

The
Confidential Meaning of
Ratha-Yātrā

ŚRĪ ŚRĪMAD
GOUR GOVINDA SWAMI MAHĀRĀJA

TATTVA VICARA



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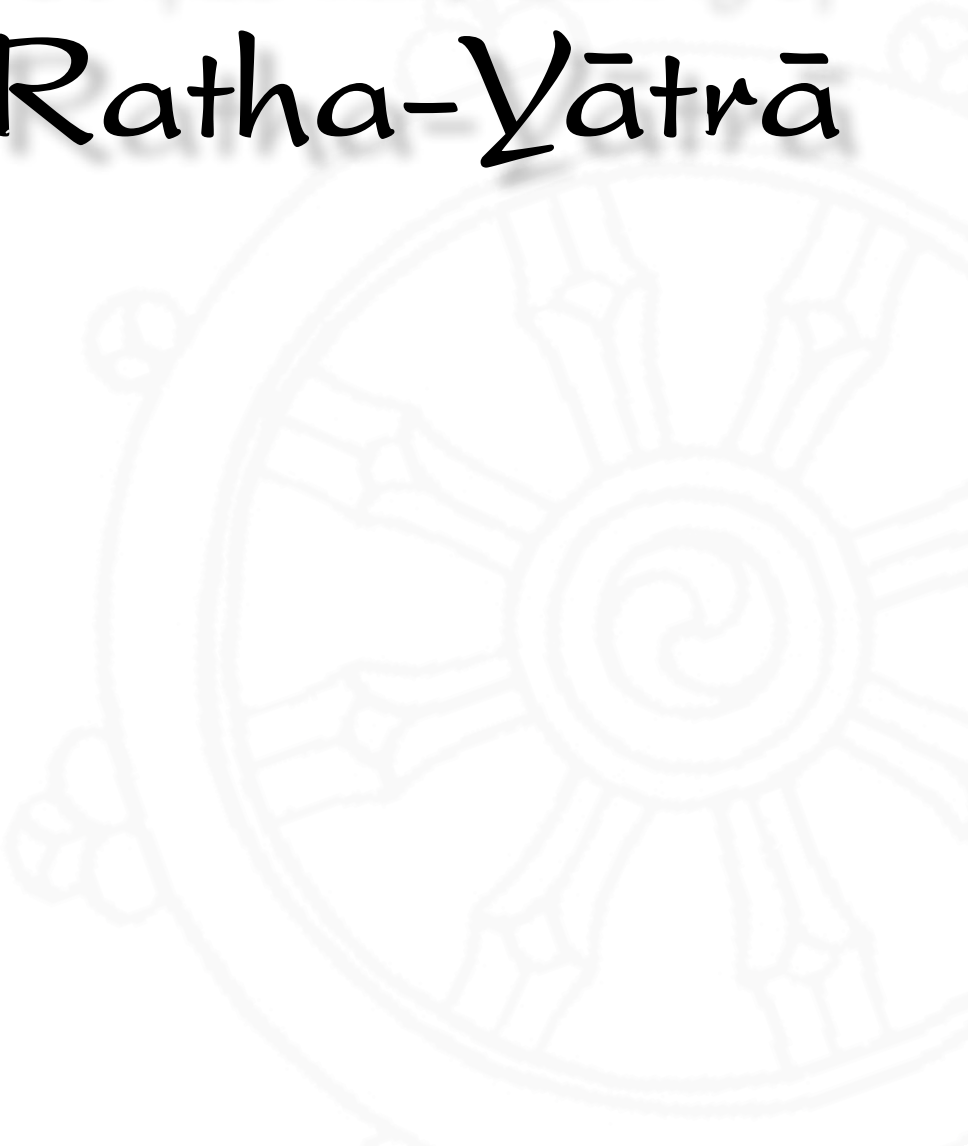


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The Confidential Meaning of Ratha-Yātrā

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The Confidential Meaning of Ratha-*Yātrā*

Yei Kṛṣṇa - Sei Gaura - Sei Jagannātha

There are many misconceptions about Lord Jagannātha and Ratha-*yātrā*. We should understand the *tattva* that Mahāprabhu spoke about and manifested, because Mahāprabhu is the supreme authority. Who is Jagannātha? There is no difference between Mahāprabhu, Kṛṣṇa and Jagannātha – *yei kṛṣṇa, sei gaura, sei jagannātha*. People in general do not understand this; there are so many speculations and concoctions. They may be proud of their material learning, merit, intelligence and knowledge, but one cannot understand the Supreme Lord without the mercy of the Lord. That is the only thing required, and that mercy is received through *sādhu, guru* and Vaiṣṇavas, without which no one is able to understand Him. Many speculations are going on and they are just creating a hue and cry, filling the whole atmosphere with it. Those of you who have been to Jagannātha Purī for Ratha-*yātrā* may have heard how they are speaking, with big microphones, all kinds of speculation and nonsense, filling the whole atmosphere with their misconceptions.

Mahāprabhu Came as an Ācārya

Only one who is a dear devotee of Jagannātha, Kṛṣṇa and Mahāprabhu can understand what Mahāprabhu has actually said. Mahāprabhu came as an *ācārya*, *sādhu-guru*, and He has spoken about the *tattva* behind Ratha-yātrā. It is not an easy topic to understand. In *Śrīmad-Bhāgavatam* it is stated, *paramo nirmatsarāṇām satām vedyam*, only a devotee or Vaiṣṇava who is non-envious can understand such topics. Without this quality, people may listen but still they are unable to understand it. It will not enter into their ears, thus they cannot hear it.

Therefore now is the time, over these next few days in which we will discuss this *tattva*. Especially in the evening, in our Guṇḍicā-mandira temple we will discuss it. Yesterday I had no chance to speak on it, however today I will speak on the history and *tattva* of Ratha-yātrā as has been revealed by Mahāprabhu. Though, first we will offer *praṇāmas* to Lord Jagannātha, Lord Baladeva, Subhadrā-devī and Sudarśana Jiu, from the *Skanda Purāṇa*.

Śrī Jagannātha Praṇāma

*deva-deva jagan-nātha
praṇannārti vināśana
trāhi mām puṇḍarikākṣa
patitaṁ bhava-sāgare*

“O God of gods! O Jagannātha, the Lord of the Universe!
Please destroy this great distress that has overcome me! O
Lotus-eyed One! Please deliver this fallen soul from the
ocean of material existence!”

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*namas te jagadādhāra
jagad-ātman namo 'stu te
kaivalya triguṇātīta
guṇāñjana namo 'stu te*

“I offer my obeisances unto You, the support of the universe. To You, the very Soul of the universe, I humbly bow. You are situated above the three material qualities and the impersonal Brahman as well, yet You are decorated with wonderful transcendental qualities. To You I offer my respectful obeisances.”

*karuṇāmṛta pāthodhi
sudhāmne namo namaḥ
dīnoddhāraika guhyāya
kṛpā-pāthodaye namaḥ*

“O You who are an ocean of nectarean compassion and whose abode is most attractive, I offer my obeisances unto You again and again! You are the sole uplifter and deliverer of the fallen souls, but no one can understand how You do this. O ocean of mercy, I offer You my respectful obeisances!”

*paritrāhi jagan-nātha
dīna-bandho namo 'stu te
nistīrno 'haṁ bhavāmbodhim
prāpya tvaṁ taraṇīm sukhām*

“O Lord Jagannātha, please rescue me! O friend of the fallen, I offer my obeisances unto You! Please deliver me from this vast material ocean! Obtaining Your lotus feet I will become supremely happy.”

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Śrī Baladeva Praṇāma

*namas te tu hala-grāma
namas te muṣalāyudha
namas te revatī-kānta
namas te bhakta-vatsala*

“Obeisances to You, O holder of the plow! Obeisances to You, O wielder of the mace! Obeisances to You, O beloved of Revatī! Obeisances to You, who are very kind to Your devotees!”

*namas te balinām śreṣṭha
namas te dharaṇī-dhara
pralambāre namas te tu
trāhi mām kṛṣṇa-pūrvaja*

“I offer my respectful obeisances unto Lord Balarāma, the best of the strong and the support of the earth. Obeisances unto You, O enemy of Pralamba! Please deliver me, O elder brother of Kṛṣṇa!”

Śrī Subhadrā Praṇāma

*devī tvaṁ viṣṇu māyāpi
mohayanti carācaram
hṛt padmāsana sansthāsi
viṣṇu-bhāvānusārīṇī*

“O Devī, You are Lord Viṣṇu’s māyā, and as such You cause the bewilderment of all moving and non-moving

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living entities in the universe. Situated on the lotus seat of Your heart is great loving devotion to Lord Viṣṇu.”

*jaya devī bhakti-dātri
prasīda-parameśvari
jaya devī subhadre tvam
sarveṣāṁ bhadra-dāyini*

“All glories to You, the bestower of *bhakti*! You are famous as the supreme controller. All glories to You, Subhadrā Devī, the giver of auspiciousness to one and all.”

Śrī Sudarśana Praṇāma

*sudarśana mahā-jvāla
koṭi-sūrya-sama-prabhā
ajñāna-timirāndhānām
vaikuṅṭhābdha pradarsaka*

“O, Sudarśana! Your great effulgence is as brilliant as millions of suns! You dispel the darkness of ignorance and thus reveal the path to the eternal world of Vaikuṅṭha.”

*namas te nitya vilasad
vaiṣṇavāstra-niketana
avārya-vīryam yad rūpam
viṣṇos tat praṇamāmy aham*

“I offer my obeisances unto the brightly shining Sudarśana Cakra, which never fails to offer all protection to the Vaiṣṇavas. I humbly bow before Lord Viṣṇu’s weapon of irresistible strength.”

Snāna Pūrṇimā – Lord Jagannātha’s Birthday

The *Skanda Purāṇa* is the largest of the eighteen Purāṇas and within the *Skanda Purāṇa* there is one *khaṇḍa*, volume, named *Utkal-khaṇḍa*. In *Utkal-khaṇḍa* Śrīla Vyāsadeva has explained everything regarding Puruṣottama-kṣetra, Jagannātha Purī and Lord Jagannātha. According to this *Purāṇa*, Jagannātha-deva tells Mahārāja Indradyumna, “O King, I appeared on the full moon day of the month of *Jyeṣṭha*.” That is the day on which we observe Snāna-pūrṇimā, Jagannātha’s bathing festival, *snāna-yātrā*. That was during the Svāyambhuva-manvantara, in the first part of Satya-yuga. Jagannātha-deva said, “I appeared, being pleased with the performance of *yajña* and *bhakti*.” This is the appearance day of Jagannātha-deva. Therefore every year on this day the public bathing ceremony should be performed, which was the order of Lord Jagannātha to Indradyumna Mahārāja. Therefore, from that day onwards it has been performed.

Mahārāja Indradyumna was a great devotee. He performed one thousand horse sacrifices, *āsvamedha-yajña*. Being pleased with the king’s devotion and performance of *yajña*, Lord Jagannātha appeared in the second part of the Svāyambhuva-manvantara and it was Lord Brahmā himself who installed the wooden (*dāru*) Deities in the temple.

The History According to the Skanda Purāṇa

By Vedic calculations one can determine when the Jagannātha Temple was first built, when the Temple was inaugurated and when the Deities were installed (on Their *simhāsana*). According to the authority of *Skanda Purāṇa*, this period is fifteen *crores* and

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thirty-four *lakhs* (more than 150 million) years ago. From this it is clear that Ratha-yātrā began in the time of Svārociṣa Manu.

There are fourteen Manus in each day of Lord Brahmā. The time each Manu reigns is called a *manvantara*. Svāyambhuva is the first Manu, then Svārociṣa, followed by Uttama, Tāmasa, Raivata and Cākṣuṣa. Presently Vaivasvata Manu, the seventh *manvantara*, is ruling. Thereafter Sāvarṇi, Dakṣa-sāvarṇi, Brahma-sāvarṇi, Dharma-sāvarṇi, Rudra-sāvarṇi, Deva-sāvarṇi and Indra-sāvarṇi will come, numbering fourteen Manus in total. Svārociṣa Manu is the second Manu and according to the *Skanda Purāṇa*, Ratha-yātrā began during his reign. That was in Satya-yuga, and Ratha-yātrā has been observed since that time in Puruṣottama Kṣetra. As it is mentioned in the *Skanda Purāṇa*, Lord Jagannātha's *ratha* travels from Nilācala-dhāma to Sundarācala. It is said that Ratha-yātrā will continue until the end of the second *parārdha*, period of Brahmā's life*. Brahmā's lifetime is one hundred years, thus Ratha-yātrā will continue for half of his lifetime. One cannot calculate the lifetime of Brahmā, because it is so long.

The Body is a Ratha – Chariot

Now I will relate some of the history that has been collated. The word '*ratha*' is found in the Vedas.

*ātmānam rathinam viddhi
sariram ratham eva ca
buddhim tu sarathim viddhi
manah pragraham eva ca*

* **Editor's note:** Lord Brahmā's life span (*dvi-parārdha*) is 311 trillion 40 billion human years or 100 of his years, which are divided in two fifty-year periods. Currently we are in the second part (*parārdha*) of Brahmā's life.

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“The *jīva* or spirit soul is like someone seated upon a *ratha* or a chariot, the body is the chariot itself, the intelligence is the driver and the mind is the reins.”

*indriyāṇi hayān āhur
viśayāṁs teṣu gocarān
ātmendriya-mano-yuktam
bhoktety āhur maṇiṣiṇaḥ*

“A wise man knows the senses to be the horses of this *ratha* and the sense objects are the road on which they run. The spirit soul, bound to the senses by the mind, experiences both happiness and sorrow.”

*yas tv avijñānavān bhavaty
ayuktena manasā sadā
tasyendriyāṇy avaśyāni
duṣṭāśvā iva sārathēḥ*

“One who is without discrimination is like a person who has lost the reins; his senses are uncontrollable, like a driver’s ill-behaved steeds.”

*yas tu vijñānavān bhavati
yuktena manasā sadā
tasyendriyāṇi vaśyāni
sad-aśvā iva sārathēḥ*

“But one who possesses wisdom born of experience, whose mind is always held in rein has subdued his senses like a driver’s well trained horses.”
(*Kaṭha Upaniṣad* 1.3.3-6)

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*vijñāna-sārathir yas tu
manaḥ pragrahavān naraḥ
so 'dhvanaḥ pāram āpnoti
tad-viṣṇoḥ paramaṁ padam*

“For one who possesses realised knowledge of the Absolute as his chariot driver and who takes his mind in rein, he reaches the limit of the road of material bondage and attains the supreme destination – the abode of Lord Viṣṇu, the Supreme Personality of Godhead.” (*Kaṭha Upaniṣad* 1.3.9)

As you can see, “*ratha*” is a very old word. It is not a newly coined term because we can find it in the *Upaniṣadas*, which are the topmost portion of the Vedas. Therefore I quoted these *slokas* from the *Upaniṣadas*.

The *ātma*, soul is *rathi*. The body is a *ratha* or the chariot. The owner of the *ratha* is *rathi*, and *sārathi* is the driver of the *ratha*, the charioteer. Remember these words; *ratha*, *rathi* and *sārathi*. *Ratha*, *rathi*, *sārathi* – the chariot is the *ratha*; *rathi* is the owner or soul seated in the chariot, and *sārathi* is the driver of the chariot, *ratha*. The horses, *haya* or *asva* in Sanskrit, are pulling the *ratha*. The horses are harnessed to the *ratha*, and the driver, *sārathi*, holds the reins very tightly, not allowing the horses to run hither and thither. This is all mentioned here. The soul is *rathi*, and the body is the chariot, *ratha*. *Buddhi*, the intelligence is the chariot driver, *sārathi*, and *mana*, the mind is the rope or reins tied to the horses, and the senses are the horses. This is how the *ratha*, this body, is made up.

Pañca-Tanmātrā

When you see a cart pulled by horses you will see that the horses wear blinkers to stop their eyes from being distracted from the straight road, and the driver controls the horses by holding the reins tightly. The horses, or senses, have the tendency to drag the chariot, the self, all over the place. They are the five objects of sense enjoyment: *śabda*, *sparsā*, *rūpa*, *rasa*, *gandha* – sound, touch, form, taste and smell. In Sanskrit they are called *pañca-tanmātrā* and they will drag the chariot and its rider. The eye will be attracted to a beautiful form, the ear will be enchanted by sweet sounds, and the nose will run after sweet scent. Then what will happen to the *ratha*? It will be dragged this way and that way.

An Expert Driver Controls the Chariot

Buddhi, the intelligence, is the *sārathi*, or driver of the chariot. The driver should be an expert. The mind, *mana*, is the reins. Pure intelligence comes from Kṛṣṇa. When your mind is fixed at the lotus feet of Kṛṣṇa then you have pure intelligence. That is an expert driver or charioteer. An expert driver will control the chariot by tightly holding the reins (mind), so that the horses (senses) cannot go hither and thither. He will not allow the horses (senses) to be attracted to the objects of sense enjoyment. Rather they will be attracted to the all-beautiful form of Kṛṣṇa, *man manā-bhava*.

Control the Chief Sense

The mind is the chief *indriya*, *indriyebhyaḥ param manaḥ* (*Bhagavad-gītā* 3.42), known as the eleventh *indriya* or sense, it is

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higher than the other senses. If the mind is fixed then the other senses will be controlled and they will submit to the mind. If the mind is not controlled, then the senses will also be out of control, they will be like wild horses, *duṣṭāśvā*. They will drag a person hither and thither, to the objects of sense enjoyment. The *ratha* (body) and *rathi* (driver) will then be placed in a precarious position, and face great danger because the horses are not controlled since the *sārathi* (the chariot driver) is inexperienced in taking hold of the reins, *pragraha*, very tightly. This is explained in these *slokas*,

*yas tv avijñānavān bhavaty
ayuktena manasā sadā
tasyendriyāṇy avāśyāni
duṣṭāśvā iva sāratheḥ*

*yas tu vijñānavān bhavati
yuktena manasā sadā
tasyendriyāṇi vāśyāni
sad-aśvā iva sāratheḥ*

*vijñāna-sārathir yas tu
manaḥ pragrahavān narah
so 'dhvanaḥ pāram āpnoti
tad-viṣṇoḥ paramam padam*
(Kāṭha Upaniṣad 1.3.5-6 & 9)

A controlled mind means that it is fixed at the lotus feet of Bhagavān Viṣṇu, or Kṛṣṇa. Then the subordinate *indriyas*, senses, *sad-aśvā iva sāratheḥ*, come under the control of *sārathi*, *buddhi*, the chariot driver. *Vijñāna-sārathir yas tu manaḥ pragrahavān*, when the mind is controlled then the senses are controlled and the chariot is travelling towards its proper destination, the supreme abode

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of Viṣṇu, *tad-viṣṇoḥ paramam padam*. In this way the chariot will reach its destination. On the other hand, if the horses are wild and the *sārathi* is not trained to hold the reins very tightly and has not put blinkers on the horses, then the chariot will be dragged here and there and will not be able to reach its destination.

King Pāṇḍyavijaya and the Material History

In the third century BC, in South India, Draviḍadeśa (Tamil Nadu), there was a very powerful king named Pāṇḍyavijaya who ruled over an area known as Pāṇḍyadeśa. Pāṇḍyavijaya had a priest named Deveśvara who was a great devotee of Lord Viṣṇu. On the instruction of Deveśvara, King Pāṇḍyavijaya re-established *sanātana-dharma*. This powerful King Pāṇḍyavijaya rescued the Deities of Jagannātha, Balabhadra and Subhadrā from the clutches of Buddhists after they had stolen Them. He rescued Them and then put Them in a *ratha* and started Ratha-yātrā.

He took the Deities from the original temple, Jagannātha-mandira, known as Nilācala, to Sundarācala or the Guṇḍicā-mandira, where the Deities were kept in the beautiful gardens. When Mahāprabhu was physically present, He would often take rest there. After several days King Pāṇḍyavijaya brought the Deities back on Their *rathas* to the original temple. According to empirical history, Ratha-yātrā started at that time, but as we have seen according to the scriptural history, which I quoted from the *Skanda Purāṇa*, it started many, many years before.

When the Deities of Jagannātha, Baladeva and Subhadrā are taken from the *mandir* to Their *rathas*, during that *harṁsam*, performance, the *dayitās* holding the Deities lift Them, and rock Them from side to side, moving the Deity forward from one cushion to another all the way to the *ratha*. That performance we do here, and in Purī it is also being done in this way. This is

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known as Pāhaṇḍi-vijaya or Paṇḍu-vijaya or Pāṇḍya-vijaya, after King Pāṇḍyavijaya. The King's chief minister, Deveśvara, had a son called Devatanu, who took *tri-daṇḍa sannyāsa* and became Viṣṇusvāmī, the original Ācārya of the Rudra-sampradayā. He started the *aṣṭotara-sāta* system of 108 *sannyāsa* names as he was the first to take *tri-daṇḍa sannyāsa*. This is all part of the history of Lord Jagannātha.

Prahlāda Performed Ratha-Yātrā

In the *Bhaviṣya Purāṇa* it is mentioned that in Satya-yuga, Prahlāda first performed Ratha-yātrā. He placed a Deity of Mahāviṣṇu on a *ratha* and pulled that chariot along. Then the *devatās*, demigods, *siddhas* and *gandharvas* performed Ratha-yātrā. It is also found that in ancient times in the month of Kārtika, on a particular day, there was Ratha-yātrā of Kṛṣṇa.

The Proper Date of Ratha-Yātrā

However, according to the *Skanda Purāṇa* the date of Ratha-yātrā is fixed. There, the second day of the bright fortnight of the month of Āṣāḍha, on the *Pūṣyanna-nakṣatra*, is the *tithi* for Ratha-yātrā. Although this day for Ratha-yātrā is fixed according to the *Skanda Purāṇa*, Śrīla Prabhupāda gave instructions that Ratha-yātrā could be celebrated at any time. Why did he say that?

Some people criticise ISKCON by saying that we do not follow the scriptures, because there is a proper date to hold Ratha-yātrā. Here in Utkala, Orissa, we must observe the chariot festival at the same time as the famous Ratha-yātrā is held in Jagannātha Purī on the date as mentioned in the *Skanda Purāṇa*, otherwise we will face vehement criticism. Therefore we cannot perform it on any

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other day. However, you may perform Ratha-yātrā on different dates in other parts of India, or in the West, but here you cannot perform it on a different date. You will face heavy criticism. I will explain later why Śrīla Prabhupāda gave this instruction.

The Heart is the Seat for the Lord

Before Ratha-yātrā the Guṇḍicā Temple is cleaned in preparation for Jagannātha's arrival there. We have already discussed the *tattva* behind *guṇḍicā-mārjana*. Along with His associates, Mahāprabhu cleaned the Guṇḍicā Temple with His own hands. This type of cleaning, *mārjana*, is done to purify the heart, because the heart is the seat for the Lord, *hṛdaya-simhāsana*. The Lord will reside in a purified heart. Your heart should be purified of all material contamination like duplicity, crookedness, desire for material enjoyment, desire for material liberation and desire for name, fame, prestige and adoration, which are all like dirt and dust that cover the heart. Therefore, Mahāprabhu cleaned the temple twice. With His own garment He rubbed and polished so much that not even a tiny spot of dirt remained, thereby showing us that our hearts must be clean, in order to seat the Lord. That is the *tattva* of *guṇḍicā-līlā*. What then is the *tattva* behind Ratha-yātrā? We will discuss now what Mahāprabhu has revealed.

The Tattva Behind Ratha-Yātrā

anyera hṛdaya mana, mora mana-vṛndāvana,
'mane' 'vane' eka kari' jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni

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Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, “For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.” (*Caitanya-caritāmṛta Madhya-līlā* 13.137)

*tomara ye anya veśa anya saṅga, anya-deśa vraja
jane kabhu nāhi bhāya
vraja-bhūmi chādite nāre, tomā nā dekhile mare,
vraja-janera ki habe upāya*

“The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?” (*Caitanya-caritāmṛta Madhya* 13.146)

*tumi—vrajera jīvana, vraja-rājera prāṇa-dhana,
tumi vrajera sakala sampad
kṛpārdra tomāra mana, āśi' jīyāo vraja-jana,
vraje udaya karāo nija-pada*

“My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let all the residents of Vṛndāvana live. Kindly keep Your lotus feet again in Vṛndāvana.” (*Caitanya-caritāmṛta Madhya* 13.147)

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Mahaprabhu glorified Jagannatha Deva with the following prayers,

Śrī Jagannāthāṣṭakam

Composed by Śrī Śaṅkarācārya and chanted by Lord Śrī Caitanya

(1)

*kadācit-kāṁdī-tata-viṣṇu-saṅgīta-taralo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-sambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannātha-svāmī nayana-patha-gāmī bhavatu me*

“Lord Jagannātha sometimes makes the melodious sounds of playing music and singing throughout the groves on the banks of the Kāṁdī River. He is like a bumblebee experiencing great delight while tasting the nectar of the lotus-like faces of the cowherd damsels. His lotus feet are worshipped by great personalities such as Lakṣmī, Śiva, Brahmā, Indra and Gaṇeśa. May that Lord of the Universe kindly become visible unto me.”

(2)

*bhuje savye veṇuṁ śirasi śikhi-ṭicchaṁ kaṭi-taṭe
dukūlaṁ netrānte sahacara-kaṭākṣaṁ vidadhate
sadā śrīmad-vṛndāvana-vasati līlā-paricayo
jagannātha-svāmī nayana-patha-gāmī 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 He conducts while living in Śrī Vṛndāvana. May that Lord of the Universe kindly become visible unto me.”

The Confidential Meaning of Ratha-Yātrā

(3)

*mahāmbodhes tīre kanaka-rucire nīla-sikhare
vasan prāsādāntaḥ sahaja-balabhadreṇa balinā
subhadrā-savya-sthaḥ sakala-sura-sevāvasarado
jagannātha-svāmī nayana-ṭha-gāmī 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 therein along with His mighty brother Balabhadra, and in between Them His sister Subhadrā, Lord Jagannātha bestows opportunities for all godly souls to render various devotional services. May that Lord of the Universe kindly become visible unto me.”

(4)

*kṛpā-ṭhāvāraḥ sajala-jalada-śreṇi-ruciro
ramā-vāṇi-rāmaḥ sphurad-amala-ṭhaṅkeruha-mukhaḥ
surendrair ārādhyāḥ śruti-gaṇa-sikhā-gīta-carito
jagannātha-svāmī nayana-ṭha-gāmī bhavatu me*

“He is a fathomless ocean of causeless 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 Lakṣmī. His face is like a fully-blown spotless lotus flower. He is worshipped by the best of demigods and sages, and His character and activities are glorified in song by the topmost personified Upaniṣads. May that Lord of the Universe kindly become visible unto me.”

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(5)

*rathārūḍho gacchan pathi milita-bhūdeva-pāṭalaiḥ
stuti-prādurbhāvaṁ pratipadam upākarmaṇya sadayaḥ
dayāsindhur bandhuḥ sakala-jagatām sindhu-sutayā
jagannātha-svāmī nayana-patha-gāmī bhavatu me*

“As the Lord mounts His Ratha-yātrā cart and parades along the road, there is a constant accompaniment of loud prayers and songs chanted by large assemblies of saintly *brāhmaṇas*. Hearing their hymns, Lord Jagannātha 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 Lakṣmī, who was born from the ocean of nectar, kindly become visible unto me.”

(6)

*param brahmāpīdaḥ kuvalaya-dalotphulla-nayano
nivāsi nilādrau nihita-caraṇo'nanta-sīrasi
rasānandī rādhā-sarasa-vaṇṇa-āliṅgana-sukho
jagannātha-svāmī nayana-patha-gāmī bhavatu me*

“He is the ornament adorning the head of *para-brahma* (the Supreme Spiritual Reality). His eyes are like the blossomed petals of a blue lotus flower, and He resides in the Nilācala temple that resembles a sapphire hill. His lotus feet are 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 form of Śrīmatī Rādhārāṇī. May that Lord of the Universe kindly become visible unto me.”

The Confidential Meaning of Ratha-Yātrā

(7)

*na vai yāce rājyaṁ na ca kanaka-māṇikya-vibhavaṁ
na yāce'haṁ ramaṁ sakala-jana-kāmyāṁ vara-vadhūm
sadā kāle kāle pramatha-patinā gīta-carito
jagannātha-svāmī nayana-patha-gāmī bhavatu me*

“I certainly do not pray for a kingdom, or for gold, rubies and wealth. I do not ask for an excellent and beautiful wife, which is a possession desired by all ordinary men. I simply pray for that Lord of the Universe, whose glories are sung by Lord Śiva from age to age, to kindly become visible unto me.”

(8)

*hara tvaṁ saṁsāraṁ drutataram asāraṁ surapate
hara tvaṁ pāpānāṁ vitatiṁ aṅgarāṁ yādava-pate
aho dīne'nāthe nihita-caraṇo niścitam idaṁ
jagannātha-svāmī nayana-patha-gāmī 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. Aho! It is certain that Lord Jagannātha bestows His lotus feet upon those who feel themselves humbled and helpless. May that Lord of the Universe kindly become visible unto me.”

(9)

*jagannāthāṣṭakaṁ puṇyaṁ
yaḥ paṭhet prayataḥ śuci
sarva-pāpa-viśuddhātmā
viṣṇulokaṁ sa gacchati*

The Confidential Meaning of Ratha-Yātrā

“The soul of that self-restrained and virtuous person who recites these eight verses glorifying Lord Jagannātha becomes cleansed of all sins, and duly proceeds to Lord Viṣṇu’s abode.”

Gaura Is Kṛṣṇa Crying for Kṛṣṇa

What Mahāprabhu has revealed about the *tattva* behind Ratha-yātrā, is authentic, because He is the supreme authority. *Yei kṛṣṇa, sei gaura, sei jagannātha* – He is Kṛṣṇa, He is Mahāprabhu, Gaura, He is Jagannātha, there is no difference. This is *tattva*. However, Mahāprabhu’s mood is different. Kṛṣṇa in the mood of Rādhārāṇī is Mahāprabhu. That means Kṛṣṇa’s form as Gaura, is *kṛṣṇa-viraha-vidurā-rūpa*, feeling pangs of separation from Kṛṣṇa. That is the form of Gaura, who is Kṛṣṇa Himself feeling pangs of separation from Kṛṣṇa, and is always crying for Kṛṣṇa. Kṛṣṇa crying for Kṛṣṇa, that is Gaura.

Jagannātha Is Kṛṣṇa Crying for Rādhā

Jagannātha is Kṛṣṇa, who is crying in separation from Rādhā. This form of Jagannātha, with big dilated eyes and His hands and legs shrunken, retracted like a tortoise, is *rādhā-viraha-vidurā-rūpa*. In that form Kṛṣṇa is feeling pangs of separation from Rādhā. That is *mahābhāva*, the highest emotion of loving ecstasy. Intense feelings of separation from Kṛṣṇa and also of separation from Rādhā are both present in Puruṣottama-kṣetra, in Gaura and Jagannātha, and thus there is union. Gaura in *rādhā-bhāva*, crying for Kṛṣṇa, “Where is My *prāṇa-vallabha*, Śyāmasundara Kṛṣṇa?”

The Confidential Meaning of Ratha-Yātrā

kva kṛṣṇa nanda-kula-candramāḥ,
kva kṛṣṇa nanda-murali-ravaḥ,
kva kṛṣṇa śikhi candrakālaṅkṛtiḥ,
kva kṛṣṇa rāsa-rasa-tāṇḍavī
(*Caitanya-caritāmṛta*, Antya 19.35)

Mahāprabhu is crying in *rādhā-bhāva*, “Where is that Kṛṣṇa who is the moon of the Nanda dynasty? Where is that Kṛṣṇa who plays so sweetly on the flute – *nanda-murali-ravaḥ*? Where is that Kṛṣṇa whose head is adorned with a peacock feather?” When you see a peacock feather you immediately remember Kṛṣṇa, nothing else. That is *śikhi kālaṅkṛtiḥ*. “Where is that Kṛṣṇa who dances in *rāsa*? Where is that Kṛṣṇa, *prāṇa-vallabha*, the Lord of my life, my heart? Where is He?” Mahāprabhu, Gaura is crying and crying. When He goes to have *darśana* of Jagannātha, He sees, “Ohhh! Here is My *prāṇa-vallabha*, the Lord of My heart.”

Jagannātha shows Mahāprabhu the very beautiful form of Śyāmasundara, because He is absorbed in *rādhā-bhāva*. Does anyone else see that form during Jagannātha’s Ratha-yātrā? To whom does He reveal that enchanting form? He shows it only to one who is in *rādhā-bhāva*, who is crying for Kṛṣṇa. Then Jagannātha will show you His very beautiful Śyāmasundara form. As soon as Gaura saw Jagannātha He cried, “O, My *prāṇa-vallabha*, Lord of My heart, Śyāmasundara” and ran. As He was running He fainted and fell. On the other hand, when Jagannātha, who is Kṛṣṇa crying for Rādhā, laid His eyes on Mahāprabhu, He saw, “O My sweetheart, Rādhā!” Jagannātha sees Rādhā in Gaura, and Gaura sees Śyāmasundara in Jagannātha.

Jagannātha-Kṣetra Is Vipralambha-Kṣetra

The union of these two crying forms is there in Nīlācala, in Puruṣottama-kṣetra. This is the *tattva* behind Mahāprabhu staying there. These two crying forms are feeling pangs of separation, *vipralambha*; one is crying for Kṛṣṇa and the other is crying for Rādhā. Therefore Jagannātha-kṣetra is known as *vipralambha-kṣetra*. This is the *kṣetra*, the place, of these great moods of separation; feeling separation from Kṛṣṇa, and feeling separation from Rādhā. Who knows this? Many people are speculating about these matters, however Mahāprabhu is the ultimate authority, as He is Jagannātha and Śyāmasundara, and He has revealed these truths.

The Meeting at Kurukṣetra

In *Śrīmad-Bhāgavatam* it is mentioned that there was once a solar eclipse, *sūryāparāga*. According to Vedic rules, *veda-vidhāna*, during an eclipse people will visit *tīrtha-sthāna*, holy places, bathe in the holy waters, give charity and chant *Hare Kṛṣṇa*. Therefore on the occasion of the solar eclipse, all the Yādavas, including Kṛṣṇa, Balarāma and Vasudeva went to Kurukṣetra.

*dharmakṣetre kuru-kṣetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavās caiva kim akurvata sañjaya*

Dhṛtarāṣṭra said: “O Sañjaya, after my sons and the sons of Pāṇḍu assembled in the place of pilgrimage at Kurukṣetra, desiring to fight, what did they do?” (*Bhagavad-gītā* 1.1)

The Confidential Meaning of Ratha-Yātrā

Kurukṣetra is *dharma-kṣetra*; it is a holy place. Therefore all the Yādavas, went there on the occasion of the solar eclipse. By a strange coincidence the damsels of Vrajabhūmi, all the *gopas*, the cowherd men, and the cowherd women from Vrajabhūmi, also went there. By chance the inhabitants of Vrajabhūmi, especially the *gopīs*, met with their *prāṇa-vallabha*, the Lord of their heart, Kṛṣṇa, after a long period of separation.

Mahāprabhu Pulled the Ratha from Kurukṣetra to Vṛndāvana

Mahāprabhu was in *rādhā-bhāva*, *gopī-bhāva*, so during Ratha-yātrā day, with that same sentiment and mood, He pulled the *ratha* and sang this song,

“*sei ta parāṇa-nātha pāinu
yāhā lāgi madana-dahane jhuri’ genu*”
(*Caitanya-caritāmṛta*, *Madhya* 13.113)

“Today I found the Lord of My heart, *parāṇa-nātha*, the Lord of My life, after a long separation. Feeling such acute pangs of separation I was dying, being pierced by the arrows of Madana, Cupid.”

Where did Mahāprabhu pull Jagannātha’s chariot from? He pulled it from Kurukṣetra. Therefore, Nīlācala is Kurukṣetra, and Mahāprabhu pulled Jagannātha to Sundarācala, which is Vṛndāvana. That means during Ratha-yātrā, Jagannātha (Kṛṣṇa) is brought from Nīlācala to Sundarācala, which means from Kurukṣetra to Vṛndāvana. This is the *tattva* behind Ratha-yātrā that Mahāprabhu revealed.

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When Kṛṣṇa left Vrajabhūmi and went to Mathurā and then Dvārakā, the Vrajavāsīs, the inhabitants of Vrajabhūmi, especially the *gopīs*, were feeling acute separation from their Lord. They were drowning in the ocean of separation, *viraha*. Drowning and dying, they were burning up in that blazing fire of separation. Kṛṣṇa was King in Dvārakā enjoying so much royal opulence, while in Vraja the *gopīs* were dying! Separated from Kṛṣṇa for so long, they were crying day and night, but now, they finally met again, “Oh, *sei ta parāṇa-nātha pāinu*, we have found that Lord of our hearts for whom we have been pierced by the sharp arrows of Cupid.” While singing in this way, Mahāprabhu pulled the *ratha* of Jagannātha.

We Don't Want to See You in this Royal Kingly Attire

What is Kṛṣṇa's real, eternal form? He is *nava-kiśora*, always new and fresh and does not grow old. He always remains ten, eleven or twelve years old, is always in a dancing mood, *naṭa-bara*, and He is very fickle, *cañcala*, *caṭula*. In His *gopa-veśa* as a cowherd boy He is dressed in very simple garments. He is crooked in three places, *syāma tribhaṅga lalita*, with a flute in His hand that touches His lips, *venu-kara*, *venu murali-vadana*, and a peacock feather adorning His head. That is the real and eternal form of Kṛṣṇa in Vrajabhūmi.

All the paraphernalia for His transcendental play with the cowherd boys and damsels of Vrajabhūmi on the bank of the river Yamunā are there in Vrajabhūmi. *Kadamba-kānana*, the groves of *kadamba* flowers, are there in Vraja. The peacocks are there, and the cows and calves are there. The *vanas*, *upavanas*, beautiful jungles, parks, gardens and orchards of Vṛndāvana are there where Kṛṣṇa plays with the cowherd boys and the damsels

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of Vrajabhūmi. There are so many varieties of trees, fruit trees and creepers with newly sprouted leaves, *kisalaya*.

These natural settings are all full of the paraphernalia Kṛṣṇa needs for His transcendental *lilās* and Kṛṣṇa's form is befitting to this transcendental realm of Vraja. Therefore when the Vrajavāsīs saw Kṛṣṇa in Kurukṣetra dressed in His royal garb, being a king, *raja*, of Dvārakā at that time, they said to Him, "O Kṛṣṇa! We don't want to see this form. *Calo!* Go to Vṛndāvana. All of Your paraphernalia is in Vṛndāvana awaiting Your arrival. We are all there. The *kuñjas* are there. Everything is there. Everything is awaiting You! O Kṛṣṇa! *Calo!* We will drag You there." Thus they dragged Kṛṣṇa to Vrajabhūmi. This is Ratha-yātrā, and Mahāprabhu dragged the *ratha* in that *gopī bhava*.

The residents of Vrajabhūmi are very intimate, very close and very dear to Kṛṣṇa. There is no question of a king and citizens' sentiment. No. Citizens cannot approach a king. They must stay at a distance and show their respect. That sentiment does not exist in Vrajabhūmi. The residents of Vrajabhūmi are very intimate with Kṛṣṇa, like the limbs of His own body. The cowherd boys are so close that they will climb on Kṛṣṇa's shoulders. There is no awe and reverence in their relationship. This is pure love and intimacy. If your leg touches your own body, do you feel uncomfortable? No, but if another person's leg touches you, you will both feel awkward. However, when the cowherd boys climb onto Kṛṣṇa's shoulders, Kṛṣṇa never feels uncomfortable and neither do the cowherd boys. Why is that? They do not feel awkward because they are like His own limbs; that close and intimate. This is what you should understand; this is the *tattva* behind Ratha-yātrā.

Mahāprabhu is *kṛṣṇa-viraha-vidura*, in *gopī-bhava*, in *rādhā-bhava*, always crying for Kṛṣṇa, and feeling acute pangs of separation from Kṛṣṇa. In that mood, the mood of the *gopīs* He

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is pulling Jagannātha's *ratha*. At that time He also recited a verse from *Śrīmad-Bhāgavatam*,

*āhuś ca te nālina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ
(Śrīmad-Bhāgavatam 10. 82.48)*

Here the *gopīs* are offering prayers to Kṛṣṇa, saying, “O lotus-eyed Kṛṣṇa!” *Nālina-nābha-kṛṣṇa*, *āhuś ca te nālina-nābha padāravindam* – *nālina* means lotus, “O lotus-eyed Kṛṣṇa, Your two lotus feet are unfathomable, *agādha-bodhaiḥ*, unlimited. All *yogeśvaras* headed by Brahmā are always meditating on Them in their hearts. Your two lotus feet are the only place of shelter for those who have fallen and are drowning in this dreadful ocean of materialistic existence, for those who have fallen into the dark well of household affairs – *andha-kūpa*. We *gopas* and *gopīs* are householders, so let those two nice lotus feet always be manifest in our mind.”

Mahāprabhu also sang while pulling the *ratha*,

*anyera hṛdaya-mana, mora mana-vṛndāvana,
'mane' 'vane' eka kari' jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni
(Caitanya-caritāmṛta, Madhya-līlā 13.137)*

“There is a difference between the heart and mind of others and My heart and mind. My heart and mind is Vṛndāvana. A Vaiṣṇava's heart and mind is Vṛndāvana, 'mane' 'vane' eka kari'

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jāni – therefore there is no difference between *mana*, the mind of a Vaiṣṇava, *premi-bhakta* and Vṛndāvana. *Tāhān tomāra pada-dvaya, karāha yadi udaya, tabe tomāra pūrṇa kṛpā māni*, if out of mercy Your two lotus feet appear in My mind, that is like Vṛndāvana, then I can understand that it is Your complete mercy, *pūrṇa kṛpā*, to Me.”

*tomāra ye anya veśa, anya saṅga, anya deśa,
vraja-jane kabhu nāhi bhāya
vraja-bhūmi chādite nāre, tomā nā dekhile mare,
vraja-janera ki habe upāya*

“The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?” (*Caitanya-caritāmṛta*, *Madhya-līlā* 13.146)

*tumi—vrajera jivana, vraja-rājera prāṇa-dhana
tumi vrajera sakala sampada
kṛpārdra tomāra mana, āsi jīyāo vraja-jana
vraje udaya karāo nija-pada*

“My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful, please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana.” (*Caitanya-caritāmṛta*, *Madhya-līlā* 13.147)

There is No Ratha-Yātrā in Vṛndāvana

“The residents of Vrajabhūmi, the Vrajajanas don’t appreciate Your royal garment and kingly form, nor any form other than *gopa-veśa*, nor any other associates than the associates of Vrajabhūmi, nor any other country or place than Vrajabhūmi. *Vraja-bhūmi chādite nāre, tomā nā dekhile mare, vraja-janera ki habe upāya*, they cannot leave Vrajabhūmi and they are dying when they cannot see You, Kṛṣṇa. Now tell us, what will happen to the residents of Vrajabhūmi if You won’t go there?”

Thus while pulling the *ratha* the Vrajavāsīs said, “*Vrajabhūmi calo!* Go to Vrajabhūmi now!” They then pulled Kṛṣṇa’s *ratha* to Vrajabhūmi. This is Ratha-yātrā. *Tumi vrajera jivana, vraja-rājera prāṇa-dhana tumi vrajera sakala sampada*, “O Kṛṣṇa, You are the life of Vrajabhūmi! You are the most invaluable asset, the *prāṇa*, the life of *vraja-rāja, nanda-rāja, Nanda Mahārāja!*” *Tumi vrajera sakala sampada*, “You are the true and only wealth of Vrajabhūmi, O Kṛṣṇa.” *Kṛpārdra tomāra mana, āsi jiyāo vraja-jana vraje udaya karāo nija-pada* – “Be merciful Kṛṣṇa! Come to Vrajabhūmi and let the residents get their lives back! They are dying. *Vraje udaya karāo nija-pada*, please make Your lotus feet reappear in Vrajabhūmi!”

Mahāprabhu sang this song and pulled the *ratha*, whereby He was taking Jagannātha, who is Śyāmasundara, back to Vrajabhūmi. This is Ratha-yātrā, and that is also the reason why there is no Ratha-yātrā in Vṛndāvana because Ratha-yātrā means taking Kṛṣṇa from Kurukṣetra to Vṛndāvana. Kṛṣṇa is always in Vṛndāvana, thus why should they hold Ratha-yātrā there to bring Him back?

The Confidential Meaning of Ratha-Yātrā

Let there be Ratha-Yātrā Everyday!

The heart of a Vaiṣṇava, especially a *gaura-priya-jana*, who is a dear devotee of Gaurāṅga, is Vṛndāvana. Therefore Śrīla Prabhupāda said if you want to, do Ratha-yātrā any day. If you can, do it every day. So let there be Ratha-yātrā every day! Drag Kṛṣṇa to Vṛndāvana, which means to your heart, every day. That is why Śrīla Prabhupāda has said that we can hold Ratha-yātrā any day. However, those who do not understand criticise us, “Why do the ISKCON devotees perform Ratha-yātrā at any time of the year? They do not follow the scripture that has the fixed date for Ratha-yātrā, on *asāda vidyā sakala tithi*.” They criticise this and what Śrīla Prabhupāda implemented. Although this is the *tattva*, they do not understand it and therefore they criticise. When one understands this in *tattva*, where is the room for criticism? One who understands this will say, “Yes, let them do it every day. Drag Kṛṣṇa to Vṛndāvana, to your heart.” That should be done every day. It is a daily activity. So why should there be any criticism? It is only because they do not understand this point. This is *tattva-vicāra*, the *tattva* behind Ratha-yātrā.

General Instructions

Now I will speak something from *sāstra*, *sāstra-siddhānta*. This is *sāstric* evidence.

In *Viṣṇu Dharma* it is stated that, *aṣāḍhasya site pakṣe dvitīyā puṣyā samyutā*, in the month of *Aṣāḍha*, on this *tithi*, the second day of the bright fortnight, on the *puṣyā-nakṣatra*, when the star (*nakṣatra*) of *Puṣyā* appears, that is the day scheduled for

The Confidential Meaning of Ratha-Yātrā

Jagannātha Ratha-yātrā to be held. This is also described in the *Skanda Purāṇa*. Jagannātha will come outside with Subhadrā and Balarāma in *ratha* and one should observe this festival. That *nakṣatra* does not come every year; it only comes in a special year. If there is no *puṣyā-nakṣatra* on this *tithi*, the second day of the bright fortnight of Aṣāḍha, then Ratha-yātrā should still be observed according to the *tithi*. However, when the *puṣyā-nakṣatra* comes then it is very auspicious.

The Ratha-yātrā festival should be observed by preparing many varieties of nice palatable sweet food for Jagannātha, Baladeva and Subhadrā. You may distribute and feed the *brāhmaṇas* and Vaiṣṇavas. For seven days the *ratha* should stay at the Guṇḍicā Mandira. In the Western world the Guṇḍicā Mandira may be on the seashore or on the bank of a river. It is also mentioned in *Viṣṇu Dharma* that you may keep the *ratha* on the seashore or the bank of a river for seven days. Perform a festival there, decorate the *ratha* nicely again with flowers and nice cloth, and then do the return Ratha-yātrā. The return Ratha-yātrā falls on the tenth day, *dasamī tithi* and sometimes it will fall on an *Ekādaśī* day. The return Ratha is also a very, very auspicious and rare occasion, and one who sees Bhagavān Viṣṇu or Kṛṣṇa, Jagannātha on His *ratha* will definitely get *mukti*.

In the *Padma Purāṇa* it is also said:

*aṣāḍhasya dvitīyāyām
rathakuryād viśeṣataḥ
aṣāḍha suklaikādaśyām
japa homa mahotsavam*

*rathasthitam vrajantam tam
mahāvedi mahotsave*

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*ye paśyanti mudābhaktyā
vāsas teṣāṁ hareḥ pade*

*satyaṁ satyaṁ puṇaḥ satyaṁ
pratijñātaṁ dvijottamāḥ
nātaḥ śreyaḥ prado viṣṇor
utsavaḥ śāstra sammataḥ*

The second day of the bright fortnight of the month of Aṣāḍhā, is given as the day to observe the Ratha-yātrā festival. The return Ratha may be done on *Ekādaśī* day or on the tenth day. On that day devotees may perform a fire sacrifice, chant the holy name, perform a great festival, and go to see the Lord on His *ratha*. One who sees the Lord on His *ratha* will definitely go to the abode of Lord Viṣṇu, *rathe ta vāmana dṛṣṭvā puṇar janma na vidyate*. This saying is very popular among Hindus. If you see Vāmanadeva, that means Lord Viṣṇu, on His *ratha*, then there is no rebirth. This statement is also mentioned in śāstra. This is some of the history and *tattva* of Ratha-yātrā in brief.

*Jaya Jagannātha ki jaya!
Jaya Baladeva prabhu ki jaya!
Jaya Subhadra Mayi ki jaya!
Jagannātha Ratha-yātrā mahotsava ki-jaya!
Śrīla Prabhuṣādaji Mahārāja ki-jaya!*

Questions & Answers

Devotee 1: You were saying if someone simply sees Lord Jagannātha on the *ratha*, cart they will get *mukti*. Sometimes they

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say that means you have to pull the rope. What is the *tattva* behind this? Does it mean that every single person who sees Jagannātha will get *mukti*?

Śrī Śrīmad Gour Govinda Swami: Jagannātha as the Lord, not Jagannātha as an idol or wooden *murti*!

Devotee 1: So that means someone who has *prema*?

Śrī Śrīmad Gour Govinda Swami: Yes!

Devotee 1: As you say, *premāñjana-cchurita-bhakti-vilocanena*.

Śrī Śrīmad Gour Govinda Swami: Yes, yes. You should understand. Don't ask like a fool.

Devotee 1: It is very popular in the West, the devotees like to say this thing in America that, "O, you will see Jagannātha. We are all going to get liberated."

Śrī Śrīmad Gour Govinda Swami: Anyhow, everyone should come and see Jagannātha. This is very good.

Devotee 2: It says that even those that stand up when they see the Lord's *ratha*...

Śrī Śrīmad Gour Govinda Swami: Yes, you must stand up and follow. Yes, pull the rope. Participate in it and encourage others to do so too. You are doing all nonsense, dancing there in nude clubs, drinking liquor. You should chant and dance before the *ratha*. That is very nice, yes, encourage people, "Just come and see Lord Jagannātha and you will be delivered! All right, come to Ratha-yātrā." Encourage them in this way.



"The heart of a Vaiṣṇava, especially a *gaura-priya-jana*, who is a dear devotee of *Gaurāṅga*, is *Vṛndāvana*. Therefore Śrī-*la Prabhupāda* said if you want to, do *Ratha-yātrā* any day. If you can, do it every day. So let there be *Ratha-yātrā* every day! Drag *Kṛṣṇa* to *Vṛndāvana*, which means to your heart, every day."

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