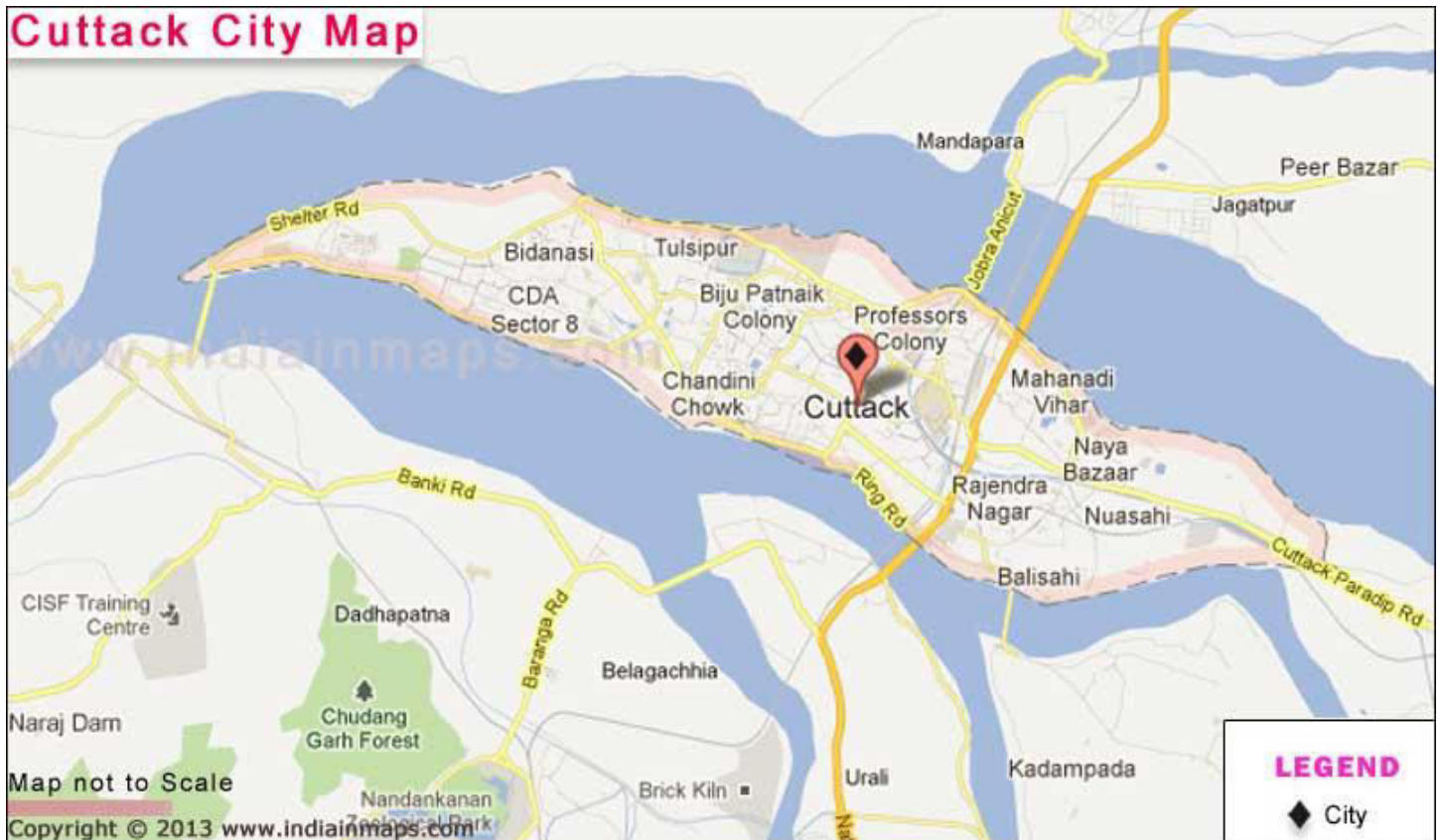
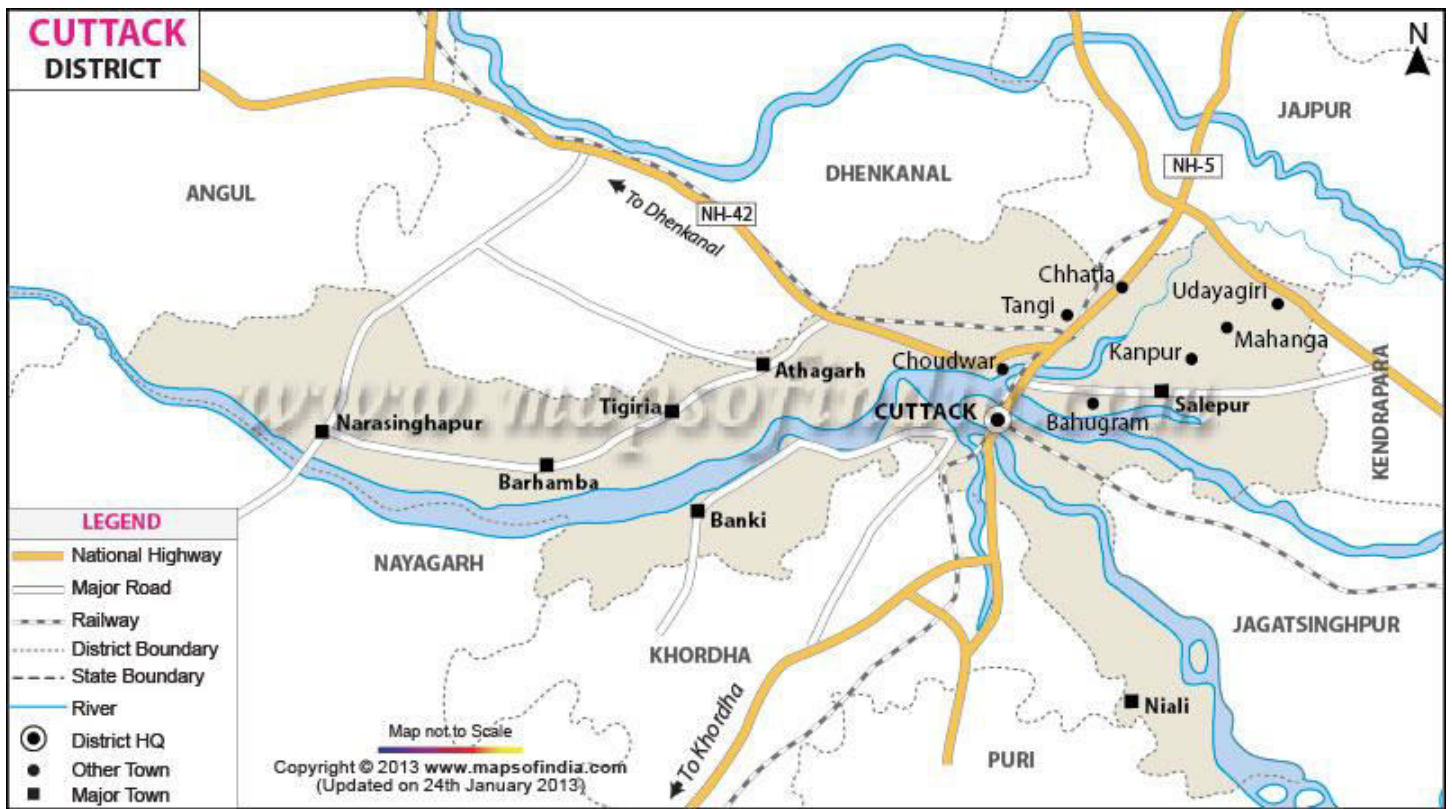


KATAKA (CUTTACK)



Katak, one of the millennium cities of India bears the pride of being the capital city of Odisha until the new capital at Bhubaneswar came into existence. It is situated between the Mahānadé River and Käöjuòé.



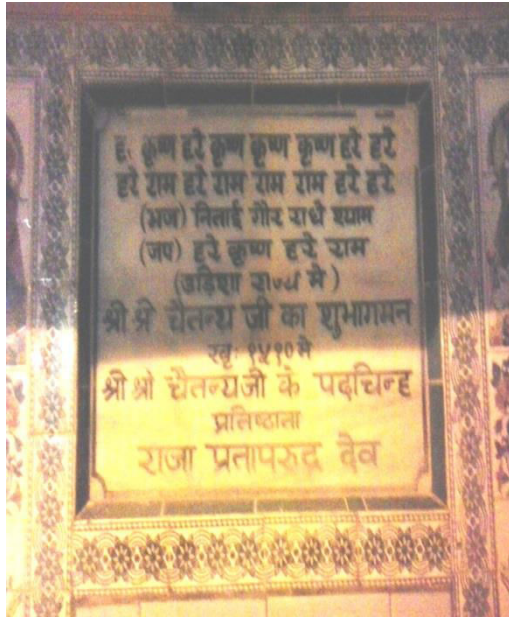


Places in Kataka

1) Gadagadia Ghat-



In the period 1512 to 1517, Lord Chaitanya on his return from Vrindavan paid a visit to Cuttack, the capital of the Gajapati empire of Orissa. The then emperor of Orissa, Gajapati Pratap Rudra Dev, known as King Prataprudra, received him at Gadagadia Ghata, situated near the river bank of Mahanadi. Gadagadia Ghata is very close to the king's Palace, which is popularly known as Barabati Fort. To commemorate this pastime King installed Lord Chaitanya footprints in a small temple here as shown below.

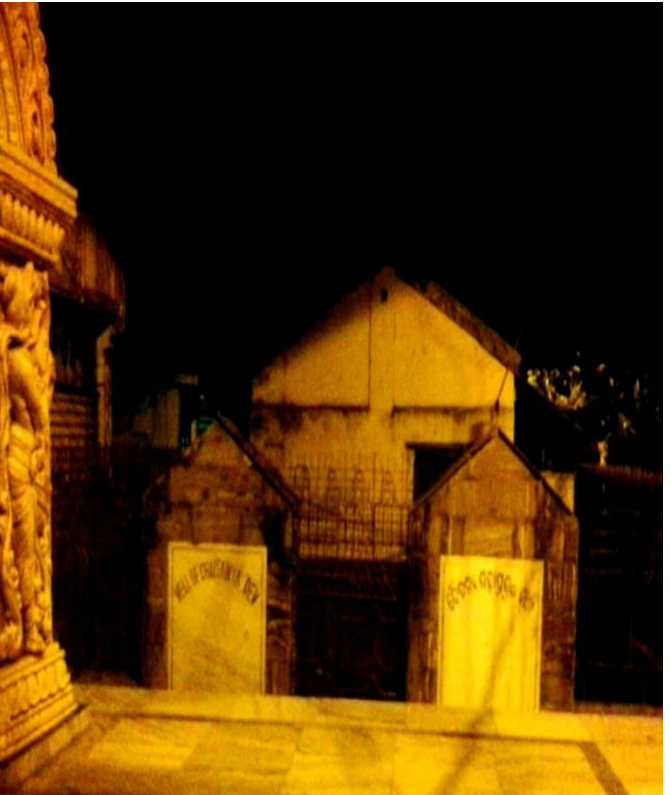
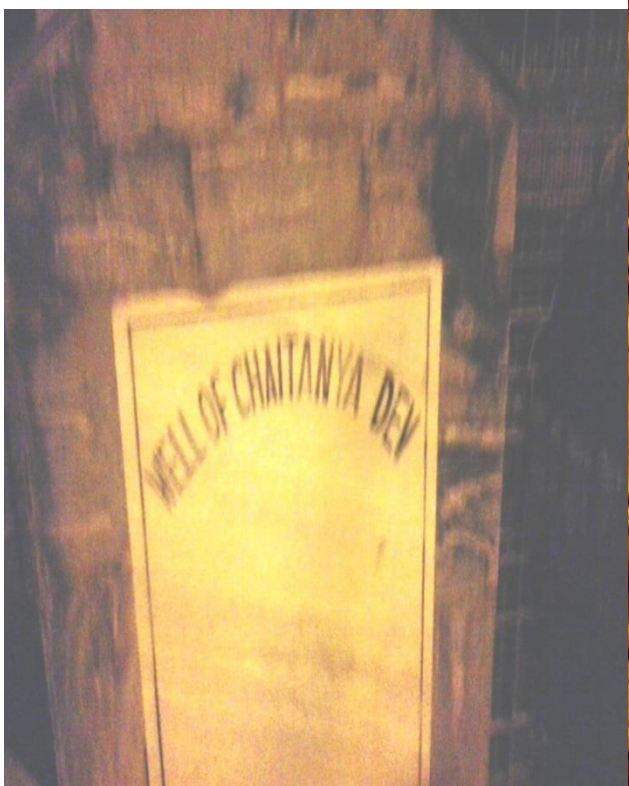


After welcoming Lord Chaitanya mahaprabhu at Gadagadia ghat , King arranged for a secluded place close by for Lord to reside. Lord stayed on for 3 more days at this place. This place of Lord's residence is now located in a busy locality called as Mohamadia bazar (Near to famous Oriya bazar). A small garden and a beautiful small temple still stands here to commemorate Lords stay here. The temple compound also has footprints of Lord Chaitanya and the tree under which lord sat.





Next door just across the road is an old well which Lord Chaitanya used when he stayed here. It is known as Chaitanya's well.



Though not so popular today , yet this place is locally known in this area as Chaitanya math or Pancatatva math or Mahaprabhu Badi.

Celebration of Bali yatra festival on river Mahandi near Gadagadia Ghat -



There are two stories relating to the celebration of Bali Yatra in Cuttack. The first one relates to the visit of Lord Chaitanya to Orissa some 500 years back ,who upon his visit to cuttack crossed the Mahanadi river and proceeded for a darshan of "Sakhigopal" at the Barabati Fort. He is then supposed to have taken a bath in the Mahanadi on the full moon day of Kartika and then have rested on the sands at the river bed. Since sand is called "Bali" in the local language, the festival came to be called Bali Yatra in consonance with Sri Chaitanya's historic visit and bath.

The other more popular and widespread belief is that of the commemoration of the trade relations between the merchants of Orissa and that of Indonesian island of Bali. The ships carrying merchandise from Orissa to the island country sailed out on the auspicious day of the kartik Purnima. Hence the day became synonymous with the festivities. Oriya

merchants who went for trade overseas would return with riches and tales of adventure. their wives accompanied by their children and neighbors thronged the Gadgadia ghat to welcome their husbands on arrival. In those days women were not allowed to venture out. However on this day, they went out to see off their husbands and willingly bought out things of their choice. This was the reason why a fair was organized in front of the Barabati Fort for the ladies . In the course of time the fair came to be known asBaliyatra.

2) Barabati fort

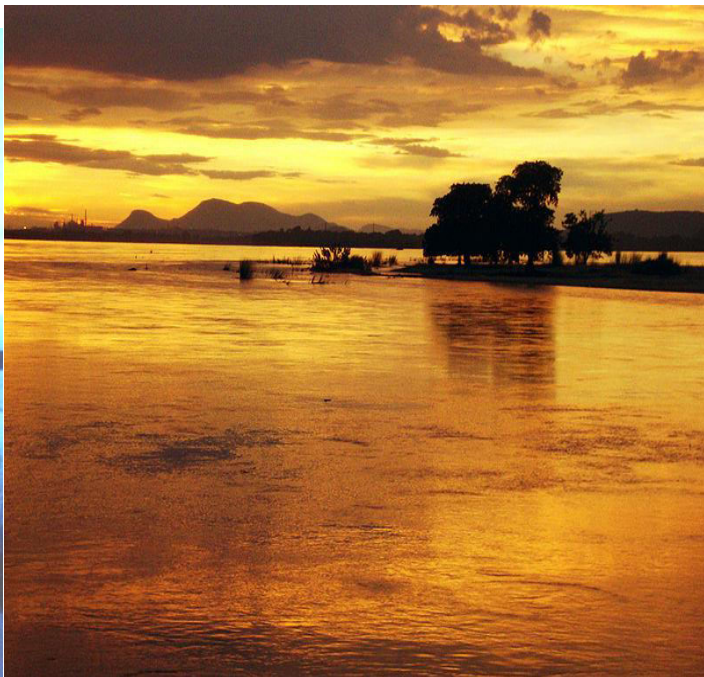
Cuttack (or Kataka) was founded by King Nrupa Keshari in 989 AD. King Marakata Keshari built the stone revetment on the left bank of the Kathajodi in 1006 AD to protect the city from the ravages of floods. Due to its strategic location, King Anangabhima Dev III shifted his capital from 'Choudwar Kataka' to the present Cuttack, then known as 'Abhinaba Varanasi Kataka' and built the fort of Barabati in 1229 AD. Cuttack has witnessed the rule of several dynasties : the Kesharis, the Gangas, the Gajapatis and the Bhois. The Madalapanji indicates that the fort was built in 989 AD



3) Chausapada, on dhableswar road in chaudwar

:

Mahārāja Pratāparudra made various arrangements for Çré Caitanya Mahāprabhu's trip to Vāndāvana.. Çré Caitanya Mahāprabhu requested Gadādhara Paëòita to return to Nélācala, Jagannātha Puré, but he did not abide by this order. From Kaöaka, Çré Caitanya Mahāprabhu again requested Gadādhara Paëòita to return to Nélācala, and He bade farewell to Rāmānanda Rāya from Bhadraka. After this, Çré Caitanya Mahāprabhu crossed the border of Orissa state, went to Ramakeli where He saw Çré Rüpa and Sanātana and accepted them as His chief disciples. Returning from Rāmakeli, He met Raghunātha dāsa and after giving him instructions sent him back home. Thereafter the Lord returned to Nélācala and began to make plans to go to Vāndāvana without a companion.



This is the place on the river Mahanadi where Lord chaitanya left Gadadhar panditon his first attempt to go to Vrindavan and asked him to return to jagannath puri.

The exact location on the river banks is depicted with a beautiful image of Lord Chaitanya.

Chaitanmya charitamrita : Lord Chaitanya Visit to Vrindavan.
Madhyalila chptr 17

After attending the Ratha-yäträ ceremony of Çré Jagannätha, Çré Caitanya Mahäprabhu decided to start for Vändävana. Çré Rämänanda Räya and Svarüpa Dämodara Gosvämé selected a brähmaëa named Balabhadra Bhaööäcärya to personally assist Çré Caitanya Mahäprabhu. Early in the morning before sunrise, the Lord started for the town of Kaöaka. North of Kaöaka, He penetrated a dense forest and came upon many tigers and elephants, whom He engaged in chanting the Hare Kåñëa mahä-mantra. Whenever the Lord had a chance to visit a village, Balabhadra Bhaööäcärya would beg alms and acquire some rice and vegetables. If there were no village, Balabhadra would cook whatever rice remained and collect some spinach from the forest for the Lord to eat. Çré Caitanya Mahäprabhu was very pleased with the behavior of Balabhadra Bhaööäcärya. In this way the Lord passed through the jungle of Jhärikhaëöa and finally reached Väräëasé.

- 4) **Satyabhamapur** - On his way to Jagannath puri from Vrindavan, Ruggoswami reached Orissa. In the province of Orissa there is a place known as Satyabhämä-pura (in district of Kaöaka & is near the village known as Jänkädei-pura).. Çréla Rüpa Gosvämé rested for a night in that village on his way to Jagannätha Puré. While resting in Satyabhämä-pura, he dreamed that a celestially beautiful woman came before him and very mercifully gave him the following order. "Write a separate drama about me," she said. "By my mercy it will be extraordinarily beautiful." After having that dream, Çréla Rüpa Gosvämé considered, "It is the order of Satyabhämä that I write a separate drama for her. I have brought together in one work all the pastimes performed by Lord Kåñëa in Vändävana and in Dväarakä. Now I shall have to divide them into two dramas." (Ref Chaitanya Charitamrita Antya Lila chapter 1)

Deity of Sakshi Gopal in Kataka (Cuttack) -

From the Anantavarman inscription of King Prataparudra deva, it is understood that his father Purshottam deva while marrying Padmini had defeated her father the King of Karnataka, Nrsimha, and brought the Deity of Sakshi Gopala to Cuttack

The Säkñi-gopäla temple is situated between the Khurdä Road railway station and the Jagannätha Puré station. The Deity is not presently situated in Kaöaka, but when Nityänanda Prabhu traveled there, the Deity was present. Kaöaka is a town in Orissa situated on the Mahänadé River. When Säkñi-gopäla was brought from Vidyänagara in southern India, He stayed for some time at Kaöaka. Thereafter, He was situated for some time in the Jagannätha temple. It seems that in the temple of Jagannätha there was some disagreement between Jagannätha and Säkñi-gopäla, a disagreement called prema-kalaha, a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about eleven miles from Jagannätha Puré. The village was called Satyavädé, and Gopäla was stationed there. Thereafter, a new temple was constructed. Now there is a Säkñi-gopäla station, and people go to Satyavädé to see the witness Gopäla.

(Chaitanya Charitamrita Madhyalila 5.10)

Lord chaitanya Mahaprabhus visits to Cuttack.

From Chaitanya Bhagavat Antyakhandä chapter 2

TEXT 301

hena-mate mahänande çré-gaurasundara

äilena kata dine kaöaka-nagara

In this way Çré Gaurasundara traveled in great ecstasy for a few days and then arrived at Cuttack.

CB Antya-khaëöa 2.302

TEXT 302

bhāgyavaté-mahānadé jale kari' snāna
āilena prabhu sākñi-gopālera sthāna

After taking bath in the sacred Mahānadé River, the Lord went to the temple of Sākñi-gopāla.

Cuttack is situated between the Mahānadé River and Kāōjuòé and is the capitol of Orissa. A branch of Çré Caitanya Maōha, named Çré Sac-cid-ānanda Maōha, has been established in this city. The Deity of Çré Gaurasundara and Çré Vinoda-ramaëa Jéu are regularly worshiped within the temple. From this temple various devotional scriptures and spiritual magazines are published in Oriya language.

CB Antya-khaëòà 2.303

TEXT 303

dekhi' sākñi-gopālera lāvaëya mohana
ānanda karena prabhu huikāra garjana

Upon seeing the sweet, enchanting form of Sākñi-gopāla, the Lord roared loudly in ecstasy.

The Mahānadé River flows on the northern side of Cuttack. The Deity of Sākñi-gopāla was in Cuttack during the time of Çréman Mahāprabhu. This Deity was later transferred to a village named Sākñi-gopāla. After the disappearance of Çré Mahāprabhu this Deity of Sākñi-gopāla was first brought to the temple of Jagannātha and later installed in a separate village.

This Deity has a large, four-armed form. The old story of Sākñi-gopāla is described in Çré Caitanya-caritāmāta, Madhya-lélä, Chapter Five.

CB Antya-khaëòà 2.304

TEXT 304

`prabhu', bali' namaskāra karena stavana
adbhuta karena prema-ānanda-krandana

The Lord cried out, "Prabhu!" and offered obeisances and prayers. He then began to cry wonderfully in ecstatic love.

Säkñi-gopäla was previously situated in Cuttack on the bank of the Mahänadé River. When Säkñi-gopäla was first brought from South India, He stayed for some time in Cuttack and then stayed for some time in the Jagannätha temple in Puruñottama. After some loving quarrel took place there, the King of Orissa established the village of Satyavädé six miles from Puruñottama and kept Säkñi-gopäla there. At present Çré Säkñi-gopäla is being worshiped in a full-fledged temple. For a description of Säkñi-gopäla, one should read Çré Caitanya-caritämåta, Madhya-lälä, Chapter Five.

CB Antya-khaëda 2.305

TEXT 305

yära mantre sakala mürtite vaise präëa

sei prabhu-çré-kåñëa-caitanyacandra näma

Life is invoked in the Deity forms of the Supreme Lord by chanting His holy names. That Lord has now appeared as Çré Kåñëa Caitanya.

The system of invoking life in the Deity form of the Supreme Lord by chanting the mahä-mantra given by Çré Gaura is practiced in the Çré Gauðéya-sampradäya. Without chanting the Lord's holy names, the concept that the arcä-vigraha is made of stone does not disappear. The rules and regulations for worship that Çré Kåñëa Caitanyadeva prescribed according to the concepts of the kåñëa-varëaà tviñäkåñëaà verse consist of lively and proper worship of the Lord's Deity, based simply on chanting the mahä-mantra. Wherever the Lord's service is performed without the physical involvement of the worshiper or wherever the worship is performed as a matter of formality, such worship and such deities are devoid of life. Chanting the Hare Kåñëa mahä-mantra preached by Çré Gaurasundara is the topmost lively form of worship for a worshiper.

CB Antya-khaëda 2.306

TEXT 306

tathäpiha niravadhi kare däsya-lälä

avatära haile haya ei mata khelä

Yet in this incarnation the Lord always relished enacting pastimes as a servant.

CB Antya-khaëòà 2.307

TEXT 307

tabe prabhu äilena çré-bhuvaneçvara

gupta-käçé-väsa yathä karena çaikara

Thereafter the Lord went to Çré Bhuvaneçvara, known also as Gupta-käçé, where Lord Çaikara resides.

Lord Chaitanya Visits Kataka from Chaitanya charitamrita -

Chaitanya Charitamrita Madhya lila 5th chapter

TEXT 116

gopäla rahilä, duihe karena sevana

dekhite äilä saba deçera loka-jana

Lord Gopäla stayed, and the two brähmaëas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopäla.

TEXT 117

se deçera räjä äila äçcarya çuniä

parama santoña päila gopäle dekhiiä

Eventually the King of that country heard this wonderful story, and he also came to see Gopäla and thus became very satisfied.

TEXT 118

mandira kariyä räjä sevä cäläila

'säkñi-gopäla' bali' täira näma khyäti haila

The King constructed a nice temple, and regular service was executed. Gopāla became very famous under the name of Sākñi-gopāla [the witness Gopāla].

TEXT 119

ei mata vidyānagare sākñi-gopāla
sevā aigékāra kari' āchena cira-kāla

Thus Sākñi-gopāla stayed in Vidyānagara and accepted service for a very long time.

PURPORT

This city of Vidyānagara is situated in Trailaiga-deça, South India, on the bank of the river Godāvaré. The place where the Godāvaré flows into the Bay of Bengal is called Koöadeça. The Orissa kingdom was very powerful, and Koöadeça was the capital of Orissa. It was then known as Vidyānagara. Formerly this city was situated on the southern side of the river Godāvaré. At that time King Puruñottama-deva managed to control Orissa and appoint a government. The present city of Vidyānagara is on the southeast side of the river, only twenty to twenty-five miles from Rajahmundry. During the time of Mahārāja Pratāparudra, Çré Rāmānanda Rāya was the governor there. Vijaya-nagara is not identical with Vidyānagara.

TEXT 120

utkalera rājā puruñottama-deva nāma
sei deça jini' nila kariyā saigrāma

Later there was a fight, and this country was conquered by King Puruñottama-deva of Orissa.

TEXT 121

sei rājā jini' nila täira siähāsana
'mäëikya-siähāsana' nāma aneka ratana

That King was victorious over the King of Vidyānagara, and he took possession of his throne, the Mäëikya-siähäsana, which was bedecked with many jewels.

TEXT 122

puruñottama-deva sei baòà bhakta ärya
gopäla-caraëe mäge,—'cala mora räjya'

King Puruñottama-deva was a great devotee and was advanced in the civilization of the Äryans. He begged at the lotus feet of Gopäla, "Please come to my kingdom."

TEXT 123

täira bhakti-vaçe gopäla täire äjiä dila
gopäla la-iyä sei kaöake äila

When the King begged Him to come to his kingdom, Gopäla, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopäla Deity and went back to Kaöaka.

TEXT 124

jagannäthe äni' dila mäëikya-siähäsana
kaöake gopäla-sevä karila sthäpana

After winning the Mäëikya throne, King Puruñottama-deva took it to Jagannätha Puré and presented it to Lord Jagannätha. In the meantime, he also established regular worship of the Gopäla Deity at Kaöaka.

TEXT 125

täihära mahiñé äilä gopäla-darçane
bhakti kari' bahu alaikära kaila samarpaëe

When the Gopäla Deity was installed at Kaöaka, the Queen of Puruñottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

TEXT 126

tāihāra nāsāte bahu-mūlya muktā haya

tāhā dite icchā haila, manete cintaya

The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopāla. She then began to think as follows.

TEXT 127

öhākurera nāsāte yadi chidra thākita

tabe ei dāsé muktā nāsāya parāita

“If there were a hole in the Deity’s nose, I could transfer the pearl to Him.”

TEXT 128

eta cinti’ namaskari’ gelā sva-bhavane

rātri-ṣeṇe gopāla tāire kahena svapane

Considering this, the Queen offered her obeisances to Gopāla and returned to her palace. That night she dreamed that Gopāla appeared and began to speak to her as follows.

TEXT 129

“bālya-kāle mātā mora nāsā chidra kari’
muktā parāiāchila bahu yatna kari’

“During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

TEXT 130

sei chidra adyāpiha āchaye nāsāte

sei muktā parāha, yāhā cāhiyācha dite”

“That very hole is still there, and you can use it to set the pearl you desired to give Me.”

TEXT 131

svapne dekhi’ sei rāēē rājāke kahila

rājā-saha muktā laiā mandire äila

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

TEXT 132

paräila muktā näsäya chidra dekhiiä

mahā-mahotsava kaila änandita haiä

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

TEXT 133

sei haite gopälera kaökete sthiti

ei lägi 'säkñi-gopäla' nämä haila khyäti

Since then, Gopäla has been situated in the city of Kaöaka [Cuttak], and He has been known ever since as Säkñi-gopäla.

TEXT 134

nityänanda-mukhe çuni' gopäla-carita

tuñöa hailä mahäprabhu svabhakta-sahita

Thus Çré Caitanya Mahäprabhu heard the narration of Gopäla's activities. Both He and His personal devotees became very pleased.

TEXT 135

gopälera äge yabe prabhura haya sthiti

bhakta-gaëe dekhe-yena duihe eka-mürti

When Çré Caitanya Mahäprabhu was sitting before the Gopäla Deity, all the devotees saw Him and the Deity as being of the same form.

TEXT 136

duihe-eka varëa, duihe-prakäëöa-çarëra

duiḥe-raktāmbara, duihāra svabhāva-gambhēra

They were of the same complexion, and both had gigantic bodies. Both wore saffron cloth, and both were very grave.

TEXT 137

mahā-tejo-maya duiḥe kamala-nayana

duihāra bhāvāveṣa, duiḥe-candra-vadana

The devotees saw that both Lord Caitanya Mahāprabhu and Gopāla were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and both Their faces resembled full moons.

TEXT 138

duihā dekhi' nityānanda-prabhu mahā-raige

öhäräöhäri kari' häse bhakta-gaëa-saige

When Nityānanda saw the Gopāla Deity and Çré Caitanya Mahāprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

TEXT 139

ei-mata mahā-raige se rätri vaiciyā

prabhāte calilā maigala-ärati dekhiä

Thus with great pleasure Lord Çré Caitanya Mahāprabhu passed that night in the temple. After seeing the maigala-ärati ceremony in the morning, He started on His journey.
