

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.18.B

Śrīla Śrīdhara Mahārāja: In Braja *līlā*, the extension in Braja *līlā*, there we find as the point has arisen, Kātyānanī *pūjā*, *gopīs* are rendering respect to – *gopīs* were supposed to hold the highest position, they're rendering respect to Kātyānanī Devī who is entrusted with the management of this ordinary world. She's also given some petition, "Help me so that we can be united with Kṛṣṇa easily. Don't give any opposition Devī. Be pleased with us."

The farthest extremity is also harmonised there, the stealing, the lying, to speak lie, to steal things. Kṛṣṇa is so perfect that even these filthy things are also harmonised in His character it is seen, the debauchery, all harmonised. He's so good, so pure, that everything coming in connection with Him receives its highest realisation, appreciation. Nothing is filthy; only aggrandisement. Exploitation is filthy and renunciation also filthy. The highest conception of harmony can harmonise everything. He's so good. Nothing is wrong from that angle of vision; that has got a place and position in the adjustment of the whole, the final adjustment. The Absolute Good is so good, anything coming in His connection it is harmonised _____ [?] that we find in Kṛṣṇa *līlā*, in Braja *līlā*. His immorality is more than our conceived moral standard. Like the touchstone, whatever comes in its touch it is gold, the harmony in its highest sense, Absolute Good. Murdering, stealing, debauchery in the ordinary sense: that has no question, no place there, so universal in character. And the ownership is also indisputable. Hare Kṛṣṇa.

Unity, still it is dynamic. The Pantheistic School they can't keep the dynamic. When they have conception of oneness, all merged in non-differentiated thing. But the Vaiṣṇava School, all one, but it is dynamic, the difference there. *Līlāmaya*, *līlā*, it is His *līlā*, it is His play, sweet play. And you are all surrounded there, you are being fostered from there, you get your everything from there. *Amṛtam*, the nectarine food is supplied to you from there. And He's of such. You are not of separate existence. You also do not like to maintain common interest. His interest is your interest, but He's Absolute Good. Absolute Good means good for all, no enemy. But the enemy that is in *līlā* playing, just as in play also there are two parties, enemy, but enemy of play is not ordinary enemy. So if in human play there may not be any enemy, a seeming enemy, so in Him the enemy is also something like friend.

Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Gaurāṅga Sundara.

Parvat Mahārāja: I have a doubt about a point that our Gurudeva has made, and that is that when Lord Rāmacandra was present the sages actually prayed to be closer associates to Him, and in their next life they appeared as *gopīs*. So how is it that the *gopīs* in their previous lives they were sages, *jñānīs*?

Śrīla Śrīdhara Mahārāja: Sages, yes. The cause is to be traced from the *sukṛti*, the innate nature, that is connection with the *nirguṇa* plane, so,

*ātmārāmās ca munayo, [nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]*

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the

binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam*, 1.7.10]

All sages are not of equal temperament. Some sages,

*prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ*

[“O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.”]

[*Śrīmad-Bhāgavatam*, 2.1.7]

There are so many sages who are fated to go towards *nirguṇa*. Due to their *ajñāta* and *jñāta sukṛti* that will guide them towards that unconsciously. That is the case everywhere, the *sukṛti* is our guide. Gradually it comes to assert in favourable connection and then we can select the way of our work in life.

So the *muni*, their mental tendency was like a masculine temperament in the mind, and some sort of renunciation and these penances, all those mixed in the mind. But anyhow their inner *sukṛti* when they come to see Rāmacandra, there awakened some attraction for that. Not to enjoy but to serve, this very close connection service of Rāmacandra. Rāmacandra was also, though Kṛṣṇa within, but outwardly He’s Rāmacandra. And outwardly they’re moaning, but internal awakening to come in close connection, very intense connection; family connection with the Lord.

Then they, there are so many ladies also may be when they see Rāmacandra their heart attracted towards Him as to serve like a wife. But Rāmacandra’s was promise was *pṛiti suta vadi*, that only one wife He will take. Rāmacandra’s father had thousands of wives, but Rāmacandra took only one wife. That was His disposition.

So Rāmacandra told them that, “Yes, you have got some attraction in connection of My spiritual body, not enjoyment but service, but it is not possible. I’m avowed in this Avatāra in a particular way I’m couched. You will get it in Kṛṣṇa Avatāra. There it is possible. The Svayaṁ-Bhagavān He comes promised for such service giving attitude. So you will have your fulfilment when I shall come as Kṛṣṇa. At that time your prayer will be fulfilled.”

That was the arrangement, no anomaly. No anomaly because Kṛṣṇa the Svayaṁ-Rūpa that is the most original and that is the very gist of all Avatāra; the most accommodating plane, most subtle and most accommodating. In all other Incarnations a partial duty attached, but the most universal duty to attract all and to react accordingly, that is possible in the Svayaṁ-Bhagavān cases. They’re grouped in different ways and one; there’s no overlapping. The *vātsalya-rasa*, the mother rank, the father rank, the friend rank, in their own rank, in their own *rasa* they want to serve Him, to love Him. But the most accommodating, and most original, and most subtle, and the most liberal, as you say, is Svayaṁ-Bhagavān Kṛṣṇa. Even crossing the limit of our conceived morality does not stand here. He’s Absolute, He’s over law. He’s so good, so affectionate, that no consideration of any law is necessary there. He’s able to accommodate everyone beyond law, beyond question.

Only to understand and adjust for ourselves we go and venture to put some law on Him,

‘He’s of such nature, such nature,’ but it is very futile. How much can we know about the Infinite? But *dig-darśana*, only we can say, ‘somewhat like this,’ to give consolation to our understanding we utter, ‘somewhat like that, somewhat like that.’ But that is ocean, so explanation by knowledge is not possible. Still, to satisfy our suspicious mind, everything is possible in Him. He’s infinite. Hare Kṛṣṇa.

So Rāmacandra He was not satisfied, and also it is seen in exceptional case, when Rāmacandra had the necessity of the help of Garuḍa who was connected with Kṛṣṇa more than Hanumān: Hanumān and Rāmacandra, and Garuḍa with Kṛṣṇa. When it was necessity in Laṅkā He had to remember Garuḍa when He was tied by *nagapasa*, was tied by the serpents.

Then Brahmā informed Him, “Oh, You remember Your servant Garuḍa. As soon as he’ll approach the snakes will disappear.”

And when Garuḍa came and snakes disappeared, They were free, then Garuḍa wanted one boon from Rāmacandra. “I want to see, I know You are my Master but You are in the figure of Rāmacandra. And that is monopoly of Your servant Hanumān. But if You are propitiated with me, please show me once that Dvāpara-yuga Kṛṣṇa Avatāra.”

Rāmacandra answered, “Yes, it may be managed privately only.”

“Yes, I’m arranging.” By his _____ [?] Garuḍa constructed a temporary room by his wings. And Rāmacandra within that He showed His Kṛṣṇa Rūpa to Garuḍa.

So the confidential arrangement is there within, and the court arrangement is something. Hanumān is there, he won’t like that ‘my Lord Rāmacandra,’ and Hanumān also got a chance in Dvāpara-yuga. When Garuḍa went fetch some blue lotus he met, that was only in the jurisdiction of Hanumān. When there Hanumān also opposed him in a playful way, and Garuḍa did not care about Hanumān. Hanumān playfully managed, tested the power of Garuḍa.

And very shortly I’m going.

Then Garuḍa was defeated in fight with Hanumān, and Hanumān took Garuḍa in his armpit, and took the blue lotus and went to Dvārakā, Kṛṣṇa.

And Kṛṣṇa went, “Jai Rāma, Jai Rāma.”

Hanumān is always loudly taking the Name of Rāma, “Jai, all victory to Rāma,” in this way approaching.

Kṛṣṇa knew that Hanumān wants to see Rāmacandra, not Kṛṣṇa, so He asked His queens, “Take the shape of Sītā and just take your position on My left side. I’m taking the shape of Rāmacandra. Hanumān is approaching with ‘Jai Rāma’ and he should be pleased.”

We are told that Satyabhāmā could not: Rukmiṇī took the shape, the bodily appearance of Sītā. And Hanumān came and with the blue lotus he worshipped Kṛṣṇa, this Rukmiṇī Kṛṣṇa, no, Rāma-Sītā he saw.

And Sudarśana was guarding the gate, and Hanumān came and Sudarśana won’t allow him to enter the compound. Hanumān put his finger within and suddenly made it so big that like a ring on the finger Sudarśana, and Garuḍa there under the armpit. And Satyabhāmā she could not take the appearance of Sītā, she had to take shelter under the throne. Then these three they had some sort of pride, so Kṛṣṇa in this particular *līlā* He checked these three, their vanity. And Hanumān came and worshipped.

Then, “Who is your, what is on your finger?”

“Oh, some circular *cakra*, some disc, he was wandering, roaming there and did not allow me to enter, so I put him there.”

Then, “Who is in your armpit?”

“Yes, one bird, from him I heard that You want these blue lotus, and he could not do it, I

have collected. I have desired to see You my God.”

“Release him, release him.”

Then Hanumān says, “Who is there under the throne? There is a lady.”

Then Satyabhāmā came out.

So the pride, the vanity of these three was checked by the will of Kṛṣṇa. In this way: all *līlā*. So Hanumān got chance in the Kṛṣṇa *līlā* to see his heart’s God, Rāmacandra. And Garuḍa also took the advantage in Rāma *līlā* to have his *darśana* with Kṛṣṇa in Laṅkā.

...

...is utilised by Mahāprabhu in the south in His argument. The *muni*, Daṇḍakaranya *vāsī-ṛṣis*, and the *śrutī*, they got the chance of the participation in the *mādhurya-rasa-līlā* of Kṛṣṇa. Whereas Lakṣmī Devī herself she did not get admission. What is the cause?”

And then he was nonplussed, that Vyeṅkaṭa Bhaṭṭa, father of Gopāla Bhaṭṭa Goswāmī. “I could not think that there was so much in the underground, in *siddhānta*, in understanding. Simply we know Lakṣmī Devī is above, all Lakṣmī-Nārāyaṇa, and Kṛṣṇa comes out, incarnation of Nārāyaṇa.”

But Mahāprabhu told, “No. Kṛṣṇa is above Nārāyaṇa. Otherwise Lakṣmī Devī, she had got privilege of full service of Nārāyaṇa, why she’s hankering after *rasa-līlā*? So something wanting in Nārāyaṇa and that is existing in Kṛṣṇa. So aspiration of Lakṣmī Devī for *rasa*, but Lakṣmī Devī does not get entrance. On the other hand the *muni ṛṣis* they’re getting, because they wanted to approach through the *gopīs*, under the guidance of the *gopīs* and taking the attitude of *gopī*. But Lakṣmī Devī keeping up her divine character she wanted to approach *rasa*, but that is not possible. That is not possible. She did, took penances, tried her best to have access, but barred from that opportunity, Lakṣmī Devī herself. But on the other hand, the *gopīs* when they come to meet Nārāyaṇa they give some honour and praise for their attraction for Kṛṣṇa, not connection with Nārāyaṇa. Nārāyaṇa has got no internal charm for them. But Lakṣmī Devī had her charm for Kṛṣṇa’s *līlā*, *mādhurya-rasa*. So we are to decide hereby Who is where, whether Kṛṣṇa or Nārāyaṇa, Who is holding the supreme position.”

Mahāprabhu’s argument was always with common sense, accepting common sense.

He also put to the *sannyāsins* of Benares, ‘that Śiva is the absolute.’

Mahāprabhu put His argument, “Take the case of Gaṅgā. Gaṅgā comes from the feet of Nārāyaṇa and Śiva takes her on his head. Decide what is the position of Nārāyaṇa and Śiva. Who is oozing from the lotus feet, the divine feet, that is on the head of Śiva. She decides the relationship between Śiva and – Śiva is His servant, *vaiṣṇavānām yathā sambhuḥ*, as it is mentioned in *Bhāgavatam* [12.13.16], that is the real conception of things.”

So Mahāprabhu’s ways were like that, by the common example He used to establish His position, the different conceptions, superiority of different conceptions of divinity.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nanda-Yaśodā had their original, the most original superior personality, and Drona and Dharā were absorbed in them.

And also there is mention in the scripture that so many heavenly prostitutes were amongst

the *gopīs, sarvesya* [?]. Madhvācārya has taken resort to that, mentioned that. But the Gauḍīya Goswāmīns can't tolerate. They might have been absorbed for their higher benefit, but the real party was that of Goloka party. They're eternal and they're higher than the higher. They're higher than the highest, the Goloka *gopī* party, the original, so, *Rādhā-Kṛṣṇa nitya līlā koila prakasa* [?]

Ordinary conception of the Māyāvādī Smārta School it was something like that, "That Kṛṣṇa we consider to be the God. But He came with the ordinary people, the *gopīs*, the *gopa*, and they were all delivered by Him. His friends, His parents, His beloved, all mundane, but He's super-mundane and by His connection even in a filthy nature delivered them." That is the conception of the Smārta School.

But the Vaiṣṇava School they think, *Sapar sada siddha dhama saha avatari* [?]

Mahāprabhu came in Navadwīpa with His own place, own capitol, with His own paraphernalia, not He Himself came alone in a jungle, but He came with all His paraphernalia.

When a king goes to visit a place he takes his own paraphernalia there, *raja-cavati* [?]. The king is moving, going to visit that place; that does not mean that he's going singly.

So they say that when He comes down with His own paraphernalia He comes. His own capitol, He's come with whole here, so everywhere, that is the case. And whatever is told by other scripture, that are not meant for the most deep thinkers, so many absorbed there. Just as in Avatāra also, Avatāra of lower order is absorbed in the Avatāra of higher order.

When a king comes to visit a particular place, the special power of magistrate and other officers all merged in the king. Whatever he says practically, whatever he says they have to carry out. All their special powers disappear and enter into the higher. Whenever the higher comes to a lower, apparently they're non entity. Whatever he will say, the whole power absorbed there, so like that.

When Svayaṁ-Bhagavān came the Yuga Avatāra entered there, in Mahāprabhu also, *rādhā-govinda-milita-tanu*. When *astavinca chata yuga* [?] then the time of Yuga Avatāra only to preach *Nāma-saṅkīrtana* absorbed in Him. That is the case always.

So Kṛṣṇa does not come always with *gopī līlā*, only *astavincha chata yuga* [?], only in one day of Brahmā, *astavincha chata yuga*, one *yuga* in Brahmā, not every day, not every *yuga*, Dvāpara, but once in a day of Brahmā. And Brahmā's day is *sahasra yuga padyanta* [?] hundred *yugas* is one day of Brahmā. And only that one *yuga* in thousand *yuga* that Svayaṁ-Bhagavān Kṛṣṇa appears; in all other *yugas* only Yuga Avatāra not Svayaṁ-Bhagavān. It has been taken out by the Goswāmīns that Kṛṣṇa not only a chance coincidence Avatāra but *nitya-līlā*.

This is the highest, which seems to be the highest that has got its own position in the universe, in the topmost place. And He comes just as exhibition He comes to exhibit here in this *prapañca*. And as the Sun is passing through all the countries, so also He's *līlā* passes through the whole universe. Sun sets here, rises in another place. So Kṛṣṇa *līlā* is also like that in the *brahmāṇḍa* and it has got its original position intact in the highest quarter, *nitya-līlā*, and *nitya* and the highest.

So, they're to explain, though it is not explicitly stated in *Bhāgavatam*, Svayaṁ-Bhagavān, the word is mentioned. But the Goswāmīns they by consulting all other scriptures and the spirit of *Bhāgavatam* they are discovering the internal position of Kṛṣṇa. They say that in *Bhāgavatam*, *nanda-tanuja* not only so, the Svayaṁ-Bhagavān, *vasudeva manaseja* [?] in the mental sphere. But they say, they go so far that He comes out of the body of Nanda, *nanda-tanuja* it is mentioned, *nanda-tanuja*. So the closest connection with Nanda than Vasudeva, it is mentioned in many places *nanda-tanuja* and some other expression.

Not without any purpose we are to bring out the real thing. So they say and finding reference from other scriptures when Vasudeva took his son to the Nanda's camp in the room of her, Yaśodā gave birth to a baby girl, female baby, he put there, Vasudeva did not detect that there was another, male baby, there. Vasudeva put his own son Vāsudeva there and took the female baby in return. And this Vāsudeva baby that entered into Yaśodā-Nandan. That is their finding, consulting all other, many scriptures, and the expression, the hint from *Bhāgavatam*. The Goswāmīs, Sanātana Goswāmī and others they have established, have come to such conclusion to harmonise all the scriptures about the Kṛṣṇa *līlā*. So Nanda-nandan was there. Yaśodā gave birth to twins, male and female, and Vasudeva only found the female and put his male child there and took the female child. And the male child Vāsudeva entered, was absorbed into Nanda-nandan. And as long as He was there, and He's always there, *vṛndāvanam parityajya sa kvacit naiva gacchati*.

[*kṛṣṇo 'nyo yadu-sambhūto yaḥ pūrṇaḥ so 'styataḥ paraḥ
vṛndāvanam parityajya sa kvacit naiva gacchati
dvibhujah sarvadā so 'tra na kadacit caturbhūjah
gopyaikayā yutas tatra parikīḍati nityadā*]

[“The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment. That original Personality of Godhead Kṛṣṇa who is Svayaṁ Bhagavān always manifests two arms. He never manifests four arms. He is always by the right hand side of the foremost of *gopīs*, Śrīmatī Rādhārāṇī, and He never leaves Vṛndāvana.”]

[*Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa, 165*]

Only externally or internally but He's always in Vṛndāvana, that Svayaṁ Bhagavān, the highest conception of Godhead is always in Vṛndāvana. But sometimes the worldly people can have the experience of that, and sometimes they do not see. But He's always there. Only the question that He is or He's not, that we're disconnected, the switch is off. When switch is on we can see, and switch is off we can't see _____ [?] transcendental.

So Drona, the *gopīs* also, and there are different sections of *gopīs*, they're newcomers, that *svarūpa-siddha*, those that are *svarūpa-siddha* before they attain *vastu-siddhi*, the highest stage, they are to be born there where the *prapañca-līlā* is going on. There they get the chance of being born, and then first participation in direct *līlā* of Kṛṣṇa, then they enter *vastu-siddhi*. They enter permanently there, get post, engagement.

These things have been, in details, discussed and analysed, and discussed and given out to

us by the Goswāmīns to keep the harmony of all the scriptures and with the ontology of the thing, as they get inspiration from Mahāprabhu. What is the meaning of Svayaṁ Bhagavān? Bhagavān, this adjective may be used to any incarnation, but Svayaṁ Bhagavān the source of all Bhagavān, that is Svayaṁ Bhagavān. How to think and understand Him? In that case so many arguments, and so much information, and so many authorities have been collected, and the Goswāmīns have done. By the blessings of Mahāprabhu they came to such a conclusion, and they have left for us. And we are to follow that. We are to try to understand that. What is this, what is that?

And it is not very possible to know, and to retain also the different divisions of His show, how He showed this Svayaṁ Bhagavān and His *prakāśa* and *vilāsa*. *Prakāśa* also two kinds, *prabhāva* and *vaibhava*: and the *vilāsa* also has *prabhāva* and *vaibhava*, so four classifications. And also it is written clearly that *vaibhava prakāśa* Kṛṣṇa is Śrī Balarāma. Balarāma is *vaibhava prakāśa* of Kṛṣṇa. And the *devakī-tanuja*, Kṛṣṇa, He Himself also *vaibhava prakāśa* of Svayaṁ Bhagavān: so *devakī-tanuja* with two hands in Mathurā and Balarāma in Vṛndāvana, They're of equal rank. The Balarāma of Vṛndāvana is equal to two-handed Vāsudeva in Mathurā, of equal rank. It has been clearly described in *Caritāmṛta* and *Laghu-Bhāgavatāmṛta*. So we are to follow closely that.

And so also in the case of Rādhārāṇī, the *gopīs* they're also come out, their spring is Rādhārāṇī, the *mādhurya-rasa gopīs*. The Svayaṁ Bhagavān is always with Svayaṁ Rūpa, Svayaṁ Rūp and Svayaṁ Rūpa, Rādhārāṇī. In the *rasa* the Svayaṁ Bhagavān He was always by the side of Rādhārāṇī. And by the side of other *gopīs* not Svayaṁ Bhagavān, there Svayaṁ Prakāśa of Kṛṣṇa as the first double, facsimile or something like that we'll say. The first class double and the second class double in this way. When in *rasa*, only Svayaṁ Bhagavān with Her, with Rādhārāṇī. At the side of Rādhārāṇī is Svayaṁ Bhagavān, and at the side of other *gopīs* that Svayaṁ Prakāśa; not Svayaṁ Rūpa, Svayaṁ Prakāśa.

In this way the gradation is there. As much devotedness, so much intensity in *Bhāgavata*, in Godhead, in this way it is distributed. And the love is the highest criterion, and then power, in this way it is distributed. According to devotion, the nature and degree of devotion, Godhead also distributes Himself to the devotees in a particular gradation. So the devotees are hankering for the service of Rādhārāṇī's camp. Why? The Svayaṁ Bhagavān is always with Her. And others are of lower order. So the Rādhā *kaiṅkarya*, that has been settled for us to be the highest achievement for that. Through Rādhārāṇī we can have the taste of the service of the Svayaṁ Bhagavān. So many things to be known!

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
A qualitative difference! Nitāi Gaura Haribol.

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