

# God’s Own Metaphysics

## Part 2 (Unmada)

Caitanya-Bhagavata 2.23.352

Purport by

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Into English, within square brackets, footnotes and

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‘*Unmada*’ [insanity] – Since our brain and our thinking do not have a language to describe the processes that take place in the bhakta-s through prema-bhakti, all we can do is to describe them by making a comparison with our psychic-mental world of experience. The *Bhagavatam* calls this state ‘unmada-vat’, i.e. something which *seems to be* insanity without being so. When the gopi-s are separated from Him in the rasa-lila, and exclaim, “I am Krishna!”, and in this condition imitate the Govardhana-lila [*Bha.X.25–28*], Putana-Vadha [Krishna as] (the Conqueror of Putana) [*Bha.X.6*] etc., this is not an utterance in the sense of a mathematical equation or an identity:  $A = A$ , but the effect of such a tremendously powerful experience of Krishna’s form and lila that they, in this condition, unconsciously *identifies with* God, without *being so*. Like a brave soldier, who with the flag in his hands rushes forward into hostile country, and then feels and exclaims, “I am X-land!”, although, objectively, ontologically he is only a patriotic citizen of the country he is fighting for and *not* the country itself. The ecstatic exclamation, “I am Brahma!” has the same meaning. It is an ecstatic exclamation by someone who returns from the experience of the amorphous Brahma – where the mental functions are suspended – to the state of I-awareness where he [the atma] has realised that he is not the world, the body, the feelings, heart, etc., but *belongs to* Brahma and experiences everything from the side of the Absolute.

One of the participants – who during this above-mentioned samkirtana suddenly is seized by premabhakti, and has the unheard-of experience of Nimai Pandit verily being God Who has come to save the world – is so seized by this experience that he *identifies with* Him without actually *being* identical (with Him). ‘*Unmada*’ means to say, to do, to experience something which is not so

objectively, ontologically, like the gopi-s do during their separation from Krishna. When He becomes visible to them again, they immediately come out of this state of prema, called unmada, and know themselves to be what they truly *are*: Krishna's eternal gopi-s.

All this is fundamentally distinct from "ahamgraha-upasana" ["to be absorbed in grasping the I"], where one wants to, must and shall delve deeply into this, "I *am* Brahma" (or some Divinity), based on the intellect and one's normal condition [i.e. with a false awareness of the I], like the sinners (pashandi-s) and interpreters of Vedanta, who claim that their dogma is the objective truth, i.e. that *everything* except nirakara [the inactive] etc. Brahma, even Bhagavan's *form* and His realm, His lila, His parishada-s etc. is nothing but maya, an effect of ignorance.

*Unmada* in our world is an organic disorder of the *brain*; in our world, which already is a form of ignorance in itself; it is a special form of ignorance that we call insanity or madness. Unmada in the cit-world is not a product of Mahamaya, but a *highly* condensed combination of cit and ananda in the form of samvit- and hladini-shakti. *Prema* means the will to spend oneself, from eternity to eternity exhaust oneself in the serving Love (prema) of true realisation, without ever being exhausted. When this prema has reached a particular height, a particular condition is produced, called unmada, in which one experiences something as it is not, objectively speaking, like Radha in viraha, for example, when She says, "I am Krishna!", or Radha and Krishna in the state of prema-vaicittya-viraha, when Both of Them weep and cry, tremble and lose consciousness, when They, in a close embrace, absorbed in the experience of Each Other's qualities, experience the absence of The One Who *has* those qualities, in other words, Radha misses Krishna, Who is close together with Her, and He misses Her, Who is close together with Him! They miss the object of Their service, They cannot see The One Whom They want to serve, must serve. As soon as this summit of prema-viraha [vaicittya] fades away, Radha finds Krishna again, Who really has been invisible to Her, but now appears again as the visible object of Her serving Love, and Both Radha and Krishna, Who have been there all the time as Their mutual, invisible object of Love, are now the visible object of Their reciprocal serving Love.

This unmada is produced by prema (samvit- and hladini-shakti), in order to *intensify* the ecstasy of the serving Love of true realisation. Through cit-shakti a condition is produced which seems to be *madness* to us, in reality, however, a summit, produced in a course of progress on the highest level of God realisation.

Here in M.23.307 etc. it is of course a matter of such 'unmada' on a much lower level of premabhakti, but it is present even here and complemented by the so much more lovely experience that He *is* the Lord and I am His dasa. This

unmada thus consists of His Own shakti and it brings about an experience of something which is not so in reality, *objectively*, which happens in order to intensify the experience of that which is so in reality, *objectively* – and it has only one common characteristic with the madness of this world, viz. that the person in question is not aware of what and where she is, objectively. And if you want to have it like this: *here the most* horrible condition of a human brain – *there* a state of the loveliest character, where the serving Love of pure knowledge in its most condensed form reaches a point where it, so to say, turns over, turns a somersault. *Madness here* – and *madness there*. But here a result of greatest selfishness, something which one has produced by deeds in this or in earlier lives, by drunkenness, crimes etc. – and *there* the result of a particular dimension and intensity of the will to serve in pure Love; here the height of ignorance – there the culmination of *pure knowledge* in the form of complete lack of such knowledge.

This is how it always is: here the perverted shadow – there the loveliest, noblest reality, the Original. Here, confined to a handful pitiable, poor creatures – there reserved for a few parishada-s and premabhakta-s, and in its fullness and most condensed form, only Krishna (God Himself) and Radha and a few of the individuations<sup>1</sup> of Herself in Goloka-Vraja.

*All this is contrary to* our view and our “ideal” of God and the realm of the Absolute, which is clear already from the fact that the laws of our world, the natural laws etc. are not valid there. ‘Kala’ or time is something that in *our* world, so to say, does not let ‘the now’ or ‘the present’ be experienced for a second, but urges on from the past into the future. In the different universes one *day* may be 24 hours or millions of years, everything is subjected to the compelling soldier of time<sup>2</sup>. Then the longing heart has postulated a nirvana etc., where there is neither time nor space. “*Vaikuntha*”, the sphere of sat-cit-ananda, and each of His forms of manifestation, however, is something completely different. There, *time* or *kala* is not master, but servant of the lila. As for example the time the *night of rasa*

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<sup>1</sup> Sadananda’s cryptical expression “einige Individuation[-en?] Ihrer Selbst” may refer to what is called “kaya-vyuha svarupa”, “a few individual, direct expansions of Herself, Her nature” or “kaya-vyuha rupa”, often translated as “direct, bodily manifestations”, like Lalita sakhi, Rupa manjari etc.

<sup>2</sup> In Walther Eidlitz book, *The Meaning of Life in the Indian World of Thought*, [https://www.sadananda.com/index.php?action=text\\_downloads\\_vamandas\\_0\\_02\\_en\\_f](https://www.sadananda.com/index.php?action=text_downloads_vamandas_0_02_en_f) “A picture is used to illustrate the course of life, the journey from birth to death, namely the picture of a herd of cattle that is ruthlessly driven towards the slaughter-house by a butcher. The butcher is Time, urging all living creatures on. The Sanskrit word for time, kala, is deduced by the ancient Indian grammarians from the root kal: to push (on).”

lasts. This one night lasts for a whole *kalpa*, [4 320 miljoner år]; or Krishna with His cows in the remotest places of Vraja, a distance that would take one day for us to cover, but not more than half an hour for Him; or when all the parishada-inhabitants of Mathura is transferred to Dvaraka – without their knowledge. There are no *wonders* taking place here, no suspension of our laws of nature etc. In the realm of cit, time and space are in fact servants of the lila. Time is short or long there, present time = future etc. [and space is confined or vast], everything in accordance with the requirements of the lila, or in other words, our time and our laws of space are not valid there. The wonder is that the lila, when it is manifest, seems to be a time- and space lila and that Yogamaya seemingly manifests the infinite realm within a geographical territory with a circumference of 84 miles, and at a certain historical time. That is why Yogamaya, and His realm is called '*acintya*' [unthinkable, unimaginable].

What is eternally true and natural, the *norm* is that time and space etc. are not *laws* that the eternal realm of true reality must obey, but that time and space and other natural laws seemingly can be there in order to increase the intensity of the lila – and not be there when they are not needed. What is abnormal, unnatural is that time and space and logical, mathematical laws rule the *universes*, make everything submit to these laws, no matter how different they may be in different universes.

Here, life is bound by laws, there, the laws are bound to Life! A sphere which does not know either time or space or form or unfolding (development), like 'the One' of the Mayavadi-s, nirvana and shunyam of the Buddhists etc., is possible to understand in some way, as an abstraction through the method of 'neti, neti' [(it is) not that, (and it is) not that], but a realm of the Absolute, where everything is the very *opposite* of what we know as laws of thinking etc., laws, through which we see and experience everything like through inborn glasses, is simply a-cintya, unimaginable. That a form like the Child Krishna in the Damodara-lila is both Child and without dimensions in time and space at the same time, is nothing but *madness* to us; and when the fools don't grasp this, those who are like slaves under the nescience which governs the worlds of Maya, then the teachers explain to the people that Krishna do wonders. They say that He is the Infinite One, Who behaves like a child here, as if He *was* a child, without *being* so; that He produces a pious illusion in His mother. – Or else he is a child who produces the pious illusion in his mother that he is the Infinite One. – None of those who give these two explanations sticks to what the text itself says, and when someone reads what the text actually says, he cannot understand it, and explains it so that it becomes plausible to *his* brain and the *brain* of others. To have dimensions and not have any – to our upper storey (brain, head) the one excludes the other; but who has said that our upper stories are the *norm*. From their first

word to their last, the Shastram-s emphasize that man's or even Brahma's upper storey is not the norm, but *abnormality*. That Krishna, the Supreme Knowledge, for a moment does not know where His friends and calves are, those who have been stolen by Brahma with the power that Krishna gave him [yogamaya], to our upper stories this is a contradiction; He cannot be God in this moment, God, whose Being consists of eternal knowledge, that He, at the same time, does not know everything, to our understanding this is a contradiction, in which two statements exclude each other.

As far as I know, there has never been any theology or philosophy that has maintained that *there are no rules* in God's realm. The first verse of Jayadeva's *Gita-Govindam* points to that: Krishna in His youth, Radha in Her youth. Nanda carries the Child Krishna in his arms, he and the cows are far away in the countryside. It is *spring* and *yet* the *rainy season*. (There is no sky covered by heavy, dark clouds in spring, and the brains of western commentators do not know this, although they read in the Bhagavatam that there are flowers blooming during the rasa play in the rainy season in autumn (sharad), flowers that *never* bloom in autumn, but in spring, and they don't know that it is spring when the lila wants this, and rainy season when the lila wants this.) Nanda worries about the Child Who is full of fear; lightning; clouds; storm; and Nanda thinks of the cows he has to protect for Krishna's sake. Radha comes along the way on Her way to the rasa (the rasa play in spring or in autumn) and Nanda gives Her the Child with the instructions to take it home quickly. She is confused, as if She carried the Child in Her arms, and hurries along. – She is alone and hears Krishna's flute, runs there, and finds that He is ready for the rasa dance, and She dances with Him. When the lila strike a new note on the instrument of the serving Love, the night is over and everyone dashes home. She is alone, sad – the longer She proceeds on the path where She hurries along, the more She comes to think of what Nanda told Her and what She did not understand. She continues until She stands *before* Nanda; and when She holds out Her hands, as if in despair, and wants to say, "Nanda!" – then, suddenly, She stands with empty arms, while the Child is in Nanda's arms, and he thanks Her for taking care of the Child so well.

Please remember this now, Vamandas: Brahma, Bhagavan, Narada, Vyasa, Shukadeva do not entertain us with fairy tales and edifying stories about wonders, in order to entertain widows who want to be carried away in their dreams. HE is a little Child and at the same time He is a Youth; He does not *become* a Youth, from having been a Child, through some miracle, or *become* a Child, from having been a Youth. Can a human brain grasp this?

It says in the *Bhagavatam*: "You Uddhava, you are My most Beloved", "You Arjuna, are My most beloved", "You Prahlad, are My most beloved" etc. In the *Brihadbhagavatam* it says that each of the boys, who are His friends whom He

plays with during the herding of the cows and calves, experiences that Krishna loves him most. They sit in a circle around Him and Krishna turns His face towards each of them. As you have read here in the *Caitanya-Bhagavata*, Mahaprabhu tells each bhakta and parishada, “To Me You are the most precious one.”

Then the upper stories interpreters explain it in the following way, “Yes, it is His *goodness* that makes Him pretend that it is so, and makes the parishada-s perceive it like this.” – But this is not *what* the Shastram-s say!!! He is *sat* and satya-samkalpa [has the firm resolve always to tell the truth]. What He is, what He says, what He wants – this is *absolute truth*. In *Brihadbhagavatam* Sanatana Gosvami points at this (pay attention!): “He *loves* everyone *most*!!! He does not deceive anyone.” Can we find this in our world? No one can love more than *one* most. But already in *one* lila, during the play with the boys, Krishna loves *each* of the countless boys *most*.

Please pay attention to this now. It is not a matter of wonder, dissemblance, magic, but the laws that *are regarded as absolute* in our horrible universes, are only valid where Maha-maya rules, no matter how much the universes may vary. An ant may consider us to be God, and yet, because we are bound by time and space, an ant can walk over us and measure<sup>3</sup> us from top to toe. But we cannot have even the faintest inkling of the Absolute. If we try to grasp it with our brains, we simply become insane. But if we receive His Own potency of true knowledge and Love, then, and then only, we have the power to think of the Absolute and answer in the affirmative: *Yes, the realm of reality has no laws*. The only “law” there, which everything else is submitted to, is “*play*”, *lila*, which has neither a cause nor motives.

And this is so confusing, so mesmerizing, so completely different that the *Bhagavatam* already in the very beginning (I.1.1) says: “svarat”, “He who is not submitted to any law”, and “muhyanti yat surayah”, “even the greatest of the wise, even the greatest bhakta-s become ‘confused’, enchanted, mesmerized and their mind boggles.

In your book on Caitanya it is absolutely necessary to give *this* metaphysics to explain the true Reality, the “*vastava vastu*”. You must not try to bring the Absolute and Caitanya *down* to the people, to make Caitanya comprehensible to them, so that they “get something of it”, not try to make Mahaprabhu fit into our world picture, but *rouse them out of their self-confidence, snatch away the very fundament of their life*, upset their safe metaphysics. Here is something which is just as little Indian as western, neither mystical world view nor intellectual modern world view. Here is the world and the metaphysics based on reality,

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<sup>3</sup> Maya from the Sanskrit root ‘ma’, measure.

which is seen from *God's* point of view. Caitanya and His Own become visible in our world, they are not incarnated, i.e. they do not get bodies of flesh and blood. Through the power of Yogamaya they appear in such a way that human beings can see them as humans; seemingly, they adapt to the laws of time and space, as this is the only way for us to get access to Reality, but only, at every moment, to show that these laws of time, space, penetration, gravitation etc. are not valid *where the Absolute is*. They are only valid where miserable ignorance inflates itself and thinks that *God* and His realm either must follow "laws" or be nothing more than negative, empty space, emptiness, shunyam, without life, without form, and without progress.