

# SRI NAVADVIPA DHAMA DISCOURSES & PARIKRAMA

UNDER THE GUIDANCE OF  
TRIDANDI GOSWAMI SRI SRIMAD BHAKTIVEDANTA NARAYANA MAHARAJA

March 13-22, 2000

## Navadvipa, Report #1

[Srla Bhatktivedanta Narayana Maharaja arrived at the Devananda Gaudiya Matha in Navadvipa on March 12<sup>th</sup>. Parikrama began on the 15<sup>th</sup>; and therefore between the 12<sup>th</sup> and the 15<sup>th</sup>, he was giving informal darsanas. He also gave two formal classes. On the morning of the 13<sup>th</sup>, when the devotees had just completed the performance of mangal arati and bhajanas to Sri Guru, Guruparampara, Sri Gaura Nitai, and Sri Radha- Krsna Yugal, Srla Maharaja unexpectedly entered the natya-mandir of the temple after his morning walk. He sat on the raised platform at the back of the mandir with Parampujyapada Srla Trivikrama Maharaja, and asked him to speak. Srla Trivikrama Maharaja spoke in Bengali, and then Srla Maharaja explained his talk in English:]

We requested Srla Trivikrama Maharaja to do the mangalacarana (auspicious invocation), and he did it in a good way—from the core of his heart. He told us that it has taken lakhs and lakhs of births of sukrutis (spiritually pious activities) and samskaras (impressions on the heart made by sadhu sanga) to come to this holy land which is non-different from Goloka Vrindavana. 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 have Radha-Krsna prema or Goloka Vrindavana. If you do not worship Navadvipa, your worship of Vrindavana 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 satakam by Srla Prabodhananda Sarasvati pada.)

If you are worshipping Navadvipa, then you are worshipping Vraja. If you don't worship Gauracandra, then everything you do—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, then Krsna will be so near. So 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 Vrindavana by worshipping Lord Caitanya and his associates.

What I could touch of Srla Trivikrama Maharaja's class in Bengali I presented to you. But actually his heart is so grave and deep that I cannot touch it. We should be in anugatyā, under the guidance of superior Vaisnavas. This is so essential. We know this is a true fact, but we don't follow it. Therefore, trinad api sunicena, taror api sahisnuna, amanina manadena, kirtaniyah sada harih. Srla Trivikrama Maharaja said that we want to do bhajan but we don't want to surrender to Vaisnavas. So we should try from the core of our hearts to follow Sri Caitanya Mahaprabhu, Sri Svarupa Damodara, Sri Raya Ramananda, and all of their associates. We should act under their guidance; otherwise everything is like zero. We should follow Paramapujyapada Srla Trivikrama Maharaja—exactly what he told.

[Srla Narayana Maharaja then introduced the subject of his class. He spoke in Bengali, and periodically called on Sripad Krsna-kanti Brahmācari, Sripada Navina Krsna Brahmācari (now Sripada

Bhakti Vedanta Madhava Maharaja) and Sripada Subal Sakha Brahmachari (now Sripada Bhakti Vedanta Van Maharaja) to give translations. The following information is from notes taken of those translations:]

### NAVADWIPA, PURI, AND GODAVARI

The subject matter of Sri Raya Ramananda samvada is the backbone, the most vital part of the Sri Caitanya Caritamrta. This is where Sri Caitanya Mahaprabhu revealed his Rasaraja-mahabhava swarupa, His form as Radha-Krsna 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 Krsna, the son of Nanda Maharaja. If one is 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 Caritamrta. Madhya 8.230) And, in order to be under the gopis, one must be under the guidance of Srila Rupa Goswami. There is a verse by Kavi Karnapura in glorification of Srila Rupa Goswami:

priya-svarupe dayita-svarupe  
prema-svarupe sahabhirupe  
nijanurupe prabhur eka-rupe  
tatana rupe svavilasa-rupe  
(Madhya-lila 19.121)

“Indeed, Srila Rupa Goswami, whose dear friend was Svarupa Damodara, was the exact replica of Sri Caitanya Mahaprabhu, and he was very, very dear to the Lord. Being the embodiment of Sri Caitanya Mahaprabhu’s ecstatic love, Srila Rupa Goswami 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 Krsna. Sri Caitanya Mahaprabhu expanded His mercy to Srila Rupa Goswami just so he could render service by writing transcendental literatures.”

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

sri-radhayah pranaya-mahima kidrso vanayaiva-  
svadyo yenadbhuta-madhurima kidrso va madiyah  
saukhyam casya mad-anubhavataù kidrsam veti lobhat  
tad-bhavadyah samajani saci-garbha-sindhau harinduh  
(Adi-lila 4.230)

In order to understand and taste the glories of Radharani’s love, in order to understand and taste the sweetness of His lila, venu, rupa and prema as only She can relish, and in order to taste the happiness She experiences in Her relishment of these four sweetesses, Krsna took birth from the womb of Sacimata as Sri Sacinandana Gaura-hari.

Sri Caitanya Mahaprabhu appeared in Navadvipa 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 Srila Ramananda Raya, and revealed to him His form as Sri Sri Radha and Krsna combined. This Rasaraja-mahabhava, Rasaraja and Mahabhava, are also described in the Srimad Bhagavatam—as the pastimes of Radha and Krsna. Krsna is Rasaraja (the king of all tasters of transcendental mellows) and Radkhika is Mahabhava swarupa (the quintessence of loving emotions towards Krsna).

In Navadvipa Sri Gauranga performed sakhya-bhava pastimes with his friends in his naravat, human-like lila. 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 Swarupa Damodar, who is Lalita devi in Krsna-lila? Lalita devi is the first expansion of Radharani, and Vishaka devi is the second expansion. But Vishaka's birthday is the same as that of Srimati Radharani, so 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—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 may 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 aisvaryamayi-lila and madhuryamayi-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, activities are then simply mundane. So there may be opulence, but the lila still appears sweet and human-like, and so 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 Vrndavan than there is in Vaikuntha, Dwaraka, 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 1 ½ 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 can not taste it because of all the sugar.] In Goloka Vrindavana the opulence is covered.

Krsna's madhurya-lila includes aisvarya. When Krsna lifted Govardhana Hill the cowherd boys thought that He must be 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 had 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.' So 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, Yasodamayi could not conceive that her son was God.

Sri Caitanya Mahaprabhu is Krsna Himself, and His dhama, Sri Navadvipa, is Vrndavan itself. In Navadvipa He is known as Saci-putra and Sacinandan, 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 Pandit 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 pandits, so the residents of Navadvipa considered Saci-putra to be Nimai Pandit, a very good human pandit. There is no aisvarya in this name Nimai Pandit. It is naravat. When Kesava Kasmiri, the Digvijaya challenging scholar, came to

defeat the pandits of Navadvipa, they decided to make Nimai Pandit 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 Pandit's school, Jagadananda Pandit and Nimai Pandit used to have friendly arguments about logic. Sometimes they would argue about the definition of mukti. Jagadananda Pandit would quote the verse beginning 'Atyantya dukha nivritti': 'Liberation means to be delivered from the miseries of maya'. But Nimai Pandit said, "No. The real definition of mukti is: 'Mukti hitva anyata rupam, svarupena vyavastiti'. Mukti is that condition in which one realizes his own swarupa and the swarupa 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." So this is nara-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 an 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.

Dwaraka is full of opulence. There are so many palaces, elephants, horses, and chariots. 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 Pandit—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 madhuryamayi-lila. Someone may object to this statement, considering that He manifested as Lord Nrsinghadeva 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 Srivas Pandit (who is Sri 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 Vrishabanu-nandini Radhika. She never leaves Vrindavana, and she only feels short-term separation from Krsna—as when He goes cowherding for a few hours each day. Vrishabanu-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, or 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 Dwaraka. Her other manifestation is in

Kuruksetra, and that is Samyogini Radhika. It is Samyogini Radha who meets with Krsna in Kuruksetra. Just as Dvarkadish-Krsna and Mathuresh-Krsna are always within Purnatam Brajendranandana Sri Krsna, so these other two manifestation of Vrsabhanunandini 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 Dwarka 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 prakat-lila.

The three aspects of Srimati Radhika: Vrsabanunandini, 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 Udhava Kyari, She is Viyogini Radhika.

madhupa kitava-bandho ma sprsanghrim sapatnyah  
kuca-vilulita-mala-kunkuma-smasrubhir nau  
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 of your whiskers has come from the kumkum which came from the breasts of His beloveds. It was smeared on Krsna's garland when He embraced them, and then came on your mustaches."

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

'Vrindavana parityaja na padam ekam gacchati'. Krsna never leaves Vrindavana. Nandanandana is always in Vrindavana. Vrsabhanu-nandini also never leaves Vrindavana, and similarly, Sacinandana never leaves Navadvipa.

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? Only Ramananda Raya. This manifestation of Rasaraja-mahabhava was not an ordinary activity. No one else could have shown Himself as Radha and Krsna. Therefore it is an opulence, and therefore is aisvarya, and it is 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, Puri is like Dwaraka. When He is in Gambhira He is experiencing Radharani's separation from Krsna at Dwaraka, in the mood of Viyogini Radhika. When Mahaprabhu is in Godavari, He is like Samyogini Radhika. This aspect of Srimati Radhika meets Krsna at Kuruksetra in order to bring Him back to Vrindavana. These two aspects of Mahaprabhu are included in Navadvipa.

In Jagannath Puri no one accepted the names Sacinandana, etc. Everyone there had reverential mood towards Mahaprabhu. Sarvabhauma Bhattacharya realized, "Here is the Supreme Personality of Godhead. I've never seen such a person." Sri Caitanya Caritamrta, Mad. 6. 9-13, states that 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 Krsna." Upon seeing the sign of suddipta-sattvika bhava, the Bhattacarya could immediately understand the transcendental ecstatic transformation in Mahaprabhu's body. Such a sign could take place only in the bodies of Krsna's eternally liberated associates like the gopis, and especially in Srimati Radhika. The Bhattacarya 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**

Navadvipa is gupta (hidden) Vrindavana. Although the twelve forests of Vrindavana are hidden in Navadvipa, they are in a different sequence. Srila Bhaktivinoda Thakur has described this as acintya, inconceivable. He has explained that it is the speciality of this dhama. It is hidden and crooked, and so 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 Paramhansa Srila Bhaktiprajana Kesava Goswami 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 Caritamrta, was when some young girls were making offerings to Siva-linga with fruits, flowers, and other worshipable paraphernalia. At that time Nimai Pandit 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, but they did not believe that He was the Supreme.

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

Srila Rupa Goswami confirms in his Upadesamrta that, "The holy place known as Mathura is spiritually superior to Vikuntha, the transcendental world, because the Lord appeared there. Superior to Mathura-puri is the transcendental forest of Vrindavana because of Krsna's rasa-lila pastimes. And superior to the forest of Vrindavana is Govardhana Hill, for it was raised by the divine hand of Sri Krsna 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 Krsna. 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

After the class, Srila Maharaja's senior disciples discussed how his deep presentation allowed them to understand some of these points now for the first time. 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, His universal form, there in Navadvipa. Srila Maharaja replied, "Yes, but only to a few, to Srivasa Thakura as Narada Muni."

Another devotee questioned, "You said in class that Jagannatha Puri represents Dwaraka and Godavari represents Kurusetra. 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 Krsna at Kuruksetra, She saw so much opulence: horses, chariots and elephants, and Krsna 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 Vrindavana, it became a pathetic scene. Similarly, the opulent display of Mahaprabhu's Rasaraja Mahabhava form was only revealed for a moment.

