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EVEN KRSNA CANNOT KNOW

Part 1 of a Lecture Given in Birmingham, England: June 26, 2001 (evening)

Tad viddhi pranipatena pariprasnena sevaya. By approaching a realized spiritual master, inquiring of him submissively, and serving him, everything is reconciled. By this process you will realize everything automatically. Your mental speculation will not suffice. You may be a learned person, but your learning will also not help you; it will betray you.

Yesterday I explained the mood of the gopis, as well as Krsna's statements to them at Kuruksetra. You can read this subject matter yourselves, but to go very deeply into it is very rare. I gave an example from a sloka in Radha-rasasudhonidhi.

yo brahma rudra suka narada bhisma mukhyair
alaksitona sahasa purusasya tasya
sadyo vasikarana curnam ananta saktim
tam radhika caranarenum anusmarami

Brahma, Rudra (Sankara), Bhisma, Narada, and others like them are very advanced jnani-bhaktas. They are all aptakama and atmarama (fully satisfied internally and externally). Yet, even they can rarely have the darsana of Krsna, and what to speak of the darsana of Radhika. They came during Krsna's rasa-lila, but they saw only Krsna dancing and singing. They did not see the gopis. On the other hand, their wives saw Krsna with the gopis and fainted. The author of this prayer, Sri Prabodhananda Sarasvati, says that if anyone has a minute dust particle of the lotus feet of Srimati Radhika, and if Krsna knows that fact, He will wholly and solely give Himself to that devotee.

Devotees like Brahma, Rudra, Suka, Narada, Bhisma, and Sanaka, Sananda, Sanatana and Sanat-kumara are all very elevated and they are prominent among the twelve mahajanas. Still, they cannot control Krsna.

Churnam ananta saktim. The dust of the lotus feet of Radhika is so powerful that it can very easily control Krsna. Krsna may be happy and satisfied with the love and affection of these other devotees, but He is not controlled in the slightest degree.

If one wants to control Krsna, he must try to collect or search for the foot dust — even one particle of the foot dust — of Srimati Radhika. In other words, he must accept the guidance of Sri Rupa Gosvami, Sri Sanatana Gosvami and Srila Raghunatha dasa Gosvami, who are Rupa Manjari, Lavanga Manjari, and Rati Manjari. If Krsna knows, "These are the maidservants of Radhika," He will at once be controlled. Otherwise, no one can control Him. Therefore, you should try to become a particle of dust of the lotus feet of Radhika.

Brahma went to Vrndavana, he saw the pastimes of Krsna, and he has personally prayed:

sri-brahmovaca
naumidya te' bhra-vapuse tadid-ambaraya
gunjavatamsa-paripiccha-lasan-mukhaya
vanya-sraje kavala-vetra-visana-venu-
laksmasriye mrdu-pade pasupangajaya
(SB10.14.1)

["Lord Brahma said: 'My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your gunja earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.'"]

Regarding Suka, he is a special parrot of Srimati Radhika. He always sits on Her hand, and She caresses him, feeds him pomegranates, and teaches him to chant, "Krsna, Krsna," "Govinda," "Vrajanatha," and "Prananatha." Suka always remains in the association of Radha and Krsna, and he may even be there to awaken Them during their pre-dawn pastimes of nisanta-lila. That Suka became Sukadeva Gosvami, and yet in the verse of Sri Prabodhananda Sarasvati it has been said, 'purusasya tasya.' Even he cannot control Krsna. He can serve, but Krsna can only be controlled by the party members of Srimati Radhika.

Who is Narada? Narada went to Vrndavana, to Gokula, and he thought, "Krsna has just descended to this world, and therefore Radhika may also be somewhere." He thus went to Raval and discovered Her there. After that he performed severe austerities at Narada-kunda and he became Naradi-gopi. Still, even Naradi-gopi cannot control Krsna.

Someone told me that Sanat, Sanaka, Sananda, and Sanatana became bumblebees, and in those forms they took darsana of Krsna. It may be true. Krsna Himself became a bumblebee and went to Nandagaon, and there He took darsana of Radhika when She was in Mahabhava divyonmad. He could not know how deep was Her mood, however, and three desires thus came in His heart. He became intensely eager to relish how high was Her pranaya, loving, mood, how She relishes His sweetness, and what kind of happiness comes in Her heart at that time. Krsna could never go deep enough to fully understand the mood of Radhika in madana and modana mahabhava. Her highest mood of love, svasamvedyadasa, never comes in Him, for He is the visaya. It only comes in the asraya, the reservoir of love.

In the form of Sri Caitanya Mahaprabhu, Krsna went to the bank of Godavari. There He was admitted in the school of Visakha, the personal secretary of Radhika, He took many instructions and He learned about Radha's mood, and then He went to Puri and realized and enjoyed those moods.

Srimati Radhika's party members, Her sakhis, can know all these moods somewhat, more so than Krsna. Krsna is akhilarasamrta-sindhu, the object of love, but He is not the container. The container or reservoir is the asraya-bhaktas.

It has been explained in the above-mentioned verse that even the four Kumaras, even Narada as a gopi, and even Sukadeva Gosvami as Radhika's parrot, could not control Krsna. Even though Uddhava also went to Vrndavana and had some association there, still he could not realize the moods of the gopis. That is why he prayed:

vande nanda- vraja-strinam
pada-renum abhiksnasah
yasam hari-kathodgitam
punati bhuvana-trayam
(SB 10.47.63)

["I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja's cowherd village. When these gopis loudly chant the glories of Sri Krsna, the vibration purifies the three worlds."]

You should be very humble, hollow like a flute, and then go to Srimad Bhagavatam and Caitanya Caritamrta and pray. Then you will very easily realize something. You will realize that the gopis' mood are very high.

caitanya-gosanira lila—ananta, अपरा
'sahasra-vadana' yara nahi paya para
(Madhya 14.256)

["The pastimes of Lord Caitanya are unlimited and endless. Even Sahasra-vadana, Lord Sesa, cannot reach the limits of His pastimes."]

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa
(Madhya 14.257)

["Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps."]

Krsnadasa Kaviraja Gosvami has explained here that Caitanya Mahaprabhu's pastimes are ananta, unlimited, endless, and unfathomable, and even sahasra-vadana Baladeva Prabhu, with his unlimited mouths, for unlimited time, cannot explain them all. How deep they are! Although Krsna is an ocean of rasa, even He cannot know their depth. Anyone can easily know something of their depth, however, by taking shelter at the feet of Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami. Rupa-raghunatha-pade yara asa.