

Dear Maharajas, Prabhus and Didis,  
Dandavat pranams. Jaya Sri Sri Guru and Gauranga.

All sastras and all acaryas say that this world is a perverted reflection of the spiritual world. Srila Narayana Maharaja has added to this statement by saying, "The more you know about the details of the spiritual world, under proper guidance, the more you realize that everything in the material world is a perverted reflection of that transcendental realm, and the more you become detached from this world." Srila Prabhupada Bhaktivedanta Swami Maharaja has also added to that statement by saying, "There are only two things you have to know: what is Krsna and what is maya. But Krsna is so nice that just by knowing Him you can also know what is maya."

We can read the topics of the transcendental realm on our own, but by that process the deep meanings of the slokas will forever remain hidden. It is therefore stated in the Antya-lila of Sri Caitanya Caritamrta: "Yaha bhagavata pada, vaisnava sthane. If one wants to read Srimad Bhagavatam, he must first hear the explanations from pure Vaisnavas."

In view of the above authoritative conclusions, Srila Narayana Maharaja gave a series of four classes on the Brahmara-gita chapter of Tenth Canto Srimad Bhagavatam. There, Srimati Radhika speaks with a bumblebee at Udhava-kyeri. The following is a transcription made from notes taken during of the fourth class in that series.

Your aspiring servant, Syamarani dasi

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja  
SRIMATI RADHARANI BLAMES KRSNA  
A Lecture on Brahmara-gita, The Song of the Bee  
Mathura, India: August 10, 2001

It is stated in Srimad Bhagavatam, 10.47.15:  
divi bhuvica rasayam kah striyas tad-durapah  
kapata-rucira-hasa-bhru-vijrmbhasya yah syuh  
carana-raja upaste yasya bhatir vayam ka  
api ca krpana-pakse hy uttamah-sloka-sabdah

["In heaven, on earth, or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamah-sloka." (BBT)]

This verse contains speech known as ujjalpa, as described in Ujjvala-nilamani (14.188): ["The declaration of Hari's duplicitous nature in a mood of spite born of pride, together with jealously spoken insults directed against Him, has been termed ujjalpa by the wise."]

Ujjalpa is also mentioned in Caitanya Caritamrta: ["Imaginative mad talks, known as citra-jalpa, can be divided into ten categories: prajalpa, parijalpa, vijalpa, ujjalpa,

sanjalpa, avajalpa, abhijalpa, ajalpa, pratijalpa and sujalpa. There are no English equivalents for these different features of jalpa, imaginative talk." (Madhya 23.61)]

Srimati Radhika is the crest-jewel of Krsna's beloveds, and She is now speaking citra-jalpa. Within citra-jalpa, She is speaking kataksa, sarcasm, as She criticizes the ladies of Mathura. Sent by Krsna to Vrndavana from Mathura, Uddhava witnesses Her madness in separation, and, kneeling at a distance, he thinks, "How can Srimati Radhika blame Krsna so severely? We know that Krsna is always in sorrow and pain, chanting the names 'Radha! Radha! Radha! He has sent me only to pacify His grief. Besides that, the Mathura ladies are very chaste."

Srimati Radhika continued, as if addressing Uddhava's doubt, "Why am I criticizing? Yes, I agree that the Mathura ladies are chaste. At the same time, we know that Krsna can easily get any girl in the heavens, earth, and subterranean heavenly planets. All are completely attracted by His beauty, smile, and dancing eyebrows. Any chaste lady will become an innocent victim of His duplicity (kapatata), fall into His trap, and be easily available to Him. Even the birds and other animals change their natures.

["Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants." (Srimad Bhagavatam: 10.29.39)]

"Seeing Your curly locks and glance, and also Your two imposing arms, we lose all fear and become your maidservants. We take maintenance from others, but we give all our love to You, though You never gave us a farthing.

'It is not surprising that chaste ladies reverse their nature because of Krsna. All living beings do so. The trees and their wives, the creepers and their children, the leaves and flowers, all welcome Him as all family members welcome a sadhu. Even the birds and peacocks become stunned and forget to speak. They close their eyes like munis, sit in the trees, and reverse their nature.

"We did not want to see Him, but He forcibly showed Himself to us, and now we have lost everything. We lost all our fear of our guru-jana (superiors), and we also lost our shyness. We see that even Laksmi, who lives in the heart of Narayana, became attracted when she saw Krsna's beautiful face. She left Narayana and came to Vraja, and still now she is performing severe austerities at Baelvana to enter the rasa dance. This is all due to the beauty of Krsna.

"Prema is like a golden pot filled with poison, with a thin layer of very good milk on the top. Krsna has unparalleled beauty, aisvarya and madhurya. He is, in fact, the treasury of all three, and His beauty can drown the universe and attract all, including Himself." When He saw His own beauty in a jewelled reflection, He wanted to embrace Himself as Radharani does.

"Krsna is famous as Uttama-sloka, one who gives mercy to the destitute. But do you see that Krsna has this quality? No. He is very cruel, deceitful, and dishonest. No one in the world is like Him."

At this time, hearing Radhika speak, Uddhava thought, "What is She saying? Krsna creates and destroys the worlds, and She is so severely criticizing Him?" Uddhava had only come for this reason; to hear Srimati Radhika and the other gopis speak in the madness of loving separation. Krsna doesn't care for stavas and stutis, the eloquent prayers of the sages and demigods sung in awe and reverence for His greatness. He is not even fully controlled by Mother Yasoda and the sakhas, for even they can't criticize Krsna like this. However, Krsna is so pleased to come in the form of a bee, just to hear this 'abuse.'

Srimati Radhika continued, "Why do we abuse Him? Because it was for Him that we lost everything. We lost the advantages attained by our two kulas (dynasties), in this world and in paraloka, heaven, and instead we are going to hell. Because we loved Krsna as a paramour, we lost all spiritual and material things. It is not therefore not possible for Him to be Uttama-sloka."

Lord Brahma cannot imagine all this.

So this is Ujjalpa and it consists of calumny (slander or false accusations) and asuya, jealous pride.

[This class was translated by Srimati Uma devi dasi]