

## Sri Sri Radha Rasa Sudhanidhi 22 11

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The avatar of Kali Yuga is Sri Gauranga Mahaprabhu and one of His close associates is Sri Srimad Pujapada Prabodhananda Sarasvaticaran. In his book Sri Sri Radha Rasa Suddhanidhi, verse 151 he writes:

*“SADANANDAM VRNDAVANA NAVALATA MANDIRA VARE SVAMANDAIH  
KANDARPAKONMADA RATI KALA KAUTUKA RASAM KISORAM TAJ JYOTIR  
YUGALAM ATI GHORAM MAMA BHAVAM JVALAJ JVALAM SITAIH SVA PADA  
MAKARANDAIH SAMAYATU”*

*“May the two ever-blissful adolescent transcendental lights, that are intoxicated by eager erotic pastimes in the best of Vrndavana's vine-cottages, extinguish the burning fire of my very horrible material existence with the very soothing honey that drips from Their lotusfeet!”*

Sripad is offering prayers to the lotus feet of Sri Sri Radha-Madhava. In sweet Vrindavan many amazing kunjās with beautiful flowers and vines are located. The Divine Couple are playfully intoxicated with divine rasa. They reveal Their incomparable rasa. They are filled with this rasa and They are shining like jewels. The nectar from the lotus feet of Radha-Madhava is spreading all around. Let this nectar stop the burning of the fire of material desires.

In the previous verse Goswamipada was praying, *“Always play in my mind and my heart!”* By these words he is describing his greed to have darshan - and sometimes he has this darshan in his spurti. He is eager to have darshan in his mind. He wants darshan in his mind. Those who are premika want to see with their own eyes and listen to the flute of Krishna with their ears. They want to enjoy by seeing the Divine Couple and with their body doing seva. A prema bhakta wants service. Why then does Prabodhananda Sarasvati want to see this in his mind? The reason is that when the spurti disappears, he is so humble inside. He feels so much humbleness. That’s why he thinks, *“I don’t even have spurti. I lost everything!”* He thinks that he will never get spurti and he thinks that he doesn’t have any qualities to serve. So he is asking for darshan again and again. It is because he is humble.

When Gopa Kumara came to Tapaloka, he saw yogis there. Their eyes were always closed. They always meditated on their deity. Gopa Kumara wants to

see Bhagavan, but he doesn't see Him in Tapaloka. He thinks, *"I was in Nilacal and there was such a big deity. I was so happy to see this deity! I will go back to Puri."* At that time he heard somebody saying, *"Why do you want to leave from here Gopa Kumara? You can see Bhagavan in your mind. You cannot see Him with your eyes. We are not trying to see Him by our eyes. We are trying to see Him in our mind. That is why there is no murti here. If somebody says that they have seen by their eyes, we say that darshan in the mind is better. The mind is the king of all senses. All activities happen through the mind. If you see by the eyes, everything is going through the mind anyway. Without mind there will be no happiness. If Bhagavan is merciful to somebody when he wants to see Him, He can appear in a form, but darshan comes through the mind. So if you want to see Bhagavan, try to see Him in your mind."* But Gopa Kumara wanted to see the Deity with his eyes, especially the form of Bhagavan in Puri. So Gopa Kumara says, *"I want to see Him with my eyes."*

The body of the sadhu is not material. One who has taken the nectar of Krishna bhakti, their body becomes spiritualized and their senses become spiritual. That's why the senses can see the Deity. This is real darshan. The rsis were trying to explain this to Gopa Kumara, but he didn't agree. Then Gopa Kumara reached Vaikuntha. The Vishnuduttas asked him, *"Why didn't you like what the rsis told you about seeing Bhagavan in the mind? Now you can see by your eyes. You are so fortunate!"* Goswamipada is so humble. He is saying, *"Please show Yourself!"*

Earlier Prabodhanada Sarasvati was a mayavadi. Somebody said to him, *"You were brahmanandi before. You meditated on Brahman. You are already liberated. The fire of material existence has already dissapeared. Now you have stopped meditating on Brahman and instead you chant Harinama. As a result you can see that you have fallen again. You are crying! You are suffering now. Go back to meditating on Brahman so that you will not suffer!"* Mayavadis think like this. Prabodhananda Sarasvati replied, *"What are you saying? The light that I was meditating upon is nothing compared to the light of Radha-Madhava! Now I have a completely different light. This light from Radha-Madhava is filled paramananda. I am sinking in this ananda. It is a totally different experience. This shining light is not one - it is two. One is golden and the other is blue. In the nikunja lila in Vrindavan, this light fills me with ananda. This light is everywhere. Your light is empty, but what I experience is filled with ananda. It is the color of a cloud and the color of gold. It is imbued with Their forms and Their lila."*

We should remember how sweet and nice it is in Vrindavan – how sweetly the cuckos are singing and the bees humming. Beautiful flowers are filling Vrindavan. It is so intoxicating in Vrindavan! In one nikunja I am enjoying the vision of the Divine Couple – Their smiles, the sound of Krishna’s flute and Their singing. From hearing the sound of Krishna’s flute, all gopis run. They are sinking in the light of Syamasundara. Amongst all the gopis, Radharani is the foremost. She is shining with a golden light. They are illuminating the whole Vrindavan with Their light. Their lila happen in these nikunjas. Here They show Their loving pastimes.

Sripad Goswamipada is showing one quality of Radharani, called suvilasa. Radha and Krishna want to meet and the sakhis are trying to bring Radharani to the kunja. Govinda is waiting in that kunja for Radharani. But Radharani is in man, so She doesn’t want to come. She shows Her independent mood. She doesn’t want to come, but anyhow She agrees to come. She doesn’t want to sit next to Krishna, but the sakhis convince Her to enter. She does not sit near Him, but She looks at Him. Syamasundara says, *“Oh sakhis, I am so lucky today! At night it was so dark, nothing was visible. But I saw such great girls! They were so chaste and devoted to their husbands. I am so fortunate to have seen such chaste women!”* Radharani was sitting a little bit to the side, but by the corner of Her big eyes She looked at Krishna. The sakhis replied to Him, *“Yes, yes, you are correct. You are the only one sadhu here in Vrindavan. Chant Gauri mantra!”* Krishna said, *“I have one more fortune. When I came, I met an astrologer on the way. I asked him, “What is going to happen today?” The astrologer answered, “Today a golden garland will decorate Your chest.”* Then the eyebrows of Radharani jumped. Only the sakhis were near. They said, *“Oh prince, You are the kings’ son. You are so rich! Who can count Your wealth? You said that a golden garland would decorate You. What is so magical here? You are very rich. We can even give You a golden deity.”* Govinda said, *“Sakhis, you are right! I don’t need dharma, kama, artha, or moksa. But actually, I need kama only.”* Radharani is very playful. The playfulness of Her eyes and the movement of Her eyebrows is showing that She wants to see Krishna. The movements of Her eyes, Her walk, and Her words – every action shows a desire to see Krishna. And Krishna enjoys so much when He sees how in these movements, Her loving desires appear. He can see everything in Her eyes. The mercy of Mahaprabhu is that He opened this to the ordinary jivas. When Krishna was saying all this, some symptoms were visible in Radharani – in Her eyes and Her eyebrows. This is the quality of suvilasa.

Radharani is enjoying by His beauty. Then the sakhis were going and the loving pastime starts. Rasaraja and Mahabhava show Their amazing lila and the kinkaris serve Them. What kind of ananda are the kinkaris experiencing? No sastra and no sadhu can explain this. There are no words to explain that. Mahaprabhu brought a rare gift, which for a long time had not been given. Radharani is hiding Her emotions, but on Her face the rasa can be seen. Radharani is so powerful. One word of Hers is enough to drive Krishna completely crazy. She is saying, *"If I am the vine, what is My luck? I only fulfill the desires. The vine is growing in the forest."* Radharani is a little bit angry with Krishna. *"I am just like a vine. I came just like the other girls who come with their desires."* Then the sakhis say, *"No! We are going."* The sakhis left the kunj. Radha-Madhava made peace with Each other and They showed Their amazing lila.

When the spurti disappears, Prabodhananda Sarasvati is praying, *"Let the fire of my material existence come to an end!"* The fire of separation from Krishna seems to be so dangerous. If somebody is saying that the fire of the material world is painful, one should know that the fire of separation from Krishna is more painful. Prabodhananda Sarasvati is in separation with Radharani. He is on the edge of life and death. He is saying that his heart is burning in the fire of separation. This fire of separation cannot be compared with anything. It is the most painful experience. A forest fire burns all the birds and trees and then this fire will stop - it will disappear. But the fire of separation of the premika gopis is even stronger. There the atma itself is burning. The other situation is that the body is burning, but when the atma is burning, one cannot be liberated from separation.

Once Radharani was in separation. Devotees were listening to this katha of Her separation. Many devotees were crying and some were even unconscious, lying down. Sri Rupa was amongst them. He was older. His heart was burning, but he was so serious and so strong that externally he did not show even one drop of tear. He was just sitting and listening, without even moving. The devotees started to go home. Somebody was passing by and he felt Sri Rupa's breath on his body - and that breath burned his skin! Here we can see how strong this fire of separation is! *"I have fallen in the ocean of separation and the water is boiling! Who will save me?"* There is only one salvation. *"Oh Radhe! Only if You will be merciful to me, You will send me a boat and save me. Only the darshan of Your lotus feet will save me."* Prabodhananda Sarasvati is showing his feelings in this verse.

Somebody may think, *"This prema sadhana is so dangerous, so painful!"* But it's not like this. If we boil the milk, then rabbery will appear. It's the same thing when this prema is condensed. Externally it looks like suffering, but internally there is an amazing sweetness in this separation. One who will develop this prema to Radha and Krishna will enter into separation. But even then, he will enjoy more than in meeting. When the meeting (darshan) happens, Krishna is alone and Radha is alone. But when there is separation in the mind, the devotee sees Radha and Krishna everywhere. Anywhere he looks, he sees Radha and Krishna! Wherever the eyes look, there is Radha and Krishna! This is condensed premananda! Externally he will cry in separation - it looks like life will be leaving soon. It is all external. But internally there is incomparable rasananda. Goswamipada is proving this in this verse - he knows about this separation. If there is no experience of separation, then how can one understand separation? When the meeting happens, the separation is finished. But it is more dangerous if there is no separation - if the separation is not coming, because the heart is empty. If there is separation, the heart is not empty. Mahaprabhu was enjoying this separation. He also felt the happiness of meeting in the separation. He came to enjoy this Radha bhava and He found the best way for that. He took a form in which He could experience so much separation. He was enjoying the separation of Radharani. The separation in Vraja is very sweet. To reach mahabhava from prema, the gopis have this separation. Sometimes they meet Krishna, sometimes not.

We are doing this Radha bhajan. It is much higher than karma and dharma. Sripad is saying, *"How can I stop this fire of separation? Only if You give me the nectar from Your lotus feet, then this rasa will stop the fire in my heart."* He is praying for the darshan of Radha Madhava - that They will save him by giving darshan to him.

If there will be mercy of Mahaprabhu, we will continue tomorrow.