

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja
PARIKRAMA of TOTA-GOPINATHA MANDIRA and
THE GLORIES of SRI GADADHARA PANDITA

Sri Jagannatha Puri: October 7, 2001

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[On Oct.7th Srila Narayana Maharaja took the parikrama pilgrims to Tota Gopinatha Mandira. Tota Gopinatha is the Deity manifested by Sri Caitanya Mahaprabhu and given charge to Sri Gadadhara Pandita. He is the Deity Sri Caitanya Mahaprabhu entered at the time of His disappearance from this world. Outside and to the left of the Mandira, as one approaches, is the enchanting garden where Mahaprabhu heard Srimad Bhagavatam from Gadadhara Pandita. Srila Narayana Maharaja spoke in the Mandira in Hindi, Bengali and English. The following transcription was made from notes taken of Srila Maharaja's English, as well as the English translations of his Hindi:]

If anyone thinks that when Sri Caitanya Mahaprabhu took Srimati Radhika's bhava, She became zero, it is not correct. In a drama, someone may take the part of someone else, and that second person is still present. He has not become zero. Someone may play Radha and Krsna, and Radha and Krsna may also be present, watching. Similarly, when Krsna 'took' the bhava of Radhika and became Sri Caitanya Mahaprabhu, She was also present, watching, as Sri Gadadhara Pandita.

Radhika came in the form of Sri Gadadhara. You should try to know Gadadhara-tattva. There is no difference between Sri Gadadhara Pandita and Srimati Radhika, but the activities are different in Krsna's pastimes and Gaura's pastimes. In Gaura-lila Sri Gadadhara Pandita is a sevaka.

No gopi, including Candravali, Lalita and Visakha, can experience Srimati Radhika's madanakya-mahabhava. Krsna has rudha and adirudha, but not madana-bhava. Sri Gadadhara Pandita, on the other hand has madanakya-mahabhava. In Gaura-lila, however, it is covered, so that he can help Krsna to play the part of Srimati Radhika. In the form of Sri Gadadhara Pandita, Srimati Radhika is looking and examining, and if there is something wrong in Krsna (as Mahaprabhu), She corrects it.

Gauranga is not nagara. No one can serve Gauranga by thinking himself a gopi and thinking of Gauranga as Krsna. Everyone has to serve Him in dasya-bhava. No one should think, "I am Lalita, Visakha, or any other gopi." This is called gauranga-nagari-vada. It is possible for Krsna to be the enjoyer of conjugal mellows, but not Mahaprabhu. He is always in the role of a gopi, Srimati Radhika. Anyone can serve Mahaprabhu in dasya-rasa, but not in madhurya-rasa. In this pastime, this would be absurd. Sri Caitanya-caritamrta says that this vada, gauranga-nagari-vada, is sahajjia. Caitanya-bhagavat and our guru-parampara also reject this idea, and Srila Visvanatha Cakravarti Thakura has cut their arguments.

[From Srila Bhaktivedanta Swami Prabhupada: "A similar example is Lord Caitanya. Although He is Krsna Himself, He appeared as a devotee, not as the Supreme Personality of Godhead. We should accept the Lord's mood in particular appearances and we should worship Him in that mood. Because Lord Caitanya is Krsna Himself, somebody may worship Him in the same manner as Krsna. But Krsna was in the role of enjoyer, and Lord Caitanya was in the role of being enjoyed. The party known as gauranga-nagari is therefore considered to be deviated from pure devotional service. This is on account of them giving Lord Caitanya the same facility as Krsna, which He did not like. Our service mood should be compatible to the attitude of the Lord. It is not that we should overlap the attitude of Krsna upon Lord Caitanya, or Lord Caitanya upon Krsna, or Krsna upon Ramacandra, or Ramacandra upon Krsna.]

Sri Gadadhara Pandita is Srimati Radhika, and he therefore has up to madanakya mahabhava, but he wants to serve Mahaprabhu. He wants to do what Krsna wants, and thus he covers this madhurya-bhava. Sri Gadadhara Pandita knows what Mahaprabhu wants: Mahaprabhu wants to play the part of Srimati Radhika. Right from the beginning He is in Srimati Radha's mood, and He is chanting "Krsna prana-natha!" He therefore came here to Tota-Gopinatha to hear Srimad Bhagavatam from Sri Gadadhara Pandita, Srimati Radhika, to learn how to play Her part. In its deepest understanding, Srimad Bhagavatam is really the glories of Srimati Radhika's moods.

vande nanda- vraja-strinam
pada-renum abhiksnasah
yasam hari-kathodgitam
punati bhuvana-trayam

"I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja's cowherd village. When these gopis loudly chant the glories of Sri Krsna, the vibration purifies the three worlds." (Srimad Bhagavatam 10.47.63)

Why did Mahaprabhu come here to hear from Sri Gadadhara Pandita? Because Sri Gadadhara Pandita is Srimati Radharani, he will be able to explain Her mood in Srimad Bhagavatam. The explanations of Gadadhara Pandita will be the highest explanations and glorification of Her mood. It will be greater than that of Vyasa, Sukadeva, and Krsna Himself. Mahaprabhu came here to know the glories of all the gopis and especially Srimati Radharani:

sri-gopya ucuh
aksanvatam phalam idam na param vidamah
sakhya pasun anuvivesayator vayasyaih
vaktram vrajesa-sutayor anuvenu-justam
yair va nipitam anurakta-kataksa-moksam

"The gopis began to speak among themselves: O sakhis! We think that for those who have eyes, there is but one thing which is a suitable object of vision. Success of the eyes

lies in beholding this object alone; we know of no other. And what is that most precious object of attachment for the eyes? It is the vision of the two sons of Maharaja Nanda, Sri Krsna and Baladeva, accompanied by the gopas, as They enter the forest taking the cows, or as They bring them back to Vrndavana. They hold Their flutes to Their lips and look upon us with mild smiles and amorous sidelong glances filled with love. At that time we drink the sweetness of Their faces." (Venu-gita, text seven)

This verse in Venu-gita of Srimad Bhagavatam is spoken by Srimati Radhika and the gopis when Krsna goes cowherding. Krsna is behind and Baladeva is ahead. Krsna is playing on His flute and searching for Srimati Radhika. Srimati Radhika comes and takes His flute, and He begins looking at Her with sidelong glances. If Srimati Radhika explains this pastime Herself, saying, "My mood was such and such," it will be the best explanation.

mrgayur iva kapindram vivyadhe lubdha-dharma
sriyam akṛta virupam stri-jitah kama-yanam
balim api balim attvavestayad dhvanksa-vad yas
tad alam asita-sakhyair dustyajas tat-katharthah

"Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with amorous desires. And, even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him." (Srimad Bhagavatam 10.47.17)

This verse and the one below were uttered by Srimati Radhika at Uddhava Kyeri when Krsna was residing in Mathura. The deepest meanings of these verses were revealed to Mahaprabhu by Gadadhara Pandita Prabhu.

yad-anucarita-lila-karna-piyusa-viprut-
sakti-adana-vidhuta-dvandva-dharma vinastah
sapadi grha-kutumbam dinam utsrjya dina
bahava iha vihanga bhiksu-caryam caranti

"To hear about the pastimes that Krsna regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vrndavana to wander about like birds, begging for their living." (Srimad Bhagavatam 10.47.18)

Sri Caitanya Mahaprabhu came here to hear, and when He heard He fainted. Both He and Gadadhara Pandita fainted. Gadadhara Pandita knew that by hearing from him, Mahaprabhu would be more perfect to play 'Her' part. Srimati Radhika is the principal in the school of Srimad Bhagavatam, in the course of tasting its meanings.

There were three and a half confidential associates of Sri Caitanya Mahaprabhu in Gambhira. Why was Sri Gadadhara Pandita not one of them? He is superior to these other three and a half confidential associates. This is a hidden secret. If Sri Gadadhara Pandita was there, Mahaprabhu's separation mood would not have come. In the association with Srimati Radhika He would have thought Himself to be Krsna.

One day, after hearing Srimad Bhagavatam, Mahaprabhu was sitting on the sand here at Cataka Parvata, which He considered to be Govardhana. He told Gadadhara Pandita, "Gadadhara, I want to give you my most valuable property. Will you accept it?" When Gadadhara Pandita agreed, Mahaprabhu said, "This is the property of My heart." He began removing the sand and said, "My prana-dhana is here." In the mood of Srimati Radhika. He exposed Gopinatha's head and crown, and others then began to help to reveal His form. Mahaprabhu then requested Sri Gadadhara Pandita, "You should take Him and serve Him throughout your life."

At the time of His disappearance Mahaprabhu entered Tota-Gopinatha. Mahaprabhu left the world at 48 years, when Sri Gadadhara Pandita was 47. Out of great separation, Gadadhara Pandita quickly became like an old man, and he also disappeared. We see in Krsna's pastime that the wife of Sudama Vipra appeared like an old person. She was young, but she was very lean and thin like an old person, with practically no breasts and no shape. She was almost like a skeleton. Similarly, in his mood of separation from Mahaprabhu, Sri Gadadhara Pandita may have also appeared like that.

MORE ABOUT SRI GADADHARA PANDITA PRABHU

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[Sri Narayana Maharaja:] Gadadhara Pandita is always serving Krsna. In Krsna-lila, whatever Krsna wishes, Srimati Radhika always serves more than Candravali, Lalita, Visakha, and others. Her whole mood is to satisfy Krsna. In Mahaprabhu-lila, because Krsna wants to taste Himself, He will take Radhika's mood, and She responds accordingly: "He wants that, so I should not disturb Him. If I help Him in this, this will be my service." Do you understand?

When Mahaprabhu was calling, "Krsna! Krsna! O Prana-natha!" Radhika was there, but as an obedient servant. She was in a daksina (submissive) mood. The relationship of dasa is always in a daksina mood. Sri Gadadhara Pandita was even more daksina than Rukmini. Rukmini sometimes had some maan (transcendental loving anger), but Sri Gadadhara Pandita was not like that. If he had been in a vama (left-wing or unsubmitive) mood, it would have been unfavorable to the mood of Krsna as Mahaprabhu. Gadadhara Pandita was always thinking, "I am His servant."

If he would have said, "My dear Krsna, my dear beloved, Mahaprabhu's mood would have been disturbed.

[Tunga-vidya dasi:] That was in Puri? But what was the mood in Navadvipa?

[Srila Narayana Maharaja:] In Navadvipa also. At that time Gauranga was also calling out, "Krsna, Krsna," not, "Radha, Radha." But at that time He was untrained. He was not yet admitted in the school of Visakha, Sri Svarupa Damodara. At that time also, Gadadhara Pandita always served as an obedient servant, covering all his moods as Srimati Radhika.

[Sripad Bhaktivedanta Aranya Maharaja:] In nitya-Navadvipa Dhama? Then Mahaprabhu's abistha is there in nitya-Navadvipa Dhama, Gadadhara Pandita is also in the same mood?

[Srila Narayana Maharaja:] Same mood. Gauranga was not nagari. We never accept Him as nagari.