

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

SRI RADHA REVEALS HER HEART

[This is the fourth class in the lecture series on Srila Visvanatha Cakravarti Thakura's book, Prema-samput]

Mathura, India: October 15, 2005

You should all come with me to Vamsivata, where Srimati Radhika and Krsna disguised as a demigoddess are discussing with each other – where the revelation of Prema-samput is going on. Disguised as a heavenly damsel, Sri Krsna has been describing to Srimati Radhika His own faults.

He said, "Oh Radha, Krsna is very heroic, sweet and attractive. He has so many good qualities. But He has one lacking, and that destroys all His good qualities. He has no discrimination in, or understanding of the true nature of prema."

Sri Krsna continued, "Oh Radha, when I was in Vamsivata I saw all Your pastimes with Krsna, and I concluded that whatever prema He showed was self-motivated. He simply made You suffer and weep."

Srimati Radhika replied, "Listen Sakhi, all this is true, I know. During my suffering and unhappiness I have thought many times that I should leave Him, but what can I do? He has such a power to attract Me, that whenever He comes near Me or in front of Me, I forget His millions of faults and offenses. Oh Sakhi, I think that You have the same attraction power as Krsna, because although You criticize My beloved Krsna so much, still I am not able to leave You for a second."

It is natural that if one hears criticism of one's worshipful deity, such as Sri Caitanya Mahaprabhu, their Gurudeva or Lord Krsna, it is completely improper for one to see the face of that person, what to speak of talking to him.

Srimati Radhika said, "I should reject You because You have criticized Krsna so much. But You have a tremendous attraction power – equal to that of My Krsna – so I cannot leave You for even a second."

Srimati Radhika continued, "Prema should be pure and very thick. Then, even when one hears the faults of one's beloved, it cannot be weakened or destroyed in any way."

Srila Krsnadasa Kaviraja Gosvami comments about the nature of prema in the Caitanya-caritamrta:

kama-gandha-hina svabhavika gopi-prema
nirmala, ujjvala, suddha yena dagdha hema

["The natural love of the gopis is devoid of any trace of lust. It is faultless, bright and pure, like molten gold." (Sri Caitanya-caritamṛta, Ādi-līlā 4.209)]

'adhirudha mahabhava'-radhikara prema
visuddha, nirmala, yaiche dasa-vana hema

["Srimati Radharani's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of any material tinge. Indeed, Her dealings are ten times purer than gold." (Sri Caitanya-caritamṛta, Madhya-līlā 14.165)]

Prema should be free from duplicity, and it should be completely pure. It should be like pure gold. A person with such prema cannot tolerate separation from their beloved for even a moment. Prema cannot be seen by these mortal eyes; one can only see some symptoms.

“Please stay here forever. Please don't return to heaven.”

You have to know what love and affection really is, and only a person who has love and affection can see it. When a disciple has prema – if guru will chastise him and give him a slap, his prema will increase. If not, this shows that the disciple has no prema at all.

Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura has said, "If guru gives any chastisement or punishment, this is real mercy. If he is glorifying You, that means he is cheating you."

This is not something to speak about, but rather to know and realize. If you say to others, "I have so much love and affection for my Gurudeva," this means you do not know at all what is love and affection.

We should have only one ideal: "I will please my beloved Kṛṣṇa and His associates such as Lalita and Visakha and Rupa-manjari, and also my Gurudeva." Nowadays disciples have so many desires, which have no relation with Sri Kṛṣṇa's service.

Srimati Radhika explained to Kṛṣṇa disguised as a heavenly damsel, "This prema, which is like pure gold, is not from this world. To answer Your question: 'Since Kṛṣṇa is such a debauchee, why do You love Him?' To answer this question, Sakhi, I need some time. It is not a simple subject matter. Therefore, do not return to the heavenly planets. Stay with Me here in Vṛndāvana. In due course of time I can show You the nature of this precious jewel called prema. I cannot describe prema to You by My mouth. Prema cannot be seen with the eyes or told by the mouth, but it has some symptoms. To understand why I love Kṛṣṇa even though He is such an offender, You have to understand the true nature of prema itself. Kṛṣṇa causes Me great suffering, but still I stay with Him – this is the nature of prema. To understand this, You will have to stay with Me here in Vṛndāvana."

Kṛṣṇa replied, "Alas, alas! You have said so many times that I am Your sakhi, but actually, You have revealed that You do not have much faith in Me. Oh Radha, do not

cheat Me. I have not come with the desire to be Your sakhi. I have come with a desire to be Your foot-dust. Oh Radha, be pleased with Me. Give Me Your mercy, chastise me and discipline Me. You are my only refuge."

Krsna is Rasaraja, which means that He is the complete enjoyer of the conjugal mellow. His desire for enjoyment cannot be fulfilled by anyone else but one who possesses madanakya-mahabhava. Srimati Radhika is Madanakya-bhavamayi, the embodiment of the topmost love and affection for Sri Krsna, and Krsna is Rasaraja. Krsna cannot be satisfied by anyone who does not have prema to the fullest degree.

Srimati Radhika continued, "Oh dear Sakhi, if You really want to know what prema is, then listen. What is the relationship between Me and My beloved Krsnacandra? Despite reading all scriptures such as the Puranas, that person who says that prema has no intrinsic nature cannot understand prema. Prema is completely indescribable. It cannot be described by words. You cannot understand simply by hearing from My mouth. You will have to have Your own realization."

The moment we say, "Gurudeva, I love you," our prema is decreased. We cannot say 'I love you' by mouth. Prema must be revealed by some activities.

Srimati Radhika continued, "Prema is completely indescribable. Those who say they know prema and those who say they do not know prema – both do not know it. I have some realization, and therefore despite Krsna's many offenses towards Me, still I have prema towards Him. Prema cannot be understood by deliberating or by not deliberating. It can be understood only by realization."

In this world, if Guru beats us, chastises us or threatens us, our affection for Him should increase. If our affection for Guru and Vaisnavas increases upon receiving their chastisement, this is a true symptom of prema. If our prema decreases upon receiving their punishment, our prema was false. This prema does not depend upon anything. It is completely independent and self-manifest.

Srimati Radhika continued, "The only consideration and thought that one should have in the subject matter of prema is 'how can I make my beloved happy?' There should be no doubt or logic, but only the desire: 'How can I fulfill the desire of My beloved? How can I please Him?'"

One may read all scriptures, like the Srimad-Bhagavatam or Caitanya-caritamrta, but the conclusion is very simple. He should give up all desires and have only the desire: "How can I please my worshipful deity?"

[Srila Narayana Maharaja then requested his disciple Tamal Krsna dasa brahmacari to lead the devotees singing 'Emana Sacira Nandana Vine' by Srila Premananda dasa Thakura, after which he continued the class:]

Sri Caitanya Mahaprabhu never discussed the nature of prema. However, we can see prema from His life: all the symptoms of sneha, maan, pranaya, raga, anuraga, bhava, mahabhava and up to madanakya-mahabhava. Everything was there. He was jumping in the unlimited ocean, thinking it to be the Yamuna. He was seeing Krsna dancing with all the gopis and playing a sweet melody on His flute. Then, when brought to external consciousness by His associates, He would say to them, "What am I doing?" This is prema. Sri Caitanya Mahaprabhu is Himself Krsna, having totally taken the intrinsic mood and beauty of Srimati Radhika. He was expressing His moods of love (called sva samvedya-dasa) to Sri Svarupa Damodara and Raya Ramananda in the Gambhira, and we can read about His discussions with them in Sri Caitanya-caritamrta.

This subject is very high, but still I am telling you about it. Make this the object of your life and try to reach it. It can be understood in the stage of sneha.

Srimati Radhika said, "There is only one desire in the heart of the beloved – 'How to please My beloved'. One should give up all other desires. If one tries to explain prema to others, it will be an imitation only – for prema is completely indescribable. It cannot be understood by consideration or by the refusal to consider. It can be understood by realization and nothing else. It is understood only by itself, and this is known in Sanskrit as sva-samvedya dasa. No one can say what prema is, but it can be seen by one's activities.

Srimati Radhika said, "You cannot realize what prema is simply by My words. Rather, You should stay with those persons in whose hearts prema has arisen. Watch them and follow their activities. Stay with Me here in Vrndavana. Do not return to the heavenly planets. By watching My activities You will understand. As long as prema has not arisen in the heart, millions of studies will not help You understand its nature. It can be understood only by gradual realization.

Srila Rupa Gosvami has said,

adau sraddha tatah sadhu-
sango 'tha bhajana-kriya
tato 'nartha-nivrttih syat
tato nistha rucis tatah

athasaktis tato bhavas
tatah premabhyudancati
sadhakanam ayam premnah
pradurbhave bhavet kramah

["In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all

material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Supreme Personality of Godhead, Sri Krsna. This taste leads one further forward to attachment for Krsna consciousness, which is matured in bhava, or the preliminary stage of transcendental love of God. Real love for God is called prema, the highest perfectional stage of life." (Bhakti-rasamrta-sindhu 1.4.15-16)]

If you have a desire to enjoy in this world, then sraddha (faith) won't appear in the heart.

If you have any desire to enjoy sense gratification you will never attain prema. Sraddha will appear only by the mercy of a madhyama-adhikari, and the mercy of Vaisnavas, Sri Krsna and Sri Guru.

For a person who has achieved this prema, even great difficulty in serving the beloved will seem insignificant. One should stay near a maha-purusa (fully self-realized soul) and serve him. This indescribable and astonishing subject called prema may then be achieved.

Sri Caitanya Mahaprabhu and Srimati Radhika cannot say what prema is; they can only show its effect. Sometimes, Sri Caitanya Mahaprabhu became small, like a turtle, and sometimes He became very long – seven, eight or twenty feet long. When the smallest fraction of prema appears in the heart of a sadhaka, this is called sraddha or faith.

Srimati Radhika continued, "At what stage will prema be understood? It is understood only when one's consciousness becomes completely overwhelmed by the ecstatic emotion called raga. The sadhaka goes up to the stage of rati, then prema, maan, sneha, pranaya and then raga. When ones consciousness is covered by that raga and ones only desire is to please Sri Krsna, that person can understand prema. He can understand whether Krsna is pleased or displeased.

Srimati Radhika continued, "We met with Krsna in rasa-lila. He left us and then we met again. He carried Me and then He left Me again. I displayed maan. Why? Only for His happiness. At no stage did My prema for Krsna decrease at all."

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