

82.08.27.B

Śrīla Śrīdhara Mahārāja: Vṛṣabhānu had some natural friendship. And Yaśodā heard that her friend Kīrttikā has got no child but suddenly found a girl of exquisite beauty, but blind. And taken from some lake from the lotus and she's bringing up. She went to visit, to congratulate, "That you have got at last a beautiful girl." And she took with her Kṛṣṇa also, Yaśodā took Kṛṣṇa with her. They're talking. And Kṛṣṇa suddenly went to the girl. In such a position, the girl suddenly opened Her eyes and first saw the boy Kṛṣṇa. It is told. So first opening of eyes and seeing, meeting Kṛṣṇa. This is *līlā*, eternal incidents, events, repeated in a particular way like drama. One drama is being repeated many times. This is in the eternal quarter. And sometimes the screen is taken away and it comes to flash in a particular place. So in the original place the *līlā* is going on, coexistent. All the *līlās*, subsequent succession, and also coexistent. And by His will some glimpse comes to the current mundane *brahmāṇḍa* as an exhibition to attract the people for this age. So, it was told in that way. The first, the children's union, interchanging Their vision. Afterwards Vṛṣabhānu came and Kīrttikā, queen, the chief queen, began to nurture the baby, the girl, grown up.

vṛṣabhānūdadhi-nava-śāśi-lekhe, lalitā-sakhi guṇa-ramita-viśākhe

[From Śrīla Rūpa Goswāmī's, *Śrī Rādhikā-stava*, 2]

Vṛṣabhānūdadhi, that the sea, just as moon is supposed to come out of Kṣīroda *samudra*.

The present geologists, some of them are of the opinion that from the Pacific the moon anyhow was shot forth, thrown. A portion of the Pacific, there was some island, and anyhow by some earthquake, or some push, like rocket, it was sent onto the atmosphere and has become moon. It is also Indian mythology is also that opinion, that the moon has emerged from Kṣīrodaji, that milk ocean.

So *vṛṣabhānūdadhi-nava-śāśi-lekhe*. Rūpa Goswāmī is describing, that the family of Vṛṣabhānu is compared to that ocean and from this, moon has sprung up, as Rādhārāṇī. So beautiful comparing with the moon that has come from the ocean of Vṛṣabhānu's fortune. The fortune of Vṛṣabhānu is compared with the ocean. And from there sprung up Vṛṣabhānu Nandini Śrī Rādhikā.

The young age is like this. Gradually She grew up and had to marry. And the marriage was performed, and that is only ostentatious. Different angles of vision about that. Some saw that Brahmā one day get Rādhā-Kṛṣṇa married in a jungle. Some say that actually by the social soil Rādhā-Kṛṣṇa was married. Different *kalpa*, different modification of different stages.

But what Mahāprabhu accepted to be the highest attainment of ones life, that not married, wife, Rādhārāṇī was to Kṛṣṇa, married elsewhere. But each others heart did not know anyone else as Their lover. The hearts automatic connection, full. And to show it is not chance coincidence, but it was a necessity to establish that the free love crossing recklessly the directions and the influence of the society, and the scriptures, crossing the conceptions of religious sentiment, taking so much risk, the union with Kṛṣṇa, that holds the highest position.

It makes very rare, two points. One point, it is very rarely possible, very hard to get that favourable situation. Another, that for this purpose we're taking the greatest risk possible, without caring for anything. This is given the supreme most supreme position.

Of all the services of different *rasa*, *mādhurya rasa* is the full and main aim is that to be pushed to its highest intensity than these circumstances are necessary only can produce that sort of intensity. The highest intensity can be produced by artificial dearth.

If we make the rice or wheat underground to create a dearth of food, then food is very valuable. So also, the dearth, the rareness, the impossibility of union has been created. For this, such adjustment is necessary between the two, between the couples. And also They're crossing all sort of conceptions of religion sentiments. And this is the highest. No consideration of anything when They're going to meet. At all cost, at all risk, They're going to serve. So the intensity becomes highest.

It is managed by Yogamāyā. To raise it to the highest level, Yogamāyā manages in this way, the union to be the most important, most worthy, and fruitful, it is necessary. To manage, inform the environment in such a way.

As in *vātsalya rasa*, Yaśodā is arranging everything, she's mad to feed her child. But child does not find satisfaction there. Kṛṣṇa. He's satisfied only stealing, He's eating stealing things. Yaśodā has reserved very palatable things, and she will kindly feed her child. But child is not satisfied there. He wants to stealthily take them and to feed something and to feed others also. There He finds much satisfaction. Not in ordinary stale _____ [?]

Mother is calling, "Come my boy. Take Your seat here. I have kept much valuable dishes for You. I am giving, serving, all these things You take."

Ordinary. There He does not find, He can't relish. But here stealthily He will go and snatch things and He will throw this side, that side, some to monkey, some to other boy. That is His boyish nature for satisfaction. Not in ordinary way. In *vātsalya rasa* also showing autocracy. The autocratic nature of exacting affection from the environment. So autocratic nature also of extracting the highest form of love from the consort group. These things are happening. We are to understand the scientific position. Otherwise everything belongs to Him. Yaśodā prepares everything for satisfying Him, to make Him eat, to feed Him. But He's not satisfied to take in that way. So everything belonging to Him. He's the enjoyer of everything, the absolute. But still,

aher iva gatih premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*]

Just as a snake moves in a crooked way, not straight, it is natural for it. So the movement of the waves of the love, in such a way, and it is natural. We are to approach the thing in this way. If we understand that, step by step in a scientific way, then we'll be able to answer any questions that may generally come.

'That what is the ideal of God is a debauch, He's stealing? How it can adjust with the ideal of the holiness in the God?'

Generally people will come and attack in this way. But they forget, but they can't understand, can't follow that this is first in the plane of sacrifice, not in the plane of enjoyment, exploitation. It is beyond renunciation, then sacrifice, dedication. It is there.

And He's the owner and consumer of anything and everything. He can take in any way. Everything is for Himself. And none have been given a position to comment on that. It is eternal, and irresistible, the flow of the plane. The highest fundamental flow, the flow of the fundamental

plane is of such nature. No question of morality because not a second party is present there. He's the only party, the only party. His movement is such. You are none to question. It is such by nature. So you come to comment. Who are you? What is your position? You are a party, to become jealous with His activities. He's *advaya-jñāna*, absolute. You are culprit.

Nirmat-sarāṇām satām [Śrīmad-Bhāgavatam, 1.1.2] In the beginning Vedavyāsa says, "What I'm going to say here, it is not meant for the malicious people, for the jealous. The jealous, the party feeling that I'm also party, I have got the right of comment over the universal, such foolish and jealous and malicious people has no entrance into this *līlā* of Kṛṣṇa I'm going to describe. Only the non-malicious, non-jealous, who understand his own position, what is he. He cannot question. If you put a question in the absolute movement then he's wrong. The absolute *līlā* can never be wrong. It is *ahaitukī*, causeless and irresistible. And it is the sweetest, the nature of the sweetest, and purest thing goes in such way. And you as a jealous anti-party, you are going to comment, you are culprit. You are to be punished for that. The universal wave is such. He's the autocrat, everything is for Him, mind it. He's for Himself. He's not to be accountable to any person, or give explanation to anyone. Then His absolute characteristic is gone. The absolute wave is such, cares for none, went in such way. You are represented there. If you can appreciate, you can have entrance, then you can have taste of that finest quality of sweetness. You are allowed. If you can adjust, you can do away with all jealousy and maliciousness, you will find in your heart that it is, and it should be the nature of the absolute sweetness autocrat. And then you will be considered to be bona fide participant in that *līlā*. And you will find that you will be getting the highest ecstasy in your heart. All accommodating heart, you are to prepare for yourself for the absolute *līlā*. This is what is necessary for you. Be open to receive the absolute wave of sweetness that comes to you, try to understand. And only through the divine agent you can prepare yourself for the same and you will be able to find."

So this is the background of the *līlā* of Rādhā-Kṛṣṇa. And Śrīmad-Bhāgavata and Mahāprabhu took it for us, beautiful. Be selfless, selfless to the extreme. And this is the standard of selflessness, self effacement, self forgetfulness, self surrendering. And then you will be able to participate the universal, the characteristic, the movement, the sweetness of the absolute wave, the wave of sweetness absolute. That is irresistible, which can never be opposed by any anti-force. And it is such, the ultimate existence of the reality is such, of such nature. It is not equilibrium, but it is dynamic. The *ānandam*, the ecstasy, the happiness, it is dynamic and its movement in such a way. And you can participate in it, prepare it, remove all your selfish, crookedness and jealous temperament. Then you will be considered fit to come in connection with that most fundamental wave of absolute sweetness. This is the background of Rādhā-Govinda *līlā*. We must prepare ourselves in such a way if we like to approach towards that.

This is Vṛndāvana, characteristic of Vṛndāvana. Mahāprabhu and the Ācārya, Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarasvatī Ṭhākura, came with this fact to take it to the world. And what this scientific discovery or invention, or other religious partial conception will come to do it. Swāmī Mahārāja took it to the length and breadth of this world. And they are to come to this thought, at last, to reach there, this is the goal. The groundwork, he has prepared, called so many.

"Come and see. This is not non scientific. The most scientific, the most argumentative, and the most plain, and the most happy goal of our life. Come, all come. Mahāprabhu came with this

successful success in life of you all. Know what is your prospect. The prospect of your life can come to such high level. Try to understand what is that. What is that.”

Generally we are captured by the lust here, even including the animals. Everywhere we find that there is a sort of pleasure which can attract all, but what is that? Try to analyse that. And when the outer malicious defective covers are broken, separated, then we shall find the *priti*, originally it is that great thing, the divine love. The divine love, and that perverted reflection of the divine love is acting in this world, masterly, master hand. Even the animals, even the trees also, we are told they're all mad of this satisfaction.

What is at the bottom, the ideal of this charm, go to understand that. In the highest play it is so sweet, it is so pure, it is so desirable, and it is the real fulfilment of us all, including the whole world animation, all the parts. It is there, the cause, the divinity is there. And the perverted reflection is capturing and giving reaction, giving troublesome reaction to this sense pleasure here.

But in the original it is very wholesome, and it is *the* wholesome of you all. *Svarūpe sabāra haya, golokete sthiti*. Back to home, and home is sweet. And the sweetness, the charm of the home is there. And it is in this way it has been described in *Bhāgavatam* and Mahāprabhu. And Gauḍīya Maṭha and to you all Swāmī Mahārāja as a general call to understand your own fulfilment, to get your fate, try your fate and to get the highest fortune.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. So I stop here today.
Jaya Rādhe. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa...

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