



Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 526

Śrī Yoginī Ekādaśī

24 June 2022

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THE GODDESS OF FORTUNE GOES TO SEE JAGANNATH

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

The *Herā-pañcamī* festival takes place five days after the *Ratha-yātrā* festival. Lord Jagannath has left his wife, the goddess of fortune, and gone to Vrindavan, which is the Gundicha temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Gundicha. The coming of the goddess of fortune to Gundicha is celebrated as *Herā-pañcamī*. Sometimes this is misspelled as *Harā-pañcamī* among the *ativādīs*. The word *herā* means “to see” and refers to the goddess of fortune going to see Lord Jagannath. The word *pañcamī* means “the fifth day” and is used because this takes place on the fifth day of the moon. 🌕

— Purport to Cc. madhya 14.107.

CHARITY, BENEVOLENCE, AND BHAKTI

Srila Thakur Bhaktivinode

Many people may put a question that since devotion is love-natured, what is the reason for not accepting brotherly affection as a branch of *bhakti*? They may also argue that unless kindness is shown towards all the *jīvas*, the *bhakti* cannot become liberal. The reply to that question is that due to the uniqueness of divine love in the unconditioned state, brotherly affection is not considered a branch of it, rather, it is intrinsically included in *bhakti*. Similarly, in the conditioned state, brotherly affection is not considered to be a branch of devotional cultivation. Rather, it is inherent within devotional cultivation. The purport is that by practicing brotherly affection — service to the *jīvas*, etc. — as independent of *bhakti*, one cannot earn devotion to the Supreme Lord. Whereas, when devotional cultivation to the Supreme Lord is practiced, all these things are simultaneously carried out because they are inherent within divine love. It is just like, at the time of sunrise all the darkness will disappear. By means of artificial lights the sunrise cannot be made manifested. Similarly, as devotional love is manifested by the help of hearing and chanting, etc., so also by means of holy association the inherent aspect of brotherly affection becomes manifested and gets matured. Kindness to other *jīvas* is an act of *bhakti*. This has been said by Lord Kapiladev to the sage Kardama:

*kṛtvā dayāṁ ca jīveṣu dattvā cābhayaṁ ātmavān
mayy ātmānaṁ saha jagad drakṣyasi ātmani cāpi mān*

By showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in me, and myself in you. (Bhāg. 3.21.31)

*sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ*

A true yogī observes me in all beings and also sees every being in me. Indeed, the self-realized person sees me, the same Supreme Lord, everywhere. (Bg. 6.29)

*sarva-bhūta-sthitaṁ yo mān bhajaty ekatvam āsthitaḥ
sarvathā vartamāno `pi sa yogī mayi vartate*

Such a yogī, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in me in all circumstances. (Bg. 6.31)

*samo `haṁ sarva-bhūteṣu na me dveṣyo `sti na priyaḥ
ye bhajanti tu mān bhaktyā mayi te teṣu cāpy aham*

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto me in devotion is a friend, is in me, and I am also a friend to him. (Bg. 9.29)

*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe `rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy. (Bg. 18.61)

*tam eva śaraṇaṁ gaucha sarva-bhāvena bhārata
tat-prasādāt parāṁ śāntim sthānaṁ prāpsyasi śāśvatam*

O scion of Bharata, surrender unto him utterly. By his grace you will attain transcendental peace and the supreme and eternal abode. (Bg. 18.62)

Therefore, benevolence is not a branch of devotional cultivation, but it is inherent within it. Those who think that devotion to God and kindness to the jīvas [souls] are mutually different from each other, and perform accordingly in their life, such persons will not be able to follow the devotional culture. Their performances are only a semblance of devotion.

Therefore, all the types of beneficence to others — such as kindness, friendliness, forgiveness, charity, respect, etc., are included in bhakti. Among these, according to the triple categories of the recipients, viz., high, medium and low, the actions of respect, friendliness and kindness are the very form of love and the characteristic portion of bhakti. Charity of medicines,

clothes, food, water, etc., shelter during adversities, teaching of academic and spiritual educations, etc., are all activities included in the devotional culture.

*ahaṁ sarveṣu bhūteṣu bhūtātmāvasthitaḥ sadā
tam avajñāya mān martyaḥ kurute `rcā-vidambanam*

I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the deity in the temple, that is simply imitation. (Bhāg. 3.29.21)

*yo mān sarveṣu bhūteṣu santam ātmānam īśvaram
hitvārcām bhajate maudhyād bhasmany eva juhoti saḥ*

One who worships the deity of godhead in the temples but does not know that the Supreme Lord, as paramātma, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes. (Bhāg. 3.29.22)

*dviṣataḥ para-kāye mān mānino bhinna-darśinaḥ
bhūteṣu baddha-vairasya na manaḥ śāntim ṛchati*

One who offers me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind because of his inimical behavior towards other living entities. (Bhāg. 3.29.23)

*ahaṁ uccāvacaair dravyaiḥ kriyayotpannayānaghe
naiva tuṣye `rcito `rcāyāṁ bhūta-grāmāvamāninaḥ*

My dear mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of my presence in all living entities never pleases me by the worship of my deities in the temple. (Bhāg. 3.29.24)

*arcādāv arcayet tāvad īśvaram mān sva-karma-kṛt
yāvan na veda sva-hṛdī sarva-bhūteṣv avasthitam*

Performing his prescribed duties, one should worship the deity of the Supreme Personality of Godhead until one realizes my presence in his own heart and in the hearts of other living entities as well. (Bhāg. 3.29.25)

*ātmanaś ca parasyāpi yaḥ karoty antarodaram
tasya bhinna-dṛśo mṛtyur vidadhe bhayam ulbaṇam*

As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook. (Bhāg. 3.29.26)

*atha mān sarva-bhūteṣu bhūtātmānaṁ kṛtālayam
arhayed dāna-mānābhyaṁ maitryābhinnena cakṣuṣā*

Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate me, who abides in all creatures as their very self. (Bhāg. 3.29.27) 🍌

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PURI IS THE PLACE OF SEPARATION

Sri Srimad Gour Govinda Swami Maharaja

Devotee 1: Gurudeva, you were talking about the holy *dhāmas* in this world, do they have replicas in the spiritual world. Is Jagannath Puri there also?

Gour Govinda Swami: Yes, that is Purushottam Dham.

Devotee 1: Is that in the Vaikuntha *lokas*?

Gour Govinda Swami: That is one of the provinces of the spiritual world, like Dwarka and Mathura — Purushottam Dham. It is said that all the *līlās* Krishna does in Dwarka and Mathura-Gokula he does the

same *līlās* in Jagannath Puri. This is mentioned in the *Skanda Purāṇa*. Also in the *Caitanya-bhāgavata* it is mentioned that he does the same *līlās* in Puri. Therefore, Mahaprabhu stayed there.

Devotee 2: All *līlās* are contained here?

Gour Govinda Swami: Mahaprabhu manifested his *antya-līlā, prema-līlā*, in Puri. so what type of *dhāma* is it? Otherwise Mahaprabhu would not have stayed there. Every day Mahaprabhu used to go to the Jagannath temple and Lord Jagannath would show him his Shyamasundar form, because Mahaprabhu is in *rādhā-bhāva*. Mahaprabhu would pray, “O Lord of my heart!” Such a dear *dhāma*. All *ācāryas* have come here to Jagannath Puri. Rupa Goswami came, Sanatan Goswami, Raghunath Das Goswami. Madhvacharya, Nimbarkacharya, Ramanujacharya, Vishnuswami — all *ācāryas* came. Mahaprabhu was there. Such a *dhāma*!

Devotee 2: Many devotees think that Purushottam Kshetra is only associated with Dwarka.

Gour Govinda Swami: The *Skanda Purāṇa*, and Vrindavan Das Thakur in *Caitanya-bhāgavata*, say that



Painting by Kartika Viswas

Photo by William Henry Cornish



The temple of Lord Jagannath in Puri, circa 1880 - 1890

Krishna does the same *lilā* here as he does in Dwarka and Mathura-Gokul.

Devotee 2: Everything is done here?

Gour Govinda Swami: Yes. It was in Puri that Mahāprabhu manifested his *antya-lilā*, *prema-lilā*. He was always absorbed in thought of Radha Krishna. In *prema* he was crying and crying with Swarup Damodar Goswami and Ramananda Raya, who are Lalita and Vishakha *sakhis*. Also, Mahāprabhu said what is *Ratha-yātrā* — the *gopīs* meeting after a long separation. In Kurukshetra they met on the lunar eclipse day, and they dragged Krishna's chariot. Krishna and Balaram had gone there in royal dress — they are king in Dwarka. The *gopīs* said, "We don't want to see this garment, this royal dress. You are a cowherd boy. We want you with your flute. The bank of the Yamuna is there. Come, please come back to Vrindavan." And they dragged

his chariot. Sundarachala in Puri is considered to be Vrindavan, and Dwarka is considered Kurukshetra. So everything is there.

Devotee 2: Yes, and it describes about *Herā-pañcamī*.

Gour Govinda Swami: During *Herā-pañcamī*, Lakshmi became angry.

Devotee 2: Just see the opulence of Lakshmi!

Gour Govinda Swami: Jagannath didn't take Lakshmi [with him at *Ratha-yātrā* time to Sundarachala, Gundicha in Puri] because he's going to Vrindavan.

Devotee 2: Yes, she came later and they beat Lord Jagannath's servants.

Gour Govinda Swami: She became angry and she broke the *ratha* and beat the servants of Jagannath. She was so angry. This is *Herā-pañcamī*. This is all *lilā*. This is *vipralamba-kṣetra*, the abode of separation. Mahāprabhu feels the acute pang of

separation from Krishna, crying, crying, crying. Jagannath Puri is *vipralamba-kṣetra*.

Devotee 3: Lord Chaitanya went to Jagannath Puri because his mother told him. Is that the only reason he went?

Gour Govinda Swami: His mother told him, and because *kṣetra-dhāma* is such a *dhāma*!

Devotee 3: For thousands of years before Lord Chaitanya came, Puri was also a very important holy place.

Gour Govinda Swami: It is mentioned in *Skanda Purāṇa* that Puri is an eternal *dhāma*. When there is complete annihilation, it will remain. So, what is that?

Devotee 1: Is Bhubaneswar part of the *dhāma*?

Gour Govinda Swami: Bhubaneswar is the beginning. It is the entrance. Shivaji is here at the entrance as the *dvāra-pāla* — the doorkeeper of Bhubaneswar. He is the *kṣetra-pāla*, he guards the *kṣetra*, and this is the beginning, the entrance to Purushottam Dham.

Devotee 4: This morning in class it was mentioned about three Krishnas, *dvārakeśvara*, *mathureśvara* and *vrajeśvara*. One is complete, one is more complete, one is most complete. But it is bewildering to me. How come Krishna appeared in Mathura, and he is more complete, and Krishna of Vrindavan is most complete? What is the secret behind that?

Gour Govinda Swami: Because in Dwarka and Mathura there is a mixture of *jñāna* and *aiśvarya*. But in Gokula there is no mixture of *jñāna* and *aiśvarya*. It is pure love, *prema-bhakti*, *kevalā-bhakti*. Therefore, that is most complete. He's always a cowherd boy there. yes. He is *kiśora*, 11 or 12-year-old boy, most attractive. He does the *rāsa-līlā* there. That is pure, with no mixture of *jñāna* and *aiśvarya*. Only *mādhurya* is there. *Aiśvarya* is covered up with *mādhurya* there. But in Puri, *mādhurya* is covered up with *aiśvarya*. There, is complete, more complete, and most complete — his *mādhurya-līlā*. When he went to Mathura and Dwarka and manifested *līlā*, the *mādhurya* was covered with *jñāna* and *aiśvarya*. 🍌

— From a discussion in Bhubaneswar. 13 May 1994.

HERA PANCHAMI

The fourth day of the *Ratha-yātra* festival, which is the fifth day of the waxing fortnight, is called *Herā-pañcamī* [*pañcamī* means “the fifth day”]. Lakshmi Devi comes to visit Lord Jagannath at the Gundicha temple and engages in a festive destruction of the chariot known as *ratha-bhaṅgotsava*.



Unknown photographer

Lakshmi Devi on her palanquin at the Herā-pañcamī festival

Herā-pañcamī derives its name from the Odiya verb *herā*, “to see”, because on this day, Lakshmi Devi sets off to find her Lord from whom she is feeling separation. There are other versions of the festival’s name, however. Some people call it *Hārā-pañcamī*, from the verb *hārā*, which means “to lose.” This is also appropriate, as Lakshmi Devi in some sense loses Jagannath on that day. Another name is *Horā-pañcamī*. The verb *horā* means “to go.” Since Lakshmi Devi leaves her throne in the temple to go looking for Jagannath, it has been given this name. Indeed, Kavi Karnapur Goswami uses the term *Horā-pañcamī* in his *Caitanya-candrodaya-nāṭaka* (10.65). Krishna Das Kaviraj Goswami uses the terms *Herā-pañcamī* and *śrī-lakṣmī-vijayotsava* (“the festival of Sri Lakshmi Devi’s voyage”).

When Lord Jagannath leaves on his car festival with his brother and sister, poor Lakshmi is left at home alone. She becomes melancholic and retires to the store room of the Jagannath temple. She refuses to eat the nice food she is



Stock photo

Lakshmi Devi arrives at the Gundicha temple



Photo by orissapost.com

Dressing the deity of Lakshmi inside the Sirha-dvāra gate of the Jagannath Mandir

offered, eating only ordinary rice and spinach. The anger builds up inside her for a few days. Then on the *pañcamī*, Lakshmi is given a bath and dressed with nice ornaments. The *pūjā-pāṇḍās* offer her *panti-bhoga*.

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SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5
IRC Village
Bhubaneswar, Odisha, India 751015



Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a section of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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On the *Herā-pañcamī*, Lakshmi Devi leaves the main temple with Yameshwar Shiva and the Devadasis. She comes to the Gundicha temple via the Narendra Sarovara tank. When she arrives at the Gundicha temple, Lord Jagannath's servants refuse her entry into the *bhoga mandira*. She is received by a *pati-mahāpatra*, who fans her from a position atop the wooden horses. Jagannath sends her His garland (*ājñā-mālā*), but Lakshmi returns it angrily. The *pūjārī* comes with a message from Lord Jagannath:

*dina-traye jagannātho gamiṣyati punar gr̥ham
nilācale tvam adyaiva gaccha lakṣmi drutaṁ śubhe*

“O Lakshmi! O auspicious one! The Lord of the Universe shall be returning home in three days, so please return quickly to Nilachala right now.” (*Nilādrī-mahodayam*, 16.95)

Lakshmi becomes enraged and leaves the temple in a huff. On leaving the temple, she shows her displeasure by breaking a piece of wood from Lord Jagannath's car. She then returns to the temple via Heragohiri Sahi, taking a meal on her way. 🍌

— Excerpted from the book, *Jagannatha Puri*. A compilation translated by Jan Brzezinski from the book *Śrī Kṣetra* by Sundarananda Vidyavinode, and articles by Bhakti Promode Puri Maharaja in the Bengali magazine *Caitanya-vāṇī*. Unpublished manuscript.