

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.23.A

Śrīla Śrīdhara Mahārāja: ...His disappearing, there was foundation for Dvārakā *līlā* from Vṛndāvana *līlā*. Vṛndāvana *līlā* went underground. After Kṛṣṇa left Vṛndāvana... (justo govinda-nandana?)

[*krsno 'nyo yadu sambhuto yah purnah so 'styatah parah*]
vrndavanam parityajya sa kvacit naiva gacchati

[The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara 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.] [*Laghu-Bhāgavatāmṛta, Purva-khanda* 165] & [*Gauḍīya Kaṅṭhahāra*, 7.42]

It is also mentioned in *Purāṇa* that Kṛṣṇa does not (*justo govinda-nandana?*) who is considered to be the son of the *gopa*; that is of Nanda, He never leaves Vṛndāvana. He's always there, that Svayaṁ Bhagavān. Kṛṣṇa is always in Vṛndāvana. He cannot live separated from Vṛndāvana and the group of His party. So when as from Mathurā Vasudeva-Nanda, Devakī-Nanda was taken by Vasudeva to the house of Nanda in Vṛndāvana, so that Devakī-Nanda really left Vṛndāvana and Nanda-Nanda with whom the Vasudeva-Nanda was mingled, He's gone underground. That is, He took His position in the transcendental world. Though Vṛndāvana is the supreme most position of the transcendental world, still He came down from that position to some, to retire some imperceivable plane. And Vṛndāvana people they felt their separation, pangs of separation. And Devakī-Nanda who is Vilāsa Mūrti, Svayaṁ Bhagavān, Svayaṁ Prakāśa. Prabhāva-vilāsa of Svayaṁ Bhagavān really He came to Mathurā, Devakī-Nanda came to Mathurā; as He went carried by Vasudeva when He was born in such a way in the prison house. That Vasudeva-Nandan came back.

Then; Rūpa Goswāmī wrote two books, one *Vidagdha-Mādhava*, another *Lalitā-Mādhava*. *Vidagdha-Mādhava* is in Vṛndāvana, very clever Mādhava, very clever. And *Lalitā-Mādhava*, Mādhava submissive, playful. *Lalitā-Mādhava* went to Mathurā and in Dvārakā. And he feels that though externally we find Rādhārāṇī than this Chandrāvalī and also the friend circle. But they are inconceivably transformed into different form. Rādhārāṇī went to Dvārakā in posing of Rukmiṇī Devī. She came from the connection of the Sun; and anyhow through the Sun She managed to represent Herself. In other words he means to say that as Vasudeva-Nanda His supreme position is as Nanda-Nanda, so the Rukmiṇī and the Satyabhāmā the (*moyhishī?*) They must have Their original Svayaṁ Rūpa representation in Rādhārāṇī, and Lalitā, Chandrāvalī etc. That was his feeling, that they are not independent. Their original conception is in Rādhārāṇī and when they come in the lawful relation with Kṛṣṇa in *mādhurya rasa* they take such forms, they're *aṁśa* rather; they're part. The fullness in Śrī Rādhikā and the partial representation in all these (*moyhishī?*). Rādhikā and the other *gopīs* They are represented there partially in Dvārakā etc. So it is peculiar to think that (*kahana moyhishī?*) that the principal queen was Rukmiṇī, how She could come from Chandrāvalī? And rather of secondary position Satyabhāmā, she represents Śrī Rādhikā who is of the highest type here in Vṛndāvana, in *mādhurya rasa* service.

This is a peculiar thing and we are to follow in this way. That sentiment, in the highest place sentiment has got highest value. And little lower layer the intelligence gets the better hand. So Chandrāvalī she, her special capacity was fair intelligence and patience and the other general qualifications. And in Rādhārāṇī's case was more sentimentalism, *bhāva-pradhan*, *priti pradhan*, *bhāma bhāva*, etc. So in the second layer She has to get the second position not the primary position. These things are very abstruse, difficult to understand.

So Satyabhāmā was represented from Rādhārāṇī and Her first opposition leader, Chandrāvalī, got there the first class position in a little lower strata. And Lalitā, she became

Jambhuvati, in this way, Madhumaṅgal was represented there as he is. Some *śakha* also they are represented in this way.

So Gadādhara Paṇḍita, Rādhārāṇī and Rukmiṇī, They are of the same line. And that was represented by Gadādhara Paṇḍita in Gaura *līlā*. In Gaura *līlā* the peculiarity is this; that the *bhāva*, the sentiment, the mood, the emotion of Rādhārāṇī, was taken by Mahāprabhu Himself, Kṛṣṇa Himself. So Gadādhara Paṇḍita, Rādhārāṇī who was emptied, his everything is drawn from him personally. So only a case, a shadow like position Gadādhara Paṇḍita holds there in Gaura *līlā*. And Rukmiṇī characteristic was maintained there; sober, considerate, patient, all these things, all these qualities remain there in Him. And so sometimes he's told as the Rukmiṇī *avatāra*, the *avatāra* of Rukmiṇī. But really his position was such that of Rādhārāṇī which was drawn by Kṛṣṇa and both combined became Mahāprabhu. That is the peculiar position he holds. He cannot, just like a shadow, he cannot leave Śrī Gaurāṅga. Wherever Gaurāṅga is going he's following from a distance. He does not know anything but Gaurāṅga. But still he's not seen to come forward, in the front, always in the backside, shyness. In this way he played his part, that Gadādhara Paṇḍita.

Mahāprabhu, Kṛṣṇa and Rādhārāṇī, They are born in *aśtamī*, the middle of the new moon and full moon, both. But here Mahāprabhu took His birth in the full moon and Gadādhara Paṇḍita just in new moon, no moon. New moon means no moon. Full moon was taken by Mahāprabhu. And new moon or no moon was taken by Gadādhara Paṇḍita. He's master of everything, but still here he has given everything to his master and he's empty. He's empty in such a way he's playing his part, Gadādhara Paṇḍita, the highest position of sacrifice. He stands there. This is the ontological side.

From the historical side we find that he was born in a *brāhmaṇa* family in this at present (Mushidapur District?) Bharatpura. At that time many gentlemen had his house in the capital town, so Navadvīpa was a famous town for the *brāhmaṇas* to cultivate their learning. So here they have a house in this (Prachin?) Māyāpur, but at present located there. Mādhava Mīśra was the name of his father and Ratnavati mother's name. They lived here and he was a student, a very meek and modest student was Gadādhara Paṇḍita. And from his childhood he was given to the devotion of Nārāyaṇa, Kṛṣṇa.

Nimāi Paṇḍita, Śrī Caitanyadeva, Nimāi Paṇḍita, He showed His character as an aggressor, impertinent, and extraordinary genius: in this way very frivolous. Gadādhara Paṇḍita was just the opposite. But Gadādhara Paṇḍita had some natural inclination, submission towards Nimāi Paṇḍita. And Nimāi Paṇḍita also had some special affection for Gadādhara. But Gadādhara Paṇḍita he had some; he could not face Nimāi Paṇḍita direct, some sort of shyness he felt about Nimāi Paṇḍita. And when Nimāi Paṇḍita is seen he tried to go aloof, but Nimāi Paṇḍita won't let him go. He asked him so many questions what he felt in a very perplexing mood, Gadādhara Paṇḍita; in this way.

But when Nimāi Paṇḍita came up from Gayā He was just a turned man, a devotee. Then Nimāi Paṇḍita met Gadādhara Goswāmī. "Gadādhara," addressing Him, "Your life is real fulfilment; from the childhood you have got devotion towards Nārāyaṇa, toward Kṛṣṇa. But My whole life is spoiled. I passed My early days in ordinary topics, not cultivating the devotion of Nārāyaṇa, devotion of Kṛṣṇa. Love of Kṛṣṇa I did not know. I passed My life, whole life uselessly. But you, Gadādhara, from the very beginning you are a pure devotee of Kṛṣṇa. You are fortunate enough. I want the grace of you all so that I may pass my future days in devotional activity." In this way.

Then Gadādhara Paṇḍita asking the, taking the permission of Nimāi Paṇḍita, he took initiation from Puṇḍarīka Vidyānidhi who was supposed to be Vṛṣabhānu Rāja, father of Rādhārāṇī. Vṛṣabhānu Rāja, Puṇḍarīka Vidyānidhi whom Mahāprabhu gave the name Premanidhi; not Vidyānidhi but Premanidhi. He was a very great devotee a very high order this Puṇḍarīka Vidyānidhi to whom Mukunda Datta took Gadādhara Paṇḍita and he got initiation there.

Then when Mahāprabhu took *sannyāsa*, Gadādhara Paṇḍita followed Him. He could not live in Navadvīpa without Nimāi Paṇḍita, who was Kṛṣṇa Caitanya. So much so that when he found that Nimāi Paṇḍita is permanently going to settle in Puṛī he took *kṣetra-sannyāsa*. *Kṣetra-sannyāsa* means a type of *sannyāsa* in which the *sannyāsī* takes the vow of not leaving

that particular place whole life. So Gadādhara Paṇḍita came to know that Nimāi Paṇḍita will pass the last days of His life in Purī, Jagannātha *kṣetra*, then he took *kṣetra-sannyāsa* there. And sometimes Nimāi Paṇḍita is seen invited in his *āśrama* where he installed Gopīnāthaji and engaged himself in the worship of Gopīnātha.

Nityānanda Prabhu was very intimately connected with him and whenever He went to Purī, Jagannātha *kṣetra*, He used to stay with Gadādhara Paṇḍita. And Nityānanda Prabhu used to take many presentations from Bengal, Gaudadesa, to Jagannātha Purī, and used to stay with Gadādhara Paṇḍita. And one day it so happened that Nityānanda Prabhu had taken some rice and other things that was very favourite to Mahāprabhu and They are cooking and offering to the Gopīnātha and when They go to take food Mahāprabhu suddenly appeared there. And They were, “Nityānanda Prabhu has taken so many good things from Bengal and Gadādhara Paṇḍita is cooking and giving, offering to Gopīnātha, I must have a share there. You want to deceive Me, but I won't be deceived. I have come here. Now take, give Me *prasādam*. Nityānanda's things and Gadādhara's offerings and I must have a share there. You can't ignore, I am come, take Me, take the *prasādam*.” In this way They were highly pleased and He took *prasādam* there; so many things.

And we are told that when Mahāprabhu disappeared, Bhaktivinoda Thākura has taken this opinion, that He disappeared in the *āśrama* of Gadādhara Paṇḍita and He became one with Gopīnātha whom Gadādhara Paṇḍita daily worshipped.

Mahāprabhu asked Gadādhara Paṇḍita to teach *Śrīmad-Bhāgavatam* to Śrīnivāsa Ācārya. Gadādhara Paṇḍita used to hold, by the request of Mahāprabhu, used to hold *Bhāgavata* class daily almost. And Mahāprabhu with His followers used to hear that *Bhāgavatam* from the lips of Gadādhara Paṇḍita. He was specialist as reader of *Bhāgavatam* and he was requested by Mahāprabhu to teach *Bhāgavatam* to Śrīnivāsa Ācārya. And anyhow he managed to keep that order in some way or other. And by His will Śrīvāsa Paṇḍita was the highest exponent of *Bhāgavatam* in future time.

So this is what we know about Gadādhara Paṇḍita. Gadādhara Paṇḍita who had very intimate relationship with Mahāprabhu for which the Ācārya, the Svarūpa Dāmodara, Rūpa, Sanātana, Kavirāja Goswāmī, Raghunātha dāsa, all of them they could see Rādhārāṇī and Rukmiṇī both in him, in his personality.

And according to that we shall try to understand him. And we shall pray to him for his special grace that we may be reckoned in the section of the intimate devotees of Mahāprabhu Śrī Caitanyadeva and thereby we can attain our highest service in the group of Rādhārāṇī. Dvārakā Rukmiṇī and Rādhārāṇī Vṛndāvana.

With this aspiration we stop here today. Jai Om Visnupada... Any question?

Śrīla Govinda Mahārāja: Mahārāja asking any question.

Śrīla Śrīdhara Mahārāja: From any quarter.

Śrīla Govinda Mahārāja: Any question from any quarter.

Devotee: Śrīdhara Mahārāja, I was wondering, “Where was Gadādhara Paṇḍita born?”

Śrīla Śrīdhara Mahārāja: What?

Another devotee: He's asking, “Where was Gadādhara Paṇḍita born, where did He appear?”

Śrīla Śrīdhara Mahārāja: What?

Devotee: Where did Gadādhara Paṇḍita appear?

Śrīla Śrīdhara Mahārāja: Appeared in Bharatpura. At present it is in the district of (Mushidabad?) just nearby the place of Nityānanda Prabhu's birthplace, Ekacakra, that side. Here is Ekacakra, something like, here is Bharatpura, birthplace of Gadādhara Paṇḍita in the

Radhadesa. That is, that was known as Radha. Radhadesa, that is on southern side of Ganges and western side of (Bhagirathi?), and that was called in previous time as Radha. This (Bharam District, Bilvam, Bakura, Mushidabad, half?) It is considered as Radhadesa.

From the time of Alexander it is known like that. There was Alexander's time it is mentioned the Alexander was afraid to fight with the (Gangeri?) soldiers, Ganga and Radha combined (Gangeri?); (Gangaradhi?) some invincible batch of soldiers were here. And that was taken by Candra Gupta and fought with (Seleucus?) after Alexander. And (Seleucus?) was defeated by Candra Gupta whose capital was near (Patna?) just this side of Bihar near Ganga. And (Seleucus?) came to form a truce with Candra Gupta; he gave his daughter in marriage with Candra Gupta and had a truce with him. This Radhadesa: (Gangeri?) Ganga and Radha.

This place, the place of Jayadeva, Candidāsa, Kavirāja Goswāmī, they all come from this Radhadesa. Jayadeva: great Sanskrit poet of Vṛndāvana *rasa*, and Candidāsa in Bengali representing the highest sentimental verses about Vṛndāvana *rasa*. And Kavirāja Goswāmī, you all know *Caitanya-caritāmṛta* was given by him.

And Nityānanda Prabhu Himself He appeared from Radhadesa. And so many others, *paṇḍitas*, the eternal friends of Nityānanda and Mahāprabhu they took their birth in this place, so it is considered to be a very holy place this Radhadesa.

And Mahāprabhu took His *sannyāsa* and wandered in a madly position, half mad position of Vṛndāvana *rasa* throughout the Radhadesa and then came to Śāntipura crossing the Ganges near Kalna, went to Śāntipura Advaita *bhavana*. These things are described in *Caitanya-caritāmṛta*. And *Caitanya Bhāgavata* made by Vṛndāvana Dāsa Ṭhākura who also lived nearby in Radhadesa passed his last days here. So what we get about Śrī Caitanyadeva mostly from the poets of this Radhadesa. *Caitanya Maṅgala*; there is another epic about Mahāprabhu. The poet of that [Locana Dāsa Ṭhākura] he was also in... Kograma; that is also in Radhadesa. And Narahari Sarkar Ṭhākura in Śrī Kandha, he had got much contribution in the *līlā* of Mahāprabhu.

Any other question from any other person?

Devotee: Kulangana.

Śrīla Śrīdhara Mahārāja: What does she want to say?

Kulangana: Śrīla Śrīdhara Mahārāja, could you please say something about the Deity in this temple.

Devotee: She wants to know some things about the Deity in the temple.

Śrīla Śrīdhara Mahārāja: Here, in this temple, Deities?

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: When there was some disturbance in the Maṭh of our Guru Mahārāja between the trustees, I left our Guru Mahārāja's Maṭh's connection and went to Vṛndāvana. But I had my aim to take my shelter for my last days here in this Koladvīpa, *aparādha-bhañjan-pāṭ*. I went to Vṛndāvana and after passing the month of Kārtika there, the holy month, and circumambulating every day the Govardhana, Girirāja, when month was finished then I took Govardhana Śilā from there and I came to live, to pass my last days of life here.

When I was coming I had a thought in my mind that I am going to take shelter in Navadvīpa Dhāma for the whole life but the real master of the land of Dhāma is Nityānanda Prabhu. So I must go to Nityānanda Prabhu to take His permission to have His grace and then I shall go to Navadvīpa. So I went to Ekacakra, the birthplace of Nityānanda Prabhu, where

His Śrī Mūrtis are being worshipped regularly. And there when I fell flat before Him I got some sort of inspiration.

And anyhow from there I came here with that Govardhana Śilā and in some rented house I lived about two years. And some of my God-brothers secured this land for me and I came here in a cottage, [nineteen] forty-two. And I used to go on with my taking the Holy Name and the *pūjā*, the worship of Govardhana Śilā. Then gradually I felt that Mahāprabhu's Śrī Mūrti should be installed here. And with the help of some of my friends and their request I installed Mahāprabhu's Śrī Mūrti and Govardhana Śilā. And then gradually, according to the line of our Guru Mahārāja, with Mahāprabhu, Rādhā-Govinda Mūrti should be there. So following that order I installed also Rādhā-Govinda Śrī Mūrti and Govardhana Śilā was there and Nārāyaṇa Śālāgrāma came here, Nṛsiṃha Varaha, Lakṣmī Varaha; the Mūrti, very grave and very strict.

In *Hari-Bhakti-Vilāsa* there is classification of the nature of different Śālāgrāma. How we should know what are the signs in Them and according to that what name and what is His nature, this is all described in *Hari-Bhakti-Vilāsa*. According to that we can know the Nārāyaṇa Śilā who is He, what is His name and what sort of worshipping and service He wants from us. It is found there. And out of His own accord that Lakṣmī Varahadeva, Nārāyaṇa came here, and these Śrī Mūrtis are being worshipped here according to our capacity.

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: And our Guru Mahārāja he installed almost everywhere this Mahāprabhu and Rādhā-Govinda meaning that Mahāprabhu is combined Rādhā-Govinda. Mahāprabhu means Rādhā-Govinda. Svarūpa Dāmodara has given us a *śloka* about the ontological nature of Mahāprabhu.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

Who is Mahāprabhu? Svarūpa Dāmodara: just as Rādhārāṇī had Her most intimate friend, Lalitā, who knew the real heart of Rādhārāṇī; so here, Lalitā's *avatāra* was Svarūpa Dāmodara. He fully knew what Mahāprabhu was and he has given this acquaintance of Mahāprabhu, who really He is, the ontological side.

He says, just as we can't say winter is first, or summer is first, or rainy season is first, autumn is first, so in cyclic order it is moving. Everyone is first and any other one is second. If I begin from winter then the next comes summer. If we begin from summer then afterwards comes winter.

So the *līlā* is eternal. Kṛṣṇa, Mahāprabhu, in Kali-yuga He is coming as Mahāprabhu, Śrī Caitanyadeva, and in Dvāpara-yuga He is coming as Kṛṣṇa. But the time is eternal factor in *nitya-līlā*. Here of course we have counted, we have taken that Satya-yuga is first, Treta, then third Dvāpara, then last Kali-yuga. Again after Kali-yuga comes Satya-yuga. Satya, Treta, Dvāpara, Kali, cyclic order. That Kali-yuga is the beginning, then comes Satya-yuga next, then Treta, then Dvāpara or Kṛṣṇa: so whether Mahāprabhu is first or Kṛṣṇa is first, that is unquestionable, it is revolving in a cyclic order.

So Svarūpa Dāmodara said Rādhā-Govinda They were combined first and we see that in Dvāpara-yuga They are different for Their *līlā*. So sometimes combined *līlā* and sometimes separate *līlā*; in this way it is coming, passing through in a cyclic order. Who was one, combined and one, Rādhā-Govinda, later we find Them to be separated in Vṛndāvana *līlā*. Both Vṛndāvana *līlā* and Navadvīpa *līlā* are eternal. In the highest eternal ontological quarter we find *līlā* of both types. In one compartment, in compound, where is Vṛndāvana we find that They are having Their pastimes amongst Them, Rādhā-Govinda separate. And in Gaura *līlā* we find Rādhā-Govinda combined and both of Them trying to give Themselves out to others, distributing Themselves. What was confined in Their own section, own circle, here in Gaura *līlā* we find that that *rasa* is being distributed to others. So *audārya* and *mādhurya*, the two specific characteristic of two *līlā* and two *avatārī*, both of Them are *avatārī*, the source of all *avatāra*, the highest conception of the ontological aspect, the absolute, but two phases. One is They're tasting Their own sweetness in Their own *līlā*. And in another place They're all trying to distribute it to the other fallen souls. The two types of the same *rasa* and of the same degree, this is the difference.

So our Guru Mahārāja wanted to show in his form of installation of the Deities that the highest order of worship is here. That Mahāprabhu combined who is giving the *rasa*, and Rādhā-Govinda with Their paraphernalia what They are tasting within Their own circle, that highest order of sweetness is being distributed by Mahāprabhu Himself in His this figure. So They are of the same level, layer, and the same dignity and same highest position. To show, to represent this to the worldly intellect and devotion, Guru Mahārāja has taken this method in the worshipping, *arcana*, as favourable to his preaching about Rādhā-Govinda Vṛndāvana *līlā*.

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: And my Guru Mahārāja he installed his Vighraha in Caitanya Maṭh there he named Guru-Gaurāṅga-Gandharva-Giridhari. And here I have given the name, by remembering his holy feet, Guru-Gaurāṅga-Sundara, and Gandharva, and Govinda-Sundara, because Govindaji has got a special characteristic in our *sampradāya* which was worshipped, installed by Rūpa Goswāmī. In Govindaji's *praṇāma* we find:

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi*

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.] [Rūpa Goswāmī's *Abhidheyādhideva Praṇāma*]

We find in Vṛndāvana, Kṛṣṇa has been installed in three phases; Rādhā-Madana Mohana, the *sambandha-jñāna* with whom we are ultimately connected in our final liberated position, Rādhā-Madana Mohana alone, no friend of Kṛṣṇa, no friend of Rādhārāṇī...

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