

Tridandisvami Sri Srimad Bhaktivedanta Narayana Gosvami Maharaja

Both Feet in the Same Boat

[Part Two of a lecture on Srila Jagadananda Pandita's Sri Prema-vivarta]

Badger, California: June 17, 2008

[Respected Harikatha Readers,

Please accept our humble obeisances. All glories to Sri Sri Guru and Gauranga.

Srila Narayana Gosvami Maharaja is in Odessa, Ukraine at the present time (Sept 18-25).

You will be pleased to know that the main theme of his discourses is the very topic you will be reading about below, Prema-vivarta (part 2 of his Badger lecture), as well as the topic of the previous harikatha you received, which was also Prema-vivarta (part 1 of his Badger lecture). We hope you enjoy it, and, as usual, we welcome your feedback.

The Harikatha Team]

Sri Jagadananda Prabhu says, "O my dear brothers, if you want bhakti, then, with one-pointed faith, try to perform bhajana of Gauracandra (Sri Caitanya Mahaprabhu). Everyone must worship His lotus feet with undeviating devotion, and reject the worship of demigods and goddesses as though they were on the same level as He. Know that all the demigods and goddesses are His servitors. Never let the mind entertain the idea that Sri Krsna and Sri Gauranga are different personalities. At the same time, even though They are the same, Caitanya Mahaprabhu's mercy is so much greater than Krsna's. This is because Srimati Radhika's mercy is mixed with Sri Krsna's mercy in Sri Caitanya Mahaprabhu.

"Be enlightened in spiritual truth; your spiritual master is the recipient of Sri Caitanya Mahaprabhu's special mercy. Know that he is Mahaprabhu's associate, and know that the eternal associates of the Lord are the different limbs of His transcendental body.

"As for those who adamantly oppose Mahaprabhu's divine position as the Supreme Person, they must clearly understand that every soul is His servant. Don't worship any demigods. You can worship Sankara (Lord Siva) as Gopisvara, but do not worship him as Kailasa Sankara. You can pray to him, 'O Gopisvara, please give me Vraja-prema.'

Jagadananda Pandita writes that the 'enemies' of Sri Caitanya Mahaprabhu in Navadvipa, like the prauda brahmanas (the elderly brahmanas who were 'harassed' by small Nimai when He splashed water over them and 'spoiled' their meditation, and who then went to Nimai's father to complain) are actually nourishers of rasa. In Vraja, Srimati Radhika's mother-in-law, Jatila, declares, "Krsna must not enter our house." She tries to stop Krsna in every way from meeting with her daughter-in-law. She tries to 'keep a lock and key' on Srimati Radhika. Why? Radha and Krsna's eagerness will increase by this. After a long time They will meet, and Their prema will increase immeasurably. In this way, such personalities nourish rasa.

Jagadananda Pandita says that if you want to advance in bhakti, do not criticize anyone. Do not indulge in useless criticism and finding faults in others. Even if someone is truly a

bad person, still do not criticize them. Whether non-devotees are engaged in good or bad activities, don't criticize and don't glorify them. Otherwise, all their material qualities will enter your being.

He says that one should chant Lord Gauranga's holy name, because His name is omnipotent. All the names of the demigods and goddesses, as well as the plenary portions of the Lord known as Visnu-tattva, are perfectly harmonized and contained in His name.

He says that being one-pointed, one should chant and remember Sri Gauranga. Then, your gaura-bhakti will be automatically transferred to Krsna; you will not have to try separately for this. When dasya-bhakti, the mood of servitorship, for Sri Caitanya Mahaprabhu becomes mature, one's bhakti is automatically transferred to Vraja-bhava.

Jagadananda Pandita writes, "Sri Caitanya Mahaprabhu taught us to sing, 'Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.' He has told us to chant 'Krsna.' Still, we should chant in glorification of Gaura and Nityananda. They do not consider offenses in chanting Their names, whereas there are offenses considered in the chanting of Sri Krsna's names."

Srila Gaura-kisora dasa Babaji Maharaja and Srila Jagannatha dasa Babaji Maharaja left Vrndavana at the end of their lives, went to Navadvipa, and stayed there for the remainder of their lives. Jagannatha dasa Babaji Maharaja has said, "When Krsna stole butter, Mother Yasoda chastised Him and bound Him to the grinding mortar – only for a little butter. So I don't want to be in Vrndavana, in Nandagaon, or in Varsana. We see that in His boyhood, Caitanya Mahaprabhu once broke everything in the household of His mother, Saci-mata, mixed all the pieces together, and then threw them here and there; or He would break His mother's pots, throw rice here and there, and engage in so many other naughty pranks. But what did Saci-mata do? She never bound Him or threatened to beat Him. So we should go to Navadvipa."

In this world, only Sri Gauracandra is Guru. He taught Srila Raya Ramananda in a hidden way, He taught Srila Rupa Gosvami, Srila Sanatana Gosvami, Sri Tapana Misra, Sri Sarvabauma Bhattacharya, Prakasananda Sarasvati and his 60,000 followers, Sri Venkata Bhatta, Srila Gopal Bhatta Gosvami, Sri Kesava Kasmiri, Srila Raghunatha dasa Gosvami, and so many others.

What is 'ku' and what is 'nati'? What is favorable for bhakti is 'su' and what is unfavorable is 'ku'. All actions against bhakti are 'ku,' and all the things that are not favorable are 'na;' they should be given up. If you want to please anyone other than Sri Caitanya Mahaprabhu, such as your wife, husband, children or others – and Sri Caitanya Mahaprabhu at the same time – you cannot. Two swords cannot fit in one sheath. Worship only Gauracandra in your mind.

When Uddhava visited Vrndavana and told the gopis to meditate on Krsna, the gopis replied, "Oh, Uddhava, Your mind is many-branched, whereas our mind is one-pointed.

But our mind is like zero now. When Krsna went from here to Mathura and Dvaraka, our minds also went with Him. Our minds are not with us, so how can we meditate?"

Jagadananda Pandita tells us, "Choose between engaging yourself in the transcendental devotional service of Sri Caitanya Mahaprabhu or taking shelter of mundane activities; serving family, friends, and society. It is impossible to maintain both these activities simultaneously. I humbly caution that if we do not develop single-mindedness in executing devotional service, then we place ourselves in the impossible task of trying to cross a river with two boats, with a foot in each. The boats float here and there and we are split into two pieces."

A flooded river is full of dangerous whirlpools, and entering that area you will go down deep, unable to come out. You will drown. We also see this in a whirling wind. Prema is also vivarta (like a whirlpool). It is not straight and it is also very dangerous, like a serpent. When serpents are alive they are necessarily crooked, walking and running in a crooked way. They are only straight when they die.

Similarly, prema is crooked, Sri Krsna's mind is crooked, Srimati Radhika's mind is more crooked, and Krsna's mother is extremely crooked. His Vraja is crooked, His Yamuna River is crooked, His side-long glances are crooked, His gopis are all crooked, and in fact everything about Him is crooked. This is the real nature of prema. [the next sentence is said in jest] So don't try to attain prema; otherwise you will also become crooked. Be far away; far away.

To explain the siddhanta about this 'crooked' nature of prema, Jagadananda writes, "Like a whirlpool, my mind and heart dance in that love. I am always quarreling with Sacinandana." In other words, his love is expressed indirectly, not in a straightforward, direct manner.

Once, Jagadananda saw Mahaprabhu sleeping on the hard floor. In order to give Him more comfort while He slept, he made a very soft quilt from dry banana leaves, covered it with an old cloth, and gave it to Govinda to give to Him. When Caitanya Mahaprabhu saw it, He threw it out and exclaimed, "I don't want this. I'm okay." Hearing of this, Jagadananda Pandita immediately entered an angry, sulky mood. He is always engaged in prema-kala, loving quarrel, with Caitanya Maharaja, as Srimati Radhika engages in loving quarrel with Krsna.

Sri Lalita-devi tells Srimati Radhika:

dhurte vrajendra-tanaye tanu susthu-vamyam
ma daksina bhava kalankini laghavaya
radhe giram srnu hitam iti siksayantim
devim gunaih sulalitam lalitam namami

["I offer pranama unto Sri Lalita-devi, the charming treasure-house of all good qualities, who instructs Srimati Radhika in this way: "O Kalankini (unchaste one)! Radhe! Listen

to my good instructions which are favorable for you! Vrajendra-nandana is very crafty (dhurta). Don't display Your mood of gentle submission (daksina bhava) to Him; instead, in all circumstances be contrary." (Sri Lalitastakam, verse 4)]

"O Radhika, don't be straightforward with this crooked person. He is a great cheater. If You are straightforward like Rukmini [the gopis had heard from Purnamasi devi that Krsna was married to Rukmini in a previous yuga), You will not be able to control Him."

Srimati Radhika replies, "I am angry now, but when I see Krsna my anger disappears. What shall I do? I am not able to maintain it."

Sri Caitanya Mahaprabhu gave Sri Jagadananda Pandita the name 'Kundale Jagai,' meaning 'quarrelsome Jagai.' Jagadananda Pandit writes, "I went to Vrndavana, weeping and weeping, because He has now told me, 'Go and return.' My nature is to quarrel, so I even quarreled with Srila Sanatana Gosvami in Vrndavana. When Srila Sanatana Gosvami asked me why I came to Vrndavana, I said that Sri Gaura knows that I cannot live without Him, even though I become angry with Him. Still, He told me to leave Jagannatha Puri (Nilacala). He sees that I am always weeping for Him and remembering, 'Gaura Gaura'. He is in Nilacala, and there He is relishing my separation mood.

"It is good that my woes give Him pleasure. Let me suffer eternal tribulations, because His happiness brings me great joy. I weep day and night, feeling pangs of separation from my Lord, and my Lord Gaura simply smiles, looking at my tear-streaked face. I am here because Sacinandana has made me foolish. He is joking with me. My beloved Lord Gaura knows everything about me, and yet He sent me to Vrndavana, while He stayed far away and watched the fun.

"In this way, I am always remembering His lotus feet. I am like Srimati Radhika here. As She felt unbearable separation for Krsna, so, due to being separated from Mahaprabhu, I weep continuously. Mahaprabhu is now laughing and thinking, 'I told him not to go, but he has gone and is now feeling grievous separation from Me.' Anyway, let Him be happy, even if I am unhappy."

"Sri Krsna says, 'My flute song is ambrosial, but when I hear the sweet words of Srimati Radhika, I forget to play My flute. Her words are sweeter than the song of My flute.' Mahaprabhu is none other than that same Krsna. He is a cheater sannyasi – simply in the dress of a sannyasi.

"I brought candana (sandalwood) from Navadvipa for Him to apply on His head, and He told me to give it to Lord Jagannatha for the burning oil lamp in His temple! I broke the vessel and locked myself in my room for three days, and then Mahaprabhu came to call me out of my sulky anger."

Srila Bhaktivinoda Thakura has written in his Sri Jaiva-dharma that Sri Premadasa Babaji Maharaja was often reading Jagadananda Pandita's Prema-vivarta.

On Book Distribution

One thing – I want to request something of you, as I requested you yesterday. I went to look at the bookstall on my way to class. Most of the books are gone, but some are still remaining there. So I request that you must empty the book table. I don't want to see any books or any pictures (posters of the paintings). Oh, if you don't need the books, then buy them and give them to your friends here and there.

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