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WHO IS THAT SRI RADHA?

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We will continue to explain about Ratha-yatra, but before that I want to tell you something important – and you should listen carefully. There is a guarantee given by Krsna, and sastra also confirms this when it says, “Vrndavanam parityajya padam ekam na gacchati – Krsna is always in Vrndavana” (Brahmana-samhita, 5.37). He never goes one step beyond Vrndavana. Does His power, hladini sakti Srimati Radhika, go? Even if Krsna would go outside Vrndavana, She doesn’t go. She will always be there; neither She nor Krsna will go even one inch out of Vrndavana. Vrndavana and Mathura are very near to each other, and they share the same border. There is only a fine line between them, yet Svayam Bhagavan Sri Krsna cannot go, and Srimati Radhika also cannot go, to Mathura.

Still, we see that there is a viyoga, a separation mood. Sri Krsna weeps bitterly in Dvaraka and Srimati Radhika, in Her separation mood, rolls on the earth and weeps bitterly in Nandagaon. Since They are always in Vrndavana, how does this separation mood come? There should not be any separation mood, yet we see that Srimati Radhika and Her sakhis feel such intense separation in Nandagaon that they roll down on the earth, weep bitterly, and do not take any meals. The sakhis must even test, by placing a cotton swab under Her nose, to see whether or not Srimati Radhika is alive. Within their minds and hearts, the sakhis suffer in unbearable separation.

For whom are they weeping? When Sri Krsna Bhagavan went to Kuruksetra for the meeting which was later celebrated by Sri Caitanya Mahaprabhu during the Ratha-yatra festival, all of the Vrajavasis also went there. Srimati Radhika, along with all of Her sakhis, went there and met with Him. Radhika told Him there, “You are the same Krsna and I am the same Radha, and this is the same spring season and We are meeting here, but now I am not happy. I want to be with You in a nikhunja (secluded grove) on the shore of the Yamuna, where the peacocks dance and cuckoos sing. I want to meet You in that beautiful sweet Vrndavana, where there are very fragrant kadamba trees and the breeze of Yamuna. There are no controllers there – no father, mother, or anyone else like them in that kunja; only My sakhis are there, in parakiya mood.” Who is lamenting there, in Kuruksetra?

Another question may arise. Rohini-nandana Rama (Balarama) is always with Yasoda-nandana Krsna. He also cannot go an inch from Vrndavana. So who is that Sri Baladeva who went to Mathura with Lord Krsna? Who is that Sri Krsna and Baladeva? After spending some time in Mathura, Baladeva went with Krsna to Dvaraka-puri; so who is that Sri Baladeva and Sri Krsna who went to Dvaraka? Rohini-nandana Rama will not go an inch out of Vrndavana. He is always with Yasoda-nandana, Radha-kanta Krsna. So who is there in Dvaraka making

Bhagavan Krsna weep (as described in both Srimad Bhagavatam and Brhat Bhagavatamrta). Lord Krsna wept so much that He fainted. Who is that Lord Baladeva? There are so many questions in this regard.

I think that most devotees will not be able to understand this subject, even if I continually speak about it. Only a high class of devotee can realize something – and yet I am explaining it. I don't know why I am telling you this. This is my "bad habit". I want to forget management and other external activities. I want to immerse myself and weep bitterly like the gopis do for Krsna. I want to serve Srimati Radhika and be very happy to control Krsna. I want that She will order me, "Be at the door of the kunjā and don't let Krsna come in." These pastimes are in my heart.

Srila Visanatha Cakravarti Thakura and Srila Rupa Gosvami have given an indication, an outline, explaining who they are, in reply to these questions. If They would go out of Vrndavana, then sastra's (the scriptures') guarantee cannot be kept and all sastra will be false. Also, regarding Mathura, sastra states: "yatra nityah sannihito harih – Hari is always in Mathura." If He never goes out of Mathura, who was in Vrndavana and who came from Vrndavana to Mathura? The same thing has also been told for Lord Dvarakadhisa Krsna: He never goes out of Dvaraka; He always resides there. All these truths are very mysterious.

You should know that Yogamaya Purnamasi is very "tricky"; she can perform magic. She is an expert magician, but who is she? She is simply the wish of Krsna. Krsna's wish becomes Srimati Purnamasi devi. Controlled by Himself, Krsna is dancing. He is dancing, Radha is dancing, and all the Vrajavasis are dancing – under the control or indication of Yogamaya – as puppets dance according to the puppeteer. An ordinary person in the audience cannot see how the puppet is dancing. Similarly, Sri Krsna, Srimati Radhika and all the Vrajavasis, and also Dvarakadhisa and Mathuresa and all their associates are dancing – by the indication of Yogamaya Purnamasi.

Now we will return to the point. Sri Krsna and Srimati Radhika never go out of Vrndavana, so why are They feeling separation? Who did Uddhava see with his own eyes in Nandagaon? She is Viyogini Sri Radha. Who met with Lord Krsna in Kuruksetra and was weeping and wanted to bring Him from Kuruksetra to Vraja? She is Samyogini Radhika. She and Sri Krsna were meeting after a long time, and She is therefore called Samyogini. When She manifests as Viyogini, She is in Nandagaon and feeling separation from Krsna when He is not in Vrndavana.

When Srimati Radhika has expanded as Viyogini and Samyogini, She is in Vraja, and Krsna is in Vraja, but in a hidden way. There in Nandagaon, Viyogini Radhika always laments. All gopis lament there, but She especially. So who will be meeting with Sri Krsna in Vraja? Vrsabhānu-nandini Radhika Herself. The Radhika who feels great separation for Krsna is Viyogini Radhika. The Radhika who meets with Him in Kuruksetra after a long time, but was not satisfied and

thus wanted to bring Him to Vrndavana – and who brought Him on the chariot of Her heart – is called Samyogini Radhika. In the same way, Krsna, that is, Nandanandana Yasoda-nandana Radha-kanta, is always in Vrndavana.

Who goes to Mathura? Vasudeva-nandana goes to Mathura. In Mathura and Dvaraka, Krsna is Viyogi Krsna, and the Krsna who went to Kuruksetra is Samyogi Krsna. Viyogi – Viyogini, Samyogi – Samyogini.

And what about Sri Baladeva Prabhu? He is the son of Rohini-nandana, He never goes out of Vrndavana, and he is always with Krsna. Who is the Baladeva Prabhu that goes to Mathura and Dvaraka? He is Devaki-nandana, not Rohini-nandana. One can say that he was first in the womb of Devaki and went to Rohini Maiya as Sankarsana. The Baladeva Prabhu who was in Mathura is Devaki-nandana, and the Baladeva Prabhu who was in Vrndavana is Rohini-nandana. Baladeva Prabhu is the amsi, the complete personality from who others expand. He and his other two manifestations are different by nature. When He is in Vrndavana he is Rohini-nandana Himself, the origin of all. So who is in Mathura and Dvaraka? He is Devaki-nandana, and he is also known as mula-Sankarsana. When he goes to Dvaraka He becomes Mula Sankarsana, and in Vaikuntha he becomes Mahasankarsana., and when He manifests on the Causal Ocean, he becomes Maha Visnu or Karanodaksayi-Visnu from whom the tatastha jivas emanate. After that he becomes Garbodaksayi-visnu and at last he becomes Ksirodaksayi-visnu. And each incarnation has so many functions. You should know all these truths and then you will be able to understand this class; but I think that when you leave class you will forget what I am telling you. Try to know these teachings; otherwise you will mix all the information in a hodge-podge.

In the same way, Sri Gaurasundara, Sacinandana Gaurahari, is Sacinandana in Gaura-mandala, Sri Navadvipa-dhama. When He goes to Puri, then, in the mood of Viyogini Radhika, He is always lamenting and weeping. Then, when He goes to Godavari and Sundaracala – the place of Gundica mandira –He becomes like Sanyogini Radhika. At that time, during the Ratha-yatra festival, in the mood of Srimati Radhika, He is weeping and dancing and singing when He again meets that pranathata, Lord Jagannatha. You should note down these truths in your heart and then do bhajana.

gaura yadi pache cale, syama haya sthira
gaura age cale, syama cale dhira-dhira

[When Caitanya Mahaprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannatha would come to a standstill. When Caitanya Mahaprabhu again went forward, Lord Jagannatha's car would slowly start again. (Madhya 13.119)]

When Sri Caitanya Mahaprabhu was dancing in front of the chariot, Lord Jagannatha would slowly move forward. He would watch the dance very happily

with a side long glance. On the other hand, when Sri Caitanya Mahaprabhu danced behind, Jagannatha would stop, and think, "Why should I go? For whom should I go?"

Ratha-yatra continued, and here, Sri Krsna as Sri Caitanya Mahaprabhu was in the mood of Samyogini Radhika feeling separation though meeting. He was singing continually and very happy as he was bringing Jagannathadeva to Gundica. He became tired from dancing for a long time, but still He continued. Sri Svarupa Damodara and Sri Raya Ramananda saw that He was tired, and thought, "We should give Him a rest." They stopped the chariot and desired that He take rest in the garden of Jagannatha.

Sri Svarupa Damodara told the head pujari and others that anyone in the crowd can offer their bhoga from anywhere they desired. The thousands upon thousands of devotees assembled then began to give their offerings to Lord Jagannatha, and He began to accept everything by His eyes. In this way, by trick, Sri Svarupa Damodara, Sri Raya Ramananda, and Sri Nityananda Prabhu took Sri Caitanya Mahaprabhu to that garden. Sriman Mahaprabhu was very tired and laid down at the base of a tree, keeping His head on the tree's root. As He lay there He remembered the pastimes of Vrndavana and wept.

In the meantime, Sarvabhauma Bhattacharya, Svarupa Damodara, and especially Raya Ramananda told King Prataparudra, "This is the time. Leave your royal dress and be like a simple devotee wearing a simple dhoti. Go to Sri Caitanya Mahaprabhu and recite the verses of the Bhagavatam from Gopi-gita. He will then be merciful to you. He will embrace you and fulfill all your desires." King Prataparudra offered his obeisances to Sri Nityananda Prabhu, Sri Advaita Acarya, the other devotees. Then he slowly went to Sri Caitanya Mahaprabhu, sat near His lotus feet, and began to recite Gopi-gita. He began from the first sloka and gradually came to this sloka:

tava kathamrtam tapta-jivanam
kavibhir iditam kalmasapaham
sravana-mangalam srimad atatam
bhuvi grnanti ye bhuri-da janah

[The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent. (SB 10.31.9)]

He sang this in a very sweet tone. You are now hearing my tune, but you cannot compare mine with his. His tune was millions of times superior and His eyes were full of tears. As he sang he massaged Mahaprabhu's feet, and when the Lord

heard this verse especially, He regained consciousness and exclaimed, "Who are you? Who are you? Without My asking you are giving Me so much high class of nectar. I cannot repay you; I am a street beggar. Be merciful and continue."

In this verse beginning "tava katamrtam tapta jivanam," the gopis are telling Krsna, "We are about to die without You." Krsna appeared to them, as a spurti, and told them, "You should die at once. Don't delay." Then the gopis said, "How can we die? You are the reason we are not dying."

"Tava katamrtam – discussions of Your sweet pastimes is greater than nectar, and even greater than heavenly nectar and moksamrta, the nectar of liberation. If we die, who will hear that harikatha of Your nama, form and pastimes? Tapta jivanam – those who are greatly suffering will get life by hearing these discussions. They will at once be relieved. This harikatha is so much cooler than a cool breeze.

"The word kavibhir is used because Lord Brahma, Lord Sankara, Sri Sukadeva Gosvami, Sri Narada Gosvami, and Srila Vyasadeva have all told the glories of Your harikatha. They have said that one who hears it cannot die, and that is why we have not died. "Kalmasapaham:" If anyone will hear your katha, all kinds of karma, anarthas, sins and suffering will go away at once. This statement is not a poet's imagination; it is true to the fullest extent.

"Sravanam mangalanam. When one begins to hear your pastimes, from that very moment all kinds of qualifications and all kinds of auspiciousness will come to that person. The whole world will know of him; his glories will be everywhere. Bhuri da jana. Those who discuss and explain your sweet pastimes are the greatest donors in the entire world."

Harikatha is the largest donation; the greatest charity. You should realize this. You can never repay me and my associates – never.

Who is telling this? Candravali or her sakhis. They are praying to Krsna, "Please come at once. You have disappeared from us, so please come at once." They pray in this way, but another group of gopis, Srimati Radhika and her sakis, are very angry by this cruel action of Krsna. Srimati Radhika wants to forget Krsna, but She cannot. Krsna told Her in the form of a spurti, "Why are You not dying in My separation? She replied with anger "Tava katamrtam. Why are we not dying? You are responsible for that. You are most cruel, and the pastimes we are discussing are more than cruel.

"We were very happy in our family life, serving our husbands, children, fathers and mothers, but when we heard Your pastimes our lives were at once changed. From that time onward we began to die. Your pastimes are therefore like mrtya, very strong poison; more poisonous than snakes.

“We realize this. Tapta jivanam. Your katha gives our lives so much suffering – because You are not here. It is therefore more poisonous than a snake’s venomous poison. Your glories are only the imagination of poets.”

A poet may write a poem saying, "Jagannatha-deva's chariot was touching the sky." The chariot was not touching the sky, but this has been written in exaggeration. Even in Srimad Bhagavatam a poet wrote: "The horses of Arjuna were running in the sky." What is this? Can it be? Similarly, the gopis in Srimati Radhika’s group are telling Lord Krsna, “Poets have glorified Your harikatha, but actually it is very painful. Its glories are only the imagination of poets like Srila Vyasadeva and Srila Sukadeva Gosvami. Kalmasapaham: some suffering goes away, but it is replaced by more and more suffering. No one should hear the sweet pastimes of Krsna, or that person will always suffer. If you want to be happy with your family, don't chant Krsna’s name. Try to forget that black cheater; don't hear harikatha. Sravana-mangalam. This is quite false. By hearing, inauspicity will come. We have realization of this. At first we were happy, but when we heard His katha our life became upset and full of suffering. We have realization of this.

Srimad atatam. According to Srimati Radhika and Her group, this point is more dangerous. If any devotee, with a shaven head, wearing tilaka, kanti-mala and harinama-mala, holding a book under his arm, announces, "Come on. Come here. Without any price, free of cost, I will tell this harikatha," he is the greatest and most dangerous cheater. He will spoil your life forever. Don't hear from him; remember this always. If you see a devotee wearing tilaka, kanti mala, and carrying a book, and especially in saffron cloth, you should offer dandavat pranama from afar – and run away.

This gopi, Srimati Radhika, is saying, “Be careful to avoid this dangerous person. Be far away. Don't chant; from today, stop.” There may be so many more meanings of this verse – depending on the nature of the different groups of gopis uttering it.

Srila Sukadeva Gosvami is explaining that if Sri Krsna Bhagavan is always with gopis, dancing, singing and playing with them, then His katha is amrta; otherwise it is mrtya.

Gaura Premanande!

So now the gopis are in Kuruksetra and Srimati Radhika is telling Krsna, “You are a great cheater.”

ahus ca te nalina-nabha padaravindam
yoges varair hr̥di vicintyam agadha-bodhaih samsara-kupa-patitottaranavalambam
geham jusam api manasy udiyāt sada nah

[The gopis spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs. (SB 10.82.48)]

What Sri Krsna is saying and Sri Radha is saying, and what He then replies to Her, has been explained in a beautiful way in Sri Caitanya-caritamrta.

On the fifth day, Hera Pancami, Bimala devi, Laksmi, came in search of Krsna in Sundaracala, (Gundica Temple) and bound and punished all of the associates of Jagannatha. They had to promise that, “Very soon, tomorrow, we will bring your husband.” This is Hera Pancami. So much sweet harikatha is there. Five days after the Hera Pancami festival, Krsna returned to His own Jagannatha temple, and the same krsna-katha, hari-kirtana and Mahaprabhu’s dancing continued. If Jagannatha was going to Jagannatha Puri, that is, Dvaraka or Kuruksetra, why did Mahaprabhu do so? Don’t think that He was returning. Even on that day, Caitanya Mahaprabhu thought, “I am taking My most beloved to Vrndavana.” In Sri Caitanya-caritamrta it has been written, “In the same way ...”. After completing the Chariot festival Sriman Mahaprabhu was invited by many devotees to their homes, to honor great varieties of very sweet preparations of prasadam.

We have thus explained the essence of the Jagannatha festival, so try to remember all of these topics and to do bhajana. Don't be weak.

I want to give so many thanks and blessing to those persons who invited us to be here in Berlin. Especially, my blessing to the boy, Radha-madhava brahmachari. Day and night he did so much hard labor. And Radha-vinoda, you will have to make the same chariot for our Vrndavana temple. It should have a very beautiful shape.