

## Sri Sri Radha Rasa Sudhanidhi 23

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*“UNMILAN NAVA MALLI-DAMA VILASAD DHAMMILLA BHARE BEHAC  
CHRONI-MANDALA MEKHALA KALARAVE SINJAT SUMANJIRINI  
KEYURANGADA KANKANAVALI LASAD DOR VALLI DIPTI CCHATE  
HEMAMBHORUHA KUTMALA STANI KADA RADHE DRSA PIYASE”*

*“O Radhe, with the garland of freshly blooming jasmine-flowers in Your braid, the softly jingling sash of bells on Your broad buttocks, the jingling ankle-bells and the shining armllets and bracelets on Your beautiful vine-like arms and with the golden lotus-bud-like breasts! When will You quench my thirst for Your audience?”*

Sripad Prabodhananda Sarasvaticaran is praising Srimati Radharani. Her body is decorated with different jewelry. *“When You appear in front of my eyes, I see You with so many decorations. When will You fulfill my thirst?”* When Goswamipada sees spurti, he is enjoying with rasa - not meeting and not separation. Whatever experiences Goswamipada has, he puts this sweetness in his books so that we can know about bhajan and bliss. Goswamipada is saying, *“Achieve prema by any means.”* The merciful devotees of Mahaprabhu bring this prema to us. Mahaprabhu brought this mercy. He was enjoying this sweetness Himself and He shares with us. He was sinking in all this ananda. Mahaprabhu did not write any books. He put the responsibility for this mission on the Goswamis.

In Nilacala all the devotees of Mahaprabhu came together. They were listening to the dramas of Sri Rupa Goswami. It was amazing! Mahaprabhu asked Ramananda Raya, *“What do you think?”* Ramananda Raya replied, *“Oh Prabhu! Glory, glory to this poetry! It is not just poetry. It is nectar! In his words there are all the meanings of siddhanta. It is an amazing description of prema! My heart is dancing in bliss by listening to these word! This rasa will intoxicate anybody. These words are intoxicating poetry. Oh Prabhu, without Your mercy nobody can write something like this. You have definitely given Your mercy to this person. Only by Your mercy can someone express rasa in this way.”* When Mahaprabhu met Rupa Goswami in Prayag,

He was very happy with him. How else can we preach prema rasa? This is the best way - by poetry. The hearts of all the devotees were in joy and they all blessed Rupa Goswami. Mahaprabhu asked them, *"Everyone, please bless Rupa so that he will always glorify Vraja lila."* It was very important that Vraja lila was glorified. This was one of the goals of Mahaprabhu. The main goal was to enjoy Radha prema and another goal was to fill the whole universe with prema. Everyone blessed Rupa - everyone was very happy with him. They praised him that he would preach prema rasa. It was the direct instruction of Mahaprabhu. Rupa Goswami himself writes, *"I am an insignificant person and my heart is not pure, but still I write this poetry by the mercy of Mahaprabhu."* Inside he was enjoying his bhajan.

When Sanatana Goswami wanted to leave his body - because his body was sick and he didn't want to disturb Mahaprabhu - Mahaprabhu told him, *"You will not gain anything if you leave your body like this. If I could reach Krishna in this way, I would leave millions of bodies! It is impossible to reach Krishna if you are in tama guna or raja guna. Never let your body go. Sanatana, you want to kill yourself, but your body belongs to Me! Haridas, please prohibit him to commit suicide! Your body must serve. Sanatana, you have such good fortune! Never think of killing yourself."* All the books of Rupa and Sanatana are great mercy! Because of sravanam and kirtanam we can become immersed in bhajan - to get greed in raganuga bhajan and manjari bhava. These words are very powerful. They come through the ears and enters the heart - and by this our negative desires will disappear. These words are very powerful.

In this verse Goswamipada describes a very sweet mood in a sweet story. Radha was running at night to meet Krishna. When She is meeting with Krishna, it is an amazing rasa. Nobody have this strong desire to meet Krishna but the Vraja gopis. Abhi means near - near Bhagavan. Abhisar means to meet - to meet Bhagavan. Not everyone have abhisar. Somebody do bhajan in vaidhi bhakti. Some do sastra bhajan. Sastra is saying, *"If you do not do bhajan and haven't left the material world, you will suffer. So do bhajan!"* Somebody do bhajan out of fear. This devotee is trying to go to Bhagavan. When anartha nivrti is coming - asakti, bhava, and rati, his mind is reaching ananda. When Bhagavan enters his heart, his bhajan and prema will be called abhisar. Of course there must be some attraction. For Gaudiya vaishnavas, everything starts with greed (lobha). This is the main part of vaishnavism - of our bhajan. When lobha will come, there will be thirst for doing smaranam. How can the fish live without water? Bhaktas cannot live without Krishna. Prema is only increasing and increasing. This prema can

never be completely fulfilled. The thirst will always remain. Devotees who are on this path are experiencing this, what to speak about the gopis? The devotees leave karma and jnana very far behind his back and they are also not interested in mukti. We cannot compare the raga of the devotee with anything else. The devotee is attracted to the sweetness of Krishna - to hear His flute and to get His darshan. He is craving darshan of Krishna. We can hear His devotees saying, *"Where is Vrindavan? Where is Krishna? Where is the melody of His flute? Where is this dhama? Where is my Prabhu, Madana Mohan?"* In this way the devotees are crying. We can see this mood in Bilvamangala Thakur and Jayadeva, Shandidas and Vidyapati, Rupa and Sanatana, Prabodhananda Sarasvati and Raghunnatha. All these premika devotees show us this rasa intoxication - and even Mahaprabhu Himself. He was so immersed in rasa, like no one else. Mahaprabhu was falling down on the ground. He was rolling on the ground in separation when he came to Vraja. How He was in separation in Puri! This abhisar in Vraja is the highest point of abhisar. Especially Radharani - She has the highest separation.

Radharani also has sadhana. Her sadhana is meeting with Krishna. Goswamipada describes that once there was purva raga. The sakhis say, *"Oh Radhe! You have such soft feet and You walk on the thorns. Why do You walk there? Where are You going?"* Radharani says, *"I want to come close to Govinda."* This is Her sadhana - that She wants to come to Her beloved Govinda. She walks on the thorns and in rain at night. Sometimes She gets lost - She cannot find the road. Somebody says, *"How can You serve Govinda if You fall?"* She walks - Her legs are in water, but She still walks. Somebody is telling Her, *"You are walking with closed eyes. You are afraid - that's why You are closing Your eyes."* Her girlfriends are saying, *"You will get lost!"* So they are taking Her hand and are helping Her, *"Come, come here! We will show You the way."* Radharani is saying, *"I cannot stop! I need to go to Him!"* Then the sakhis see a snake on the road. They are afraid that this snake will bite Radharani. This path, leading to meet with Krishna, many times has so many difficulties. Night or day - so many obstacles are on the way! Radharani is thinking, *"Shyam is sitting alone in the kunj. He is suffering without Me. He is waiting for Me. It is His hope that I will come. How can I not go?"* This is the path of abhisar. Prana and anuraga - everything is pulling Her. Rain is everywhere and Radharani cannot see the light when it rains. Like rivers in the rainy season - their shores overflow. The rivers rush very strongly towards the ocean. But the power of these rivers is nothing in comparison with Radharani's lobha to meet Krishna. Nothing can be compared to Her desire to meet Krishna - Her abhisar. Radharani hears the

flute from afar. She is running – and the sakhis hold Her hands. The sakhis say, *“See what is happening now! There is a storm!”* They keep Her near the door. There is lightening, strong wind, and water everywhere. The thunder is making such strong sounds! The sakhis say, *“You are so tender. How can You go to Shyam now? Oh beautiful One! Save yourself for Him! You are serving Him by Your body! Are You ready to leave Your body in this storm?”* Radharani doesn't reply. After some time She is saying, *“Do not laugh at Me! I already left My family. Why should I be afraid of some lightening? Please let Me go!”* The sakhis say, *“Look, He must be at Manasi Ganga. But there is so much water there! How can You go there? It's impossible! You cannot meet Him.”* A woman in love can cross the ocean. Radharani says, *“When I come there, Manasi Ganga will dry up.”* Radharani looks very tender, like a vine. But in reality She is so strong. She is so powerful and She is so self confident. There is lightening and thunder. Radharani is saying, *“I am ready to serve Him by any means!”* She is not doing this for Herself, but to serve Krishna.

Mahabhava doesn't have any selfishness. She doesn't have even a shadow of selfishness. She has only one desire – to make Krishna happy. Her heart is bright with light of love for Krishna and She is so determined. Water is nothing for Her. She is saying, *“This lightening will not touch Me! I have already given My life to His lotus feet. If I cannot serve Him, what is the meaning of My life? Why should I be afraid of lightening and rain?”* The sakhis say, *“Oh Radhe! We know very little. We do not understand You. We cannot stop You – therefore go! When we see Your prema, we are so surprised. We will go after You. Your prema is so determined and strong!”*

Sripad in his kinkari form is going with Ishvari in this dark night. In this verse he is saying, *“I decorate You with flowers and I put this garland on Your neck. This garland is falling apart because of the rain and the wind. Like bumblebees are drunk from flowers, so this Shyam-bee is waiting for You in the kunjja. But how can You serve Him if You get lost?”* Radharani is walking slowly. At night there are many snakes. In the daytime She would be very afraid. If the snakes go around Her legs when She walks She thinks, *“Oh very nice, my ankle bells will not jingle if there is a snake around My legs.”* Her braid reaches down to Her thighs. Radharani has so many different decorations which are jingling – bracelets and necklaces. On the feet there are ankle bells – and there are also bells in Her braid. The sakhis say, *“Please go slow so that Your ankle bells will not jingle so loud.”* She has to hide all these decorations. The kinkari is saying, *“Please go slowly! How can You run? You cannot run like this! Please go slowly! I will close all Your ankle bells so that they won't make any sound. How difficult this is for Your tender*

*feet!"* Slowly Radharani becomes focused, because of listening to the words of the kinkari. She listens to her. By seeing the spurti of this seva, in the end the manjari bring Radharani to Krishna. Prabodhananda Sarasavti is serving in his manjari svarup when They meet. He sees this spurti, but then the spurti disappears and he is praying , *"Oh Radhe, when will You fulfill my thirst to see You? Please show me this lila again! Please give this nectar to my eyes - this sweetness of the Divine Couple and Your beauty! I have so much desire to see You again!"* His eyes are filled with thirst to see Radharani.

The sadhaka is going by the path of sadhana. But in reality, Mahaprabhu and the acaryas give us the way to the highest achievement. No other sampradaya and no other avatar of God gave this mercy that Mahaprabhu gives. In sastra there was never anything mentioned like this and there is no sampradaya which is like this one! Our acaryas give us this nectar. By taking this shelter we can slowly reach prema. With Mahaprabhu's prema we can reach this rasa. This is the highest achievement. There is so much in these words. If there will be mercy of Mahaprabu, we will continue tomorrow.