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[Dear Maharajas, Prabhus and Didis,  
Dandavat pranams. Jaya Sri Sri Guru and Gauranga.  
Srila Narayana Gosvami Maharaja has been leading a very successful parikrama around Jagannatha Puri Dhama since October 3, 2001. In a few of his classes he explained to his audience that, despite popular belief, Jagannatha Puri is not non-different from Vrndavana. Navadvipa Dhama is non-different from Vrndavana, but Jagannatha Puri is not. Because Jagannatha Puri is not Vrndavana, it is not higher than Navadvipa. Navadvipa is higher. Because Srila Maharaja had also discussed this subject at length in Navadvipa last year, we are presenting that Navadvipa class for the pleasure of the respected Vaisnava readers.  
Your aspiring servant, Syamarani dasi]

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja  
**SRI NAVADVIPA DHAMA DISCOURSE**  
March 13, 2000

It has taken lakhs and lakhs births of sukrutis (spiritual pious activities) and samskaras (impressions on the heart made by performing spiritual activities) to come to this holy land which is non-different from Goloka Vrndavana. So we are fortunate to come here. Anyone who comes here will soon be liberated from this world and have Vraja-prema. Without Gaura-Nitai's mercy we cannot attain Radha-Krsna prema or Goloka Vrndavana.

If you do not worship Navadvipa, your worship of Vrndavana will be in vain:

aradhitam nava vanam vraja kananam te  
naradhitam nava vanam vraja eva dure  
aradhito dvija suto vraja nagaraste  
na radhito diya suto na taveha krsna.  
(Navadvipa-astakam by Srila Prabodhananda Sarasvati)

If you worship Navadvipa, you are worshipping Vraja. If you don't worship Gauracandra, then everything you do, including all your devotional activities, will be in vain. Krsna will be very far away. On the other hand, if you worship Gauracandra and the land of Navadvipa, Krsna will be very near. Always remember Gaura-Nitai because They are so merciful. Krsna's name and Krsna's dhama consider offenses, but Mahaprabhu and Nityananda do not. We should therefore worship Vrndavana by worshipping Lord Caitanya and his associates.

## NAVADWIPA, JAGANNATHA PURI, AND GODAVARI

The subject matter of Sri Raya Ramananda samvada is the backbone, the most vital part, of Sri Caitanya-caritamṛta. This is where Sri Caitanya Mahāprabhu revealed his Rasaraja-mahabhava svarupa, His form as Radha-Kṛṣṇa combined, to Ramananda Raya. Raya Ramananda stated there that one can only achieve gopi-prema under the guidance of the gopis: "Unless one follows in the footsteps of the gopis, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Maharaja. If one overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service." (Caitanya-caritamṛta. Madhya 8.230) In order to be under the gopis, one must be under the guidance of Srīla Rupa Gosvami. There is a verse by Kavi Karnapura in glorification of Srīla Rupa Gosvami:

priya-svarupe dayita-svarupe  
prema-svarupe saha-jābhīrupe  
nija-nūrupe prabhur eka-rupe  
tatana rupe svavilasa-rupe  
(Madhya-līla 19.121)

"Indeed, Srīla Rupa Gosvami, whose dear friend was Svarupa Damodara, was the exact replica of Sri Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Sri Caitanya Mahāprabhu's ecstatic love, Srīla Rupa Gosvami was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Sri Caitanya Mahāprabhu expanded His mercy to Srīla Rupa Gosvami just so he could render service by writing transcendental literatures."

Kṛṣṇa came to this world to taste three things. These are the three internal reasons for His appearance as Caitanya Mahāprabhu, and He tasted them in the Gambhīra of Jagannatha Puri.

sri-radhayāh pranaya-mahima kidrso vanayaiva-  
svadyo yēnādbhuta-madhurima kidrso va madiyāh  
saukhyam casya mad-anubhavataḥ kidrsam veti lobhat  
tad-bhavadhyāh samajani saci-garbha-sindhau harinduh  
(Adi-līla 4.230)

"In order to understand and taste the glories of Radharāni's love, in order to understand and taste the sweetness of His līla, vṇu, rupa and prema as only She can relish, and in order to taste the happiness She experiences in Her relishment of these four sweetesses, Kṛṣṇa took birth from the womb of Sacimata as Sri Sacinandana Gaura-hari."

Sri Caitanya Mahāprabhu appeared in Navadvīpa and performed His pastimes there. It is said that after these pastimes were completed, He took sannyasa and went to Puri. Later He went to South India and met Srīla Ramananda Raya and revealed to him His form as Sri Sri Radha and Kṛṣṇa combined. This Rasaraja-mahabhava, Rasaraja and Mahabhava, are also described in the Srimad Bhagavatam - as the pastimes of Radha and Kṛṣṇa. Kṛṣṇa is Rasaraja (the king of all tasters of transcendental mellows) and Radhika is Mahabhava svarupa (the quintessence of loving emotions towards Kṛṣṇa).

In Navadvipa Sri Gauranga performed sakhya-bhava pastimes with his friends in his naravat-lila, human-like pastimes. Some people say that after taking sannyasa in Navadvipa, He left and performed higher pastimes in Puri. After that, on the bank of Godavari, He met Ramananda Raya and learned how to taste Krsna in a still more intense mood of separation. It is not actually true, however, that Puri and Godavari are higher than Navadvipa, nor is it true that Sri Sacinandan Gaura-hari ever leaves Navadvipa.

It is said that Mahaprabhu was able to taste what He came to this world to taste only after He met Raya Ramananda, who is Vishaka in Krsna-lila. He learned from him how to taste Radha-bhava. Do you know why He learned from Ramananda Raya instead of Srila Svarupa Damodara, who is Lalita devi in Krsna-lila? Lalita devi is the first expansion of Radharani, and Vishaka devi is the second expansion. But Visakha's birthday is the same as that of Srimati Radharani, and therefore her nature is the same. She has practically the same qualities and the same form. Krsna could not be taught by Lalita devi because her mood is pragalba, impudent and bold. (There is no actual equivalent word in English for pragalba.) Srimati Radhika and Srimati Visakha, although also left-wing gopis, are the same as each other. They are both madhya-nayika (heroines who are a mixture of pragalbha and mugdha [enchanted]). Therefore Mahaprabhu had to learn from Ramananda Raya how to taste Radha-bhava. And, because it was at Godavari that Mahaprabhu learned to taste that Radha-bhava, some say that Godavari is higher than Navadvipa.

But this is not so. Navadvipa itself is the highest abode, and it includes Godavari and Puri. We can understand this by a comparative study of aisvarya-lila and madhurya-lila. (mayi means 'consisting of'). What is the difference between aisvarya and madhurya? Aisvarya-lila are displays of opulence which cannot be performed by any human being. Madhurya-lila are those pastimes which appear human-like, even if there is a great display of opulence. If there is no opulence, the activities performed are simply mundane. There may be opulence, but the lila still appears sweet and human-like, and therefore it is called madhurya. Whether opulence is clearly present or not, in madhurya-lila there does not seem to be opulence.

As we see from Krsna's lila, there is more aisvarya in Vrndavana than there is in Vaikuntha, Dvaraka, or Mathura. However, it is covered by so much sweetness that the opulence cannot be tasted. [For clarification an example is given of salt and sugar: There are four cups. The first has 1 ounce of salt and no sugar. The second one has 2 ounces of salt and 1½ ounces of sugar. The third has 3 ounces of salt and 3 ounces of sugar. And the fourth has 4 ounces of salt and 100 ounces of sugar. Although the fourth cup has more salt, one cannot taste it because of all the sugar.] In Goloka Vrndavana the opulence is covered.

Krsna's madhurya-lila includes aisvarya. When Krsna lifted Govardhana Hill the cowherd boys thought that He must have been getting tired. They considered, "We should also help to hold up Govardhana with our sticks." Others thought, "Because of Nanda Maharaja's austerities Lord Narayana has entered Krsna's body. It is actually Lord Narayana who is holding Govardhana." The gopis were glaring with crooked eyes upon Govardhana. They said to him, "If you fall down on Krsna, we will curse you." These are human-like pastimes. When Krsna was a baby He showed His mother His universal form.

Everything was there within His mouth; all incarnations, all universes, all elements, all senses, and so forth. Despite this, Yasodamaiya could not conceive that her son was God.

Sri Caitanya Mahaprabhu is Krsna Himself, and His dhama, Sri Navadvipa, is Vrndavana itself. In Navadvipa He was known as Saci-putra and Sacinandana, the son of Saci-Mata and Jagannatha Misra. He was also called Visnupriya-pati, the husband of Srimati Visnupriya devi. Practically no one knew He was the Supreme Lord. Two of His friends at that time were Jagadananda Pandita and Svarupa Damodara. They were his fellow-students when He attended the school of Gangadas Pandit, and they all performed their madhurya-lila there. As there are so many 'human' learned scholars or panditas, the residents of Navadvipa considered Saci-putra or Nimai Pandita a very good human pandita. There is no aisvarya in this name Nimai Pandita. It is naravat. When Kesava Kashmiri, the Digvijaya challenging scholar, came to defeat the panditas of Navadvipa, they decided to make Nimai Pandita their representative. They considered Him just a boy. If he would lose, they could then say, "He is just a boy." And, if he would win, they could consider it a great victory for Navadvipa that their boy-scholar was successful.

Being fellow-students in Gangadasa Pandita's school, Jagadananda Pandita and Nimai Pandita used to have friendly arguments about logic. Sometimes they would argue about the definition of mukti. Jagadananda Pandita would quote the verse beginning, 'Atyantya dukha nivritti': "Liberation means to be delivered from the miseries of maya." But Nimai Pandita would say, "No. The real definition of mukti is: 'Mukti hitva anyata rupam, svarupena vyavastiti.' Mukti is that condition in which one realizes his own svarupa and the svarupa of Krsna, and he realizes his relationship with Krsna. Liberation from all false identifications is only possible when one knows his real identification. When one surrenders to the lotus-feet of Radha and Krsna and serves Them with one's transcendental body and senses, that is mukti. Otherwise mukti is only partial." This is naravat-lila; 'human-like' friends arguing together.

In Jagannatha Puri, on the other hand, there were so many aisvarya, 'opulent', pastimes, which everyone knew could not be performed by a human being. For example, when Mahaprabhu jumped in the ocean and was caught in the fisherman's net, His body became elongated and all His joints were separated by eight inches. This is opulence, and this is very deep and very hard to understand. After Mahaprabhu completed his talks with Ramananda Raya, He tasted their fruits in Gambhira. Only three-and-one-half persons were allowed to enter there: Sri Ramananda Raya, Sri Svarupa Damodara, Sikhi Mahiti, and his sister Srimati Madhavi devi.

Dvaraka is full of opulence. There are so many palaces, elephants, horses, and chariots there. Similarly, in Puri there was so much veneration by all Mahaprabhu's devotees, and all were fearful to make proposals to Him. In Navadvipa, on the other hand, Kolaveca Sridhar would have arguments with Nimai Pandita, and Nimai would even steal his vegetables.

In Vraja, Sri Krsna is considered an ordinary cowherd-boy. In Navadvipa, Sri Caitanya Mahaprabhu is considered as an ordinary brahmana's son. No one could conceive of Him being called 'Mahaprabhu' in Navadvipa. Only when He went to Puri did He begin to be called 'Mahaprabhu.' In Navadvipa He sucked the breast of Sachidevi. He played with the girls who were worshipping Siva-linga to get a good husband. He also sometimes behaved as a mischievous student. His lila, therefore, is called madhurya-mayi-lila. Someone may object to this statement, considering that He manifested as Lord

Nrsimhadeva and Lord Varaha in Navadvipa. This is true, but hardly anyone saw this. Practically all the devotees always thought He was simply Saci-putra. Only those few who were in the mood of worship, like Murari Gupta (who is Hanuman) or Srivasa Pandita (who is Narada Muni), understood Him as the Supreme Lord.

### COMPARING THE THREE ASPECTS

There is a comparison between the three aspects of Caitanya Mahaprabhu and the three aspects of Srimati Radharani. There is an original Radhika. The complete and original form of Srimati Radhika is called Vrsabhanu-nandini Radhika. She never leaves Vrndavana, and she only feels short-term separation from Krsna, such as when He goes cow-herding for a few hours each day. Vrsabhanu-nandini Radhika is always experiencing Her nitya-lila or astakaliya-lila pastimes with Krsna, which take place twenty-four hours a day, from one early morning to the next. She is actually never separated from Krsna. There is only an abhiman, a self-conception, that they are sometimes separated.

Vrsabhanu-nandini has two manifestations. One is viyogini Radhika: Radhika feeling separation from Krsna at Uddhava Kyari when Krsna was in Mathura and Dvaraka. Her other manifestation is in Kuruksetra, and that is Samyogini Radhika. It is Samyogini Radha who meets with Krsna in Kuruksetra. Just as Dvarkadhisa-Krsna and Mathuresa-Krsna are always within purnattama (most complete) Vrajendranandana Sri Krsna, so these other two manifestations of Vrsabhanu-nandini Radhika are included within Her original form.

Radhika's full, original form also feels separation, but only at certain times. For example, She may wake up one morning and think, "Oh, what a terrible dream I had. Krsna went to Dvaraka and He married so many queens." Also now and then some conception comes, "Oh, Krsna had left. No, Krsna is here after all." That sentiment or conception takes a sthula-murti, tangible form, in prakata-lila.

The three aspects of Srimati Radhika: Vrsabhanu-nandini, Viyogini, and Samyogini, are defined in the Sanat Kumar Samhita. Just as She has three aspects, Sri Sacinandana Gaura-hari has three aspects. Sri Krsna Caitanya Radha-Krsna nahi anya. "Mahaprabhu is no one but Radha and Krsna combined."

When Srimati Radhika is speaking to the bumblebee at Uddhava Kyari, She is Viyogini Radhika.

madhupa kitava-bandho ma sprsanghrim sapatnyah  
kuca-vilulita-mala-kunkuma-smasrubhir nah  
vahatu madhu-patis tan-manininam prasadam  
yadu-sadasi vidambyam yasya dutas tvam idrk ‘  
(SB.10.47.12)

"O black bee, don't touch me. I know you are a representative of Krsna from Mathura and you are trying to make some compromise. But I will never compromise with that Krsna. I know that the red color on your whiskers has come from the kunkuma which came from the breasts of His beloveds. It was smeared on Krsna's garland when He embraced them, and then it came on your mustaches."

This mood of transcendental madness is of Viyogini Radhika, and this is compared to Caitanya Mahaprabhu at Puri. Sri Caitanya-caritamṛta explains that the mood of Srimati Radhika which was seen by Uddhava was the constant mood of Caitanya Mahaprabhu at Gambhira.

'Vr̥ndavana parityaja na padam ekam gacchati.' Kṛṣṇa never leaves Vr̥ndavana. Nandanandana is always in Vr̥ndavana. Vṛṣabhanu-nandini also never leaves Vr̥ndavana, and similarly Sacinandana never leaves Navadvīpa.

In Godavari, Caitanya Mahaprabhu manifested his Rasaraja-Mahabhava svarupa. There in Godavari He discussed all tattvas: rasa-tattva, prema-tattva, and Radha-tattva. But who saw this? It was only Ramananda Raya. This manifestation of Rasaraja-Mahabhava was not an ordinary activity. No one else could have shown Himself as Radha and Kṛṣṇa. Therefore it is opulence, and therefore it is aisvarya. It is therefore not the highest lila.

Srimati Radhika's partial moods and forms are included within Her original form, and this is also true with Sri Caitanya Mahaprabhu. In Mahaprabhu's lila, Jagannatha Puri is compared to Dvaraka. When He is in Gambhira He experiences Radharani's separation from Kṛṣṇa at Dvaraka, in the mood of Viyogini Radhika. When Mahaprabhu is in Godavari, He is like Samyogini Radhika. This aspect of Srimati Radhika meets Kṛṣṇa at Kuruksetra in order to bring Him back to Vr̥ndavana. These two aspects of Mahaprabhu are included in Navadvīpa.

In Jagannatha Puri no one accepted the names Sacinandana, etc. Everyone there had a reverential mood towards Mahaprabhu. Sarvabhauma Bhattacharya realized, "Here is the Supreme Personality of Godhead. I've never seen such a person." Sri Caitanya-caritamṛta, (Mad. 6. 9-13), states: "While examining the body of Sri Caitanya Mahaprabhu, Sarvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing this condition, he became very anxious. He then took a fine cotton swab and put it before Mahaprabhu's nostrils. When he saw the cotton move very slightly, he became hopeful. Sitting beside Mahaprabhu, he thought, 'This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa.' Upon seeing the sign of suddipta-sattvika bhava, the Bhattacharya could immediately understand the transcendental ecstatic transformation in Mahaprabhu's body. Such a sign could take place only in the bodies of Kṛṣṇa's eternally liberated associates like the gopis, and especially in Srimati Radhika. The Bhattacharya considered, 'The uncommon ecstatic symptoms of adhiruddha-bhava are appearing in the body of Mahaprabhu. This is very wonderful! How are they possible in the body of a human being?'"

## **HIDDEN VRINDAVANA**

Navadvīpa is gupta (hidden) Vr̥ndavana. Although the twelve forests of Vr̥ndavana are hidden in Navadvīpa, they are in a different sequence. Srila Bhaktivinoda Thakura has described this as acintya, inconceivable. He has explained that it is the speciality of this dhama. It is hidden and crooked, and therefore it cannot be exactly in the same sequence. This is the nature of hidden prema.

Radha-kunda is not far from Devananda Gaudiya Matha. Because Govardhana is here, Radha-kunda and Syama-kunda must also be here. My Guru Maharaja, Nitya-lila Pravista om Visnupada

Paramahansa Srila Bhakti Prajnana Kesava Gosvami Maharaja has fulfilled the innermost heart's desire of Srila Bhaktisiddhanta Sarasvati Maharaja and Srila Bhaktivinoda Thakura by establishing this temple in the valley or plain of Govardhana.

Caitanya Mahaprabhu sometimes stayed here and performed pastimes. One pastime, as explained in Sri Caitanya-caritamṛta, was when some young girls were making offerings to Siva-linga with fruits, flowers, and other worshipping paraphernalia. At that time Nimai Pandita forcibly stole the offerings and told the girls that they should not waste their time worshipping Lord Siva. He said, "I am the Supreme Personality of Godhead. You should worship Me. All the demigods and demigoddesses are my servants. If you do not worship Me I will curse you to all get ugly, old husbands who already have five wives." They were all joking in this way. They did not believe that He was the Supreme.

All the Vrndavana pastimes are there in Navadvipa. Govardhana and Rasa-sthali are present where we are now sitting, in Koladvipa, at the Devananda Gaudiya Matha. . Kṛṣṇa is dancing here with the gopis. One may say that the highest place in Navadvipa is Yogapitha at Mayapur because that is where Sri Caitanya Mahaprabhu appeared. Actually, Koladvipa is superior. We must consider siddhanta (the conclusive truth). Comparing Navadvipa to Vrndavana, Mathura-Gokula is the place where Kṛṣṇa appeared. He appeared simultaneously, as Vasudeva in Mathura, and as a baby in Gokula. But this place in Koladvipa is Govardhana, where Kṛṣṇa appeared in His original and most complete form, His kisorā form, His Radha-Kṛṣṇa yugala form. This is also where rasa-līla, the highest pastime, took place. It can be concluded, therefore, that this place is so much higher.

Srila Rupa Gosvami confirms in his Upadesamṛta, "The holy place known as Mathura is spiritually superior to Vaikuntha, the transcendental world, because the Lord appeared there. Superior to Mathura-puri is the transcendental forest of Vrndavana because of Kṛṣṇa's rasa-līla pastimes. And superior to the forest of Vrndavana is Govardhana Hill, for it was raised by the divine hand of Sri Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Sri Radha-kunda stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Sri Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Radha-kunda, which is situated at the foot of Govardhana Hill?"

## **AFTER CLASS**

That evening, at an informal darsana just outside Srila Narayana Maharaja's room, a disciple questioned, "You said this morning that there was no opulence manifestation in Navadvipa. But Caitanya Mahaprabhu revealed His virat-rupa universal form there in Navadvipa." Srila Maharaja replied, "Yes, but only to a few; to Srivasa Thakura who is Narada Muni."

Another devotee questioned, "You said in class that Jagannatha Puri represents Dvaraka and Godavari represents Kuruksetra. How is Godavari Kuruksetra?" Srila Maharaja replied, "It is not that Godavari is the same as Kuruksetra. This comparison is given because of its display of opulence. When Srimati Radhika first met Kṛṣṇa at Kuruksetra, She saw so much opulence: horses, chariots, and elephants, and Kṛṣṇa was dressed as an opulent prince. Similarly, when Mahaprabhu manifested His transcendental form as Rasaraja-Mahabhava, this was a great display of opulence. Another thing was that the great

happiness Srimati Radhika felt by meeting Krsna in Kuruksetra after such a long time was only momentary. When She realized that Their meeting and relationship could not be the same as it was in Vrndavana, it became a pathetic scene. Similarly, the opulent display of Mahaprabhu's Rasaraja-Mahabhava form was only revealed for a moment.

