). God is open to everyone. (From a lecture in Vrindavan. 26 August 1975)

Hanuman was ordered to bring some medicine from some mountain. He was a monkey, an animal. He did not know how to pick it up. [So he decided] “Take the whole mountain. Execute the order. And then, Ramachandra and Lakshman, they’ll find out what is the medicine.” This is *vaiṣṇava*. In one’s individual capacity they should give the best service to the Lord. That is *bhakti*. *Bhakti* is not laziness. If somebody thinks: “The *bhaktas* are lazy fellows, and they are out of the worldly activity.” That is a mistake. Krishna says, *yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam* — “Come on! Do it for me (*Bg. 9.27*).” That is *bhakti*. He does not say, “You become a lazy fellow. Give up your occupational duty and sleep and snore and thereby become a great devotee.” He never says that. He says, “You are attached to this kind of work. All right, do it. But the result you give me.” That is *bhakti*. (From an arrival talk in Aligarh. 9 October 1976.) 🍌



Painting by an unknown artist. Bazar art. Circa 1910.

Ravan lights Hanuman's tail on fire



Vintage painting by an unknown artist.



Sri Srimad Gour Govinda Swami Maharaja

Once Lord Krishna sent Garuda from Dwarka, telling him “Garuda, you go to Hanuman and tell that I am calling him. He should come immediately.”

Garuda went there. “Hanumanji, Krishna is calling you at Dwarka. Please come.”

Hanumanji was chanting *rāma-nāma* — “*rāma, rāma, rāma, rāma, rāma, rāma.*” He didn’t listen. He paid no heed to Garuda’s words.

Repeatedly Garuda said, “Krishna is calling you in Dwarka. Please come.”

He didn’t listen. When Garuda again repeated his words, Hanuman suddenly gave a great lash with

his tail to Garuda. Garuda was thrown far away and landed in Dwarka. Garuda became morose and went and complained to Krishna. Krishna could understand everything and told him, “You nonsense! Why didn’t you tell him that Lord Rama is calling? Go again and tell him that Lord Rama is calling.”

So again, Garuda went there and told Hanumanji, “Lord Rama is calling you.”

Immediately Hanuman said, “All right, *calo*. I’ll go now.”

Garuda said, “Sit on my shoulder I’ll take you there.”

“Get out! You go. I am going.”

Then Garuda left, and Hanuman immediately went. Before Garuda arrived to Dwarka, Hanuman was already there. Lord Krishna assumed the form of Lord Rama; Balaram assumed the form of Lakshman; and Rukmini-devi assumed the form of Sita.



Garuda and Hanuman

Rama-Lakshman-Sita were giving darshan while Hanumanji was sitting there with folded hands.

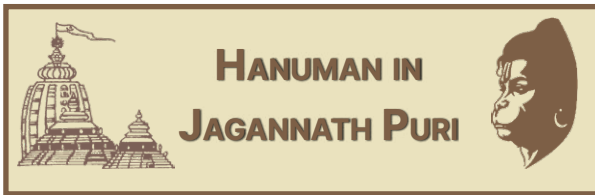
This is unalloyed devotion. And Krishna is non-different from Lord Rama. *Mama sarvasva rāmaḥ kamala-locanaḥ* [Hanuman says, “Lotus eyed Rama is my everything”.] If you speak about Krishna, Hanumanji will never listen. Krishna was not annoyed with him for that, because Krishna knows that Hanumanji is the dearest servant of Lord Rama. [Krishna thought:] “I am not different from Lord Rama”. So they assumed those forms, because Hanumanji offered prayers [to Rama]. Hanumanji will offer respect to Lord Rama. He knows *tattva*.

But this is unalloyed, one-pointed devotion. Similarly, we have unalloyed devotion to Krishna. If you have such devotion as Hanumanji has, and you go to the temple of Lord Rama, pray to him, “Please manifest your Krishna form. I will see it and offer obeisances,” immediately you will see Krishna. He will manifest if you have really developed such unalloyed devotion as Hanumanji — definitely, definitely. We only have to want to see Krishna as intensely as Hanumanji wanted to see Lord Rama, not Krishna. Krishna is not annoyed by that, Ramaji is not annoyed, because there is no difference — *avatāra-avatāri-abheda*. 🍌

— From a lecture in Bhubaneswar. 29 October 1990.



Temple of Bedi Hanuman in Puri



Hanuman is celebrated in Odisha as the protector of Jagannath Puri. Although the statement is not found in *śāstra*; according to the local tradition there are several major deities of Hanuman in Puri known as the *aṣṭa-mahāvīra* or eight protectors. Aside from those deities there are several other ancient and historical manifestations in the Puri area of Maruti, Hanuman, the son of the wind god. The following are descriptions of some of the major temples:

- **Bargi Hanuman:** This deity is situated on Lokanath Road, to the west of the Jagannath temple in Puri. According to local tradition, a group of Marathi raiders known as Bargis used to pass along this route on horseback, causing disturbance to the temple and the residents of Puri. In the 18th century, the Bargis were famous for carrying out frequent violent incursions into eastern India, especially Bengal and Odisha. They were also known to be devoted to Hanuman. To prevent them from entering Puri, a deity of Hanuman was installed at this location. It is believed that the Bargis, out of reverence, were reluctant to pass beyond the Hanuman deity to conduct their raids. In this way, Puri was protected from them.

- **Bedi Hanuman:** The sacred temple of Bedi Hanuman is situated on the left side of Chakratirtha Road from Subash Bose Chowk to Penthakata. It was at this place that Lord Jagannath assigned Hanuman to the service of protecting Puri Dham from the waves of his father-in-law, the ocean. Later, when he heard that Lord Ramachandra was going to manifest his pastimes at Ayodhya, without informing Jagannath, Hanuman left his post out of his intense desire to see Lord Rama. In his absence, the ocean waves entered Puri and caused distress to the residents. Lord Jagannath brought Hanuman back and bound him with a chain (*beḍī*), ordering him to do his duty nicely and never leave this place. It's said that every link of the chains binding him are inscribed with the name of Lord Rama. Thus, this deity of Hanuman remains there eternally and is chained to the wall from the waist down. Because he was bound by Lord Jagannath with *beḍī* — chains, or rope, he is known as Bedi Hanuman. Because he keeps watch next to the *dariyā*, ocean, he is also known as Daria Mahavira. When the 1999 Super Cyclone hit Odisha and the storm surge swept inland up to thirty kilometers, it destroyed over one and a half million homes and devastated the port city of Paradip. Yet in Puri, the waves stopped right in front of the Bedi Hanuman temple and did not proceed further.

- **Bira Bikram Hanuman:** (also known as Bira Bikram Hanuman and as Sankat Mochan Hanuman)



Contemporary painting by Rayana Giridhar Gowd.

A Brahmin worshiping Hanuman



Hanuman jumps over the ocean to Lanka

is one of the primary guardian deities of the Jagannath temple in Puri. He is situated on the left side of the steps at the western gate (Tiger Gate) of the Jagannath temple complex. It's said that this deity of Hanuman was originally worshiped at Jagannath Vallabha Matha before being moved to his current position at the temple gate. The deity of Bira Bikram Hanuman is a two-armed warrior about four feet high.

- **Brahma Jaga Hanuman:** This temple and deity are located on the eastern side of the Narendra Sarovar pond in Puri. The shrine is associated with Pandit Narahari Brahma, the court poet and a respected figure linked to Kapilendra Dev, the 15th-century Gajapati king of Puri who is said to have established Narendra Sarovara. Maharaja Kapilendra Dev established a *jaga* (community center) known as "Brahma Jaga" next to Narendra Sarovar in honor of the poet Narahari Brahma. From that spot the king and the royal family used to watch the yearly Chandan Yatra festival at Narendra Sarovar. Later, this deity of Hanuman was installed there as a guardian of Narendra Sarovar. According to the local tradition, the various devas come to this area to watch Madan-mohan during his

boat ride at the time of the Chandan-yatra festival.

- **Kanapata Hanuman:** This deity is located next to the southern gate of the Jagannath temple in Puri. After marrying Lakshmi Devi, the daughter of the ocean, the lord became the son-in-law of the ocean. During the night, the waves of the ocean make a loud sound that is heard all over Puri. Once, this sound entered Jagannath's temple and disturbed his sleep. Lord Jagannath then ordered the ocean not to make noises that might disturb him. From that day on it is said that the sound of the ocean waves never again entered Lord Jagannath's temple. Lord Jagannath engaged his dear devotee Hanuman to stand guard at the southern gate, listen attentively, and ensure that the sound of the ocean waves would not enter the temple. The Odia word "*kāna*" means ear, and "*kānapata*" means to be attentive with the ears. Thus, Hanuman is known here as Kanapata Hanuman. His other names include Dakhina Dwara Hanuman, because he stands by the *dakṣiṇa-dvāra*, the southern gate of the Jagannath Mandir, and Badabai Hanuman as he is the great friend of Lord Jagannath and Jagannath's devotees.



Photos by Madhavananda Das.

Two photos of Brahma Jaga Hanuman at Narendra Sarovar in Puri

- **Nirmalya Hanuman:** The Sanskrit word *nirmal* means “pure”, while the suffix *ya* means, “residue” or “offering”. This deity of Hanuman, located near the kitchen area of the Jagannath Mandir, receives the foodstuffs, flowers, and sandalwood paste *prasādam* of Lord Jagannath.
- **Panchamukhi Hanuman:** This ancient deity resides on the eastern side of Indradyumna Sarovar, just before the stairs going down to the tank. This extraordinary *vigraha* has five faces: Lord Varaha on the northern side, Nrisimhadev on the south, Hanuman on the east, Garuda on the west and Hayagriva on top. This *tantric* deity has ten hands, holding a *śaṅkha* (conch shell), *trisula* (trident), *khaṭvāṅga* (a skull-topped staff), *pāśa* (a noose), *aṅkuśa* (elephant goad), *giri* (a hill), *dhūma* (smoke represented in a subtle or non-material form), *muṣṭi* (a clenched fist), *gadā* (a club), and a *sarpa* (snake).



Photo by Ashish Panda, Puri.

Panchamukhi Hanuman at Indradyumna Sarovar



Unknown photographer

Kanapata Hanuman in the 1800s

He is standing over a demon. The story behind the form of Panchamukhi Hanuman comes from later regional versions of the *Rāmāyaṇa* (not the original composed by Valmiki Muni) such as the Bengali *Kṛttivāsī Rāmāyaṇa*, and the Odia *Jagamohana Rāmāyaṇa*. Those literatures describe that during the war between Ramachandra and Ravan, Ravan's uncle Mahiravan kidnapped Lakshman and Hanuman and took them to the subterranean Pataloka. The life force of the demon was protected by five lamps

burning in the five directions. He could only be killed if all five lamps were extinguished at the same time. To solve this impossible problem, destroy Mahiravan, and rescue the divine brothers, Hanuman manifested this form with five heads which faced all directions simultaneously. He then blew out the five lamps at the same time.

- **Fateh Mahavir:** is located near the deity of Patita Pavan Jagannath at the eastern Lion's Gate of the



Photo by Rasheshwar Gopal Das.



Unknown photographer

Kanapata Hanuman today



Photo by Madhavananda Das.

Temple of Panchamukhi Hanuman



Photo by Madhavananda Das.

Temple of Siddha Mahavir

PRAYERS TO HANUMAN

*From Rāma-rakṣā-stotram
by the sage Vishvamitra*

*manojavaṁ māruta-tulya-vegaṁ
jitendriyaṁ buddhimatāṁ varīṣṭhaṁ
vātātmajaṁ vānara-yūtha-mukhyaṁ
śrī rāma-dūtaṁ śaraṇaṁ prapadye*

You are as swift as the mind, as fast as the wind, the master of the senses, and the most intelligent. You are the son of Lord Vayu and the chief among the *vanaras*. O dear messenger of Sri Rama, I take shelter of you!

Narada's Prayers

Bṛhad-bhāgavatāmṛta 1.4.65

*dāsaḥ sakhā vāhanam āsanaṁ dhvaja-
cchatraṁ vitānaṁ vyajanaṁ ca vandi
mantri bhiṣag yodha-patiḥ sahāya-
śreṣṭho mahā-kīrti-vivardhanaś ca*

You are the Lord's servant, his friend, his carrier, his seat, his flag, his umbrella, his canopy, and his fan. You are his bard, his adviser, his doctor, his general, his best helper, and the expander of his infinite glories.



Jagannath Mandir in Puri. Fateh is a Persian word meaning, “victory” or “triumph” (transliterated as “Phateh” in Odisha). He is considered to be one of the four protectors of the Jagannath Mandir, which include Tapasvi Hanuman by the northern gate, Kanapata Hanuman by the southern gate, and Bira Bikram Hanuman by the western gate. The primary historical and legendary theory for why Fateh Hanuman received this name is that the deity was established by a King of Puri to commemorate a military success. The name “Fateh” (victory) was given to the deity because the king either won a significant battle after worshipping him or brought the deity back as a trophy from a foreign land after a successful conquest.

- **Siddha Mahavir:** A temple was later constructed at the place in Puri where the poet Tulasidas stayed during his visit to the Jagannath temple, which is now known as Siddha Hanuman or Siddha Mahavir. The local tradition states that this is the place where Hanuman came to stay after Lord Ramachandra left this world. The temple is still

present today and is located about half a mile north-east of the Gundicha temple, off the Puri-Konark Road. The Siddha Hanuman temple is considered to be one of the *aṣṭa-mahāvira mandiras*, the eight most important Hanuman temples in Puri. The deity of Hanuman there is very beautifully carved. He is about 6 feet high, holds a club in his left hand and the mountain Gandhamadana in his right. Around the deity are smaller figures which are considered to be Sugriva, Jambavan, Bali, Angada, and other associates of Hanuman.

- **Siruli Mahavir:** This temple located about 33 km northeast of Puri on the road to Bhubaneswar, is one



Siddha Mahavir



Siruli Mahavir

of the most revered Hanuman shrines in Odisha. It is a common practice of pilgrims to visit this temple before proceeding to have darshan of Lord Jagannath in Puri. The presiding deity, believed to be self-manifested, is an imposing ten-foot-tall figure carved from a single block of black chlorite stone. Hanuman is depicted standing upright, holding a dagger in his left hand and the Gandhamardan mountain in his right, with an image of his mother Anjana placed



<https://www.shreeketra.com/siruli.html>

Entrance to the Siruli Mahavir temple

beside him. Devotees believe that his left eye remains fixed on the chakra atop the Jagannath temple in Puri, while his right eye watches toward Lanka, ever vigilant for any return of Ravan.

The temple is traditionally associated with the Eastern Ganga king Anangabhima Dev III (r. 1211–1238 CE), who is credited with its construction. According to one popular legend, after the victory over Ravan and the coronation of Rama in Ayodhya, Hanuman set out on a pilgrimage. During his journey, he visited Puri and, upon seeing a serene lotus-filled pond at Siruli, paused there to perform his evening prayers. The temple is believed to mark this sacred spot.

Another widely recounted tradition connects the temple's origin to Lord Jagannath of Puri. Hanuman, who had been appointed as the guardian of the Jagannath Temple, was asked to move away after his loud snoring disturbed Goddess Lakshmi. Obeying the command, he relocated to Siruli. It is said that King Anangabhima Dev III


later received a divine instruction in a dream from Lord Jagannath, asking him to build a temple at this site. The king fulfilled this order by constructing the shrine and appointing servitors for Hanuman's worship.

A further local legend adds that while Hanuman was making his way to Siruli, his long tail was accidentally struck by a farmer's plough. When the farmer saw blood flowing from the plough, he fainted in fear. Lord Jagannath then directed him to establish a temple for Hanuman at that exact location. This site, associated with the miraculous incident, later became a place of deep devotion, drawing large numbers of pilgrims to nearby Kandagoda village where the incident with the farmer took place.

- **Tapasvi Hanuman:** This deity located at the north gate of the Jagannath temple is another of the four main protectors of the temple. He is also known as Chari Chakra Hanuman and

Asta-bhuja Hanuman. *Cāri Cakra* means he is holding four *cakras* in his hands. This deity of Hanuman is four feet in height and faces east. He has eight hands and is considered to represent a blend of yogi and warrior. The form of the deity is unique in that he is sitting in the *padmāsana* lotus posture of a yogi with four of his eight hands holding four sacred disc weapons — the Vishnu Chakra, Kala Chakra, Devi Chakra, and Bhairavi Chakra which indicate his immense power and vigilance.

The local temple tradition tells a story of the deity. Once the Lord's Sudarshana Chakra became proud, thinking, "I am so close to the Lord and most dear to him." Wanting to destroy his devotee's pride and thereby show his mercy on him, the Lord sent Sudarshan to call Hanuman. At that time Hanuman was engaged in austerities. Hearing from Sudarshan that Lord Jagannath wanted to see him, Hanuman immediately set out to meet his Lord. After informing Hanuman, Sudarshan returned to the temple, arriving there before Hanuman. As Hanuman came to the temple gates, the Sudarshan Chakra began swiftly moving around the area to block Hanuman and prevent him from reaching Jagannath's altar.




THE MOOD OF HANUMAN

*Srila Narottam Das Thakur's
Prema-bhakti-candrikā Text 29*

*śrī-nāthe jānakī-nāthe cābhedah paramātmani
tathāpi mama sarvasvaṁ rāmaḥ kamala-locanaḥ*

“Both the husband of Lakshmi and the husband of Sita are the same Supreme *ātmā*, yet the lotus-eyed Rama is everything to me.”

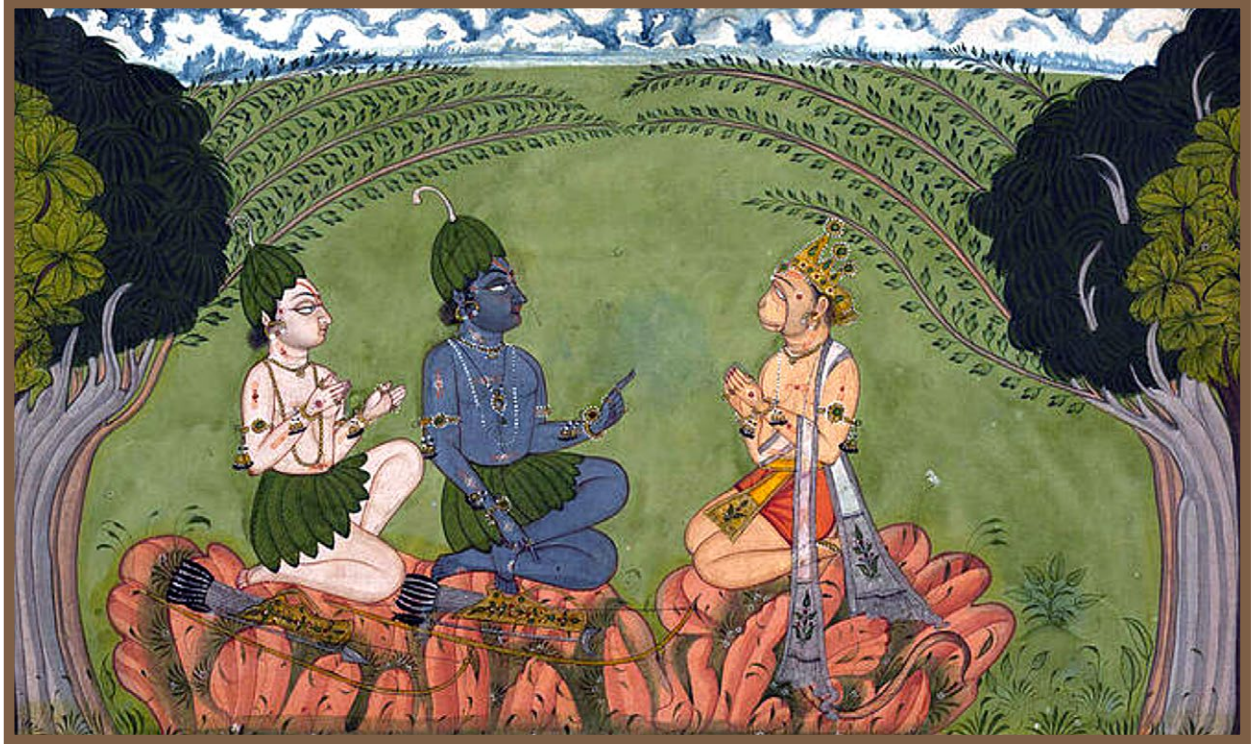




Vintage deity by unknown artist.

Anjana Devi and her son Hanuman

Frustrated in his approach to the Lord, Hanuman took shelter of Jagannath by remembering him. By the Lord's mercy, Hanuman developed six extra arms becoming the eight-armed *aṣṭa-bhuja* Hanuman. Four of the hands hold *cakras*. Two of them are offering obeisances to the Lord, and two of the hands are chanting the holy names. In that form, Hanuman went to see Lord Jagannath. Shortly after Sudarshan arrived and seeing the situation Lord Jagannath felt great distress. Wanting to punish the Sudarshan Chakra for his offense to Hanuman, and to curb his pride, Jagannath cursed him to lose his form



Unknown artist. Punjab Hills, kingdom of Mankot. ca. 1710-25

Hanuman comes before Rama and Lakshman

as a disk and become a pillar that would always stay on the left side of Jagannath.

- **Tulasi Chouwara Hanuman:** It's said that while reading through the *Rāmāyaṇa* composed by the sage Valmiki, Tulasidas, the famous North Indian poet of the 16th century, came across a verse wherein Lord Ramachandra instructs Ravan's younger brother Vibhishan:

*kiṁ cānyad vaktum icchāmi rākṣasendra mahābala
ārādhaya jagannātham ikṣvāku-kula daivatam*

O mighty ruler of the *rākṣasas*, there is one more thing I wish to say to you. Worship Lord Jagannath, the Lord of the Ikshvaku dynasty.

Reading this, Tulasidas developed a great desire to have darshan of Lord Jagannath, and he set out from Kashi (Benares), walking the great distance to Puri. The place known as Tulasi Sarovar between Cuttack and Bhubaneswar is where Tulasidas is said to have taken rest during the night. He again stopped at the village of Danda Sahi on the northern bank of the river Bhargavi, just a few miles from Puri. In memory of his brief stay there, the villagers installed a deity of Hanuman, who



Mysore school in South India by an unknown artist. Circa 17 to 18th century.

Bhakta Hanuman

Photo by Madhavananda Das.



Hanuman at Danda Sahi

is still there today. Arriving at Jagannath's temple in Puri, he went inside to offer his obeisances to the Lord. A great devotee of Lord Ramachandra, Tulasi was disappointed to see the forms of Jagannath, Baladev, and Subhadra, with no apparent sign of his beloved Lord Rama. With a heavy heart, Tulasidas left the

temple without taking any food or drink and walked about six miles away to a village named Malatipatapur, where he took shelter on a raised platform under a banyan tree near the road.

The local tradition describes that while sleeping that night, Tulasidas had a dream. He saw the goddess Lakshmidēvi telling Lord Jagannath, "My Lord, no devotee ever leaves Puri without taking *prasādam*. But Tulasidas left discouraged, didn't honor anything, and is now fasting." Tulasidas saw that Lord Jagannath then took the form of a young boy and came to where Tulasidas was resting. Jagannath instructed Tulasidas to return to the temple in Puri. This time when he entered the temple, Tulasidas saw Rama and Lakshman with Sita sitting between them. Tulasidas then returned to the place where he had the dream of Jagannath. That place later became known as Tulasi Chouwara (*Ca-urā* means "raised platform" in Odia). Again, a deity of Hanuman was installed in that place to commemorate Tulasidas' visit. That deity, along with the *tulasī* pillar that is said to have decorated that village courtyard when Tulasidas first visited there, are still worshiped in a small temple in Tulasi Chouwara. 🍊 — MDas.

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Tulasī pillar in the temple in Tulasi Chouwara

Photo by Madhavananda Das.